

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

edited and translated by

Konrad O. L. Rosenberg

Compiled December 10, 2025.

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FILE MAY BE OUTDATED.

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

Lífir hann of allar aldir ok stjórnað öllu ríki sínu ok ræðr öllum
blutum, stórum ok smáum. [...] Hann smíðaði himin ok jörð ok
loptin ok alla eign þeira. [...] Hitt er þó mest, er hann gerði
manninn ok gaf honum gæð þá, er lífa skal ok aldri tynask, þótt
líkamr fúni at moldu eða brenni at gæsku; ok skulu allir menn lífa,
þeir er rétt eru síðaðir, ok vera með honum sjölfum þar sem heitir
Gimlé eða Vingólf.

— Gylfa ginning 3:4–7

Væl keypts hlutar · hef’k væl notit;
fás es fróðum vant;
því’t Óð-rörir · es nú upp kominn
á alda vés jaðar.

— Háva mál 106

Deyr fæ, · deyja frændr,
deyr sjalfr hit sama;
ek væit einn · at aldri-gi deyr
dómr of dauðan hvern.

— Háva mál 77

Ullar hylli · hefr ok allra góða
hverr’s tækr fyrstr á fúna
því’t opnir heimar · verða umb ása sonum,
þá’s hefja af hvera.

— Grímnis mál 43

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

Contents

Contents	iii
Abbreviations	xi
Bibliography	xvii
List of Figures	xx
Introduction (incomplete!)	xxi
The Old Germanic world	xxi
Germanic alliterative poetry	xxi
The present corpus	xxiii
The present edition	xxv
 Mythic Poetry	 I
Introduction to Mythic Poetry	3
Manuscripts	3
 Völuspó	 7
Introduction	7
The Spae of the Wallow	11
Appendix	41
 Hávamöl	 45
Introduction	45
The Guests' Strand (1–79)	47
Scattered stanzas of practical advice (81–90)	73
Weden's tryst with Billing's daughter (91–102)	76
Weden's theft of the Mead of Poetry (103–110)	80
The Speeches of Loddfathomer (111–137)	85
The Rune-Tally (138–146)	95
The Leed-Tally (147–165)	99

Vafþrúðnismöl	107
Introduction	107
The Speeches of Webthritner	109
Grímnismöl	129
Introduction	129
From the sons of king Reading (<i>Frá sonum Hraðungs konungs</i>)	132
The Speeches of Grimner	134
Baldrs draumar	155
Introduction	155
The Dreams of Balder	155
Hárbarðsljóð	161
Introduction	161
The Leeds of Hoarbeard	162
Skirnismöl	175
Introduction	175
The Speeches of Shirner	176
Hymiskviða	191
Introduction	191
The Lay of Hymer	196
Lokasæmna	211
Introduction	211
From Eagre and the Gods (<i>Frá Ægi ok goðum</i>)	211
The Flyting of Lock	212
From Lock (<i>Frá Loka</i>)	231
Stanza from <i>Gylf</i>	232
Þrymskviða	235
Introduction	235
Lay of Thrim	235
Alvíssmöl	247
Introduction	247
The Speeches of Allwise	247
Rígsþula	257
Introduction	257
The Thule of Righ	257
Fragments from Snorre's Edda	271
Introduction	271
1. A lost riddle-poem	271
2. Nearth and Shede	272

3. Homedal's Galder (<i>Hęimdallargaldr</i>)	274
4. Gna and the Wanės	275
5. Balder's death	276
6. Thunder's journey to Garfrith	277
7. The tree Glazer	278
8. On the making of Glapner	279

Norse Heroic Poetry 281

Völundarkviða 283

Introduction	283
From Wayland (<i>Frá Völundi</i>)	285
The Lay of Wayland	286

Helgakviða Hundingsbana fyrsta 299

Introduction	299
First Lay of Hallow Hundingsbane	299

Helgakviða Hjörvarðssonar 301

From Harward and Syelind (<i>Frá Hjörvarði ok Sigrlinn</i>)	301
---	-----

Helgakviða Hundingsbana aðra 305

Introduction	305
The Second Lay of Hallow Hundingsbane	306

Grípisspó 315

Introduction	315
From the Death of Sinfittle (<i>Frá dauða Sinþjótla</i>)	315
The Spae of Griper	316

Reginismól 319

Introduction	319
The Speeches of Rein	320

Fáfnismól 331

Introduction	331
The Speeches of Fathomer	331

Sigrdrífumól 345

Introduction	345
The Speeches of Syedrive	346

Fragments from the Saw of the Walsings 359

Introduction	359
------------------------	-----

Brot af Sig-urðarkviða 361

Introduction	361
------------------------	-----

Fragment of a Lay of Siward	361
Guð-rúnarkviða fyrsta	367
Introduction	367
From the Death of Siward (<i>Frá dauða Sig-urðar</i>)	367
The First Lay of Guthrun	368
Sig-urðarkviða in skömmu	375
Introduction	375
Short Lay of Siward	375
Hęlręið Bryn-hildar	379
Introduction	379
Byrnhild rode the Hellway (<i>Bryn-hildr ręið hęl-veg</i>)	380
Guðrúnarkviða aðra	385
Introduction	385
The Slaying of the Nivlings (<i>Dráp Niflunga</i>)	385
The Second Lay of Guthrun	386
Guðrúnarkviða þriðja	389
Introduction	389
The Third Lay of Guthrun	390
Oddrúnargrátr	395
Introduction	395
From Burgny and Ordrun (<i>Frá Borgnýju ok Oddrúnu</i>)	395
Atlakviða	397
Introduction	397
The Death of Attle (<i>Dauði Atla</i>)	397
The Lay of Attle	397
Atlamól in grönfensku	411
Introduction	411
The Greenlandish Speeches of Attle	411
Guðrúnarhvöt	413
Introduction	413
From Guthrun (<i>Frá Guðrúnu</i>)	413
The Goading of Guthrun	414
Hamðismól	419
Introduction	419
The Speeches of Hamthrew	419
Hyndluljóð	425
Introduction	425

The Leeds of Hindle	425
West Germanic Heroic Poetry	431
Hildebrandslied	433
Introduction	433
The Lay of Hildbrand	435
Widsiþ	441
Introduction	441
Widsiþ	441
Waldhere	451
Introduction	451
Walder	451
Deor	455
Introduction	455
Deer	455
Poetry on Christian Subjects	459
Introduction to Old Saxon Christian Poetry	461
Old Saxon Baptismal Vow	463
Introduction	463
Old Saxon Baptismal Vow	463
Heliand	465
Introduction	465
Heliand	470
Old Saxon Genesis	639
Introduction	639
After the Fall	639
After Cain's slaying of Abel	640
The Destruction of Sodom	644
Muspilli	651
Introduction	651
The "Muspell"	652
Wessobrunn Hymn	657
Introduction	657
Wessobrunn Hymn	657

Cadman's Hymn	659
Introduction	659
Cadman's Hymn	659
 Galders: Poetic Charms, Spells, and Curses	 661
Continental Germanic galders	665
The Two Merseburg galders	665
Against wyrms (<i>Contra vermes</i>)	666
 Old English galders	 669
Against Swarm (<i>Wið ymbe</i>)	669
Against Dwarf (<i>Wið dweorh</i>)	670
Against a Sudden Stitch (<i>Wið fæðr-stice</i>)	671
The Nine Herbs galder	673
 Old Norse galders	 679
Ribe galder stick (DR EM85;493)	679
The Canterbury Galder	680
Sigtuna Rib (U NOR1998;25)	681
Sigtuna Plate I (U Fv1933;134)	681
 Galders from Bryggen	 683
B 257	683
B 380	684
 Miscellaneous Runic Poetry	 687
Introduction to Runic Poetry	689
 Three Rune Poems	 691
Introduction to the Rune Poems	691
The English Rune Poem	692
The Icelandic Rune Poem	697
The Norwegian Rune Poem	699
 Runic Poetry from Sweden and Gotland	 703
Introduction	703
G 203	703
Sm 16	704
Sm 39	704
Sm 44	705
Sö 34–35 (Tjuvstigen)	705
Sö 56 (Fyrby)	706
Sö 65 (Djulefors)	706
Sö 130	707

Sö 154 (Skarpåker)	707
Sö 179 (Gripsholm)	708
U 703	708
U 739	709
U 805	709

Index (INCOMPLETE!)

Index (INCOMPLETE!)	711
Cultural and religious terms and expressions (C)	713
Persons and objects (P)	720
Groups and tribes (G)	725
Places and events (L)	727
Poetic formulæ (F)	729

Abbreviations

Languages

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

Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person

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

Other abbreviations

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

- p., pp. = page, pages
- tr. = translation, translated (by)
- sens. emend. = emended due to lack of sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Primary sources

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

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

- *OSGen* = *Old Saxon Genesis*
- *Sigsk* = *Sig·urðarkviða skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigrdrífumöl* (Speeches of Syedrive)
- *Skm* = *Skaldskaparmöl* (Matter of Scoldship)
- *Skn* = *Skirnismöl* (Speeches of Shirner)
- *Þdr* = *Þórdrápa* (Drape of Thunder)
- *Þrk* = *Þrymskviða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnismöl* (Speeches of Webthritner)
- *Vǫlsþ* = *Vǫlsaþáttur* (Strand of Walse)
- *VǫlsS* = *Vǫlsunga saga* (Saw of the Walsings)
- *Vkv* = *Vǫlundarkviða* (Lay of Wayland)
- *Vsp* = *Vǫluspó* (Spae of the Wallow)

Manuscripts

- **A** = AM 748 I a 4° (<https://handrit.is/manuscript/view/da/AM04-0748-I-a>)
- **A_b** = AM 748 I b 4° (<https://handrit.is/manuscript/view/is/AM04-0748-Ib>)
- **B** = AM 757 a 4° (<https://handrit.is/manuscript/view/is/AM04-0757a>)
- **F** = Flatseyjarbók, GKS 1005 fol. (<https://handrit.is/manuscript/view/is/GKS02-1005>)
- **H** = Hauksbók, AM 544 4° (<https://handrit.is/manuscript/view/en/AM04-0544>)
- **N** = NKS 1824 b 4° (<https://onp.ku.dk/onp/onp.php?m9641>)
- **R** = Codex Regius of the Poetic Edda, GKS 2365 4° (<https://eae.ku.dk/q?p=eae/vols/text/1>)
- **S** = Codex Regius of the Prose Edda, GKS 2367 4° (<https://handrit.is/manuscript/view/is/G2367>)
- **T** = Codex Trajectinus, Traj 1374^x
- **U** = Codex Upsaliensis, DG 11
- **W** = Codex Wormianus, AM 242 fol. (<https://clarino.uib.no/menota/text/menota/AM-242-fol>)

Bibliography

- Abdelhamid, T. (2018). The Term of Nefer in Ancient Egyptian Conception. *International Journal of Heritage, Tourism and Hospitality*, 12(1), 141–154. <https://doi.org/10.21608/ijhth.2018.31503>
- af Edholm, K. (2009). En vendeltida kultplats i Lilla Ullevi. <https://www.academia.edu/11602352>
- Ásgeir Blöndal Magnússon. (1989). *Íslensk orðsifjabók*. Orðabók Háskólan. <https://ordsifjabok.arnastofnun.is/>
- Bloomfield, M. (1896). Contributions to the interpretation of the veda. *Journal of the American Oriental Society*, 16, 1–42. <http://www.jstor.org/stable/592485>
- Brereton, J. P., & Jamison, S. W. (2020). *The Rigveda: A Guide*. Oxford University Press.
- Brink, S. (2007). How uniform was the Old Norse religion? In J. Quinn, K. Heslop, & T. Wills (Eds.), *Learning and Understanding in the Old Norse World: Essays in Honour of Margaret Clunies Ross* (pp. 105–136). Brepols.
- Calin, D. (1996). *Indo-European Poetics and the Latvian Folk Songs* (Master's thesis) [Presented to Prof. Bernfried Schlerath in 1996. Expanded version prepared 2008–2021]. Riga University. <http://www.academia.edu/48970984>
- Cleasby, R., & Guðbrandur Vigfússon. (1874). *An Icelandic-English Dictionary*. Clarendon Press.
- Clunies Ross, M. (2005). *A History of Old Norse Poetry and Poetics*. D. S. Brewer.
- Enright, M. J. (1996). *Lady with a Mead Cup: Ritual, Prophecy and Lordship in the European Warband from La Tène to the Viking Age*. Four Courts Press.
- et al., C. H.-F. (2025). Synchronization of women's menstruation with the Moon has decreased but remains detectable when gravitational pull is strong. *Science Advances*, 11(39). <https://doi.org/10.1126/sciadv.adw4096>
- et al., M. C. R. (n.d.). *Skaldic Poetry of the Scandinavian Middle Ages*. Brepols.
- Finnur Jónsson. (1896). *Håndskriftet Nr. 748, 4to, bl. 1-6, i den Arna-magnæanske samling (Brudstykke af den ældre Edda)*. S.L. Møllers bogtrykkeri. <https://www.google.se/books/edition/Title/xfHtAAAAMAAJ>

- Finnur Jónsson. (1932). *De gamle Eddadigte*. G. E. C. Gads Forlag.
- First Grammmarian. (1950). First Grammatical Treatise: The Earliest Germanic Phonology (E. Haugen, Ed.). *Language*, 26, 4–64. <http://www.jstor.org/stable/522272>
- Fulk, R. D., Bjork, R. E., & Niles, J. D. (Eds.). (2008). *Klaeber's Beowulf and the Fight at Finnsburg: Edited with Introduction, Commentary Appendices, Glossary, and Bibliography* (4th edition). University of Toronto Press.
- Glob, P. V. (1961). Kultbåde fra Danmarks Bronzealder. *Kuml*, (11), 9–18. <https://doi.org/10.7146/kuml.v11i11.103338>
- Greenberg, D. F. (1988). *The construction of homosexuality*.
- Griffith, F. L. (1937). *Les temples immergés de la nubie: Catalogue of the demotic graffiti of the dodecaschoenus* (Vol. 1). University Press. <https://books.google.com/books?id=bVQPAQAAMAJ>
- Gudmundur Finnogason. (1929). Nokkrar athugasemdir við Hávamál. *Skirnir*.
- Guðni Jónsson. (1954). *Eddukvæði*.
- Hara, M. (1974). A Note on the Rākṣasa Form of Marriage. *Journal of the American Oriental Society*, 94(3), 296–306. <https://doi.org/10.2307/600064>
- Haukur Þorgeirsson. (2020). In Defence of Emendation: The Editing of Völuspá. *Saga-Book*, 44, 31–56. <https://www.academia.edu/86747086>
- Haukur Þorgeirsson. (2023). The Name of Thor and the Transmission of Old Norse poetry. *Neophilologus*, 107, 701–713. <https://doi.org/10.1007/s11061-023-09773-w>
- Hopkins, J. (2017). Goddesses Unknown III: On the Identity of the Old Norse Goddess Hlín. *RMN Newsletter*, 12–13, 30–36.
- Hopkins, J. (2021). Phantoms of the *Edda*: Observations Regarding Items of Unknown Provenance in the Prose Edda [Author's version]. In Frog & J. Ahola (Eds.), *Folklore and Old Norse Mythology* (pp. 633–652).
- Hultgård, A. (2006). The Askr and Embla Myth in a Comparative Perspective. In A. Andrén, K. Jennbert, & C. Raudvere (Eds.), *Old Norse Religion in Long-term Perspectives* (pp. 58–62).
- Hyltén-Cavallius, G. O. (1863). *Värend och virdarne*.
- Jón Helgason. (1971). *Eddadigte I: Völuspá, Hávamál*. Dreyers Forlag. <https://www.nb.no/items/2a5e422337696677b43fe0ff80b5a668>
- Kaliff, A. (2005). The Vedic Agni and Scandinavian Fire Rituals: A Possible Connection. *Current Swedish Archaeology*, 13, 77–97. <https://doi.org/10.37718/CSA.2005.05>
- Keyser, R., & Munch, P. A. (Eds.). (1848). *Norges gamle Love indtil 1387: Lovgivningen under Kong Magnus Haakonssøns Regjeringstid fra 1263 til 1280, tilligemed et Supplement til første Bind* (Vol. 2). Chr. Gröndahl.
- La Farge, B., & Tucker, J. (1992). *Glossary to the Poetic Edda*. Carl Winter Universitetsverlag.

- Läffler, F. (1879). Om den fornsvenska hednalagen. *Kungl. Vitterhets-, historie- och antikvitetsakademiens månadsblad*, 8, 100–140. https://sv.wikisource.org/wiki/Om_den_fornsvenska_hednalagen
- Läffler, F. (1895). Hedniska edsformulär i äldre Vestgötalagen. *Antiquarisk tidskrift för Sverige*, 5, 149–160. https://sv.wikisource.org/wiki/Hedniska_edsformul%C3%A4r_i_%C3%A4ldre_Vestg%C3%B6talagen
- Larrington, C. (2014). *The Poetic Edda* (Revised edition). Oxford University Press.
- Leland, C. G. (1891). *Gypsy Sorcery and Fortune Telling: Illustrated by numerous incantations, specimens of medical magic, anecdotes and tales*. Charles Scribner's Sons.
- Lincoln, B. (1977). Treatment of Hair and Fingernails among the Indo-Europeans. *History of Religions*, 16 (4), 351–362. <http://www.jstor.org/stable/1062635>
- Lincoln, B. (1986). *Myth, Cosmos, and Society: Indo-European Themes of Creation and Destruction*. Harvard University Press.
- Lindow, J. (1988). Addressing Thor. *Scandinavian Studies*, 60(2), 119–136.
- Love, J. S., Larsson, I., Djärv, U., Peel, C., & Simensen, E. (2020). *Lexicon of Medieval Nordic Law* (XML edition). Open Book Publishers. <https://doi.org/10.11647/OBP.0188.01>
- Lucas, G., & McGovern, T. (2007). Bloody Slaughter: Ritual Decapitation and Display At the Viking Settlement of Hofstaðir, Iceland. *European Journal of Archaeology*, 10, 7–30. <https://doi.org/10.1177/1461957108091480>
- Males, M. (2020). The poetic genesis of old icelandic literature.
- Males, M. (2023). Textual Criticism and Old Norse Philology. *Studia Neophilologica*. <https://doi.org/10.1080/00393274.2023.2205888>
- Males, M. (2024). The dating of *Hávamál*. *Maal og Minne*, 81–117.
- Meissner, R. (1921). Die Kenningar der Skalden: Ein Beitrag zur skaldischen Poetik. <https://archive.org/details/diekenningarderskalden>
- Neidorf, L. (2013). The Dating of *Widsið* and the Study of Germanic Antiquity. *Neophilologus*, 97, 165–183. <https://doi.org/10.1007/s11061-012-9308-2>
- Nordberg, A. (2005). Handlar Grimnesmål 42 om en sakral måltid? *Scripta Islandica*, 56, 51–60. <https://www.academia.edu/2572883>
- Parkinson, R. (1999). *Cracking Codes: The Rosetta Stone and Decipherment*. University of California Press.
- Pettit, E. (1986). *The Poetic Edda: A Dual-Language Edition* (HTML edition). Open Book Publishers. <https://doi.org/10.11647/obp.0308.37>
- Pliny, t. E. (1855). *The Natural History of Pliny* (J. Bostock & H. T. Riley, Eds.). H. G. Bohn.
- Riseley, C. (2014). *Ceremonial Drinking in the Viking Age* (Master's thesis). Oslo University. <http://urn.nb.no/URN:NBN:no-45431>
- Rydberg, V. (1886). *Undersökningar i germanisk mythologi*. Albert Bonniers Förlag.

- Sapp, C. D. (2022). *Dating the Old Norse Poetic Edda: A multifactorial analysis of linguistic features*. John Benjamins Publishing Company.
- Saxo Grammaticus. (2015). *Gesta Danorum: The History of the Danes* (K. Friis-Jensen, Ed.; P. Fisher, Trans.). Clarendon Press.
- Schjødt, J. P., Lindow, J., & Andrén, A. (Eds.). (2020). *The Pre-Christian Religions of the North: History and Structures* (Vols. 4). Brepols. <https://doi.org/10.1484/M.PCRN-EB.5.112891>
- Sjöberg, N. (1907). Från ett julgille i början af 1500-talet. *Fataburen*, 241–242. https://sv.wikisource.org/wiki/Fataburen/1907/Fr%C3%A5n_ett_julgille_i_b%C3%B6rjan_av_1500-talet
- Spiegelberg, W. (1917). Varia. *Zeitschrift für Ägyptische Sprache und Altertumskunde*, 53, 91–115. <https://doi.org/10.1524/zaes.1917.53.1.91>
- Stefan Karlsson. (1979). Íviðjur. *Gripla*, 3, 227–228. <https://gripla.arnastofnun.is/index.php/gripla/article/view/482>
- Streitberg, W. (1910). *Die gotische Bibel. Zweiter Teil: Gotisch-griechisch-deutsches Wörterbuch*. Winter Verlag.
- Thorpe, B. (Ed.). (1840). *Ancient Laws and Institutes of England: Comprising Laws Enacted under the Anglo-Saxon Kings from Aetbelbirht to Cnut* (Vol. 1). <https://doi.org/10.1017/CBO9781139177405>
- Thrane, H. (2010). Grevensvænge. In S. Brather, W. Heizmann, & S. Patzold (Eds.), *Germanische altertumskunde online*. De Gruyter. https://www.degruyterbrill.com/database/GAO/entry/RGA_2083/html
- Watkins, C. (1995). *How to Kill a Dragon: Aspects of Indo-European Poetics*. Oxford University Press.
- West, M. L. (2007). *Indo-European Poetry and Myth*. Oxford University Press.

List of Figures

- 1 The gilded (day) side of the Trundholm sun chariot. Nordic Bronze Age, ca. 1400 BCE. — Photo by Nationalmuseet under CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1277.tif 112
- 2 The ungilded (night) side of the Trundholm sun chariot. — Photo by Nationalmuseet under CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1278.tif 113

Introduction (incomplete!)

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

The Old Germanic world

Lifestyle and economy

Cattle-based; small farmsteads.

Morals and Virtues

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

Religion

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

Germanic alliterative poetry

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

On the other hand, it is by no means an innovative or newly created genre. Already, and perhaps especially, in our oldest sources the language is rich with expressions and images, many of great antiquity: "sea-stallions" sail across the ocean; the sun is drawn across Heaven in her chariot; feasts are held in great chiefly halls. These motifs are very ancient—they are found in the archeology of the Nordic Bronze Age and in the lines of *RV* and Homer.

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

Meter(s)

The Old Germanic poetry has two primary structural elements: *stress* and *alliteration*. The exact count of syllables is less important, and end-rhyme is only used as a sporadic flourish. The organizing poetic principle of alliteration appears to have been in effect for some time, for even the earliest *scalds* and *scops* have dozens of synonyms for words like man, sword, horse, and hall. Many of these synonyms—like *jór* above—are very old Indo-European words which within Germanic never appear outside of poetry or archaic compounds.

Stress

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

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

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

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

Alliteration

The following rules describe Germanic alliteration:

1. Alliteration is the resonance between two stressed syllables beginning with the same "sound", e.g. *sand* with *receive*, or *great* with *begin*.
2. Any vowel or diphthong can alliterate with any other vowel or diphthong.
3. *s* and the clusters *sk*, *sp* and *st* are counted as four distinct "sounds".

Further, in West Germanic poetry,

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

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

Lines

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

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

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

Fits and stanzas

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

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

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

The age of the Eddic poems

Linguistic criteria Archeological evidence Comparison with known Christian texts (Sólarljóð, 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 *Hild*, are not included.
5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and mediæval manuscripts.
6. **Miscellaneous runic poetry**, apart from that already edited under Galders above.

Exclusions

All Norse Scaldic poetry is excluded, as is the Eddic poetry found in the saws of Icelanders and of ancient ages (*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 *Lacn*.

Old Saxon and High German poetry

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

The present edition

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

The Old Germanic text

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

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

These choices often stand in conflict with the orthography of the original manuscripts and with most earlier philological tradition, whence there is some reason to justify them. My goal is to render the texts themselves in a manner that gives as much philological information to the reader as possible—not to present a facsimile edition for students of paleography. This follows the philological methods used for printing e.g. the *RV*, which is generally printed in an entirely scholarly latinized orthography, not the original *Devanāgarī*. 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;
3. excepting those long vowels which have their origin in earlier diphthongs, which are written with the circumflex.
4. In compounds where the first element has primary stress the elements are separated with a dash;

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

Below follow specifications for each specific language.

Normalization of Old Norse

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

1. I distinguish short *e* (from etymological short *e*) and short *ǣ* (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*, *ǣ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal vowels *ā*, *ē*, *ī*, *ō*, *ū* from long oral *á*, *é*, *í*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s*—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þat's*) in **R**—in the words *es* ‘which, that, where, when’, and in inflections of *vesa* (later *vera*) such as *es* ‘is’ (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner’s law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vǫrum* etc.), and the pl. pret. subj. (*vǣrim* 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* > *ø* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal

pronoun, which shows *u*-mutation in such forms as Swedish *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’ (< *rádar*). 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 /aɪ'sɪ:ɹ/; even worse is when *Ǫs-garðr* becomes “ass-guard”.

Mythic Poetry

Introduction to Mythic Poetry

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

Manuscripts

Codex Regius (R)

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

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

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

AM 748 I a 4to (A)

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

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

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

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

Manuscripts of Snorre's Edda

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

The four main mss. for the Prose Edda are:

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

Other manuscripts

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

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

Spae of the Wallow

(*Völuspó*)

Dating (Sapp, 2022): C10th (o.865)–early C11th (o.121)

Meter: *Ancient-words-law*

Introduction

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

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

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

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

Preservation

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

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

When it comes to the order of stanzas, which varies greatly across mss., I have prepared the following table. Stanzas in *Gylf* which are quoted independently are marked with plus signs; sequences of uninterrupted quotations of several sts. are abbreviated with an incrementing alphabetic symbol, and each stanza is given a number based on its position, so that *B*₁ is the first stanza in the second sequence, and so on. When a stanza found in a manuscript is strongly divergent (e.g. st. 10, where *Gylf* omits the first two half-lines), its number is followed by a star. The stanzas beginning with the formula *Þá gingu regin öll* 'Then went all the Reins' et c. are represented by the immediately following half-line.

	<i>pres. ed.</i>	R	H	STW	U
1	Hljóðs bið'k allar	1	1	–	–
2	Ek man jötna	2	2	–	–
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	–	–
5	Sól varp sunnan	5	5	+*	+*
6	... nött ok niðjum	6	6	–	–
7	Hittusk ęsir	7	7	–	–
8	Tęflðu i tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B ₁	B ₁
10	Þar vas Móðsognir	10	10	B ₂ *	B ₂ *
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Und's þrír kvómu	16	17	–	–
17	Qnd þau né óttu	17	18	–	–
18	Ask vęit'k standa	18	19	+	+
19	Þaðan koma meýjar	19–20	20–21	–	–
20	Þat man hęn folk-víg	21–22	27	–	–
21	Hęði hétu	23	28	–	–

	<i>pres. ed.</i>	R	H	STW	U
22	... hvárt skyldu ęsir	24	29	–	–
23	Fleygđi Óđinn	25	30	–	–
24	... hverr hefđi lopt alt	26	22	C1	C1
25	Þórr ęinn þar vá	27	23	C2*	C2*
26	Vęit hōn Hęimdalar	28	24	–	–
27	Ęin sat hōn úti	29	–	–	–
28	Alt vęit'k, Óđinn	29	–	+	+
29	Valđi hęnni Hęf-fōđr	30	–	–	–
30	Sá hōn val-kyrjur	31	–	–	–
31	Ek sá Baldri	32	–	–	–
32	Varđ af męiđi	33	–	–	–
33	Þó hann ęva hęndr	34	–	–	–
H1	Þá kná Váli	–	31	–	–
34a	Hapt sá hōn liggja	35a	–	–	–
34b	þar sitr Sigyn	35b	32	–	–
35	Ó fęllr austan	36	–	–	–
36	Stóđ fyr norđan	36	–	–	–
37	Sal sá hōn standa	37	36	E1	E1
38	Sér hōn þar vađa	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjörvi	40	26	A2	A2
41	Sat þar á haugi	41	34	–	–
42	Gól of ęsum	42	35	–	–
43, 48, 56	Gęyr (nú) Garmr mjok	43, 46, 55	33, 38, 43, 48, 51	–	–
44	Bróđr munu þęrjask	44	39	–	–
45	Lęika Mims synir	45	40	D1*	D1*
H2	Hręđask allir	–	41	–	–
46	Hvat 's með ęsum?	49	42	D2	D2*
48	Hrymr ękr austan	47	44	D3	–
49	Kjöll fęrr austan	48	45	D4	–
50	Surtr fęrr sunnan	50	46	+, D5 (cited twice)	+
51	Þá kōmr Hlīnar	51	47	D6	–
52	Þá kōmr hinn mikli	52	–	D7	–
H3	Ęinn lopt yfir	–	48	—	–
53	Þá kōmr hinn męri	53*	49*	D8	–
54	Sól tér sortna	54	50	D9	–
56	Sér hōn upp koma	56	52	–	–
57	Finnask ęsir	57*	53	–	–
58	Þar munu ęptir	58	54	–	–
59	Munu ó-sánir	59	55	–	–
60	Þá kná Hōnir	60	56	–	–
61	Sal sér hōn standa	61	57	+	+
H4	Þá kōmr hinn ríki	–	58	–	–
62	Þar kōmr hinn dimmi	62	59	–	–

Summary

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

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

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

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

TODO.

The Spae of the Wallow

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

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

“F_{OR} HEARING I ask all holy races [GODS],
greater and lesser lads of Homedal [MEN]!
Wilt thou, Walfather, that I well tell forth
the ancient sayings of men which I earliest recall?

1 hēlgar ‘holy’ | so *H*; om. *R*

ALL | The wallow 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 bann* ‘for hearing we [I] ask him’.

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

2 mēiri ok minni ‘greater and lesser’ | It is ambiguous to which noun phrase these adjectives belong. It can either be (a) “all greater and lesser holy kindreds”, which might be equivalent to the phrase Eese and Elves—earthly and heavenly supernatural beings; see Index for occurrences—, or (b) “greater and lesser lads of Homedal”. (b) is to be preferred as the syntactically simpler reading, in which case “greater or lesser” most likely refers literally to physical size (the younger and older members of the audience) rather than more figuratively to varying 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”, a name for Weden. The wallow probably uses this name since Weden has awoken her from her grave (perhaps with a *val-galdr* ‘slain-galder’ as in *Bdr* 4/3b). Cf. st. 62/4b.

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

- 2 Ek man jōtna · ár of borna,
þá's forðum mik · fōdda hōfðu;
níu man'k hēima, · níu 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 famed 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 *iviðjur* | Evil-working women or ogresses; this word also appears in a list of names for troll-women (Þul *Trollkvenna* 3 in SkP 3). The word is a fem. *jón*-stem. A commonly suggested etymology is *i* ‘in’ + *viðr* ‘wood’ (i.e. forest-dwellers), but this would be an unusual formation, and leaves the *-j-* unexplained. A more plausible etymology is an agent-noun based on **ivið* ‘guile, malice’, attested in the cpd. *ivið-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 mérán* · *fyr mold neðan*. ‘the famed Measure-Tree beneath the soil.’ | Probably Ugdrassle’s Ash, still but a seed. The sense of *mjot-viðr* ‘Measure-Tree’ is not clear, but it seems to be the same word as *mjotuðr* in 45/1b below.

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

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

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

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

ALL | Told in sts. 3–4 is the creation of the Earth and Heavens. Other poetic sources for it are *Grm* 41–42, *Vafþ* 21. A more extensive creation narrative is found in *Gylf* 4–5, according to which the world first consisted of two extremities, viz. the frozen Nivelham in the north and the burning Muspellsham in the south. From Nivelham rushed the icy venom rivers called the Ilevaves until they froze to ice, while burning lava flowed from Muspellsham. The ice and lava met in the Gap of Ginnings (*Ginnunga-gap*), “which was as calm as windless air”, and there combined to form the first being, Yimer, who was the ancestor of the ettins.

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

4 *gap vas ginnunga* ‘there was the gap of hawks [AIR/MIDSPACE]’ | *gap ginnunga* ‘gap of hawks’ has usually been interpreted on the basis of the cosmogony in *Gylf*, where Snorre presents *ginnunga-gap* as a primordial physical location where cold and hot elements combined to form the acidic rivers known as the Ilevaves in the place where the Earth would later be situated. For this reason it is typically translated into English simply as “Ginnungagap”, and explained as a sort of supernatural void. However, the present stanza is the only conjunction of the words *gap* and *ginnunga* outside of Snorre’s Edda, and his cosmogony is very peculiar. There is therefore some reason to reexamine these two words in the present context to see what the “gap” may actually be.

To begin, I reject the traditional translation “yawning chaos” as etymologically unfounded: the oft connected ON *gina* ‘to yawn, gape’ has a different root structure than *ginnunga*, which appears to be a gen. sg. or pl. and not an adjective; the explanation ‘width, breadth’ (from the lost cognate of OE *ginne* ‘broad, vast’) is somewhat more plausible, but “gap of widths” is still a strange and decidedly non-Norse construction. Instead, I agree with Meissner in reading *gap ginnunga* as a kenning “gap of hawks [AIR/MIDSPACE]”, where *ginnunga* is gen. pl. of the attested poetic word *ginnungr* ‘hawk’. The 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: *þll endi-lög ginnunga vé* ‘all the low mansions of hawks [LOWER SKIES] from end to end’. This interpretation is confirmed by an underappreciated passage in *Skm* 74, which lists *ginnunga-gap* among poetic synonyms for the air: *Lopt heitir ginnunga-gap ok meðal-beimr, fögl-beimr, veðr-beimr*. ‘Air is called gap of ginnings and middle-home, bird-home, weather-home.’

Having determined the sense of the word, we should consider its sense in the present context. The Old Germanic cosmology, like many other ancient religions (e.g. the Vedic with its two World-Halves (Sanskrit *rōdasi*), *RV* 1.10.8, 5.85.3 etc.) sees the World as consisting of two halves, Earth and Upheaven. The former is the land of Men, the latter the land of the Gods—both are believed to be physically concrete, formed from different parts of Yimer’s body (*Grm* 41, *Vafþ* 21). Sandwiched between them are the lower atmospheric skies, the air (ON *lopt*) or the Midspace (ON *meðal-beimr* ‘middle realm’, equivalent to the *antārikṣam* of the Vedic hymns, e.g. in *RV* 5.85.3). This is seen in *Hauktl*, which in st. 15 speaks of the “low SKIES”, contrasting them with Upheaven in st. 16. The primordial state expressed in the present stanza is thus one where only the airy lower skies exist, while Heaven and Earth are still conjoined in the monstrous body of Yimer.

- 4 áðr Burs synir · bjǫðum of ypðu,
2 þeir es Mið-garð · mēran skópu;
sól skēin sunnan · à salar stēina;
4 þá vas grund gróin · grønum lauki.

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

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

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

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

4 grønum 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 Māna,
2 hēndi hinni hǫgri · of himin-jǫður;
Sól þat né vissi, · hvar hōn sali átti;
4 Māni þat né vissi, · hvat hann mēgins átti;
stjornur þat né vissu, · hvar þēr staði ǫttu;
6

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

The Sun cast from the south—the Moon’s companion—
her right hand over heaven’s rim.

The Sun knew not where halls she had;
the Moon knew not what sort of might he had;
the Stars knew not where seats they had.

1–2 Sól ... himin-jǫður ‘Sun ... heaven’s rim’ | *om. STUW*. 2 himin-jǫður ‘heaven’s rim’ | *composite*; himin þíodyr† R; iǫður H. 4–5 Máni ... ǫttu | *In RH these two lines switch places, so that the order is Sun, Stars, Moon.*

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 mistranslated as ‘her moon’, understanding *sinni* as dat. sg. f. of *sinn* ‘its (reflexive)’. This cannot be correct since ON possessives are inflected based on the gender of the noun possessed, not the gender of the possessor. *máni* ‘moon’ is masculine, and so ‘her moon’ would be **sinum Mána*.

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

4 Máni þat né vissi, · hvat hann mēgins átti ‘the Moon knew not what sort of might he had’ | For a concrete example of this “might” cf. *Háv* 137/7, where the moon is to be invoked in a blood feud. A belief in the power of the moon is found in most ancient religions. Its influence on the human mind was remarked already by Pliny (1855), 2.102, 18.75; witness in folklore the influence of the full moon on the werewolf, or in English the word *lunacy* (from Latin *lūna* ‘moon’). Women are particularly affected by the moon through the synchronisation of the monthly and menstrual cycles (the latter word deriving from Latin *mēnsis* ‘month’, originally ‘moon’) as caused by the moon’s gravitational pull on the body (C. H.-F. et al., 2025).

- 6 Þà gingu rēgin ǫll · à rǫk-stóla,
2 ginn-ħeilǫg goð, · ok umb þat gēttusk.
Nǫtt ok niðjum · nǫfn of gófu,
4 morgin hétu · ok miðjan dag,
undurn ok aptan, · ǫrum at tēlja

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

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

1–2 Þà ... gēttusk ‘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* 14/1–3 and *Þrk* 14/1–3, which follows the structure of the present formula very closely: *Senn vǫru ěsir · allir à þingi // ok ǫsynjur · allar à máli, // ok umb þat rēðu · rikir tivar*. ‘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 Lorida’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question following *umb þat gēttusk* ‘took counsel of that’ in the present stanza, and it seems reasonable plausible (but not certain) that one has been lost in transmission.

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

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

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

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

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

- 7 Hittusk ǥsir · à Iðā-veġli,
 þęir’s hǫrg ok hof · hǫ-timbruðu;
 2 afla lǫgðu, · auð smíðuðu,
 4 tangir skópu · ok tól ęerðu.

[R 11/16, H 201/10]

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

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

1 Iðā-veġli ‘Idewolds’ | “The plains of industry.”

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

- 8 Tęflðu i tūni, · tętir vōru,
 vas þeim vęttir-gis · vant őr gulli,
 und's þrjár kvōmu · þursa meýjar,
 ām-átkar mjōk, · őr Jōtun-heimum.

[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.

ALL. | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því næst smíðuðu þeir málms ok stein ok tré ok svá gnóg-liga þann málms, er gull heitir, at ęll bús-gęgn ok ęll reiði-gęgn hefðu þeir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þér kómu őr Jōtun-beimum.* 'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

1 Tęflðu 'played Tables' | A verb derived from *tafl* 'board game', an old borrowing from Latin *tabula*. "Tables" is used as a cognate translation; the exact type of board game referred to is unimportant, although it is probably a game of strategy (e.g. *bnęfa-tafl* or nine men's morris, for chess had not quite been introduced yet in the late Cloth) rather than dice.

2 vas þeim vęttir-gis · vant őr 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 *vętr* 'thing' comes from PGmc. **wihtir*. 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 þrjár ... þursa meýjar 'three maidens of Thurses' | These three maidens are never mentioned again (unless they are taken to be the three norns in st. 19, but they would then be introduced twice). It is possible that an additional stanza giving further information about them has been lost. If it originally existed, it was already absent 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 *jōtunn* '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 rōk-stōla,
 ginn-heiļōg goð, · ok umb þat gęttusk:
 Hvęrr skyldi dverga · drōtt of skępja
 őr brimi blōðgu · ok őr blōum lęggjum?

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

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

3 Hvęrr skyldi dverga 'Who would ... of dwarfs' | so *RWU*; at skyldi dverga 'That they would ... of dwarfs' *ST*; hverir skyldu dvergar 'Which dwarfs would [shape the retinues]' *H* 3 drōtt 'the retinue' | so *STUW*; drōtin 'the lord' *R*; drōttir 'the retinues' *H* 3 of skępja 'shape' | spekja 'soothe' *U* 4 brimi blōðgu 'bloody surf' | so *HSWU*; Brimis blōði 'the blood of Brimmer' *RT* 4 blōum

‘blue-black’ | *metr. emend. from blám R; Bláins ‘Blown’s’ HW; Bláms STU is prob. a corrupt form of Bláins*

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

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

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

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

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

1 Þar vas Móðsognir | so H; Þar þmótlognir vitnirþ ‘there Mootsowner wolf(?)’ R. The prose of Gylf 14 agrees with H that the correct form of the name is Móðsognir, not Mótsognir. 3 þeir man-líkun · mǫrg of gørðu ‘Many man-likenesses they made’ | so RHU; þar man-líkun · mǫrg of gørðusk ‘There many man-likenesses were made’ STW 4 i ‘in’ | so STUWH; ór ‘out of’ R 4 sēm Durinn sagði ‘as Dorn said’ | so RSHW; sēm þdur mennþ sagði ‘as door-men(?) said’ T; sēm þheim dyrinn kendiþ ‘as the beasts(?) taught them’ U

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

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

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

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

- 16 Und's þrír kvömu · ór því liði
 2 qflgir ok ástkir · ęsir at húsi;
 fundu á landi · líttr meġandi
 4 Ask ok Emlu · ęr-log-lausa.

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

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

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

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

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

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

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

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

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

4 Ask ok Ēmblu ‘Ash and Emble’ | Ash (nom. *Ask*) is easily identified with the same-named wood species (*Fraxinus excelsior*), but the etymology of Emble (nom. *Ēmbla*) 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 **Ēlma*, a derivative of the same type as *þella* ‘young fir tree’ < *þoll* ‘fir tree’, is possible but uncertain.

- 17 Qnd þau né ǿttu, · ǿð þau né hǿfðu,
 2 lǿ né lǿti · né litu góða;
 qnd gaf Óðinn, · ǿð gaf Hönir,
 4 lǿ gaf Lóðurr · ok litu góða.

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

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

1 Qnd ‘Breath’ | The breath (animating spirit) of life, which sets living things apart from the unliving. Cf. *Gylf* 3: *Hitt er þó mest, er hann gerði manninn ok gaf honum qnd þá, er lifa skal ok aldrí tynast, þótt líkaminn finni at moldu eða brenni at ǿsku* ‘Yet the greatest thing is when he [= Weden the Allfather] made man and gave him that “breath” which shall live and never perish even though the body molders to dust or burns to ashes.’ On Christian Scandinavian memorial runestones from the C11th onwards this word is used interchangeably with the Anglo-Saxon borrowing *sál* ‘soul’; compare e.g. *Sö 10 Guð hjalpi qnd hans* ‘God help his “breath”’, *Sö 8 Guð hjalpi sálu hans* ‘God help his soul’, and the frequent (at least 14 separate inscriptions) pairing of the two, like e.g. *U 358 Guð hjalpi hans qnd ok sálu* ‘God help his “breath” and soul.’ It seems likely that this idea of an immortal “breath”, instead of being pagan, stems from the Latin *spiritus* which means both ‘breath’ and ‘spirit’. In old poems a person gives up his “breath” when he dies and stops breathing, cf. *HHj*, *Sigrdr*, *Sigsk* TODO.

- 18 Ask veit’k standa, · heitir Ygg-drasill,
 2 hǿr baðmr, ausinn · hvíta auri;
 þaðan koma dǿggvar · þér’s i dala falla;
 4 stęndr ę yfir grǿnn · Urðar brunni.

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

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’ *STUW* 3 þér’s | es *ST* 4 ę | om. *U* 4 grǿnn | †grvnn† *S*; †greint† *U*

2 ausinn · hvíta auri ‘sprinkled with white mud’ | Possibly relevant is the Indian ritual pouring of beverages like milk onto the phallic *līṅga*, although 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 stendr;
 Urð hétu ęina, · aðra Verðandi,
 4 —sköru á skíði— · Skuld hina þriðju
 þér lög lögðu, · þér líf kœru,
 6 alda þörnum, · ör-lög seggja.

[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.
 Laws they laid down; lives they chose
 for the children of mankind, the orlay of youths.

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

ALL | The st. is paraphrased in *Gylf* 15: *Þar stendr salr einn fagr undir aski’nnum við brunni’n, ok ór þeim sal koma þrjár meýjar; þér er suá beita: 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 thus: 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 sköru á skíði ‘they scored billets’ | Unclear; perhaps they carve tallies for the number of years allotted to each human being.

- 20 Þat man hōn folk-víg · fyrst i hēimi,
 2 es Gull-veigu · gęirum studdu
 ok i hōll Hāars · hāna bręnnu,
 4 þrysvar bręnnu · þrysvar borna,
 opt, ó-sjaldan, · þó hōn ęnn lifir.

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

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

4 þrysvar bręnnu | †þrysvar brendv† þrysvar brendv† *H*

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

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

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

[R 1v/13, H 20v/7]

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

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

- 22 Þá gingu regin öll · á rok-stóla,
 2 ginn-heilög goð, · ok umb þat gëttusk:
 Hvárt skyldu ẽsir · af-ráð gjalda,
 4 eða skyldu goð'in öll · gildi ẽiga?

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

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

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

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

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

Weden hurled and shot into the troop;
 that was yet a troop-conflict earlier in the Home.
 Broken was the plank-wall of the stronghold of the Eese;
 the Waness 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/i.

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

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

- 24 Þá gingu **r**egin qll · á **r**ok-stóla,
 2 **g**inn-**h**eilög **g**oð, · ok umb þat **g**éttusk:
 Hverr **h**efði **l**opt alt · **l**évi blandit
 4 eða **é**tt **j**otuns · **Ó**ðs meý gefna?

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

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

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

- 25 Þórr einn þar vá · þrunginn móði,
 2 hann sjaldan sitr · es slikt of fregn;
 á gingusk **eið**ar, · orð ok sóri,
 4 mól qll megin-lig, · es á meðal fóru.

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

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

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

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

- 26 Veit hön **H**eimdalar · **h**ljóð of folgt
 2 und **h**eið-vönum · **h**elgum baðmi;

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

- 4 **ó** sér hōn **ausask** · **aurgum** forsi
af **vęði** **Val-fōðrs.** · **Vituð** ér ęnn eđa hvat?

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 heįð-vōnum 'shady' | Literally 'light-less', *heįðr* 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 vęði 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 Allfōðr ok beiddisk eins drykkjar af brunninum, en hann fékk eigi, fyrr en hann lagði auga sitt at vęði.* '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 eđa 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 **Eįn** sat hōn **úti**, · þá's hinn **aldni** kom
2 **yggjungr** **asa** · ok ĩ **augu** leįt:
 hvers **fregnið** mik? · **hví** **freįstið** mįn?

[R 1v/25]

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

1 Eįn sat hōn úti 'Alone sat she outside' | ON *sitja úti* 'sit outside' has a cultural connotation of meditating in order to communicate with the otherworld; cf. the noun *úti-seta*. This line is directly repeated in *Sįgsk* 6/1a.

3 freįstið 'tempt' | *freįsta* 'tempt' has a sense of testing someone, especially intellectually. Cf. *Háv* 2, 26, *Váfþ* 3, 5.

- 28 **Alt** vęįt'k, **Óðinn**, · hvar **auga** falt
2 ĩ hinum **męra** · **Mímis** brunni;
 drekkr **mįqð** **Mímir** · **morgin** hveįjan
4 af **vęði** **Val-fōðrs.** · **Vituð** ér ęnn eđa hvat?

[R 1v/26,
STUW]

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

2 ĩ hinum męra 'in the famed' | so *W*; þitt (*corr.*) i enom męra 'id.' *R*; j þeim enom meira 'in the greater' *T*; i þeim envm męra 'in the famed' *U*; vr þeim envm męra 'out of the famed' *S* 4 vęði 'pledge' | †veįði† *S*

- 29 **Valði** hęnni **Hęr-fōðr** · **hringa** ok męn,

[R 1v/29]

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

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

2 fekk spjöll spak-lig 'got foresighted tidings' | *emend.*; fe spjöll spaclig **R**

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

The emendation places the verb *fekk* 'got, received' for *fē*. Verbs carry less stress than nouns, and the line is thus metrically equivalent to 28/3b *drekkir mjǫð Mimir*. The line parallels st. 1, where the wallow likewise says that she will relate *spjöll* 'tidings, sayings' (cf. English *gospel*, lit. 'good news' which originally translates the Greek εὐαγγέλιον). For discussion on this reading see Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16).

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

- 30 Sá hǫn **val**-kyrjur · **vítt** of komnar,
2 gǫrvar at riða · til goð-þjóðar:
Skuld hélt **skildi**, · en **Skögul** ǫnnur,
4 **Gunnr**, **Hildir**, **Göndul** · ok **Gęir**-skögul;
nú eru talðar · **Nönnur** Hęrjans,
6 gǫrvar at riða · **grund**, **val**-kyrjur.

[**R** 1v/30]

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

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

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

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

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

[R 2r/2]

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

ALL | Told allusively in *Vsp* 31–33 is the myth about Balder's death. Balder, the son of Weden and Frie, was slain with an arrow shot by his blind half-brother Hath, whose hand was guided by Lock. Weden could not slay Hath, who was his son, and so he seduced the woman Rind, apparently through love-magic (Cormac Awmundson's TODO: *seið Yggr til rindar* 'Ug won Rind through sorcery'). Rind gave birth to 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*, *ÚlfrÚ Húsdri* 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 Wonnell. 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 i orrostum ok mjök happ-skeytr* ‘Onnel or Wonnell one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’ and *Skm* 19: *Hvernig skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar, [...] befini-ás Baldrs, dólg Haðar ok bana hans* [...] ‘How shall one ken Wonnell? Namely, by calling him the son of Weden and Rind, [...] avenging os of Balder, the foe of Hath and his bane [...]’

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

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

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

- 32 Varð af **m**eiði, · þeim’s **m**er sýndisk, [R 2r/4]
 2 **h**arm-flaug **h**ettlig, · **H**œr nam skjóta.
Baldrs bróðir vas · of **b**orinn snimma,
 4 sá nam, **Ó**ðins sonr, · **ę**in-néttr vega.

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

- 33 Þó éva **h**endr · né **h**ofuð **k**embði, [R 2r/6]
 2 áðr á **b**ál of **b**ar · **B**aldrs and-skota;
 en **F**rigg of grét · i **F**ęn-solum
 4 **v**ę **V**al-hallar. · **V**ituð ér ęnn eða hvat?

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

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

- 34 **H**apt sá **h**ęn liggja · und **H**vera-lundi [R 2r/8, H 20v/13]
 2 **l**ę-gjarns líki · **L**oka á-þękkjan;
þar sitr **S**igyn · þęgi of sįnum
 4 **v**eri **v**ęl-glýjuð. · **V**ituð ér ęnn 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 ... á-þekkjā ‘A captive ... to Lock,’ | *Replaced with H1 H.*

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

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

35 **Ó** fēllr **austan** · of **ēitr**-dala [R 2r/10]
2. **sōxum** ok **sverðum**, · **Slíðr** hēitir sú.

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

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

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

36 Stóð fyr **norðan** · á **Niða**-vøllum [R 2r/11]
2. **salr** ór gulli · **Sindra** ēttar;
 en annarr stóð · á **Ö**-kólni,
 bjór-salr jōtuns, · **en sá Brimir** hēitir.

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

1 Niða-vøllum ‘Nithwolds’ | Niða-fjollum ‘Nithfells’ (paraphrase) *RW*.

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

Þá mēlti Gangleri: „Hvat verð þá eptir, er brenndr er himinn ok jörð ok heimr allr, ok dauð goð'in öll ok allir Ein-herjar ok alt mann-folk, ok bað þér áðr sagt, at hværr maðr skal lifa í nǫkkvǫrum beimi um allar aldir?“ Þá svarar Þriði: „Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gim-léi á himni, ok all-gótt er til góðs drykkjar þeim, er þat þykkir gaman, í þeim sal, er Brimir heitir; hann stendr ok á himni. Sá er ok góðr salr; er stendr á Niða-fjollum, gorr af rauðu gulli; sá heitir Sindri. Í þessum solum skulu byggja góðir menn ok sið-látir. Á Ná-ströndum er mikill salr ok illr ok þorfa norðr dyrr; hann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma þgfúð öll vitu inn í bús'it ok blása eitri, svá at eptir sal'num renna eittr-ár, ok vaða þér ár eið-röfar ok morð-uargar, svá sem hér segir:“

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

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

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

- 37 **S**al sá hōn standa · **s**ólu fjarri
 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.

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

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

1 sá hōn ‘she saw’ | *vęit* ‘k ‘I know’ STUW; cf. st. 61.

- 38 **S**á hōn þar vaða · þunga strauma
 2 **m**ęnn **m**ęin-svara · ok **m**orð-varga
 ok þann’s **a**nnars glępr · **ę**yra-rūnu.
 4 Þar saug **N**íð-hōggr · **n**ái fram-gingna;
 slęit **v**argr **v**era. · **V**ituð ér ęnn eða hvat?

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

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

1 Sá hōn ‘she saw’ | *so* R; *ser hon* ‘she sees’ H; *skulu* ‘shall [be]’ STUW 4 saug ‘sucked’ | *so* H; *†sųg†* R; *kęęlr* ‘torments’ STUW

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

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

39 Austr býr hin aldna · ÿ Éarn-viði
2 ok fœðir þar · Fęnris kindir;
verðr af þeim ǥllum · ęinna nøkkurr
4 tungls tǵugari · ÿ trolls hami.

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

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

1 býr ‘dwells’ | so *HSTUW*; sat ‘sat/stayed’ *R* 1 aldna ‘old’ | arma ‘wretched’ *U* 1 Éarn-viði ‘Ironwood’ | *metr. emend.*; Járnvíði *RHSWU*; Járn-viðjum ‘Ironwoods’ *T* 2 fœðir ‘nourishes’ | so *HSTUW*; fœddi ‘nourished’ *R* 3 af | ór *TS* 4 tǵugari ‘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 tǵugari are found in all surviving mss.

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

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

Gýgr ein býr fyrir austan Miðgarð í þeim skógi, er Járnvíðir heitir. [...] In gamla gýgr fœðir at sonum marga jötna ok alla í vargs líkjum, ok þaðan af eru komnir þessir ulfar. Ok svá er sagt, at af ęttinni verðr sá einna máttkastir, er kallaðr er Mána-garmr. Hann fyllist með fjörvi allra þeira manna, er deyrja, ok hann gleypir tungl, en stökkvir blóði himin ok loft ǥll. Þaðan tǵnir sól skini sinu, ok vindar eru þá ó-kyrrir ok gnýja beðan ok bandan. Svá segir í Völu-spá:

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

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

40 Fyllisk fjörvi · fęgra manna,
2 rýðr ragna sjöt · rauðum dreýra,

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

- svört verða sól-skin · of sumur eptir,
 4 veðr öll vá-lynd. · Vituð ér enn eða hvat?
 He fills himself with the lifeblood of fey men;
 he reddens the seat of the Reins [HEAVEN] with red gore.
 Black turn the sun's rays in the summers thereafter,
 the winds all woeful.—Know ye yet, or what?

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

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

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

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

1 Sat þar á haugi 'There sat on the mound' | The motif of ettins sitting on burial mounds is also found in *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.

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

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

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

- 43 Gęyr Garmr mjǫk · fyr Gnipa-hęlli,
 2 fęstr mun slitna, · en Freki rinna;
 fjǫlð veit hǫn fróða, · framm sé'k lęngra
 4 of ragna rǫk, · rǫmm sig-tíva.

[R 2r/25]

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

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

- 44 Bróðr munu berjask · ok at bōnum verðask,
 2 munu systrungar · sífjum spilla;
 hart 's ï hejmi, · hór-dómr mikill,
 4 skęggj-öld, skalm-öld, · skildir klofnir,
 vind-öld, varg-öld, · áðr ver-öld steypisk
 6 mun ęngi maðr · ǫðrum þyrma.

[R 2r/28, H 2ov/24,
STUW]

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

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

ALL | This st. is cited in *Gylf* 51, where it is introduced by the text: *Þá drepast bróðr fyrir á-girni sakar, ok ęngi þyrmir fǫður eða syni í mann-drǫpum eða sífa-sliti. Svá segir í Völu-spó: ‘Then brothers slay each other for reasons of greed, and no man spares his father or son in murder of men or slaying of kin. So it says in the Spac of the Wallow:’*

2 sífjum spilla ‘defile the kinship’ | *I.e. “commit incest”, apparently referring to marriages between first cousins, which are prohibited in all mediaeval Scandinavian law codes. Compare related words found in the laws, like frënd-semis-spell ‘incest’ and especially sífa-spell ‘id.’ — The idea of incest as a sign of later ages is also found in ÆV 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2025, Aug. 31). Véda quote 6. <https://nikhilsd.com/dvq/6/>): Á g^hā tā gaccān · úttarā yugāni, // yātra jāmadāyab · kṛnāvann 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 with the second element *öld* ‘age’. ON *ver-öld* is cognate with English *world*, but in ON the sense “cosmos, universe” is usually expressed by *heimr* (e.g. l. 3 of the present stanza).

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

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

- 45 Leika Míms synir, · en mjǫtuðr kyndisk
 2 at hinu galla · Gjallar-horni;
 hǫtt blæss Heimdallr, · horn 's á lopti;

[R 2r/32, H 2ov/27,
STUW]

- 4 **m**élir Óðinn · við **M**íms hofuð;
 skelfr **Y**ggdrasils · **a**skr standandi,
 6 **y**mr it **a**ldna tré, · en **j**ötunn losnar.

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

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

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

1–2 Lęika ... Gjallar-horni; 'Mime's ... Yell.' | om. *STUW*

- 46 Hvat 's með **ð**sum? · hvat 's með **ð**lfum?
 2 gnýr **a**llr **J**ötun-hęimr, · **ę**sir 'ru á þingi,
 stynja dvergar · fyr stęin-durum
 4 vęgg-bergs **v**ísir. · **V**ituð ér ęnn eða hvat?

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

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

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

1 Hvat 's með **ð**sum? · hvat 's með **ð**lfum 'What is with the Eese? What is with the Elves?' |
 Also occurring in *Þrk* 7/1.

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

- 47 **G**ęyr nú **G**armr mjök · fyr **G**nipa-hęlli,
 2 fęstr mun slitna, · en freki rinna;
 fјolð vęit hęn fróða, · framm sé'k lęngra
 4 of **r**agna **r**ęk · **r**ęmm sig-tíva.

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

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

- 48 **H**rymr ękr austan, · hęfsk lind fyrir,

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

- 2 snýsk Jǫrmun-gandr · ÿ jǫtun-móði,
ormr knýr unnir, · en ari hlakkar,
4 slitr nái nef-fǫlr; · Nagl-far losnar.

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

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

4 Nagl-far ‘Nailfare’ | The ship on which the fiends sail from the east. It is described in Gylf 51: *Þá geysist haf’it á lǫnd’in, fyrir því at þá nýst Mið-garðs-ormr í jǫtun-móð ok sǫkir upp á land’it. Þá verðr ok þat, at Nagl-far losnar, skip þat, er svá heitir. Þat er gert af noglum dauðra manna, ok er þat fyrir því varnunar vert, ef maðr deyr með ó-skornum noglum, at sá maðr eykr mikit efni til skips’ins Nagl-fars, er goð’in ok menn vildi seint, at gert yrði. En í þessum sévar-gang flýtr Nagl-far.* ‘Then the sea surges onto the lands because the Middenyardswyrn writhes in ettin-wrath and attacks the land. Then it also happens that Nailfare loosens—the ship which is called thus; it is made from the nails of dead men, and therefore it is worth a warning if a man dies with uncut nails, that that man greatly increases the material for the ship Nailfare, which the Gods and men would rather were not done. But in this motion of the sea Nailfare floats.’

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

- 49 Kǫll fǣrr austan · koma munu Múspells
2 of lǫg lýðir, · en Loki stýrir;
fara flf-męgir · með freka allir,
4 þęim es bróðir · Býleists ÿ fǫr.

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

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

- 50 Surtr fǣrr sunnan · með sviga lévi,

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

- 2 skínn af sverði · sól val-tíva;
grjót-björg gnata, · en gífr rata,
4 troða halir hæl-veg, · en himinn klofnar.

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

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

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

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

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

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

- 51 Þà kœmr Hlínar · harmr annarr framm,
2 es Óðinn fœrr · við ulf vega,
—en bani Bēlja · bjartr at Surti—
4 þà mun Friggjar · falla angan.

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

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

4 angan | so *HSTUW*; angantyr *R*

ALL | Sts. 51–53 describe the deaths of the major gods Weden, Free, and Thunder. The battle takes place on the great plain Wighride as told in *Vafþ 18*; the fight between the Wolf and Weden, and his subsequent avenging by Widar is mentioned in *Vafþ 53*. According to *Gylf 51*: *Ēsir ber-væða sik ok allir Ein-berjar ok sækja fram á völlu'na. Ríðr fyrstr Óðinn með gull-hjalm'inn ok fagra brynju ok geir sinn, er Gungnir heitir; stefnir bann móti Fenris-ulfi, en Þórr fram á aðra blíð bonum, ok má bann ekki duga bonum, því at bann befir fullt fang at berjast við Miðgarðs-orm. Freyr berst móti Surti, ok verðr barðr sam-gangr, áðr Freyr fellr. Þat verðr hans bani, er bann missir þess ins góða sverðs, er bann gaf Skirni. 'The Eese and all the Oneharriers clothe themselves for war and rush forth on the plains. Weden rides first with the golden helmet and fair byrnie and his spear which is called Gungner; he faces against the Fenrerswolf, but Thunder goes forth on one of his sides; and he cannot avail him, for he has his hands full in fighting against the Middenyardswyrn. Free fights against Surt and it becomes a hard-fought struggle before Free falls. It is his bané that he is missing the good sword which he gave Shirner.'*

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 gæzlu yfir heim mönnum, er Frigg vill forða við háska nökkurum* 'placed to watch over those men which Frie wishes to save from any particular danger'. In spite of this almost all translators and editors have understood Line as synonymous with Frie and questioned whether her existence as a distinct goddess is not something invented by the author of *Gylf*. Hopkins (2017) reasonably argues that this need not be the case; as Frie's maidservant, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

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

- 52 Þá kómr hinn mikli · mögr Sig-föður,
2 Víðarr vega · at val-dýri;
léttr megi Hveðrungr · mund of standa
4 hjör til hjarta; · þá's hefnt föður.

[R 2v/15, STW]

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

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

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

- 53 Þá kómr hinn méri · mögr Hlōðynjar,
2 gengr fet niu · Fjörgynjar burr
neppr frá naðri · níðs ó-kvíðnum;
4 munu halir allir · heim-stöð ryðja
es af móði drepr · Mið-garðs véurr.

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

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

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

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

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

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

- 54 Sól tér sortna, · sökkr fold i mar,
 2 hverfa af himni · heðdar stjörnur;
 geisar ċimi · við aldr-nara;
 4 leikr hōr hiti · við himin sjalfan.

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

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

1 sökkr 'sinks' | *so STW*; sigr 'descends' *RHU*

1 sökkr fold i 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: *Björt verðr sól at svartri; · sökkr fold i 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;
 fjöld veit hōn frōða, · framm sé'k lengra
 4 of ragna rōk, · rōmm sig-tíva.

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

Now Garm barks loud before the Gnip-caves;
 the rope will tear and the Wolf will run.

She knows much lore; I foresee further
about the mighty Rakes of the Reins, of the Victory-Tews [GODS].

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

- 56 Sér hön upp koma · ǫðru sinni
 2 jörð ór égi · iðja-grøna;
 falla forsar, · flýgr ǫrn yfir,
 sás á fjalli · fiska veiðir.

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

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

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

*Þá mælti Gangleri: „Hvært lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“
 Hárr segir: „Upp skýr jörðu'nni þá ór sænum, ok er þá grön ok fagr. Vaxa þá akrar
 ó-sáinir. Viðarr ok Váli lifa, svá at eigi befir sér'inn ok Surt-logi grandat þeim, ok
 byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr; ok þar koma þá synir Þórs, Móði ok
 Magni, ok hafa þar Mjöllni. Því næst koma þar Baldr ok Höðr frá Heljar, setjast þá
 allir samt, ok talast við, ok minnast á rúnar sínar, ok ræða of tíðendi þau, er fyrrum
 höfðu verit, of Mið-garðs-orm ok um Fenris-ulf. Þá finna þeir í grasi'nu gull-töflur
 þær, er ésir'nir höfðu átt. Svá er sagt.“*

‘Then spoke Gangler: “Do any of the gods live then, or is there then any earth or heaven?” High says: “Then the earth shoots up from the seas, and it is then green and fair. Then acres grow unsown. Wider and Wonnell live, for the sea and Surt’s flame have not scathed them, and they settle on the Idewolds where Osyrd once stood. And then the sons of Thunder—Mood and Main—come there, and there they have Millner. Next come Balder and Hath from Hell; then they all sit down together and make speech and think back on their runes and discuss the events of antiquity, about the Middenyardswyrms 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 it quotes *Váþf* 51.

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

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

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

The Eese find each other on the Idewolds
 and of the mighty Earth-cord [= Middenyardswyrms] speak,
 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*

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

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

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

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

3 ęsir | *emend.; om. RH*

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.

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

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

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

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

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

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

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

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

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

2. bróðra tveggja ‘the two brothers’ | The present translation understands *tveggja* as the gen. pl. of *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 hōn standa · **sólu** fegra,
 2 **gulli** þakðan, · á **Gimléi**;
 þar skulu **dyggvar** · **dróttir** byggva
 4 ok umb **aldr**-daga · **ynðis** njóta.

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

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

1 sér hōn 'she sees' | væt'k 'I know' STUW 2 gulli þakðan 'thatched with gold' | gulli þetra
 'better than gold' ST 2 Gimléi | metr. emend.; Gimlé RHSTUW 3 þar 'there' | þann '[in] that
 [hall]' TW

- 62 Þar kōmr hinn **dimmi** · **drēki** fljúgandi,
 2 **naðr** fránn **neðan** · frá **Niða**-fjōllum;
 berr sér i fljóðrum · —**flýgr** vōll yfir—
 4 **Nið**-hōggr **nái**; · **nú** mun hōn sōkkvask.

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

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

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

Appendix

Dwarf-tallies

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

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

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

- 11 **Nýi** ok **Niði**, · **Norðri**, **Suðri**,
 2 **Austri**, **Vestri**, · **Al**-þjófr, **Dvalinn**,

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

- 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-alfr, · Vind-alfr, Þráinn,
 2 Þękkkr ok Þorinn, · Þrór, Vitr ok Litr,
 Nár ok Ný-ráðr— · nú hęf'k dverga
 4 —Ręginnn ok Ráð-sviðr— · rétt of talða.

[R 1r/25, H 20r/18,
STUW]

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

- 13 Fíli, Kíli, · Fundinn, Náli,
 2 Hępti, Víli, · Hannarr, Svíurr,
 Frár, Horn-bori, · Fręgr ok Lóni,
 4 Aur-vangr, Jari, · Fįkin-skjaldi.

[R 1r/28, H 20r/20,
STUW]

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

- 14 Mál es dverga · ĩ Dvalins liði
 2 lįona kindum · til Lofars tęlja,
 þęir es sóttu · frá salar stęini
 4 Aur-vanga sįot · til Jǫru-valla.

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

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

3 þęir | þeim H

ALL | A standard genealogical introduction (cf. *HalT* 1: *meðan hans ętt ... til goða tęljum* 'while we tally his line ... back to the gods'); the patrilineal line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the fore-most (and presumably the oldest) of the dwarfs, and Loffer is not mentioned, but such details were probably not very important.

Sts. 14–15 is paraphrased in *Gylf* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and from them Loffer is come—these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

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

[R 11/32, H 20r/24,
STUW]

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,¹
 the tally of kinsmen lifted to Lofar.

¹Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun 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 · Eñdils, meðan stendr // sól-borgar salr, · svor-góðis for*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

6 é | om. R 7 til | om. H

Stanzas from *Hauksbók*

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

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

[H 20v/12]

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

1 Váli ‘Wonnel’ | *emend.*; Vála H

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

H₂ **H**rēðask allir · á hēl-vegum

[H 20v/28]

² áðr **S**urtar þann · sefi of gleypir.

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

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

H₃ Ginn lopt yfir · lindi jarðar,
² gapa ýgs kjaptar · orms í hēðum;
mun Óðins son · *ǣ*itri móta
⁴ vargs at dauða · Viðars niðja.

[H 20v/39]

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

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

ALL | This stanza appears between 52 and 53 in H. It is not found in the sequence of stanzas cited in *Gylf* 51, but some details in the accompanying prose are not entirely dissimilar: *en Fenris-ulfr ferr með gapandi munn, ok er inn neðri kjöptr við jörðu, en in öfri við himin. Gapa myndi hann meira, ef rúm væri til. Eldar brenna ór augum hans ok nsum. Miðgarðs-ormr blés svá eitri'nu, at hann dreifir lopt öll ok lög, ok er hann all-ógur-ligr, ok er hann á aðra blið ulfi'num.* 'But the Fenrerswolf fares with gaping mouth; and the lower jaw is on the earth, but the upper is in the heaven; he would gape yet broader if there were room for it. Fires burn out of his eyes and nostrils. The Middenyardswyrm blows the venom so far that it covers the whole air and sea, and he is most terrible, and he is by the side of the Wolf.'

3 *ǣitri* '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 (*ǣitri*) which the Wyrm blows on him."

H₄ Þá kómr hinn ríki · at rēgin-dómi
² *ǫ*flugr ofan · sá's *ǫ*llu rēðr.

[H 21r/14]

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

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

Speeches of the High One (*Hávamól*)

Dating: See individual sections.

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

Introduction

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

Háv is, as it comes down to us in **R**, a varied collection. It contains at least two poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders. These materials are chiefly united by their attribution to the god Woden, or as he is called in 109, 111, and 166, the High One.

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

1. The Guests' Strand (1–77)
2. Various scattered sts. of advice (81–90)
3. Woden's tryst with Billing's daughter (91–102)
4. Woden's obtaining of the Mead of Poetry (103–110)
5. The Speeches of Loddfathomer (111–137)
6. The Rune-tally; sts. about runes and ritual (138–146)
7. The Leed-tally; Woden's listing of 18 galders (146–165)

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

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

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

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

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

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

The Guests' Strand (1–79)

The Guests' Strand (Old Norse: *Gesta-þáttur*) is a wisdom poem, taking its outset in the scenario of a lone wanderer's arriving as a stranger at a farmstead. It begins by discussing the mutual 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 Guests' 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 [R 3r/4]
 2 of skoðask skyli,
 of skyggnask skyli;
 4 því't ð-víst '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. STUW

- 2 Gefęndr hęilir, · gęstr 's inn kominn, [R 3r/6]
 2 hvar skal sitja sjá?
 mjök es bráðr · sá's á bręndum skal
 4 sįns of fręista frama.

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

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

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

- 3 **E**lds es þorǫf · þeim’s inn es kominn [R 37/8]
 ok á **kn**éi **kal**inn,
 2 **m**atar ok **váða** · es manni þorǫf,
 þeim’s hefr of **fj**all **f**arit.

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

- 4 **V**ats es þorǫf · þeim’s til **verð**ar **k**ömr, [R 37/10]
 þerru ok þjóð-laðar,
 2 góðs of óðis, · —ef sér **g**eta m^étti—
 orðs ok **en**dr-þogu.

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

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

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.

- 5 **V**its es þorǫf · þeim’s **víða** ratar; [R 37/12]
 d^élt es **h**ei^{ma} **h**vat;
 2 at **a**uga-bragði · **verð**ar sá’s **ek**ki kann
 ok með **s**notrum **s**itr.

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, [R 3r/14]
 2 heðr gétinn at gæði,
 þá's horskr ok þogull · kómr heimis-garða til,
 4 sjaldan verðr víti vörum.
 þvi't ó-brigðra vin · fêr maðr aldri-gi,
 6 an man-vit mikit.

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

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

- 7 Hinn vari gæstr · es til verðar kómr, [R 3r/17]
 2 þunnu hljóði þegir;
 eyrum hlýðir, · en augum skoðar,
 4 svá nýsisk fróðra hværr 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 [R 3r/19]
 2 lof ok líkn-stafi;
 ó-délla 's við þat, · es eiga skal
 4 annars brjóstum i.

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

[R 37/20]

2 lof ok vit meðan lífir;
 því't ill rjóð · hefr maðr opt þegit
 4 annars brjóstum ór.

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

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

10 Byrði bętri · berr-at maðr brautu at,

[R 37/22]

2 an sé man-vit mikit;
 auði bętra · þykkir þat i ð-kunnum stað;
 4 slikt es vá-laðs vera.

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

11 Byrði bętri · berr-at maðr brautu at,

[R 37/24]

2 an sé man-vit mikit;
 veg-nest verra · vegr-a vęlli at,
 4 an sé of-drykkja ęls.

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

3 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, · sēm gótt kveða,
 2 ǫl alda sonum;
 því't fēra vëit, · es fleira drekk,
 4 síns til gēðs gumi.

[R 3r/25]

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

- 13 Ò-minnis-hegri hëitir, · sá's yfir ǫlðrum þrumir,
 2 hann stelr gēði guma;
 þess fogs fǫðrum · ek fǫtraðr vas'k
 4 i garði Gunn-laðar.

[R 3r/27]

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

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

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

- 14 Ǫlr ek varð, · varð ofr-ǫlvi,
 2 at hins fróða Fjalars;
 því es ǫlðr batst, · at apt'r of hëimtir
 4 hvërr sitt gēð gumi.

[R 3r/29]

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

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

- 15 Þagalt ok hugalt · skyli þjóðans barn

[R 3r/31]

- 2 ok víg-djarft vesa;
 glaðr ok reifr · skyli gumna hværr,
 4 und's 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 gëirar 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.²

[R 3v/1]

²The 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 *Fáfn* 10. Also related is the ancient view of the “straw-death” (TODO).

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

The oaf gapes when he comes to visit;
 he mumbles about or loiters.

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

[R 3v/3]

- 18 Sá einn vëit, · es víða ratar
 2 ok hëfr fjölð of farit,
 hverju gëði · stýrir gumna hværr,
 4 sá es vitandi 's vits.

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

[R 3v/5]

2 hëfr fjölð of farit ‘has journeyed much’ | Cf. *Vafþ* 3, 44, et.c., where Wëden repeats: *Fjölð ek fór, · fjölð frëistaða’k, // fjölð ek reynda regin* ‘Much I journeyed, much I tried, much I tested the Reins.’

4 at hann es-a vamma vanr.

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

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

23 Ó-sviðr maðr · vakir umb allar nétr
2 ok hygg at hví-vetna;
þá es móðr, · es at morni kœmr;
4 alt es víl sœm vas.

[R 3v/14]

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

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

[R 3v/16]

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

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

[R 3v/18]

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

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

26 Ó-snotr maðr · þykkisk allt vita,

[R 3v/20]

- 2 ef á sér i **vø** veru;
hitt-ki hann **v**eit, · hvat skal **við** kveða,
4 ef hans **fr**ęsta **f**irar.

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

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

- 27 **Ö**-snotr maðr · es með aldir kømr,
2 þat ’s batst at hann þegi;
ęngi þat vęit, · at hann **ę**kki kann,
4 nema hann **m**ęli til **m**art.
vęit-a maðr, · hinn’s **v**ęt-ki vęit,
6 þótt hann **m**ęli til **m**art.

[R 3v/21]

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

- 28 **Fróðr** sá þykkisk, · es **f**regna kann,
2 ok **s**ęja hit **s**ama,
ęy-vitu lęyna · męgu **y**ta synir
4 því es **ę**ņgr of **g**uma.

[R 3v/24]

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

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

3–4 ęy-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 **Ö**rna męlir, · sá’s **ę**va þęgir,

[R 3v/26]

- 2 stað-lausu stafi;
 hrað-mélt tunga, · nema haldendr ċigi,
 4 opt sér ó-gótt of gęlr.
 He who never shuts up speaks plenty many
 utterings of absurdity.
 A quick-spoken tongue—unless it be held in place—
 oft sings evil [into being] for itself.

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

3 nema haldendr ċigi '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, [R 3v/28]
 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* ~ *fall* '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 tękr [R 3v/30]
 gęstr at gęst hęđinn;
 vęit-a gęrla · sá's of verði glissir,
 4 þótt með gręmum glami.
 Learned seems he who takes to flight,
 the guest, from a scoffing guest.
 He knows not clearly, who grins over the food,
 although he be flirting with fiends.

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

- 32 Gumnar margir · erusk gagn-hollir, [R 4r/1]
 en at virði vrekask;
 aldar róg · þat mun ę vesa;

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

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

- 33 Ár-liga verðar · skyli maðr opt fāa, [R 4r/3]
2 nema til kynnis komi;
sitr ok snópir, · léttr sęm 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 mikít · es til ills vinar, [R 4r/4]
2 þótt á brautu búí,
en til góðs vinar · liggja gagn-vegir,
4 þótt hann sé firr farinn.
A great offroad it is to a bad friend,
though on the road he live,
but to a good friend lie pleasant ways,
though he be far gone.

- 35 Ganga skal, · skal-a gęstr vesa [R 4r/6]
2 ęy i ęinum stað;
ljúfr verðr leiðr, · ef lengi sitr
4 annars fletjum á.
One shall go; he shall not be a guest
forever in one place.
The loved becomes loathed if for long he sits
on another man’s benches.³

³The 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.”

¹ *skal* | *emend.; om. R*

36 **Bú** es **bętra**, · þótt lítit sé, [R 4r/7]

² **halr** es **ęęima** **hęęrr**;
 þótt **tvę** **ęęitr** **ęęgi** · ok **taug**-**ęęptan** **sal**,
⁴ þat 's þó **bętra** an **bón**.

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

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

37 **Bú** es **bętra**, · þótt lítit sé, [R 4r/9]

² **halr** es **ęęima** **hęęrr**;
 blóðugt es **ęęarta** · þęim's **biðja** **skal**
⁴ **sér** i **mál** **hęęrt** **matar**.

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

38 **Vópnum** **sínum** · **skal**-a **maðr** **vęlli** á [R 4r/10]

² **feti** **ęęanga** **framarr**,
 því't ó-**vist** 's at **vita**, · **nęr** **verðr** á **ęęegum** **úti**
⁴ **ęęirs** of þęrf **ęęuma**.

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

¹ *vęlli* á ‘on the plain’ | Formulaic, see note to st. 11.

² *feti ęęanga framarr* ‘take one step further’ | Formulaic. Cf. *Lok* 1: *svá't ęęinu-gi feti ęęangir framarr* ‘so that thou not take one step further’.

39 **Fann**'k-a **mildan** **mann** · **ęęða** **svá** **matar** **góðan**, [R 4r/12]

2 at véri-t þiggja þegit;
 eða síns féar · svá-gi [...],
 4 at leið sé laun, ef þegi.

I found not a generous man or one so good of meat,
 that a gift were not accepted;
 or one with his money so not [...],
 that the repayments were loathed, if he accepted [them].⁴

⁴No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

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

³ féar ‘money’ | In this translation English “money” always translates ON *fé* ‘wealth, movable property, cattle’; see Index: *fee*.

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

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

[R 4r/14]

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

41 Vopnum ok vöðum · skulu vinir glæðjask;
 þat ’s á sjölfum sýnst;
 viðr-gefendr ok ęndr-gefendr · erusk vinir lengst,
 4 ef þat bíðr at verða vęl.

[R 4r/16]

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

¹ 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-wępnun ęnd beaðo-węđum* ‘war-weapons and battle-garments’.

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

⁴ þat ‘it’ | The friendship.

- 42 Vin sínum · skal maðr vinr vesa, [R 47/18]
 2 ok gjalda gjöf við gjöf;
 hlátr við hlátri · skyli hǫðar taka,
 4 en lausung við lygi.

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

- 43 Vin sínum · skal maðr vinr vesa, [R 47/19]
 2 þeim ok þess vin;
 en ó-vinar síns · skyli engi maðr
 4 vinar vinr vesa.

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

- 44 Vætst, ef þú vin átt, · þann's vël trúir [R 47/21]
 2 ok vilt af hönnum gótt geta,
 gæði skalt við þann · ok gjöfum skipta,
 4 fara at finna opt.

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

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

- 45 Ef þú átt annan, · þann's illa trúir, [R 47/23]
 2 vilt af hönnum þó gótt geta,
 fagrt skalt mæla við þann, · en flátt hyggja
 4 ok gjalda lausung við lygi.

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

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

- 46 Þat 's **ę**nn umb þann, · es þú illa trúir [R 4r/25]
 2 ok þér es grunr at **gę**ði,
hlęja skalt við þeim · ok of hug męla;
 4 **glik** skulu **gję**ld **gję**fum.

This is yet about him whom thou trustest badly,
 and about whom thou hast doubt:
 laugh shalt thou with him, and speak with care;
 repayments shall be equal to gifts.⁵

⁵Equivalent to the last line of the previous st. ("pay duplicity for lie").

- 47 Ungr vas'k **for**ðum, · **fór**'k ęinn saman, [R 4r/28]
 2 þá varð'k villr **ve**ga;
auðigr þóttumk, · es annan fann'k,
 4 **ma**ðr 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 · **mę**nn batst lifa, [R 4r/29]
 2 **s**jaldan **sút** ala;
 en **ő**-snjallr **ma**ðr · **u**ggir hvat-vetna,
 4 **sý**tir ę **g**lęggr við **gję**fum.

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

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

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

- 49 **Vá**ðir mınar · gaf'k **vę**lli at [R 4r/31]
 2 **tve**im **trę**-męnnnum;
rekkar þat þóttusk, · es **ri**pt hęðu;
 4 **ne**įss es **nę**kkviðr halr.

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

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

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

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

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

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

[R 47/33]

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

2. *hlýr-at* | ‘hlyrar’ *R*

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

[R 4v/2]

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

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

52 Mikit ęitt · skal-a manni gefa;
2 opt kaupir sér i litlu lof;
 með holfum hleif · ok með hollu kęri

[R 4v/4]

- 4 fekk ek mér fé-laga.
 Much at once shall one not give a man;
 oft one buys himself goodwill for little.
 With half a loaf and a sloping cask
 I got myself a fellow.

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

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

- 53 Lítilla sanda, · lítilla séva, [R 4v/6]
 2 lítill eru gæð guma;
 því't 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 men have not become evenly wise;
 half is every person.

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

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

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

- 54 Meðal-snotr · skyli manna hvęrr, [R 4v/7]
 2 éva til snotr séi;
 þeim es fyrða · fęgrst at lifa,
 4 es vęl mart vıtu.
 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 hvęrr, [R 4v/9]
 2 éva til snotr séi;

- 4 snotrs manns hjarta · verðr sjaldan glatt,
 ef sá 's al-snotr es á.
 Middle-clever should each man be;
 never too clever.
 The clever man's heart is seldom glad,
 if its owner is all-clever.

- 56 Meðal-snotr · skyli manna hværr, [R 4v/10]
 2 éva til snotr séi;
 or-log sîn · viti engi maðr fyrir;
 4 þeim es sorga-lausastr sefi.
 Middle-clever should each man be;
 never too clever.
 His own orlay ought no man to know ahead;
 his is the most sorrowless mind.

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

- 57 Brandr af brandi · brinnr und's brunninn es, [R 4v/11]
 2 funi kvęykisk af funa;
 maðr af manni · verðr at máli kuðr;
 4 en til dólscr af dul.
 Fire by fire burns until it is burned [out];
 flame is quickened by flame.
 Man by man becomes known through speech,
 but the too hickish from his folly.

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

- 58 Ár skal rísa, · sá's annars vill [R 4v/13]
 2 fē eða fjör hafa;
 sjaldan liggjandi ulfr · lér of getr,
 4 né sofandi maðr sigr.
 Early shall he rise who another man's
 money or life will have.
 Seldom the lying wolf gets the thigh,
 or the sleeping man victory.

1 Þvegin ok meþtr ‘Washed and full’ | A formulaic collocation. Cf. *Reg* 25 (*kembðr* ‘combed’ — *þvegin* ‘washed’ — *meþtr* ‘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 plērumque in diē extrahunt, lavantur, saepius calidā, ut apud quōs plūrimum biēms occupat. Lauti cibum capiunt: sēparātae singulis sēdēs 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 haven’t a good one’ | A difficult line metrically. Without it, line 4 can be scanned straightforwardly as a c-verse, but then this line comes off as an isolated b-verse. Finnur Jónsson (1932) explains it away by considering this line an interpolation, which is certainly a possibility since its content is entirely superfluous. In that case the interpolator would have interpreted line 4 (the c-verse) as an a-verse and added line 5 as a corresponding b-verse.

- 62 Snapir ok gnafir, · es til sévar kœmr,
 2 orn á aldinn mar;
 svá es maðr, · es með mǫrgum kœmr
 4 ok á for-méleñdr fáa.

[R 4v/22]

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

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

4 á for-méleñdr fáa ‘has spokesmen few’ | Shared with st. 25.

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

[R 4v/21]

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

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

- 64 Ríki sitt · skyli ráð-snotra

[R 4v/24]

2 hveṛr i hófi hafa;
 þá þat finnr, · es með fróknum kómr,
 4 at ęngi es ęinna hvatastr.
 His own power should each counsel-clever
 man use in moderation.
 This he then finds when among the brave he comes—
 that noone is fiercest of all.

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

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

65 Orða þęira, · es maṁr ęṁrum sęgir,
 2 opt hann gjöld of getr. [R 4v/25]
 For those words which man says to another
 he oft gets recompense.

66 Mikils til snimma · kom’k i marga staði,
 2 en til síð i suma;
 ęl vas drukkit, · sumt vas ô-lagat;
 4 sjaldan hittir lęiṁr i lið.
 Much too early I came to many places,
 but too late to some:
 The ale was drunk up, some was unbrewed—
 seldom finds the loathed his place.

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

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

67 Hér ok hvar · myndi mér hęim of boṁit,
 2 ef þyrpta’k at mólun-gi mat,
 eṁa tvau lęr hęngi · at hins tryggva vinar,
 4 þar’s ek hafṁa ęitt etit. [R 4v/28]
 Here and there would I to a home be invited,
 if at meal-time I needed no food;
 or if two hams should hang at the trusty friend’s,
 where I had eaten one.

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

68 **E**ldr es batstr · með **y**ta sonum

[R 4v/30]

2 ok sólar **s**ýn,
 hęilyndi sitt, · ef maðr **h**afa náir,
4 án við lǫst 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 **E**s-at maðr **a**lls ve-sall, · þótt sé illa **h**ęill,

[R 4v/32]

2 sumr es af sonum **s**ęll,
 sumr af fręndum, · sumr af **f**ę órnu,
4 sumr af verkum **v**ęl.

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

1 ve-sall ‘unblessed’ | I have elsewhere translated *ve-sall* as ‘wretched’, but in the present stanza I render it literally in order to show the etymological relationship to *sęll* ‘blessed’ used elsewhere in the stanza. The form *-sall* lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic; the ancestral Proto-Norse form would be **waję-sęllis*, for which cf. Pǫðl-Mǫðl *waję-maris* ‘infamous’ on the Tjurkō bracteate, where the second element is the ancestor of ON *męrr* ‘renowned, famous’; the expected descendant **ve-marr* is not attested. — I translate *sęll* as ‘blessed’, but it is not a past participle and could also be rendered as ‘lucky’ or ‘blissful’. It carries a certain sense of innateness that is foreign to modern Western culture; thus a king whose land experiences bountiful harvests (*ár*) is said to be *ár-sęll* ‘blessed with harvests’, while one whose kingdom is at peace (*frįðr*) is said to be *frįð-sęll* ‘blessed with peace’. In this worldview the state of the realm is not due to uncontrollable environmental or political factors, but rather arises from the kingly person himself. Such is by no means an exclusive Germanic conception, but is also shared e.g. with the Chinese, in whose political history the “mandate of Heaven” has been hugely important. TODO: Reference PCRN chapter).

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

70 Bętra ’s lifǫum, · **a**n **s**ęi ó-lifǫum,

[R 51r/2]

2 ęy getr **k**vikr **k**ú;
 ęld sák upp brinna · **a**uðgum manni fyr,
4 en úti vas **d**auðr fyr **d**urum.

It is better for the living than it may be for the unliving:
 ever the quick gets the cow.
 A fire I saw burning high for a wealthy man,
 but outside he was dead before the doors.

1 *an séi ó-lifðum* | *emend.*; ‘ǵ fcl lifðom’ *R*.

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

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

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

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

[*R* 5r/3]

A halt man rides a horse; a handless drives a herd;
 a deaf fights and avails.
 Blind is better than be burned;
 no man has use for a corpse.

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

[*R* 5r/3]

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

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

3 bautar-stęinar ‘beat-stones’ | Large standing stones raised in memory of someone. Many such stones with runic inscriptions are known from Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ* 90): *PIWAXFIIY* *widugastir* ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ* 78): *HTFWMF HTNPF* *hhabdas hlaiwa* ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjølevik in Rogaland (signum *KJ* 75): *HTMNTNFTY MNTFXNTFTMY HTNPIWAXFTXNMTHTX* *hadulaikaz ekhagustadaz hlaaiwidomaguminino* ‘Handlac [lies here]. I, Haystald, buried my lad.’

73 Tveir ’ru ęins ęerjar, · tunga es hęfuęs bani;
2 męr ’s i heęin hveęn · handar vęni.

[R 51/7]

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

1 Tveir ’ru ęins ęerjar ‘Two are of one host’ | i.e. “the tongue and head belong to the same body (but the former often leads to the latter’s demise).” — *ęerjar* is an inflected form of *ęerr* ‘host, army’, but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. ‘harriers, raiders’ (cf. *ęin-ęerjar* ‘Oneharriers’) which would translate as “two are the destroyers of one”, i.e. “the tongue and head often lead to the demise of the body”.

1 tunga es hęfuęs bani ‘the tongue is the head’s bane’ | Formulaic or proverbial. Cf. the Old Swedish “Heathen Law”, which describes how a duel should be conducted following an insult to a man’s honour (my norm. and trans. following Löffler (1879)): *Fallr þann orę baur givit—glępr oręa vęrst*; tunga hęvuę-bani—*liggi i u-gildum akri* ‘If he falls who has given the [insulting] word—an insult is the worst of words, *the tongue the head-bane*—may he lie in an unhallowed field.’

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

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

74 Nętt veręr fęginę, · sá’s nęsti trúir,
2 skamar ’ru skips ráar,
hverf es haust-gríma;
4 fęlę of viðrir · a fimm dęgum,
en męir a mánaęi.

[R 51/8]

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

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

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

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

[R 5r/10]

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

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

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

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

[R 5r/12]

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

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

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

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

[R 5r/13]

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

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

It is likely that the original Guests' Strand ended here. This is supported internally by the tone of finality inherent in sts. 76–77 and their reflections on death—and externally by the fact that the 10th c. *Hákm* borrows the first line of its final stanza (*deyr fé · deyrja frændr*) from these two.

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

-
- 78 Fullar grindr · sá'k fyr Fitjungs sonum, [R 5r/14]
 nú bera þeir vānar vōl;
 svá es auðr · sēm auga-bragð,
 hann es valtastr vīna.

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

1 Fitjungs sonum 'Fitting's sons' | Entirely unknown figures.

2 vānar vōl 'the staff of hope' | A beggar's staff.

- 79 Ò-snotr maðr · es eignask getr [R 5r/16]
 fé eða fljóðs mun-úð;
 metnaðr hōnum þróask, · en man-vit aldri-gi;
 framm gēngr hann drjúgt ī dul.

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

- 80 Þat 's þa reynt, es þú at rúnnum spyrr, · hinum regin-kunnum, [R 5r/18]
 þeim's gørðu ginn-regin
 ok fáði Fimbul-þulr;
 þa hæfr hann batst, ef hann þegir.

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

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

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

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

Scattered stanzas of practical advice (81–90)

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

- 81 At kveldi skal dag leyfa, · konu es brænd es, [R 5r/20]
 2 mēki es reyndr es, · mēy es gefin es,
 ís es yfir kōmr, · ǫl es drukkit es.

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

2 gefin ‘given’ | In marriage.

- 82 Í vindi skal við hoggva, · veðri á sé róa, [R 5r/22]
 2 myrkri við man spjalla · —morg eru dags augu;
 á skip skal skriðar orka, · en á skjöld til hlífar,
 4 mēki til hoggv, · en mēy til kossa.

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

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

- 83 Við ǫld skal ǫl drekka, · en á ísi skriða, [R 5r/24]

- 2 **magran mar** kaupá, · en **męki** saurgan,
 heima hęst feita, · 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 **Meįjar orđum** · skyli **mann-gi** trúa, [R 5r/26]
 2 né því's **kveđr kona**;
 því't á **hverfanda hvęli** · vōru þeim **hįrtu skōpuđ**,
 4 **brįğđ** ĩ **brįjóst** of lagit.

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

3 því't | om. FbrS 3 vōru | er FbrS 3 hįrtu skōpuđ 'hearts shaped' | hjarta skapat 'heart shaped' FbrS 4 brįğđ | ok brįğđ FbrS 4 lagit | laginn FbrS

3-4 því't ... lagit | Quoted in slightly divergent form in *FbrS* (Thott 1768 4^{ox}, 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 **Bristanda boga**, · **brinnanda** loga, [R 5r/28]
 2 **ęinanda ulfi**, · **galandi** krōku,
 rýtanda svęni, · **rót-lausum** viði,
 4 **vaxanda vągi**, · **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 **flįųganda flęini**, · **fallandi** bōru, [R 5r/30]
 2 **įsi ęin-nęttum**, · **ormi** hring-lęgnum,
 brúđar beđ-mōlum · eđa **brotnu** sverđi,
 4 **bjarnar lęiki** · 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-ráða þréli, [R 5r/32]
 2 völu vil-méli, · val ný-fældum.

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

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

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

- 89 bróður-bana sinum · þótt á brautu móti, [R 5v/2]
 2 húsi half-brunnu, · hęsti al-skjótum,
 þá 's jór ó-nýtr, · ef ęinn fótr 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, [R 5r/33]
 2 né til snimma syni;
 veðr ręðr akri, · en vit syni;
 4 hętt es þeira hvárt.

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

- 90 Svá 's friðr kvinna · þeira's flátt hyggja, [R 5v/4]
 2 sęm aki jó ó-bryddum · á ísi hǫlum
 tęitum, tvę-vetrum · ok sé tamr illa,
 4 eða ĩ byr óðum · bęti stjórnlauðu,
 eða skyli haltr hęnda · hręin ĩ 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 ǿ þá-fjalli ‘on a thawing fell’ | I.e. in springtime, when the melting ice on the ground is most slippery.

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

The following two groups of sts. (91–102, 103–110) are united by their meter, *Leeds-meter* (unlike most of the preceding sts.), style, and content; both concern Weden’s romantic adventures.

The first strand begins with general maxims about love and relations between the sexes, before moving on to the narrative about Billing’s daughter. Billing is an entirely unknown figure, as is his daughter. All attempts to connect this myth to natural phenomena or heroic ballads have been unconvincing and ultimately fruitless.

- 91 **B**ert nú mǿli’k, · því’t **b**ǿði vǿit’k, [R 5v/7]
2 brigðr es **k**arla hugr **k**onum,
 þá **f**ęgrst mǿlum, · es flást hyggjum;
4 þat tǿlir **h**orska hugi.

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

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

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

4 þat tǿlir horska hugi ‘that entraps sharp minds’ | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir ’ru seggir svá · sumir, at þykkja mjök fás gá; // þannig verðr um man-söng mǿlt: · marga hefr þat hyggna tǿlt*. ‘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 **F**agrt skal mǿla · ok **f**ǿ bjóða, [R 5v/9]

2 sá's vill fljóðs ǫst fāa,
líki leyfa · hins ljósa mans,
4 sá fēr, es fríar.

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

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

4 sá fēr, es fríar 'he wins, who woos' | Only he who courts her will win her hand.

93 Astar firna · skyli ęngi maðr
2 annan aldri-gi;
opt fāa à horskan, · es à hęmskan né fāa,
4 lost-fagrir litir.

[R 5v/11]

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

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

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

[R 5v/12]

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

95 Hugr ęinn þat veit, · es býr hjarta nęr,
2 ęinn es hann sér of sefa;
ęng es sótt verri · hveim snotrum manni
4 an sér ęngu at una.

[R 5v/14]

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

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

96 Þat þá reýnda’k, · es ï reýri sat’k, [R 5v/16]

2 ok vætta’k mïns munar,
hold ok hjarta · vas mér hin horska mēr,
4 þeygi hana at heðldr hef’k.

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

97 Billings mey · ek fann beðjum á [R 5v/18]

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 mēr:] 98 „Auk nér aptni · skalt Óðinn koma, [R 5v/20]

2 ef vilt þér mēla man,
allt eru ó-sköþ, · nema ein vitim
4 slíkan löst saman.“

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

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

99 Aprt ek hvarf · ok unna þóttumk [R 5v/22]

2 vísum vilja frá;
hitt ek hugða, · at hafa mynda’k

6 hǫðungar hvernar · leitaði mér hit horska man
 ok hafða'k þess væt-ki vífs.

Many a good maiden—if one comes to know her well—
is heart-fickle towards men.

I found that out when the counsel-clever
lady into sins I lured;
every disgrace that sharp girl sought out for me,
and I had naught of the woman.

1. góð mér 'good maiden' | The "goodness" here refers to faithfulness and chastity. Cf. *Skm* 12, TODO.

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

These stanzas concern Weden's theft of the Mead of Poetry from the ettin Sutting. The same myth is laid out fully in *Skm* 5–6, which goes as follows, with minor details left out:

After the war between the Eese and Wanese, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead make a kettle named Woderearer. They mix the blood into honey, and from this they make a mead which can make whomever drinks from it "a scold or man of learning (*skald eða fróða-maðr*)". The dwarfs lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom for a lack of good questions.

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

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

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

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

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

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

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

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

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

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

Now onto the present stanzas. The biggest difference between *Skm* 5–6 and *Háv* 103–110 is that *Háv* is very far from a linear retelling of events, and on its own the narrative thread is actually quite difficult to follow.

The most important detail shared between *Skm* and the Vedic hymns—the eagle—is not found in *Háv*. Other important *Skm* elements not found in the present stanzas are Quasher, the two dwarfs, and Baye, and it is thus made clear that Snorre’s narrative cannot be exclusively based on *Háv*, but must also rely on other, now-lost sources. That this is indeed the case is proven by the large number of kennings for poetry found in the Scaldic poetry, which reference Quasher’s blood, the two dwarfs, the eagle’s flight and its “sending back” of a certain part of the mead (Meissner, 1921, pp. 427–430), the last one being expressed through kennings like Þstf Lv 3 (SkP II) *lęirr ara ins gamla* ‘dung of the ancient eagle [BAD POETRY]’.

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

The present sts. are ordered according to R, the only mediæval witness manuscript. They begin with some social advice (103), after which the narrative follows (104–110), retold 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 clearly composed for an audience that already knows the story.

-
- 103 Hęima glaðr gumi · ok við gęsti řęfir, [R 5v/30]
 sviðr skal of sik vesa;
 minnigr ok mólugr, · ef vill marg-fróðr vesa;
 opt skal góðs geta;
 fimbul-fambi hętir, · sá's fátt kann sęja;
 þat es ó-snotrs aðal.

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

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

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

- 104 Hinn aldna jętun sótta'k, · nú em'k apr of kominn; [R 5v/33]
 fátt gat'k þęgjandi þar;
 męrgum orðum · męlta'k i minn frama
 i 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-løð mér of gaf · gullnum stóli á [R 6r/2]
 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 [R 6r/4]
 2 ok of grjót gnaga;
 yfir ok undir · stóðumk jǫtna vegir,
 4 svá hętta’k hǫfði til.

Rate’s mouth I made to bring me room
 and gnaw away at the rocks.
 Over and under me stood the roads of the ettins [MOUNTAINS];
 so I risked my head.

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

- 107 Vęl keypts hlutar · hęf’k vęl notit; [R 6r/6]
 2 fás es fróðum vant;
 því’t Óð-rórir · es nú upp kominn
 4 á alda vés jaðar.

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

1 Vęl keypts hlutar ‘The well bought thing’ | The Mead of Poetry; it was “well bought” in that the price Weden paid for it was three nights with Guthlathe.

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

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

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

- 108 Ifi ’s mér á, · at véra’k ęnn kominn [R 6r/8]

- 2 jǫtna gǫrðum ór,
ef Gunn-laðar né nytá'k, · hinnar góðu konu,
4 es lögðumk arm yfir.

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

1 Ifi 's mér á 'I harbour doubt' | Lit. "There is doubt upon me".

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

[R 6r/9]

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

1 Hins hindra dags 'The following day' | This is the only occurrence of the comparative *hindra* 'following, next' in the whole Old Norse-Icelandic corpus. The superlative *bindr* 'last, final' does occur (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. Looking at the broader Scandinavian sphere, however, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely OSwe. *bindra-dagber*, a law-word referring specifically to the day after the wedding, used both on its own and in the expression *bindra-dags gief* 'morning gift'. If this is indeed the sense in the present stanza, two interpretations are possible: it either (a) refers sarcastically to how Weden slept with Guthlathe as would be done on the wedding night, or (b) means that Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find support in st. 109, see notes there.

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

[R 6r/12]

A bigh-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.

ALL | 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 bigh (an arming), its contents being that he would marry Guthlathe. Sutting then hosted a simble (banquet, drinking feast) for the new couple (cf. *bins hindra dags* in st. 108), and Weden slept with her, but after. *svikvinn* 'betrayed' and *gróttu* 'brought to tears' are (respectively masc. and fem.) acc. sg. past participles of the transitive verbs *svikva* 'to betray' and *gróta* 'to make weep, bring to tears'. I read *lét* as meaning 'left, abandoned, forsook'.

The Speeches of Loddfathomer (111–137)

The so-called **Speeches of Loddfathomer** (ON *Loddfáfnismöl*) is a series of advice stanzas addressed to Loddfathomer, an otherwise unknown figure who is clearly fictional. His name is a compound: the first element, *lodd-*, is related to ON *loddari* ‘juggler, tramp’, OE *loddere* ‘pauper, beggar’, and the second, *Fáfnir* (Fathomer), is the name of the famous wyrm which literally means ‘embracer’. The name paints the picture of an archetypal greedy fool in desperate need of the wisdom taught by Woden, his intellectual superior. Loddfathomer reappears in st. 164, but is not found anywhere outside of *Háv.*

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

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

- 111 Mál ’s at þylja · þular stóli á; [R 6r/14]
 Urðar brunni at
 2 sá’k ok þagða’k, · sá’k ok hugða’k,
 hlýdda’k á manna mál;
 4 of rúnar heyrða’k dóma, · né of rǫðum þogðu
 6 Hǫva hǫllu at,
 Hǫva hǫllu i
 8 heyrða’k segja svá:

It is time to thill upon the thyle’s seat.

At the Well of Weird

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

I listened to the matters of men.

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

at the High One’s hall,

in the High One’s hall,

I heard them say so:

1 þular ‘thyle’ | The reciter, chanter of ancient lore. See Index.

- 112 Rǫðumk þér Loddfáfnir, · at rǫð nemir, [R 6r/17]
 2 njóta munt ef nemr,
 þér munu góð ef getr:

- 4 **n**ótt þú rís-at, · nema à **n**jósn séir,
 eða leitir þér innan út staðar.

I counsel thee, 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 looking for thy place outside.

5 leitir þér innan út staðar 'looking for thy place outside' | I.e., "looking to relieve yourself outside".
 To *leita sér staðar* 'look for one's place' is an idiomatic euphemism also used by Snorre in *IngS*
 TODO.

- 113 **R**öðumk þér Loddfáfnir, · at **r**öð nemir, [R 6r/19]
 2 **n**jóta munt ef **n**emr,
 þér munu góð ef getr:
 4 **f**jöl-kunnigri konu · skal-at-tu i **f**aðmi sofa,
 svát hon lyki þik liðum.

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

- 114 Hón svá gørir · at gair eigi [R 6r/21]
 2 þings né þjóðans mál;
 mat þú vill-at · né **m**anns-kis gaman
 4 færr þú **s**orga-fullr at sofa.

She makes it so that thou nowise heed
 the Thing or the ruler's speech;
 thou hast no wish for food nor any man's pleasure;
 thou goest sorrowful to sleep.

1 gair 'heed' | The existence of a nasal vowel in this verb is attested by Elfdalian *gā*.

- 115 **R**öðumk þér Loddfáfnir, · at **r**öð nemir, [R 6r/22]
 2 **n**jóta munt ef **n**emr,
 þér munu góð ef getr:
 4 **a**nnars konu · tæg þér **a**ldri-gi
 eyra-rúnu at.

I counsel thee, 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].

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

116 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/23]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 á fjalli eða firði, · ef þik fara tíðir,
fask-tu at virði vël.

I counsel thee, 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 á fjalli eða firði 'on fell or firth' | Hiking through mountains or sailing at sea; an expression just as well at home on Iceland as in Norway. This word pair is a formulaic merism, and although this is the only poetic attestation it is also found a few times in the Old Norwegian laws (TODO: reference).

117 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/24]
2 njóta munt ef nemr,
þér munu góð ef getr:
4 illan mann · lát aldri-gi
ö-höpp at þér vita,
6 því't af illum manni · fêr aldri-gi
gjöld hins góða hugar.

I counsel thee, 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 wilt thou never get
rewards for thy good will.

§ ö-höpp at þér vita | An unambiguous instance of *v* alliterating with a vowel.

118 Ofar-la bíta · sá'k ęinum hal [R 6r/26]
2 orð illrar konu,

- flá-rǫð tunga · varð hǫnum at fjor-lagi
 4 ok þey-gi of sanna sǫk.
 Sorely biting I saw at one man
 the words of an evil woman;
 a false-counseling tongue brought his life to its end
 and yet nowise over a truthful charge.

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

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

- 119 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/28]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 veltst, ef vin átt, · þann’s velt trúir,
 far þú at finna opt;
 6 því’t hrísi vex · ok hǫu grasi
 vegr, es velt-ki trøðr.
 I counsel thee, 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 hast a friend whom thou trustest well
 journey to find him oft;
 with brushwood and with tall grass grows
 the way which no one treads.

4–5 veltst ... oft ‘Thou knowest ... oft’ | Near-identical to st. 58/1, 4 above.

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

- 120 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/30]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 góðan mann · teyg þér at gaman-rúnum
 ok nem líknar-galdr meðan lífir.

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

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

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

- 121 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/31]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vin þínum · ves aldri-gi
 fyrri at flaum-slitum.
 6 sorg etr hjarta, · ef þú segja né náir
 ein-hverjum allan hug.

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

6–7 segja ... ein-hverjum allan hug ‘tell anyone thy whole mind’ | Cf. st. 124 which uses almost the same expression.

- 122 Rǫðumk þér Loddfáfnir, · en rǫð nemir, [R 6r/33]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 orðum skipta · skalt aldri-gi
 við ó-svinna apa,

I counsel thee, 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’t af illum manni · munt aldri-gi [R 6r/34]
 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't ... geta 'For ... praise' | Cf. st. 117/6–7.

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

124 Sifjum 's þà blandit · hværr es segja réðr [R 6v/2]
 2 çinum allan hug;
 alt es bættra · an sé brigðum at vesa:
 4 es-a sá vinr qðrum · es vilt çitt segir.

Kinship is then blended whenever man resolves to tell
 one man his whole mind.
 Everything is better than to be with the fickle;
 he's no friend to another who speaks pleasantries alone.

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

125 Róðumk þér Loddfáfnir, · en róð nemir, [R 6v/4]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 þrimr orðum sænna · skal-at-tu þér við verra mann;
 opt hinn bættri bilar,
 6 þá's hinn verri veigr.

I counsel thee, 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 one breaks
 when the worse one strikes.⁶

⁶Cf. st. 121.

4 þrimr orðum 'With three words' | I.e. 'not even with three words'. If one understands *orð* to mean 'speech' (a valid sense), we may understand that if one man says something (the first speech) to which another responds with an insult (the second speech), the first man should not retaliate (the third speech) and escalate the dispute.

126 Róðumk þér Loddfáfnir, · en róð nemir, [R 6v/5]

2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 **s**kó-smiðr þú vesir · né **s**kepti-smiðr,
 nema sjölfum þér **s**éir.
 6 **S**kór 's **s**kapaðr illa · eða **s**kapt sé rangt,
 þà 's þér **b**öls **b**eðit.

I counsel thee, 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.⁷

⁷The customer will place a curse on you if he dislikes the wares.

127 **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 **b**öf kant, · kveð þér **b**öfvi at
 ok gef-at þínum fiondum **f**rið.

[R 6v/7]

I counsel thee, 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 baleful against thee,
 and give thy foes no peace.⁸

⁸I.e. “if somebody puts a curse on you, acknowledge it and act decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks decisively against such a reading, it does not agree with the general spirit of the *Háv*, which is one of caution and shrewdness.

128 **R**óðumk þér Loddfáfnir, · en **r**óð nemir,
 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 **i**llu feginn · ves aldri-gi,
 en lát þér at **g**óðu **g**etit.

[R 6v/8]

I counsel thee, 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 evil do never rejoice,
 but rather 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 Rððumk þér Loddfáfnir, · en rjóð nemir, [R 6v/9]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal-at-tu í orrostu;
 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of hęilli halir.

I counsel thee, 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.⁹

⁹An 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 *goltr* ‘boar, hog’. This necessitates an irregular breaking of *ja < ę*, since *goltr* (< Proto-Norse **galtur*) is an u-stem and should have dat. sg. *geltri* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö 1 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 13th Gaelic tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier versions of the same story are attested as early as the 840s (Males, 2024, p. 100).

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

- 130 Rððumk þér Loddfáfnir, · en rjóð nemir, [R 6v/11]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvęðja at gaman-rúnum
 ok fāa fęgnuð af,
 6 fęgru skalt hęita · ok láta fast vesa;
 lęðisk mann-gi gótt ef getr.

I counsel thee, 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 firm;
 no one loathes a good thing if he gets it.

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

131 Rǫðumk þér Loddfáfnir, · en rǫð nemir,

[R 6v/13]

2 njóta munt ef nemr,

þér munu góð ef getr:

4 varan bið’k þik vesa · ok ęigi of varan,

ves við ęl varastr, · ok við annars konu

6 ok við þat hit þriðja, · at þjófar né lęiki.

I counsel thee, 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 wariest with ale, and with another man’s woman,
and with this the third, that thieves do not play thee.

132 Rǫðumk þér Loddfáfnir, · en rǫð nemir,

[R 6v/15]

2 njóta munt ef nemr,

þér munu góð ef getr:

4 at háði né hlátri · haf aldri-ęi

ęęst né ganganda.

I counsel thee, 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 never have
a guest or wanderer.

133 Opt vitu ę-gęrla, · þęir’s sitja inni fyrir,

[R 6v/16]

2 hvęrs þęir ’ru kyns es koma;

es-at maðr svá góðr · at galli né fylgi,

4 né svá illr at ęinu-ęi dugi.

Seldom they know clearly who sit inside ahead,
of what kind are those who come;
there is no man so good that no flaw follows
nor so bad that he for nothing avails.

1 Opt vitu ę-gęrla ‘Seldom they know clearly’ | Lit. “Of they know unclearly.”

134 Rǫðumk þér Loddfáfnir, · en rǫð nemir,

[R 6v/17]

- 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 at **h**órum þul · **h**lé aldri-gi,
 opt 's **g**ótt þat's **g**amlir kveða,
 6 opt ór **sk**orpum þelg · **sk**ilin orð koma
 þeim's **h**angir með **h**óum
 8 ok **sk**ollir með **sk**róum,
 ok **v**áfir með **v**íl-mogum.

I counsel thee, 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 never laugh;
 oft is good that which old men sing;
 oft from a scorched leather discerning words come;
 from him who hangs amidst hides
 and dangles amidst dry skins
 and sways amidst lads of toil [THRALLS].¹⁰

¹⁰TODO: Some note. *víl-mogum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

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

[R 6v/20]

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

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

- 136 **R**ammt es þat tré, · es **r**íða skal
 2 **ø**llum at **u**pp-loki;
 baug þú gef · eða þat **bi**ðja mun
 4 þér **l**ēs hvæs á **li**ðu.

[R 6v/21]

Strong is that wood which shall swing
 to open up for all.
 Give a bigh or it will bid
 every kind of guile onto thy limbs.

ALL | This stanza is rather difficult, but it must relate to the advice in the previous one. The sense seems to be that one's house (symbolized by its gate) will be strengthened by generosity, but weakened and cursed by greed.

- 137 **R**óðumk þér Loddfáfnir, · en **r**óð nemir, [R 6v/23]
 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't **j**orð tekr við **q**lðri, · en **q**ldr við sóttum,
 6 **e**ik við **a**bbindi, · **a**x við fjol-kyngi,
holl við **h**ýrógi; · **h**ęiptum skal Mána kvęðja,
 8 **b**ęiti við **b**it-sóttum, · en við **b**qlvi rúnar;
fold skal við **f**lóði taka.

I counsel thee, 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 for thee the earth's might,
 for earth takes against drunkenness and fire against sicknesses,
 oak against dysentery, the ear of corn against sorcery,
 bearded rye against hernia—in feuds shall one hail Moon—
 heather against bite-sicknesses and runes against a bale;
 earth shall be taken against flood.

7 heiptum skal Mána kvęðja 'in feuds shall one hail Moon' | That the Moon had a certain "might" is also attested in *Vsp* 5; it is presumably for this might which he is invoked here, that he may give strength to the man in conflict. For *kvęðja* 'hail, invoke' cf. *Lok* P3.

ALL | This stanza gives a rare glimpse into Wiking Age folk medicine and magic. The exact application of the listed cures is naturally uncertain; is the drunk man, for example, supposed to ingest earth, or should he instead invoke the personified Earth in some way?

The Rune-Tally (138–146)

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

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

138 Vei't'k at ek hekk · vindga-meïði á

[R 6v/27]

2 nêtr allar níu,
geiri undaðr · ok gefinn Óðni,
4 sjalfr sjölfum mér,
á þeim meïði, · es mann-gi veit,
6 hvær af rótum rinnr.

I know that I hung on the windy tree
for whole nights nine,
wounded by spear and given to Weden,
myself to myself
on that tree where no man knows
of whose roots it runs.

1 Vei't'k | V has a descending initial with a height of two lines.

1 vindga-meïði 'the windy tree' | Generally understood to be a variant of *vinga-meïðr* 'gallows tree', a word found in three Scaldic stanzas (SkP sigla: Egill Lv 14, Eyv Hál 5, Anon (FoGT) 17).

5–6 á þeim meïði, es mann-gi veit, hvær af rótum rinnr 'on that tree where no man knows of whose roots it runs.' | Probably Ugdrassle's Ash, which is named after this hanging, being the "ash-tree of Ug's (Weden) gallows". The unknown origin of its roots clearly adds to the mystery of the self-sacrifice.

139 Við hlēifi mik sóldu-t · né við horni-gi;

[R 6v/29]

2 nýsta ek niðr, · nam'k upp rúnar,
ópandi nam, · fell'k aptr þaðan.

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

1 Við hlēifi mik sóldu-t · né við horni-gi 'With loaf they relieved me not, nor with any horn.' | I.e. "I got neither bread to eat nor ale to drink."

140 Fimbul-ljóð níu · nam'k af hinum frégja syni

[R 6v/31]

2 Bólþorns, Bęstlu fōður,
ok ek drykk of gat · hins dýra mjaðar
4 ausinn Óð-róri.

Nine fimble-leeds I learned from the famed son
of Balethorn, Bestle's father—
and a drink I got of the dear mead
poured from Woderearer.

1 Fimbul-ljóð níu ‘Nine fimple-leeds’ | Nine very great chants or spells (galders); compare the eighteen (9 times 2) leeds below.

1–2 hinum frégja syni Bólþorns, Beðtlu föður ‘the famed son of Balethorn, Bestle’s father’ | According to *Gylf* 6: [Borr] fékk þeirar konu, er Bestla hét, dóttir Bólþorns jotuns, ok fengu þau þrjá sonu; hét einn Öðinn, annarr Vili, þriðji Vé [...] ‘[Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.’ Balethorn’s son is Weden’s maternal uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother’s male relations. Cf. TODO: some reference on this practice.

ALL | Here the poem moves away from the subject of the Hanging.

141 Þá nam’k frévask · ok fróðr vesa
2 ok vaxa ok vęl hafask;
orð mér af orði · orðs leitaði
4 verk mér af verki · verks leitaði.

[R 6v/33]

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

1 nam’k frévask ‘I began to flourish’ | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as “I took semen”. They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *fré* does mean “seed”, it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévask* is without doubt a reflexive verb literally meaning something like ‘cultivate oneself’.

3–4 orð ... leitaði. ‘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-regin
6 ok rēist Hroptr ragna.

[R 6v/35]

Runes wilt thou find and counselled staves:
very great staves,
very stiff staves,
which Fimble-Thyle (= Weden) painted,
and the yin-Reins made,
and Roft of the Reins carved.

6 ragna ‘of the Reins’ | ‘rōgna’ R

1 Rúnar munt finna · ok ráðna stafi ‘Runes wilt thou find and counselled staves’ | A strong resemblance is found in the long-line on the mediæval runestone N 13: *rúnar ek rist · ok ráðna stafi* ‘runes I carve, and counselled staves.’

- 143 Óðinn með ǫsum, · en fyr ǫlfum Dáinn, [R 7r/2]
 2 Dvalinn dvergum fyrir,
 Ásviðr jǫtnum fyrir,
 4 ek reist sjalfr sumar.

Weden among the Eese but Doven for the Elves;
 Dwollen for the Dwarfs;
 Oswith for the Ettins;
 I myself carved some.

4 ek ‘I’ | The identity of the speaker is unclear, but judging by line 1 is apparently no longer Weden.

- 144 Veitst, hvé rísta skal? · Veitst, hvé ráða skal? [R 7r/3]
 2 Veitst, hvé fáa skal? · Veitst, hvé freista skal?
 Veitst, hvé biðja skal? · Veitst, hvé blóta skal?
 4 Veitst, hvé senda skal? · Veitst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?
 Knowest thou how one shall paint? Knowest thou how one shall try?
 Knowest thou how one shall bid? Knowest thou how one shall blood?
 Knowest thou how one shall send? Knowest thou how one shall soo?^{11,12}

¹¹The 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: blood, soo.

¹²The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

- 145 Bętra ’s ǝ-beðit · an sé of blótít, [R 7r/5]
 2 ey sér til gildis gjǫf;
 bętra ’s ǝ-sęnt · an sé of sóit;
 4 [...]

It is better unbid than over-blooded;
 a gift always looks for recompense.
 It is better unsent than over-sooed;
 [...]

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

ALL | An identical progression of four verbs suggests a close relation with the previous st. — I agree with Males (2024) on the interpretation of this stanza: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield, and is greatly angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Dehi me, dādāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

146 Svá þundr of reist · fyr þjóða røk,
2 þar’s upp of reis, · es aþr of kom.

[R 7r/7]

Thus did Thound (= Weden) carve for the rakes of nations,
where he rose up when he came back.¹³

¹³TODO: A very cryptic st.

The Leed-Tally (147–165)

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

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

147 Ljóð þau kann’k, · es kann-at þjóðans kona
2 ok manns-kis mögr.
Hjǫlp heitir ęitt, · þat þér hjalpa mun
4 við sorgum ok sǫkum, · ok sǫtum gǫrv-ǫllum.

[R 7r/8]

Those leeds I know which the king’s wife knows not,
and no man’s lad.

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

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

148 Þat kann’k annat, · es þurfu ýta synir, [R 71/10]
2 þeir’s vilja lǣknar lifa.

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

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

149 Þat kann’k þriðja, · ef mér verðr þorð mikil [R 71/11]
2 hapti við mīna heipt-mögu,
eggjar deyfí’k · mīnna and-skota,
4 bita-t þeim vöpn né vǣlir.

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

4 vǣlir ‘staffs’ | Plural of *vǫlfr*, here referring to the magic staff or sceptre used by witches and warlocks; the word *vǫlva* ‘wallow’ (secess, prophetess) is probably derived from this word. The reading *vǣlir* ‘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 [R 71/13]
2 bǫnd at bóg-limum,
svá ek gæl, · at ganga má’k,
4 sprettr mér af fótum fjǫturr,
en af hǫndum hapt.

This I know fourth, if men bear
bonds onto my shoulder-limbs [ARMS]:
so do I gale that I may walk;
from my feet springs the fetter,
and from my hands the bond.

ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *I Mers* (edited below under *Galders*), a galder that seems actually to have been used for loosening fetters.

151 Þat kann’k fimta, · ef sé’k af fǣri skotinn [R 71/15]
2 flein i folki vaða,

- 4 flýgr-a svá stint, · at stöðvi'g-a'k,
 ef hann sjónum of sé'k.
 This I know fifth, if I see a dangerously shot
 arrow in the troop wading:
 it flies not so stiff that I might not stop it,
 if I see it with my sight.

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

[R 7r/16]

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.

3 þann hal 'that man' | ok þann hal 'and that man' R

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".

2 rás 'raw/sappy' | The normal form of this word is *brár* (as in *Skm* 32), but the required alliteration with *rótum* makes that impossible here. — The sappy wood was apparently of importance for the curse; cf. the curious account of *GrettS* 79, where a hag curses 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 magic stick.

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

[R 7r/18]

This I know seventh, if I see a high hall
 ablaze over seat-lads [WARRIORS]:
 it burns not so broadly that I cannot save it—
 that galder I can gale.

1 loga 'ablaze' | The word order makes this word look like the noun *logi* 'flame' ("if I see a high flame"), but the noun modified by the adj. *hōvan* 'high' is in fact *sal* 'hall', and *loga* is a verb 'to burn, be ablaze'.

4 galdr 'galder' | The use of this word makes the synonymity of "galder" and "leed" (*ljóð*) clear.

- 154 Þat kann'k átta, · es qllum es

[R 7r/20]

- 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 mīnu á floti,
 vind ek kyrri · vági á
 4 ok svęfi'k allan sę.

[R 7r/22]

This I know ninth, if I come in need
 of saving my ride on a floater [SHIP]:
 the wind I calm upon the wave,
 and put all the sea asleep.

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

[R 7r/23]

This I know tenth, if I see town-rideresses
 playing aloft:
 I work it so that they go astray
 of their home-hames,
 of their home-minds.

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

1 tún-riður 'town-rideresses' | The *riður* 'rideresses' were witches believed to leave their original human shapes or skins (*hamir*) in order to fly ("ride") in the air tormenting and injuring the townsfolk. When they were out riding their original bodies would be lying in a coma-like state, but it was not the case that their whole mental faculties would disconnect from their bodies; indeed they would leave something of their soul behind, which was thought to be inextricably linked to the body. Through his second sight Węden could see these rideresses, and through his superior magical skill he could confuse them so that they would not be able to return to their original forms or minds, instead being doomed to stray as tormented "homeless" ghosts. Węden brags about doing this in *Hárþ* 20.

- 157 Þat kann'k ęllipta, · ef skal'k til orrostu

[R 7r/25]

2 leiða lang-vini,
und randir gel'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 shield-rims I gale, and they go with power
hale to the battle,
hale from the battle;
they come hale anywhence.

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 *Hymn 11* Thunder is called the *vinr ver-liða* 'friend of manly retinues'. 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 tolptá, · ef sé'k á tré uppi
2 váfa virgil-ná,
 svá ek rist · ok i rúnum fá'k,
4 at sá gengr gumi.
 ok mēlir við mik.

[R 7r/27]

This I know twelfth, if I see in a tree up high
sway a gallow-corpse:
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 i folk komi,
4 hnígr-a sá halr fyr hjorum.

[R 7r/29]

This I know thirteenth, if on a young thane
I shall sprinkle water:
he will not fall though he come into battle;
that hero will not sink before swords.

1-2 ef skal'k þegn 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 *Rb* 7, 21, 34.

160 Þat kann'k fjórtánda, · ef skal'k fyrða liði

[R 7r/31]

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

165 Þat kann'k átjanda, · es éva kenni'k [R 7v/4]
 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 min systir séi.

This I know eighteenth, which I will never teach
 maiden nor man's woman,
 (everything is better which one alone knows;
 that follows the last of the leeds!)
 save for her alone who holds me in her arms,
 or is my sister.

5 mik armi verr 'holds me in her arms' | A similar expression is also used *Vkv* 2. The one who wraps Woden in her arm may be his wife, Frie.

166 Nú eru Hóva mól kveðin · Hóva hollu i; [R 7v/7]
 2 all-þorfr ýta sonum,
 ð-þorfr jötna sonum;
 4 heill sá's kvað, · heill sá's kann,
 njóti sá's nam,
 6 heilir þeir's hlýddu.

Now have the High One's speeches been sung in the High One's hall,
 most useful for the sons of men;
 harmful for the sons of ettins.
 Hail him who sang; hail him who knows;
 may he use who learned;
 hail those who heeded!

3 jötna 'ettins' | *corr.* by other hand from ýta 'men' *R*

4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implicit object is the speeches. These verbs all indicate a fully oral cultural context.

Speeches of Webthrithner

(*Vafþrúðnismál*)

Dating (Sapp, 2022): C10th (0.894)

Meter: *Leeds-meter*

Introduction

The **Speeches of Webthrithner** (*Vafþ*) are found in full in **R**; the latter half (from st. 20 onwards) in **A**. Several stanzas are also cited in *Gylf*.

Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout. The whole may be divided into 4 sections, first the prologue, where Weden takes counsel from his wife Frie and sets out for Webthrithner's hall (sts. 1–10). The remaining 3 sections form the contest, and consist of alternating stanzas where one part asks and the other answers. They are distinguished from each other by means of repeated refrains in the question stanzas, and consist of Webthrithner's 4 unnumbered questions (11–19), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	<i>Seg mér/þat, Gagnráðr, · alls á golfi vill þins of fręista frama</i>
20–42	<i>Seg þat (bit) N(:a) · Vaf-þrúðnir vitir</i>
44–54	<i>Fjqlð ek fór, · fjqlð fręistaða'k, fjqlð ek reynda ręgin</i>

Something must be said on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, Leed-tally (sts. 147–165) of *Háv*, also has 18 items, especially that the 18th spell there, like the 18th question here, is a mystery known only to Weden himself.

Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin 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 Onecharriers (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

- [Óðinn:] 1 „Ráð mér nú Frigg · alls mik fara tíðir [R 7v/9]
 2 at vitja Vafþrúðnis;
 for-vitni mikla · kveð’k mér á fornum stöfum
 4 við þann hinn al-svinna jötun.“

“Counsel me now, Frie, as I long to journey
 to visit Webthriðner.
 Great curiosity I have for the ancient staves
 of that all-wise ettin.”

3–4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

- [Frigg:] 2 „Heima letja · mynda’k Hērja-föðr [R 7v/12]
 2 ĩ gǫrðum goða;
 því’t engi jötun · hugða’k jafn-ramman
 4 sēm Vafþrúðni vesa.“

“At home would I keep the Father of Hosts [= Weden],
 in the yards of the Gods,
 for no ettin have I judged to be
 as strong as Webthriðner.”

- [Óðinn:] 3 „Fjölð ek fōr, · fjölð fręistaða’k, [R 7v/13]
 2 fjölð ek reynða regin;
 hitt vil’k vita, · hvę Vafþrúðnis
 4 sala-kynni séi.“

“Much I journeyed, much I tried,
 much I tested the Reins!
 One more thing I wish to know: how Webthriðner’s
 halls may be.”

- [Frigg:] 4 „Heill þú farir, · heill þú aprtr komir, [R 7v/15]
 2 heill á sinnum séir;
 óði þér dugi · hvar’s skalt, Alda-föðr,
 4 orðum męla jötun.“

“Hale mayst thou journey; hale mayst thou come back;
 hale mayst thou be on thy paths!
 May thy wisdom avail thee where thou, Father of Men,
 with words shalt greet the ettin!”

5 Fór þá Óðinn · at fręista orð-spęki
 þęss hins al-svinna jętuns;
 at hęllu hann kom, · es átti Íms faðir;
 inn gekk Yggr þęgar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom
 of that all-wise ettin.

He came to the hall which Ime's father [= Webthritner] owned;
 Ug (= Weden) went soon inside.

3 es | *emend.*; ok *R*

3 Íms 'Ime's' | An unknown ettin. The name is probably corrupt, since alliteration on *h-* is required by the strongly stressed *hęllu* in the a-verse. Finnur Jónsson (1932) emends to *Hymis* 'Hymer's'.

[Óðinn:] 6 „Hęill þú nú, Vaf-þrúðnir, · nú em'k ĩ hęll kominn
 à þik sjalfan sęa;
 hitt vil'k fyrst vita, · ef fróðr sęir
 eða al-sviðr, jętunn.“

[R 7v/18]

“Hale be thou now, Webthritner! Now I am come into the hall
 to see thy very self!

This I wish first to know, if thou be learned
 or all-wise, ettin!”

[Vafþrúðnir:] 7 „Hvat 's þat manna, · es ĩ mĭnum sal
 verpumk orði á?
 út þú né kęmr · órum hęllum frá,
 nema þú inn snotrari sęir.“

[R 7v/20]

“What sort of man is this who in *my* hall
 throws his word at me?

Out wilt thou not come from our halls
 unless thou be the cleverer!”

[Óðinn:] 8 „Gagnráðr hęiti'k, · nú em'k af gęngu kominn,
 þyrstr til þinna sala;
 laðar þurfi · hęf'k lęngi farit
 ok þinna and-fanga, jętunn.“

[R 7v/22]

“Gainred I am called; now I am come from walking,
 thirsty, to thy halls.

In need of a welcome I've journeyed for long,
 and of thy reception, ettin!”

¹ Gagnráðr | The prose of STUW has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir:] **9** „Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir? [R 7v/24]
² far þú i sess i sal;
þá skal fręista, · hvárr fleira viti,
⁴ gęstr eða hinn gamli þulr.“
“Why then, Gainred, dost thou speak from off the floor ahead?
Take a seat in the hall!
Then it shall be tried which of the two might know more:
the guest, or the old thyle.”

⁴ hinn gamli þulr ‘the old thyle’ | Webthritrner himself, the thyle being the lorekeeper whose purpose it was to recite the old wisdom poems. See Encyclopedia: thyle.

[Óðinn:] **10** „Ó-auðigr maðr, · es til auðigs kómr, [R 7v/26]
² mēli þarft eða þęgi;
ofr-mēlgi mikil · hygg’k at illa geti
⁴ hveim’s við kald-rifjaðan kómr.“
“An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.
Great over-speaking I think will bring ill
for whomever by a cold-ribbed comes.”

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

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

[Vafþrúðnir:] **11** „Seg mér, Gagnráðr, · alls á golfi vill [R 7v/28]
² þíns of fręista frama,
hvę hęstr hętir, · sá’s hveřjan dreęr
⁴ dag of drótt-mögu.“
“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’ | Le. “try your luck, see how far you get”. Formulaic; cf. *Háv* 2.

[Óðinn:] **12** „Skin-faxi hętir, · es hinn skíra dreęr [R 7v/30]



Figure 1: The gilded (day) side of the Trundholm sun chariot. Nordic Bronze Age, ca. 1400 BCE. — Photo by Nationalmuseet under CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1277.tif

2 dag of drótt-mögu;
 hęsta batstr · þykkir hann með Hreǵð-gotum;
 4 ęy lýsir męn af mari.“

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

3 Hreǵð-gotum | *metr. emend.*; ‘reið-gotom’ *R*

3 Hreǵð-gotum ‘Reth-Gots’ | An old tribal name referring to the Eastern Gots around the Black Sea, apparently mentioned here due to their connection with the East. The first element is unclear. There may also be a pun here, since *goti* can mean both ‘Got’ and ‘horse’.

[Vafþrúðnir:] 13 „Seg þat, Gagnráðr, · alls á golfi vill
 þíns of freǵista frama,
 2 hvę jór hęitir, · sá’s austan dregr
 nǵtt of nýt ręgin.“
 4

[R 7v/32]

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,



Figure 2: The unglilded (night) side of the Trundholm sun chariot. — Photo by Nationalmuseet under CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1278.tif

what the steed is called which from the east does pull
night over the useful Reins.”

[Óðinn:] 14 „Hrím-faxi hēitir, · es hvērja dręgr
2 nōtt of nýt ręgin;
mēl-dropa · fęllir hann morgin hvērjan;
4 þaðan kōmr dōgg of dala.“

[R 7v/33]

“Rimefax is he called who pulls each
night over the useful Reins.
Drool from his bit he makes fall each morning;
thence comes dew through the dales.”

2 of | *emend.*; ok *R*

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

[Vafþrúðnir:] 15 „Seg þat, Gagnráðr, · alls á golfi vill
2 þíns of freista frama,
hvē ó hēitir, · sú’s deilir með jōtna sonum

[R 8r/1]

4 grund, ok með goðum.“

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

[Óðinn:] 16 „Ífing heitir *ó*, · es deilir með *j*otna sonum

[R 8r/2]

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

“Iving is the river called which divides the land
between the sons of Ettins and the Eods.
Open shall it flow through its days of life;
there forms no ice on that river.”

1 Ífing ‘Iving’ | The border river is not known by this name from any other source, not even *Gylf*, which otherwise tends to relay even the most obscure lore.

4 verðr-at íss á *ó*u ‘there forms no ice on that river’ | For ice would enable the Ettins to cross over into the lands of the Gods.

[Vafþrúðnir:] 17 „Seg þat, Gagnráðr, · alls á golfi vill

[R 8r/3]

2 þins of fręista frama,
hvę *v*öllr heitir, · es finnask *v*ígi at
4 Surtr ok hin *sv*ösu 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 beloved Gods.”

Óðinn: 18 „Vígriðr heitir *v*öllr, · es finnask *v*ígi at

[R 8r/4, STUW]

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

“Wighride is the plain called where they find each other at war,
Surt and the beloved Gods.
A hundred rests it reaches in each direction;
for them that plain is marked out.”

1 Vígriðr ‘Wighride’ | The plain where the gods will fight Surt at the Rakes of the Reins.

Vafþrúðnir: 19 „Fróðr est nú gęstr, · *f*ar á þękk *j*otuns,

[R 8r/6]

2 ok mēlumk i sessi saman;
 hofði veðja · vit skulum hōllu i
 4 gęstr, of goð-speki.“
 “Learned art thou now, guest; take the ettin’s bench
 and let us speak in the seat together!
 Wager a head shall we two in the hall,
 O guest, over god-wisdom!”

1 Fróðr est nú gęstr, · far á bekk jötuns ‘Learned art thou now, guest; take the ettin’s bench’ | Webthritner admits his guest’s wisdom and repeats his invitation for the god to sit down. It seems that Weden at this point accepts the invitation, and the contest continues; now it is Weden’s turn to ask, Webthritner’s to answer.

Öðinn: 20 „Seg þat hit ęina, · ef þitt óði dugir
 2 ok þú Vafþrúðnir vitir,
 hvaðan jorð of kom, · eða upp-himinn
 4 fyrst, hinn fróði jötunn.“
 “Tell this one, if thy wisdom avails
 and thou, Webthritner, dost know,
 whence Earth did come, or Up-heaven,
 first, O learned ettin.”

1 Seg ‘Tell’ | *R* here has the header capitulum ‘(new) chapter’, and introduces this word with a large initial. 1 óði | *The first word on fol. 3r of A; from this point we have the poem in both manuscripts.*

3 jorð ... eða upp-himinn ‘Earth ... or Up-heaven’ | An old Common Germanic formulaic merism, referring to the whole universe. See Index of formulae: Earth and Upheaven.

Vafþrúðnir: 21 „Ór Ymis holdi · vas jorð of sköpuð,
 2 en ór beinum björg,
 himinn ór hausi · hins hrím-kalda jötuns,
 4 en ór sveita sér.“
 “From Yimer’s flesh was the earth shaped,
 and from his bones the mountains;
 the heaven from the skull of that rime-cold ettin,
 and from his blood the sea.”

3 himinn ór hausi ‘the heaven from the skull’ | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer’s brains, as told in *Grm* 42.

4 ór sveita sér ‘from his blood the sea’ | According to *Gylf* 7, the slaying of Yimer produced so much blood that it drowned the whole race of Rime-Thurses save one; for this see st. 35 below. — Cf. *Sont* 3/3: *jǫtuns bals · undir þjóta* ‘the neck-wounds of the ettin [SEAS] roar’, which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. *Hym* 15). That this is not a mere literary construct is proven by the excavation of the Wiking Age Hove-steads (*Hofstaðir*) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: “The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke.” After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

4 sveita ‘blood’ | In poetry *sveiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swāt*, as seen e.g. in *Beow* 1286a: *sweord swāte fāh* ‘sword stained with “sweat”’, 2689b–2690: *hē ge-blōdegod wearð / sǣwul-driore; · swāt ðūm wéoll*. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in *Grm* 41–42 and alluded to in *Vsp* 3–4; for the deeper religious significance of this myth see notes to those sts. and also to *Grm* 43. — The whole st. bears very close resemblance to *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, in turn deriving from an older Common Germanic tradition (cf. the Hymn from Wessobrunn under Poetry on Christian Subjects).

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

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

“Tell this other one, if thy wisdom avails,
and thou, Webthrithner, dost know,
whence Moon did come who journeys over men,
or Sun likewise.”

Vafþrúðnir: 23 „Mundil-fóri heitir, · hann ’s Mána faðir
2 ok svá Sólur hit sama;
himin hverfa · þau skulu hverjan dag
4 qldum at ár-tali.“

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

“Mundlefarer he is called—he is the father of Moon,
and so of Sun likewise.
Turn round heaven shall they every day,
for mankind’s tally of years.”

1 Mundil-fóri ‘Mundlefärer’ | An otherwise unknown figure; see Index for etymology, which likens the cosmos to a Wiking Age flour-mill turned by a handle.

4 qldum 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 *qrum at telja* ‘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 „Sæg þat hit þriðja, · alls þik svinnan kveða
2 ok þú Vafþrúðnir vitir,
hvaðan Dagr of kom, · sá’s færr drótt yfir,
4 eða Nött með niðum.“

[R 8r/15, A 3r/6]

“Tell this third, since they call thee wise,
and thou, Webthritner, oughtst to know,
whence came Day who journeys over the folk,
or Night with the moon-phases.”

4 Nött með niðum ‘Night with the moon-phases’ | Also found in *Vsp* 6/3.

Vafþrúðnir: 25 „Dellingr heitir, · hann ’s Dags faðir,
2 en Nött vas Nørvi borin;
ný ok nið · skópu nýt rēgin
4 qldum at ár-tali.“

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

“Delling he is calledL; he is the father of Day,
but Night was born to Narrow.
The waxing and waning did the useful Reins create
for mankind’s tally of years.”

3 ný ok nið ‘The waxing and waning’ | The two halves of the moon cycle, by which months (‘moon-ths’) were reckoned. The phrase also occurs in *GutS* 2: *um ný ok niðar*, *Gula* 57: *um ný bit næsta ok niðar*, *Gylf* 12: *Máni stýrir göngu tungls ok rēðr njjum ok niðum* ‘Moon steers the track of the lunar body and rules over the waxings and wanings’. For the Norse-Germanic calendar see notes to *Vsp* 6.

Óðinn kvað: 26 „Sæg þat hit fjórða, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan vetr of kom · eða varmt sumar
4 fyrst með fróð rēgin.“

[R 8r/18, A 3r/9]

“Tell this fourth, since they call thee learned,
and thou, Webthritner, oughtst to know,
whence came winter or warm summer,
first, amidst the learned Reins.”

Vafþrúðnir: 27 „Vind-svalr heitir, · hann's Vetrar faðir,
2 en Svósuðr Sumars.“
[...]

[R 8r/20, A 3r/10]

“Windswoll is he called; he is Winter's father;
but Sosuth is Summer's.”

3 [...] | The second half of the st. seems to be missing; its contents are entirely unknown. No gap is indicated in the mss. — The information from this st. is also found in *Gylf* 19.

Óðinn kvað: 28 „Seg þat hit fimta, · alls þik fróðan kveða,
2 ok þú Vafþrúðnir vitir,
hverr ása ęldstr · eða Ymis niðja
4 yrði i ár-daga.“

[R 8r/21, A 3r/11]

“Tell this fifth, since they call thee learned,
and thou, Webthriðner, oughtst to know,
who oldest of the Eese or of Yimer's kinsmen [ETTINS]
arose in days of yore.”

3–4 hverr ... ár-daga ‘who ... days of yore.’ | I.e. “which was the very first being?” Cf. the question on the cryptic C9th Malt Stone (DR NOR1988;5): *huarisi : alistiąsa*, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ør-ófi vetra · áðr véri jǫrð of skǫpuð,
2 þá vas Ber-ęęlmir borinn,
Þrúð-ęęlmir · vas þess faðir,
4 en Aur-ęęlmir afi.“

[R 8r/22, A 3r/12]

“Uncountable winters before the Earth was created,
then was Bareyelmér born.
Thrithyelmér was that one's father,
and Earyelmér the grandfather.”

Óðinn kvað: 30 „Seg þat hit sétta, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan Aur-ęęlmir kom · með jǫtna sonum
4 fyrst, hinn fróði jǫtunn.“

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

“Tell this sixth, since they call thee wise,
and thou, Webthriðner, oughtst to know,
whence came Earyelmér amidst the sons of ettins,
first, O learned ettin.”

1–2 Seg ... vitir ‘Tell ... know’ | om. STUW

Vafþrúðnir: 31 „Ór Éli-vógum · stukku ęitr-dropar,
 2 svá óx und's ór varð ęotunn;
 þar órar ęttir · kómu allar saman;
 4 því's þat ę alt til atalt.“

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

“From the Ilewaves splashed venom-drops;
 so it grew until it formed an ettin.
 Our lineages came there all together,
 thus it is ever all too fierce.”

ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Gylf* identifies with Yimer. In *Gylf* 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” (*tápasas mabiná*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasas rétas prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Sę þat hit sjaunda, · alls þik svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvé sá bõrn gat · hinn baldni ęotunn,
 4 es hann hafði-t gýgjar gaman.“

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

“Tell this seventh, since they call thee wise,
 and thou, Webthritner, oughtst to know,
 how he begot children, that stubborn ettin,
 when he knew no troll-woman's pleasure.”

3 baldni ‘stubborn’ | so A; aldni ‘the aged’ R

Vafþrúðnir kvað: 33 „Und hęndi vaxa · kvóðu hrím-þursi
 2 meý ok mōg saman;
 fōtr við fōti · gat hins fróða ęotuns
 4 sex-hfōðaðan son.“

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

“In the hand of the rime-thurse, they said, did grow
 a maiden and a lad together.
 Foot against foot begat for the learned ettin
 a six-headed son.”

1–3 Und hendi ... fōtr við fōti ‘In the hand ... Foot against foot’ | The image is masturbatory and monstrous. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at þá er hann svaf, fékk hann sveita. Þá óx undir vinstri bendi bonum maðr ok kona, ok annarr fōtr hans gat son við þðrum, en þaðan af kómu éttr.* ‘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, oughtst to know
what first thing thou recallest or earliest knowest—
thou art all-wise, ettin!”

1 Seg þat hit óttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | This line lacks the required alliteration, but may easily be supplied by replacing *alls þik fróðan kveða* with *ef þitt óði dugir* from sts. 20 and 22, or *alls þik svinnan kveða* from 24.

Vafþrúðnir kvað: 35 „Ør-ófi vetra · áðr véri jǫrð 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, STUW]

“Uncountable winters before the Earth was created,
then was Bareyelmur born.
It I first remember, when the learned ettin
on the tree-trunk was laid.”

3–4 es hinn fróði jötunn / á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference.

Gylf explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelmur 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 Bareyelmur 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 Bareyelmur’s funeral.

Óðinn kvað: 36 „Seg þat hit níunda, · alls þik svinnan kveða,
2 ok þú Vafþrúðnir vitir,
hvaðan vindr of kömr · svá’t færr vág yfir,

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

4 é męnn hann sĵalfan of sĵa.“
 “Tell this ninth, since they call thee wise,
 and thou, Webthritner, oughtst to know:
 whence comes the wind which fares o’er the wave—
 ever do men see hisself.”

4 é męnn hann sĵalfan of sĵa ‘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 *sĵa* ‘see’, in which case the line would read “*never* do men see hisself”.

Vafþrúðnir: 37 „Hrĵ-sveĵgr hęitir, · es sitr ā himins ęnda,
 ĵotunn ĳ arnar ham;
 af hans vęngjum · kveđa vind koma
 alla męnn yfir.“
 “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.”

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

[Óðinn:] 38 „Sęg þat hit tíunda, · alls þú tíva røk
 ęll Vafþrúðnir vitir,
 hvaðan Nĵorðr of kom · með āsa sonum;
 hofum ok hęrgum · řęðr hund-męrgum
 ok varð-at ęsum alinn.“
 “Tell this tenth, since thou the Rakes of the Tews
 all, Webthritner, oughtst to know,
 whence came Nearth amidst the sons of the Eese;
 hoves and harrows he rules a hundred-many,
 and he was not by the Eese begotten.”

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

4 hofum ok hęrgum ‘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 *řęðr hę-tímbruðum þęrgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where a goddess speaks of her *vę ok vangar* ‘wighs and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

[Vafþrúðnir:] 39 „ĳ Vana-ęęimi · skópu hann vís řęgin
 ok sęldu at gíslingu goðum,
 ĳ aldar røk · hann mun aprt koma
 ęęim með vísu 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.”

ALL | Cf. *Gylf, IngS* TODO.

1 regin ‘Reins’ | *regin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Waness in opposition to the Eese.

3 aldar røk ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn:] 40 „Seg þat hit *ellipta*, · *ef þitt óði dugir*
2 ok þú *Vaf-þrúðnir vitir*,
hvar *allir* · *ýtar tünun* i
4 *hoggvask hverjan dag*.”

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

“Tell this eleventh, if thy wisdom avails,
and thou, Webthritner, oughtst to know,
where all men in yards
strike at each other every day.”

ALL | This question-stanza is malformed in both R and A and thus has to be partly reconstructed on the basis of st. 41. The ms. preservation of 40–41 is as follows:

All four mss. of *Gylf* attest st. 41 with no textual variants. R has one complete stanza, which is clearly a mix between the question and the answer: *Seg-ðu þat hit ellipta, hvar ýtar tünun i hoggvask hverjan dag? Val þeir kjósa ok ríða vígi frá sitja meirr of sáttir saman*. (normalised.) A has only the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41: *Seg þat hit ellipta allir eins herjar Óðins tünun i hoggvask hverjan dag. Val þeir kjósa ok ríða vígi frá sitja meirr of sáttir saman*. (norm.) Although R has a complete question-stanza it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore stanza 40, the following conjectural reconstruction has been undertaken in the pres. ed.: in lines 1a–2 the refrain *ef þitt óði dugir ok þú Vaf-þrúðnir vitir* ‘if thy wisdom avails, and thou, Webthritner, oughtst to know,’ has been inserted from sts. 20 and 22, which also have ordinal numbers alliterating with vowels; in line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*.

[Vafþrúðnir:] 41 „Allir *ein-herjar* · *Óðins tünun* i
2 *hoggvask hverjan dag*;
val þeir kjósa · ok ríða *vígi* frá,
4 sitja meirr of *sáttir saman*.”

[A 3r/28, STUW]

“All the Oneharriers in Weden’s yards
strike at each other every day.
The slain they choose and ride from the fray;
then sit once more agreed together.”

1 *ein-herjar* | so STUW; *eins herjar A*

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirrie’ is derived.

- [Óðinn:] 42 „Sæg þat hit tolpta, · hví þú tíva røk
2 qll Vafþrúðnir vitir?
Frá jǫtna rúnum · ok allra goða
4 þú hit sannasta segir,
hinn al-svinni jǫtunn.“
- “Tell this twelfth, why thou the Rakes of the Tews
all, Webthritner, shouldst know?
From the runes of the ettins and all the gods
dost thou speak the most truly,
O all-wise ettin.”

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

- [Vafþrúðnir:] 43 „Frá jǫtna rúnum · ok allra goða
2 ek kann segja satt,
því’t hvern hef’k heim of komit,
4 níu kom’k heima · fyr nifl-hel neðan;
hinig deyja ór helju halir.“
- “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.”

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

4–5 níu ... halir. ‘Into nine ... of Hell’ | Apparently lower infernal underworlds. Snorre certainly understands it this way, when he writes (*Gylf* 34, excerpt): *Hel kastaði bann í Nifl-beim ok gaf henni vald yfir níu heimum, at þon skyldi skipta öllum vistum með þeim, er til bennar vóru sendir, en þat eru sótt-dauðir menn ok elli-dauðir.* ‘He [= Allfather] threw Hell in Nivelham and gave her dominion over nine Homes, that she would deal out all provisions between those who were sent to her, and those are men dead of disease and old age.’ Finnur Jónsson (1932) considers *ór helju* ‘out of Hell’ a later interpolation, probably for metrical reasons.

- [Óðinn:] 44 „Fjǫlð ek fǫr, · fjǫlð fręistaða’k,
2 fjǫlð ek reýnda ręgin;
hvat lifir manna, · þá’s hinn męra liór
4 fimbul-vetr með firum?“
- “Much I journeyed, much I tried,
much I tested the Reins.

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

What remains of men when the famed Fimble-winter
passes amidst the folk?”

ALL | At this point the subject of the questions shifts toward eschatology and each question-stanza comes to feature the refrain found in st. 3. For these events cf. *Vsp* 39–62, *Gylf* 51–53.

- [Vafþrúðnir:] 45 „Líf ok Lífþrasir, · en þau leynask munu
2 i holti Hodd·mímis;
morgin-doggvar · þau sér at mat hafa;
4 þaðan af aldir alask.“
“Life and Lifethrasher—but they will hide themselves
in Hoardmimer’s wood.
Morning dew will they have for food;
thereof is mankind begotten.”

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

2 holti Hodd·mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Uggrassle’s Ash.

- [Óðinn:] 46 „Fjölð ek fór, · fjölð fręistaða’k,
2 fjölð ek reynda ręgin;
hvaðan kómr sól · à hinn slétta himin,
4 es þessa hęfr Fęnrir farit?
“Much I journeyed, much I tried,
much I tested the Reins!
Whence comes the Sun onto the smooth heaven,
when Fenrer has this one destroyed?”

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

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

4 Fęnrir ‘Fenrer’ | Perhaps not the same “Fenrerswolf” which fights against Weden (cf. st. 53 below). The word, which prob. means “fen-creature”, may here simply be a generic poetic synonym for “wolf”. For the wolves which chase the sun and moon see *Vsp* 39–40, *Grm* 40, *Gylf* 12.

- [Vafþrúðnir:] 47 „Eina dóttur · berr alf-røðull,
2 áðr hana Fęnrir fari;
sú skal riða, · þá’s ręgin deýja,
4 móður brautir męr.“
“A single daughter the Elf-wheel [SUN] bears
before Fenrer might destroy her.
She shall ride when the Reins die
her mother’s paths, the maiden.”

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

¹ *alf-röðull* ‘Elf-wheel’ | A rare poetic synonym (*hēiti*) for the sun. It occurs in two other places: *Skm* 4/3, and a Scaldic loose stanza by Eanwind ‘Scaldspoil’ (Eyv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *Skm* 69 and *Þul Sólur* 1/7 (in SkP 3), but these do not count as independent attestations since they are certainly drawing on earlier poetry. — Depending on the age of the cpd. the first element may reflect the semantics of PIE *alb^hós* ‘white’ (cf. Latin *albus* ‘id.’). The second element *röðull* is not the normal ON word for “wheel”; it is inherited from PGmc. **radulaz* ~ **raduraz*, whence also OE *rōdor* ‘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 **H₂reth₂-* which e.g. yields Latin *rota* ‘wheel’, Sanskrit *rāt^a* ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

[Óðinn:] **48** Fjölð ek fōr, · fjölð fręistaða’k,
² fjölð ek ręynda ręgin;
hvērjar ’ru męyjar, · es líða mar yfir,
⁴ fród-gęðjaðar fara?
“Much I journeyed, much I tried,
much I tested the Reins!
Who are the maidens that pass o’er the sea?
Wise-minded they go.”

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

[Vafþrúðnir:] **49** Þríar þjóð-áar · falla þorp yfir
² męyja Mōg-þrasis;
hamingjur ęinar · þęr’s ĩ hęimi eru,
⁴ þó þęr með jōtnum alask.
“Three great rivers fall over the house
of the maidens of Maythrasher.
They are the only Hamings in the Home,
although they are raised amidst ettins.”

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

ALL | The identity of these maidens is entirely obscure. Considering all other questions introduced with the refrain *Fjölð ek fōr* ... have something to do with the end times, they ought to as well, but that hardly clarifies their function. They are probably to be identified with the maidens about which Woden asks in *Bdr* 12.

[Óðinn:] **50** „Fjölð ek fōr, · fjölð fręistaða’k,
² fjölð ek ręynda ręgin;
hvērir ráða ęsir · ęignum goða,
⁴ þa’s sloknar Surta-logi?“
“Much I journeyed, much I tried,
much I tested the Reins!
Which Eese will rule the estates of the Gods
when the flame of Surt goes out?”

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

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and scorches the whole world; see *Vǫp* 50, 54.

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

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

“Wider and Wönnel will settle the wights of the Gods
when the flame of Surt goes out.
Mood and Main shall have Millner
after Wingner expires in war.”

4 Vingnis at víg-þroti ‘after Wingner expires in war’ | After Thunder dies in his fight against the Middenyardswyrms, for which see *Vǫp* 53.

[Óðinn:] 52 „Fjölð ek fór, · fjölð freistaða’k,
2 fjölð ek reynda rēgin;
hvat verðr Óðni · at aldr-lagi,
4 þá’s rjúfask rēgin?“

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried,
much I tested the Reins!
What brings Woden’s life to an end,
when the Reins are ripped?”

4 þá’s rjúfask rēgin? ‘when the Reins are ripped?’ | Formulaic; see note to *Bdr* 14/1.

[Vafþrúðnir:] 53 „Ulfr glęypa · mun Alda-föðr,
2 þęss mun Víðarr vreka;
kalda kjapta · hann klyfja mun
4 vitnis vígi at.“

[R 8v/25, A 3v/17]

“The Wolf will devour the Father of Men:
that will Wider avenge.
The cold jaws he will split apart
of the beast at the battle.”

ALL | For Woden’s fight with the Wolf and Wider’s revenge see *Vǫp* 51–52.

[Óðinn:] 54 „Fjölð ek fór, · fjölð freistaða’k,
2 fjölð ek reynda rēgin;
hvat męlti Óðinn, · áðr á bál stigi,

[R 8v/27, A 3v/19]

4

sjalfr i eyra syni?“

“Much I journeyed, much I tempted,
much I tested the Reins!
What said Weden before he would step onto the pyre
himself into the ear of his son?”

3–4 Hvat mēlti Óðinn ... i eyra syni? ‘What said Weden ... in the ear his son?’ | Weden poses the eighteenth, inherently unanswerable, question. Only he himself can know what he whispered in Balder’s ear, and thus he has won the contest. Weden asks the same question in Heathric’s Riddles in *HarS*, as the 37th and final riddle. The half-stanza is clearly related to the present one: *Segðu þat þá fyrst, ef þú ert bverjum konungi vitrari: // Hvat mēlti Óðinn · i eyra Baldri, / áðr hann væri á bál hafðr?* ‘Then tell this first, if thou art cleverer than every king: // What said Weden in Balder’s ear / before he would be borne onto the pyre?’

3 á bál stigi ‘step onto the pyre’ | The phrase *stiga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stiga* 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, p. 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, writing that the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir:]

55

„Ey mann-gi veit, · hvat þú i ár-daga

2

sagðir i eyra syni;

feigum munni · mēlta’k mīna forna stafi

4

ok of ragna røk;

nú við Óðin · deilda’k mīna orð-spēki;

6

þú est é vísastr vera.“

“Never will man know what thou in days of yore
saidst into the ear of thy son.
With a fey mouth I spoke my ancient staves,
and about the Rakes of the Reins.
Now with Weden have I shared my word-wisdom—
thou art ever wisest of men!”

[R 8v/28, A 3v/19]

1 mann-gi | manni *dat. sg. RA is impossible; a subject is needed.*

3 feigum ‘fey’ | “Death-doomed”, a word with fatalistic connections. Webthritner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit the god of wisdom.

3 mīna forna stafi ‘my ancient staves’ | Referencing st. 1.

5 orð-spēki ‘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

(*Grímnismól*)

Dating (Sapp, 2022): Croth (0.976)

Meter: *Leeds-meter* (1-2/2, 3-26, 27/4-27/7, 28/1-28/2, 28/6-28/7, 29-33/2, 35-45/2, 46/1-46/2, 47-48/2, 49/3-52, 54-57), *Ancient-words-law* (2/3-2/4, 28/3-28/5, 33/3, 45/3-45/5, 48/3-48/4, 49/1-49/2, 53), *Galders-law* (27/1-27/3, 34, 46/3-46/5)

Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both **R** and **A**.

Structure

Grm essentially consists of several nested layers. The outermost layer is the prose passages which bracket the actual poem (P1-P2). It is hard to say for how long these have accompanied the verses, but since they are found in both **R** and **A** they must go back to a now-lost manuscript archetype. The second layer is sts. 1-3 and 53-55, which together with the prose form a narrative frame for the gnomic wisdom stanzas which make up the bulk of the poem and its core. These gnomic stanzas are mythological and sometimes obscure, and align closely with other Eddic wisdom verse like *Háv,* *Vafþ,* *Sigrdr,* and *Alv.*

Summary

The text begins with the frame narrative, which tells the story of the two king's sons Ayner and Garfrith. Ayner is fostered by Frie, while the two winners younger Garfrith is fostered by her husband Weden himself. After their father's death it is Garfrith who becomes king, following his betrayal of his elder brother. (P1) One day Weden and Frie are arguing over their respective foster-sons, and Frie accuses Garfrith of torturing wayfaring guests. Weden sets out to test the hospitality of his protégé, but unbeknownst to him, his wife has already sent her handmaid in disguise to warn Garfrith about the

coming of an evil wizard. When Weden arrives he is thus promptly captured and placed between two fires so that he will reveal his name. Garfrith's young son, Ayner (clearly named after his uncle), kindly approaches the god and offers him a horn of drink. Grimner drinks from it, and here the poem proper begins. (P2)

Weden begins by complaining about the fires which are now burning his cloak (1); he states that for eight nights not a soul has offered him any help save Ayner, Garfrith's son, who will soon become king after his father (2). As thanks for the drink he gives him good health, and will offer him holy knowledge (3).

Here the gnomic section begins as Weden lists the individual abodes of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in *Vafþ* 20–42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11–15 cited in *Gylf*, the numbers are missing.

After this list come several sts. relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the 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 Geirrøðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nótt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónða einn. Þar vöru þeir um vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl ein-méli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fýður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hönnum 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.¹⁴ 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.¹⁵ 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.

¹⁴The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden favouring the youngest brother is also found in *Rþ*.

¹⁵Surely instructing him to push his brother out to sea.

- P2** Óðinn ok Frigg sótu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: „Sér þú Agnar fóstara þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstari minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann er mat-níðingr sá at hann kvelr gesti sína ef hönnum þykkja of-margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hönnum fjöl-kunnigr maðr sá er þar var kominn í land, ok [R 9r/10, A 4r/3]

10 sagði þat mark á at engi hundr var svá ólmr at á hann myndi
 hlaupa. En þat var inn mesti hé-gómi at Geirröðr væri eigi mat-
 12 góðr ok þó léttr hann hand-taka þann mann er eigi vildu hundar
 á ráða. Sá var í feldi blóm ok nefndisk Grímnir ok sagði ekki
 14 fleira frá sér þótt hann væri at spurðr. Konungr lét hann þína
 til sagna ok setja milli elda tveggja ok sat hann þar átta nētr.
 16 Geirröðr konungr átti son tíu vetra gamlan ok hét Agnarr eptir
 bróður hans. Agnarr gekk at Grímni ok gaf hönum horn fullt
 at drekka, sagði at konungr gerði illa er hann lét þína hann sak-
 18 lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn
 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.¹⁶ Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"¹⁷ But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nothing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

¹⁶Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

¹⁷This 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 Grimmer

- 1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]
 2 gong-umk firr funi!
 3 Loði sviðnar, · þótt á lopt bera'k;
 4 brinumk feldr fyrir.

“Hot art thou, scorcher, and far too great—
 go far from me, O flame!
 My wool cape is singed though I hold it aloft;
 the cloak burns before me!

2. gong-umk firr ‘go far from me’ | Equivalent to *gakk mér firr*. The word *gong-umk* ‘go ... from me’ merits some linguistic discussion on the form of the imperative (*gang-* rather than *gakk*) and the suffixed pronoun *-umk*. The normal 2sg imper. of ON *ganga* ‘to go’ is *gakk*, which goes back to a sound change in PN whereby word-final homorganic clusters were devoiced, and in the case of clusters of the form /NC/ assimilated into /C:/ . Thus PN **gang* ‘go!’ (cf. Got. *gagg* /*gagg*/, OHG *gang*) > **gank* > *gakk*, also **stand* ‘stand!’ > *statt*, **bind* ‘bind!’ > *bitt*. This sound change was only active in early PN, and only affected those clusters which were word-final before syncope of unstressed vowels; thus in the ON 1sg pres. ind. *ek geng*, *ek stęnd* (< **ek gangu*, *ek standu*) ‘I go, I stand’ et c. we find the original cluster preserved. — At some time in early PN, accusative personal pronouns were suffixed to certain verbs; those which survive into ON are 1sg *-umk* (= ON *mik*) and 3sg reflexive *-sk* (= ON *sik*). In later ON these clitics became the passive endings still found in modern North Germanic, but in archaic or poetic ON they could still serve as suffixed pronouns with a reflexive or even dative function, as is the case in this instance. The fact that the suffixion of the pronoun has prevented assimilation of the consonant cluster *ng* establishes its *terminus ante quem* as the first syncope period, the early 7th century, and since it is unlikely that such an irregular form as *gong-umk* could have survived for long alongside *gakk*, its presence here probably allows us to conclude that *Grm* is a rather old poem. Other instances of dative *-umk* include *Lok* 35/1a: *es-umk*, *Fǫfn* 1/4: *stęnd-umk*, Fragment from Snorre’s Edda 2, st. 1/1: *eru-mk*, and *Rdr* 7/2a: *gęf-umk*.

- 2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]
 3 svát mér mann-gi mat né bauð
 4 nema ęinn Agnarr, · es ęinn skal ráða,
 5 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]
 4 þik Vera-týr vesa;
 5 ęins drykkjar · skalt aldri-gi
 6 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 bœtri gjöld ‘better recompense’ | Namely the mythic lore which takes up sts. 4–45.

4 Land es heilag, · es liggja sé’k [R 9r/33, A 4r/22]
 2 ösum ok ölfum nér;
 en i Þrúð-heimi · skal Þórr vesa
 4 und’s of rjúfask rēgin.

The land is holy which lying I see
 near the Eese and Elves,
 but in Thrithham shall Thunder dwell
 until the Reins are ripped.

4 und’s of rjúfask rēgin ‘until the Reins are ripped’ | Until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

5 Ý-dalir heita, · þar’s Ullr hefir [R 9v/2, A 4r/23]
 2 sér of gǫrva sali;
 Alf-heim Frey · gófu i ár-daga
 4 tívar at tann-féi.

Yewdales they are called where Woulder has
 made for himself a hall.
 Elfham to Free in days of yore
 the Tews as a tooth-gift gave.

4 tann-féi ‘tooth-gift’ | The gift the child receives when he sheds his first tooth.

6 Bór es sá (hinn þriði), · es blíð rēgin [R 9v/3, A 4r/25]
 2 silfri þǫkðu sali;
 Vala-skjölf heitir, · es vélta sér
 4 öss i ár-daga.

Bower is (the third) one, where the blithe Reins
 with silver thatched a hall.
 Waleshef is it called which he won through wiles,
 the Os in days of yore.

3 es vélti sér ‘won through wiles’ | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of “craftily made for himself”, where the verb *væla* 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 Otyard. 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 *Vǫp* 24–25.

7 Sökkva-þekkr heitir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]

2 unnir glymjá yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
4 glöð 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 [R 9v/7, A 4r/28]

2 Val-höll víð of þrumir;
en þar Hroptr · kýss hverjan dag
4 vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright
Walhall, wide, stands fast,
and there Roft (= Weden) chooses every day
weapon-dead warriors.¹⁸

¹⁸Cf. st. 14.

9 Mjök’s auð-kennt · þeim’s til Óðins koma [R 9v/9, A 4r/31]

2 sal-kynni at sęa,
vargr hangir · fyr vestan dyrr
4 ok drúpir ęrn yfir.

Very easily recognized, for those who come to Weden,
is the hall to see:
A wolf hangs before the western door,
and an eagle droops down over it.

2 sal-kynni at sęa | ‘sia at sia’ A

3–4 vargr hangir · fyr vestan dyrr / ok drúpir ǫrn yfir. ‘A wolf hangs before the western door, and an eagle droops down over it.’ | Something very similar is found in Widukind’s *History of the Saxons* 1:12. The Saxons had just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construunt 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 Ermen, whom Widukind identifies with Mars or Hermes, certainly 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**,
sköptum ’s rann répt, · **skjöldum** ’s salr þakiðr,
 4 **brynjum** of **bækki** 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 sköptum ‘shafts’ | Spear-shafts.

- 11 Þrym-heimr heitir (hinn sétti), · es Þjatsi bjó,
 2 sá hinn **ám-átki** jötunn;
 en nú **Skaði** byggvir, · **skír** brúðr goða,
 4 **fornar** toptir **fjður**.

[R 9v/12, A 4v/2, STU]

Thrimham is (the sixth) one called, where Thedse dwelled,
 that uncanny ettin;
 but now Shede bedwells—the pure bride of the Gods—
 the ancient plots of her father.

1 (hinn sétti) ‘the sixth’ | *om. STUW* 1 es ‘where’ | þar nú ‘where now’ 1 bjó ‘dwelled’ | *om. W*; býr ‘dwells’ *U* 2 **ám-átki** | mätki *U* 3 goða ‘of the Gods’ | guma ‘of men’ *U*

2 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

- 12 Breiða-blik eru (hin sjaundu), · en þar **Baldr** hefir
 2 **sér** of gǫrva sali,
 á því landi · es liggja vęir’k
 4 **fęsta** **fęikn**-stafi.

[R 9v/14, A 4v/3, STU]

Broadblicks are (the seventh), and there Balder has
 made for himself a hall,
 on that land where I know lie
 the fewest wicked deeds.

1 eru (hin sjaundu) 'are (the seventh)' | *hęita* '[they] are called' STUW.

4 fęikn-stafi 'wicked deeds' | This sense of the second element *stafir* lit. 'staffs, staves' is common in poetry. Cf. *Beow* 1018b: *fęcen-stafas*, generally taken as referring to treacherous intrigues among the Shieldings (Fulk et al., 2008, p. 177).

13 Himin-björg eru (hin ęttu), · en þar Hęim-dall

[R 9v/16, A 4v/5, STUW]

2 kveęða valda vęum;
þar vęręr goęa · drekkir ĩ vęru ranni
4 glaęr hinn gęa mjoę.

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 *ASTUW*; om. *R*

1 eru (hin ęttu) 'are (the eighth)' | *hęita* '[they] are called' STUW.

3 vęręr goęa 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Skm* 28: *vęręr meę goęum* '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 vęręr goęa ok sitr þar við himins enda at gęta brúar ĩnnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nętt sem dag hundraę rasta frá sér; hann beyrir ok þat, er gras vex á jęręu eęa ull á sauęum, ok allt þat er hęra lętr.* '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 ręęr

[R 9v/17, A 4v/6, STUW]

2 sessa kostum ĩ sal;
halfan val · hon kýss hvęrjan dag,
4 en halfan Óęinn á.

Folkwong is (the ninth), and there Frow decides
the choice of seats in the hall;
half the slain she chooses each day,
but half does Weden own.¹⁹

¹⁹This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirrie (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gęndul*, a name attested in several lists of walkirries; see *Vęp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaęningavęig*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden's wife. First, one of the functions of the Walkirries is to bear ale to the Oneharriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley

(2014)). As Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Gylf* (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

1 es (hinn níundi) 'is (the ninth)' | *hēitir* '[one] is called' STUW

15 Glitnir es (hinn tíundi), · hann 's gulli studdr
 ok silfri þakðr it sama;
 2 en þar For-seti · byggir flęstan dag
 ok svęfir allar sakir.
 4

[R 9v/19, A 4v/8, STU

Glitner is (the tenth): it is supported by gold,
 and thatched with silver likewise.
 And there Foresitter dwells for most of the day,
 and puts all disputes to sleep.

1 es (hinn tíundi) 'is (the tenth)' | *hēitir salr* 'a hall is called' STUW

16 Nóa-tùn eru (hin ęlliptu), · en þar Njorðr hęfir
 sér of gǫrva sali;
 2 manna þęngill · hinn męins-vani
 hǫ-timbruðum hǫrgi ręðr.
 4

[R 9v/21, A 4v/9]

Nowetons are (the eleventh), and there Nearth has
 made for himself a hall.
 The lord of men, the guileless one,
 rules the harrow timbered on high.

3 manna þęngill · hinn męins-vani 'The lord of men, the guileless one' | Interesting epithets probably relating to Nearth's roles in upholding the bounty of the land and the Law. Cf. my article on pre-Christian oaths (TODO).

4 hǫ-timbruðum hǫrgi ręðr 'rules the harrow timbered on high' | The rare verb *hǫ-timbra* 'timber on high' otherwise only occurs in *Vsp* 7, likewise in connection with the *hęrgi* '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 Hrísi vęx · ok hǫu grasi
 Viðars land, viði,
 2 en þar mǫgr of léttsk · af mars baki
 frókn at hęfna fǫður.
 4

[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.²⁰

²⁰ At the Rakes of the Reins Wíder avenges His father, Weden. See *Vǫp* 51–52, *Vǫfl* 53.

1 Hrísi vex · ok hóu grasi ‘with brushwood grows, and with tall grass,’ | Identical to *Háv* 119/6.

18 And-hrímnir · léttr i Eld-hrímn

[R 9v/24, A 4v/12, STUW]

2 Sê-hrímnir soðinn,
flęska bętst, · en þat fǣir vitu,
4 við hvat ęin-hęrjar alask.

Andrimner lets Sowrimner
in Eldrimner be boiled.
The best of meats, but few know this:
by what the Oneharriers are nourished.²¹

²¹ The cook Andrimner ‘face-sooty’ cooks the boar Sowrimner ‘sow-sooty’ in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nourished.

19 Gera ok Freka · sęðr gunn-tamiðr,

[R 9v/26, A 4v/14, STUW]

2 hróðigr Hęrjafðr,
en við vīn ęitt · vǣpn-gøfugr
4 Óðinn ę lifir.

Gar and Freak does the battle-accustomed
glorious Father of Hosts (= Weden) feed;
but on wine alone, esteemed of weapons,
Weden ever lives.

1–4 Gera ... lifir ‘Gar ... live’ | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progredereetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare.* ‘While he was satyng there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.’

20 Huginn ok Muninn · fljúga hęrjan dag

[R 9v/28, A 4v/15, STUW]

2 jǫrmun-grund yfir;
óumk of Hugin, · at aptr né komi-t;

- 4 þó séumk meir of Munin.
 Highen and Minden fly every day
 over the ermin-ground [EARTH].
 I worry for Highen, that he might not come back,
 yet I fear more for Minden.

2 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 C10th Karlevi stone (Öl 1) referring to the unbounded sea as *Endils jǫrmungrund* ‘Ardle’s ermin-ground’ (Ardle 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 ï;
 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.²²

²² A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Vsp* 38 for discussion on that.

1–2 Þjóð-vitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð*- ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf, the brother of the Middenyardswyrn. That the Wyrn can be called a fish is shown by *Hym* 24.

- 22 Val-grind heitir · es stendr velli á
 2 heiløg fyr heilgum durum;
 forn ’s sú grind, · en þat fáir vitu,
 4 hvé hön ’s ï lās of lokin.

[R 9v/32, A 4v/18]

Walgrind ’tis called, which stands on the plain,
 holy, before the holy doors.
 Old is that gate, but few know this:
 how its lock is locked.

1 Val-grind ‘Walgrind’ | ‘Slain-gate’, the gate standing before Walhall.

- 23 Fimm hundruð golfa · ok umb fjórum tögum
 2 svá hygg’k Bil-skirni með bugum;
 ranna þeira, · es reþt vita’k,

[R 9v/34, A 4v/22]

4 **m**üns veit'k mest **m**agar.

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 **F**imm hundruð dura · ok umb fjórum tögum,
2 svá hyggt at **V**alhøllu **v**esa;
 áttu hundruð **E**in-herja · ganga ór **e**inum durum,
4 þá's fara við **v**itni at **v**ega.

[R 10r/2, A 4v/20]

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.

3 áttu hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of $640 * 960 = 614\ 400$ Oneharriers.

25 **H**eið-rún heitir geit, · es stendr **h**øllu á Hērja-fjōðrs
2 ok bíttr af **L**ē-raðs **l**imum;
 skap-kēr fylla · skal hins **s**kíra mjaðar,
4 kná-at sú **v**eig **v**anask.

[R 10r/4, A 4v/24]

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 høllu á Hērja-fjōðrs 'on the hall of the Father of Hosts' | The hall of Woden, i.e. Walhall. *Hērja-fjōðrs* looks like an unmetrical addition.

3 skap-kēr '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 **E**ik-pýrnir heitir **h**jörtr · es stendr **h**øllu á Hērja-fjōðrs
2 ok bíttr af **L**ē-raðs **l**imum;
 en af hans **h**ornum · drýpr i **H**ver-gelmi
4 þaðan eiga **v**ötn öll **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, Sέkin ok Eikin, · Svöl ok Gunn-þró,
 2 Fjorm ok Fimbul-þul,
 Rín ok Rinnandi,
 4 Gipul ok Gǫpul, · Gǫmul ok Geir-vimul,
 þér hverfa umb hodd goða,
 6 Þyn ok Vin, · Þoll ok Høll,
 Gróð ok Gunn-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 [= Osyrd]—
 Thin and Win, Thall and Hall,
 Gread and Guththorn.

- 28 Vína heitir enn, · ǫnnur Veg-svinn,
 2 þriðja Þjóð-numa;
 Nyt ok Nǫt, · Nǫnn ok Hrǫnn,
 4 Slíð ok Hríð, · Sylgr ok Ylgr,
 Víð ok Vǫn, · Vǫnd ok Strǫnd,
 6 Gjǫll ok Lǣiptr; · þér falla gumnum nér
 es falla til hełjar heðan.

[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 Kǫrmt ok Ǫrmt · ok kęr-laugar tvęr
 2 þęr skal Þǫrr vaða
 dag hvern · es dǫma fęrr
 4 at aski Ygg-drasils;
 því't ǫs-brú · brenn ǫll loga
 6 heilǫg vǫtn hlóa.

[R 10r/15, A 5r/4, STU]

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 Glaðr ok Gyllir, · Glær ok Skeið-brimir, [R 10r/17, A 5r/6]
 2 Silfrin-toppr ok Sinir,
 Gisl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
 4 þeim ríða ęsir jóum
 dag hvęrn · 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 rótr · standa á þría vega [R 10r/20, A 5r/8]
 2 undan aski Ygg-drasils;
 Hęl býr und ęinni, · annarri hrím-þursar,
 4 þriðju męnniskir męnn.

Three roots grow on three ways,
 from beneath Ugdrassle's Ash.
 Hell lives by one, by the other [live] the Rime-Thurses,
 by the third [live] manly men.

- 32 Rata-toskr hęitir íkorni · es rinna skal [R 10r/22, A 5r/9]
 2 at aski Ygg-drasils;
 arnar orð · hann skal ofan bera
 4 ok sęja Nið-hęggvi niðr.

Wratetusk is the squirrel called who shall run
 along Ugdrassle's Ash.
 The eagle's words he shall carry from above,
 and tell Nithehewer below.

ALL | This st. is paraphrased in *Gylf* 16: *Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá aski’núm?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asks’ins, ok er bann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðr-fjelnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir aski’núm ok berr ofundar orð millum arnar’ins ok Niðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalner. The squirrel, which is called Wrattetush, 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 **h**élfingar á [R 10r/23, A 5r/11]
² **gag-halsir gnaga:**
 Dáinn ok **Dvalinn**, · **Dún-eyrr** ok **Dura-þrór**.

There are further four harts who from the buds thereon
 with turned necks gnaw:
 Downen and Dwollen, Downeer and Doorthrew.

² gag-halsir | agaghalsir R

ALL | Paraphrased in *Gylf* 16, immediately following the paraphrase of the last st.: *En fjórir hirtir renna í limum asksins ok bita barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downeer, Doorthrew.’

- 34 **Ormar** fleiri · liggja und **aski Ygg-drasils** [R 10r/25, A 5r/12, ST]
² an þat of **hyggi hvęrr**
 ó-sviðra apa:

More worms lie under Ugdrassle’s Ash
 than any one would think
 among unwise apes:

ALL | This stanza is cited together with 35 and 36 in *Gylf* 16 in the order 36, 34, 35. The three are introduced in the following way: *En svá margir ormar eru í Hvergelmi með Niðhoggs, 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:’

- 35 **Góinn** ok **Móinn**, · þeir ’ru **Graf-vitnis synir**, [R 10r/26, A 5r/13, ST]
² **Grá-bakr** ok **Graf-vølluðr**,
 Ófnir ok **Sváfnir**, · **hygg’k** at **é** skyli
⁴ **męiðs kvistu máa.**

Gowen and Mowen—they are Gravewitner’s sons—
 Greyback and Gravewalled;
 Ovner and Swebner, I ween, shall always
 injure the beam’s branches.

- 36 Ask̥r Ygg-drasils · dry̥gir ʕr̥fiði
 me̥ira an me̥nn viti:
 h̥jotr̥tr bítr ofan · en à h̥liðu fúnar,
 sk̥eð̥oir Nið-hoggr neðan.

[R 10r/28, A 5r/14, STUW]

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,
 Hildr ok Þrúðr, · Hlökk ok H̥er-fjotur,
 Goll ok G̥eir-örlul,
 Rand-gríð ok Ráð-gríð, · R̥egin-leif;
 þ̥er bera ʕin-h̥erjum ö̥l.

[R 10r/30, A 5r/16]

Rist and Mist I would have bring me a horn—
 Shageld and Shagle;
 Hild and Thrith, Lank and Harfetter,
 Gall and Garannel,
 Randgrith and Redegrith, Rainlaf—
 they bring the Oneharriers ale.

3 Hildr ok Þrúðr 'Hild and Thrith' | so A; Hildi ok Þrúði R stems from ʔ2, ʔ2 with r rotunda being interpreted and copied as ʔ1, ʔ1; this becomes clear upon viewing the facsimile images.

6 þ̥er bera ʕin-h̥erjum ö̥l. 'they bring the Oneharriers ale.' | As cupbearers in Walhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast, in heroic legend most famously Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Woden; see note to *Vsp* 30/5. For the reception of dead warriors see also note to st. 53/3 below.

- 38 Ár-vakr ok Al-sviðr, · þ̥eir skulu upp heðan
 svangir sól draga;
 en und þ̥eira bógum · fölu blíð r̥egin,
 ʕ̥sir, ísarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith—they shall upward hence—
 sleek ones—pull the sun,
 but under their shoulders hid the blithe Reins
 —the Eese—iron-cooling.

1 Ár-vakr ok Al-sviðr 'Yorewaker and Allswith' | The two horses which pull the sun-chariot also appear in *Sigrdr* 15/2; cf. note to the next st.

2 svangir 'sleek ones' | Masc. nom. pl. of *svangr*, the typical sense of which is 'hungry', but which can also mean 'thin, slender'. The latter is probably its original sense (Ásgeir Blöndal Magnússon, 1989), and that is the translation adopted here.

ALL | This st. is referenced in *Gylf* 11, about the origin of the Sun and Moon: *En goð'in [...] tóku þau systkin ok settu upp á himin, létu Sól keyra þá besta, er drógu kerru sólar'innar, þeirrar er goð'in höfðu skapat til at lýsa heimana af þeiri síu, er flaug ór Múspellsheimi. Þeir bestar heita svá, Árvakr ok Alsviðr. En undir bógum besta'nna settu goð'in tvá vind-belgi at kóla þá, en í sumum fróðum er þat kallat isarn-kol.* 'But the Gods took those siblings [viz. Sun and Moon] and placed them up in the heaven; they let Sun drive the horses that pulled the chariot of the sun which the Gods had created to brighten the Homes from the sparks which flew out of Muspellsham. Those horses are so named: Yorewaker and Allswith. But under the shoulders of the horses the Gods placed two air bellows to cool them, but in some sources [presumably this st.] those are called iron-cooling.' — The conception of the sun pulled by a horse-driven chariot is attested going back to the Bronze Age. A notable instance from the Germanic cultural area is the Trundholm sun chariot, a cultic object found on Zealand, Denmark belonging to the Nordic Bronze Age (~ 1400 BC), which may also depict horses pulling the Day and Night; see *Vafþ* 11–14 and Figures 1, 2. Indo-European parallels include *RV* 1.50.8–9, 4.13.3, 5.45.9, and the Homeric Hymn to *Hélios*.

- 39 Svalinn heitir, · hann stendr sólu fyrir,
 2 skjöldr skínanda goði;
 björg ok brim · veyt'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].
 Crags and surf I know shall burn,
 if it falls away.

ALL | The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the sun behind it. Without it the world ("crags and surf", LAND and SEA; the totality of the earth) would burn up. Cf. *Sigrdr* 15/1, which mentions the "shield that stands before the shining god [SUN]".

- 40 Skoll heitir ulfr, · es fylgir hinu skír-leita
 2 goði til varna viðar,
 en annarr Hati, · hann 's Hróð-vitnis sonr,
 4 sá skal fyr hejða brúði himins.

[R 10v/4, A 5r/21]

Scoll is the wolf called who follows the pure-faced
 god [SUN] to the shelter of the woods,
 but second Hater; he is Rothwitner's son—
 who shall [run] in front of the bright bride of heaven [SUN].

ALL | According to *Gylf* 12 Scoll chases the Sun and Hater the Moon; which is presumably why he runs in front of the sun) See note to *Vsp* 40 for discussion on these wolves.

- 41 Ór Ymis holdi · vas jörð of sköpuð,
 2 en ór sveita sjór,
 björg ór beinum, · baðmr ór hári,
 4 en ór hausu himinn.

[R 10v/6, A 5r/23,
A₈ 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 svęita 'blood' | hans sára svęita 'blood of his wounds' *A_bB* 2 sjór | so *AA_bB*; sęr *R* 4 ór hausi
himinn 'from his skull the heaven' | himinn ór hausi hans 'the heaven from his skull' *A_bB*

ALL | This stanza is clearly closely related to *Vafþ* 21; see there for notes.

42 En ór hans bróum · gøðu blíð řegin
2 Mið-garð manna sonum,
en ór hans hęila · vøru þau hin harð-móðgu
4 ský ęll of sköpuð.

[*R* 10v/8, *A* 5r/25,
A_b 9v/16, *B* 3v/12]

And from his brows the blithe Reins made
Middenyard for the sons of men,
and from his brains were the hard-minded
clouds all shaped.

3 harð-móðgu 'hard-minded' | hrið-fęldu 'stormy' *A_bB*

1–2 En ór hans bróum · gøðu blíð řegin / Mið-garð manna sonum 'And from his brows the blithe Reins made Middenyard for the sons of men' | The Gods fenced in Middenyard ('the middle enclosure') by using the strands of Yimer's eyebrows as poles.

43 Ullar hylli · hęfr ok allra goða
2 hvęrr's tękr fyrstr á funa,
því't opnir hęimar · verða umb asa sonum,
4 þá's hęfja af hvera.

[*R* 10v/9, *A* 5r/26]

Woulder's holdness and that of All Gods
has whoever first starts the fire,
for the Homes open up for the sons of the Eese [GODS],
when men lift off the kettles.

ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. Weden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza's placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Weden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blood. This has textual support, e.g. *HákGöð* 14, describing the traditional blood in the Thronclaw (*Þrúnda-lög*), Norway: *At veizlu þeirri skyldu allir menn ǫl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gölfi í hofinu ok þar katlar yfir.* ‘At that gathering all men were to have ale; thereat were also slain all kinds of small cattle and likewise horses, [...] and the fresh meat was to be cooked for men to enjoy. There were to be fires in the middle of the floor in the hove and kettles above them.’ According to this view, the stanza is speaking of the Heavenly favour (*hylli*) earned by the ritualist who sets the cooking fire, since that act enables the Gods to become guests at the ritual meal.

Nordberg’s interpretation is especially interesting when one considers the immediately preceding stanzas 41–42 which describe the ordering of the world by the Gods through the sacrifice and dismembering of Yimer, the primordial victim. (That the slaying of Yimer was in fact a sacrifice is supported by the manner in which it was done, viz. beheading, which was the typical manner of slaying sacrificial bulls in the Wiking Age; see note to *Vafþ* 21/4.) In other Indo-European religions—most famously the Vedic *Puruṣa*, *RV* 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence *Gm* 41–43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

1 Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *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 *boltr* ‘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. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

2 tekr ... á funa ‘starts the fire’ | An otherwise unattested phrase, for which cf. *taka ǫld* ‘light a fire’. With *á* ‘on’ the verb *taka* ‘take’ has a variety of idiomatic senses like ‘touch, react to, get involved in, get on, et c’.

4 hvera ‘kettles’ | Acc. pl. of *hverr*, from PGmc. **hweraz*, from PIE **k^wer-* ‘pot, vessel’. The Sanskrit cognate *carú* is occasionally used in reference to the vat from which the ritual drink *sóma* is drunk (*RV* 10.167.4), but any particular religious significance for the PIE root cannot be reconstructed.

- 44 Ívalda synir · gingu i ár-daga
 2 Skíð-blaðni at skapa,
 skipa batst · skírum Frey,
 4 nýtum Njarðar bur.

[R 10v/11, A 5r/28]

Iwald’s sons went in days of yore
 Shidebladner for to shape:
 the best of ships for the pure Free,
 for the useful Son of Nearth.

- 45 Askr Ygg-drasils, · hann ’s óðstr viðá

[R 10v/13, A 5r/29]

- 2 en **S**kíð-blaðnir **s**kípa,
 Óðinn **á**sa · en **j**óa Sleiðnir,
 4 **B**il-røst **br**úa · en **B**ragi skalda,
 Hó-brók **h**auka · en **h**unda Garmr.

Ugdrassle's Ash—it is the noblest of trees,
 and Shidebladner of ships;
 Weden of the Eese and Slapner of steeds;
 Bilrest of bridges and Bray of scolds;
 Highbrook of hawks and Garm of hounds.

- 46 **S**vipum hef'k nú ypt · fyr **s**ig-tíva sonum,
 2 við þat skal **v**il-björg **v**aka,
 öllum **ö**sum · þat skal **i**nn koma
 4 **É**gis bekkir **á**
 Égis drekku **at**.

[R 10v/15, A 5v/2]

My gaze I've now lifted up before the sons of the victory-Tews [= Eese]—
 by that shall the willed rescue awake!
 All the Eese shall it bring in,
 upon Eage's bench,
 at Eage's drinking!

ALL | Weden announces that he has made the Gods aware of his situation; they will leave their feasting at Eage's hall (cf. *Hym* and *Lok*) and come to his rescue. He then begins the list of names.

- 47 Hétumk **G**rímr, · hétumk **G**anglęri,
 2 **H**ęrjann ok **H**jalm-beri,
 Þękkir ok **Þ**riði, · **Þ**undr ok Uðr,
 4 **H**ęl-blindi ok **H**ęr.

[R 10v/17, A 5v/4, STUW]

I called myself Grim, I called myself Gangler,
 Harn and Helmbearer.
 Theck and Third, Thound and Ith,
 Hellblinder and High.

- 48 **S**aðr ok **S**vipall · ok **S**ann-getall,
 2 **H**ęr-tęitr ok **H**nikarr,
 Bil-ęygr, **B**ál-ęygr, · **B**ęl-verkr, Fjølñir,
 4 **G**rímr ok **G**rímnir, · **G**lap-sviðr ok Fjøl-sviðr.

[R 10v/19, A 5v/5, STUW]

Sooth and Swiple and Soothgettle,
 Hartote and Nicker,

Bileye, Baleeye, Baleworker, Fillner,
Grim and Grimner, Glapswith and Fellswith.

- 49 Síð·hǫttr, Síð·skeggr, · Sig·fǫðr, Hnikuðr,
2 Al·fǫðr, Val·fǫðr, · At·ríðr ok Farma·týr;
 ęinu nafni · hétumk aldri·gi
4 síðst ek með folkum fǫr.

[R 10v/21, A 5v/7, STU]

Sidehat, Sideshag, Syefather, Nicked,
Allfather, Walfather, Atrider, and Farm-Tew—
by a single name I never called myself
since among manfolk I fared.

- 50 Grímní mik hétu · at Gęir·raðar,
2 en Jalk at Ǫs·mundar;
 en þā Kjalar · es ek kjalka dró,
4 Þrór þingum at.

[R 10v/23, A 5v/9]

Grimner they called me at Garfrith's,
and Yelk at Osmund's,
and Keller when I drew the sled;
Throo at Things.²³

²³Presumably 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 Ǫski ok Ǫmi, · Jafn·hǫr ok Biflindi,
2 Gǫndlr ok Hár·barðr með goðum.

[R 10v/24, A 5v/10, STU]

Wish and Ome, Evenhigh and Bivlend;
Gandler and Hoarheard among Gods.

- 52 Sviðurr ok Sviðrir · es ek hét at Sökk·mímis
2 ok dulða'k þann hinn aldna ęotun
 þā's Mið·vitnis vas'k · ins męra burar
4 orðinn ęin·bani.

[R 10v/25, A 5v/11]

Swither and Swithrer, as I was called at Sink-Mimer's,
and I deceived that aged ettin,
when of Midwitner's famous son
I became the lone slayer.

- 53 **Q**lr est Geir·røðr, · hefr þú of-drukkít;
 2 miklu est hnugginn, · es þú est mīnu gęgi,
 4 ǫllum ęin-herjum · ok Óðins hylli.

[R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast over-drunk.
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers, and of Weden's holdness.

ALL | Weden now turns to address Garfrith directly. He reproaches him and predicts his imminent death.

3 ǫllum ęin-herjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same: by breaking the Odinic code of conduct he has lost Weden's favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers. A righteous king, however, could expect their truce, as was the case for Hathkin the Good according to the poem composed about him (Eyv *Hák* in SkP i). In that poem (st. 16/1–2) Bray greets him in the hall of the Gods, saying: *Ęin-herja grið · skalt allra hafa; / þigg þú at ęsum ęl*. 'The truce of all the Oneharriers shalt thou have; accept ale from the Eese!'

- 54 **F**jǫlð þér sagða'k, · en þú fátt of mant,
 2 of þik véla vinir;
 4 męki liggja · sé'k mīns vinar
 allan ĩ dreyra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;
 'tis friends that deal with thee!
 A sword I see lying, in my friend's
 bloody gore all drenched.

2–3 vinir, mīns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by using the word *vinr* 'friend' twice. The followers of a god were his friends; see note to *Háv* 157.

3–4 męki liggja · sé'k mīns vinar / allan ĩ dreyra drifinn. 'A sword I see lying, in my friend's / bloody gore all drenched.' | A prophetic statement.

- 55 **E**gg-móðan val · nú mun Ygg'r hafa,
 2 þitt vęit'k lif of liðit;
 4 varar 'ru dísir, · nú knátt Óðin séa;
 nálgask mik ef þú megir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:
 I know thy life to be past.
 Wary are the Dises; now dost thou see Weden—
 come near me, if thou mayst!

1 Egg-móðan 'edge-tired' | Euphemistic; "slain by a piercing blade."

3 dísir 'Dises' | The Norns, fates, who have determined his hour of death. Cf. *Fǫfn* TODO, *Hamð* TODO.

- 56 Óðinn nú heiti'k, · Yggr áðan hét'k,
 2 hétumk þundr fyr þat,
 Vagr ok Skilfingr, · Vöfuðr ok Hropta-týr
 4 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden I am now called; Ug I was called earlier;
 I called myself Thound before that;
 Wacker and Shilving, Waved and Roft-Tew,
 Geat and Gelding among the Gods.

1 Óðinn nú heiti'k 'Weden I am now called' | Having dropped all disguises, the guest is no longer Grimner but Weden himself.

- 57 Ófnir ok Sváfñir · hyggr'k at orðñir sé
 2 allir at einum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have come
 all from me alone.

1 Ófnir ok Sváfñir 'Ovner and Swebner' | TBoth names are found as belonging to Weden in *Pul Öðins* (in SkP 3). They are also the names of two serpents in 35/3a above.

- P4 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til
 2 miðs. En er hann heyrði, at Óðinn var þar kominn, stóð hann
 upp, ok vildi taka Óðin frá eldi'num. Sverð'it slapp ór hendi
 4 hōnum; vissu hjolt'in niðr. Konungr drap fēti, ok steyptisk á-
 fram, en sverð'it stóð í gōgnum hann, ok fekk hann bana. Óðinn
 6 hvarf þá. En Agnarr var þar konungr lengi síðan.

[R 11r/5, A 5v/21]

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden were come there, he stood up and would take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Weden then disappeared, but Ayner was there king for a long while afterwards.

5 hann | þar af A 5-6 Óðinn hvarf þá. | om. A 6 var þar | varð A 6 lengi síðan. | om. A

Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): C10th (0.890)

Meter: *Ancient-words-law*

Introduction

The **Dreams of Balder** (*Bdr*) is not preserved in **R**, but rather in the early C14th ms. **A**. A younger redaction, characterized by a number of post-medieval additions, is transmitted in several copies in later paper mss.

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

The Dreams of Balder

1 Senn vöru **ę**sir · allir á þingi
2 ok **ę**synjur · allar á máli,

[A 1v/18]

- ok umb þat réðu · ríkir tívar:
 4 hví véri Baldri · ballir draumar?

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

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with *Þrk* 14/1–3. See also Thing of the Gods.

- 2 Upp reís Óðinn, · aldinn gautr, [A 1v/19]
 ok hann á Sleipni · sǫðul of lagði,
 reiš nīðr þaðan · nifl-heljar til;
 4 mǫtti hvelpi, · þeim’s ór helju kom.

Up rose Weden, the ancient Geat,
 and he on Slapner the saddle did lay;
 rode down thence to Nivelhell;
 met the whelp that came out of Hell.

1 aldinn | *emend.*; alda A

4 hvelpi, · þeim’s ór helju kom ‘the whelp that came out of Hell’ | An otherwise unknown dog, sometimes identified with Garm. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

- 3 Sá vas blóðugr · of brjóst framan, [A 1v/21]
 ok galdrs fǫður · gól of lęngi,
 framm reiš Óðinn, · fold-vegr dunði,
 4 hann kom at hǫu · Heljar ranni.

It was bloody on the front of its chest,
 and at the father of galder [= Weden] for a long time bayed.—
 Forth rode Weden—the fold-way [EARTH] resounded—
 he came to the high house of Hell.

2 gól of | golv A

3 fold-vegr dunði ‘the fold-way [EARTH] resounded’ | Cf. the description of Thunder’s riding in *Haustl* 14: *dunði ... mána vegr und bönum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further *Þrk* 21.

- 4 Þá reiš Óðinn · fyr austan dyrr, [A 1v/22]
 2 þar’s hann vissi · vǫlu leiði;
 nam hann vittugri · val-galdr kveða,

4 und's nauðug reïs, · nás orð of kvað:

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

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

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

[A 1v/24]

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

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

3–4 Vas'k snifin ... lengi. 'I was snowed ... long.' | Cf. the similar description of a buried person in *II HHund* 47–48 (TODO).

[Óðinn kvað:] 6 „Veg-tamr ek heiti, · sonr em'k Val-tams,
2 sęg þú mér ór helju, · ek man ór hęimi;
hvęim eru bękkir · baugum sánir,
4 flet fagrliga · flóuð gulli?“

[A 1v/25]

“Waytame am I called, I am Waltame's son;
tell me [the tidings] from Hell—I will [tell those] from the world.
For whom are the benches sown with bighs,
the floors fairly flooded with gold?”

[Völva kvað:] 7 „Hér stęndr Baldri · of brugginn mjöðr,
2 skírar veigar, · liggr skjöldr yfir,
en ős-męgir · í of-vęni;
4 nauðug sagða'k, · nú mun'k þęgia.“

[A 1v/27]

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

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

- [Óðinn kvað:] **8** „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 1v/29]
 2 unds al-kunna, · vil’k ǣnn vita:
 hværr man Baldri · at bana verða,
 4 ok Óðins son · aldri réna?“
 “Shut not up, wallow—thee I wish to ask!
 Until all is known I wish yet to know:
 Who will become Balder’s bane
 and rob Woden’s son of life?”

- [Vǫlva kvað:] **9** „Hǫðr berr hǫvan · hróðr-baðm þinig, [A 2r/1]
 2 hann man Baldri · at bana verða,
 ok Óðins son · aldri réna;
 4 nauðug sagða’k, · nú mun’k þegja.“
 “Hath bears the high glory-beam [MISTLETOE] thither;
 he will become Balder’s bane
 and rob Woden’s son of life—
 forced I spoke, now I will shut up!”

1 hróðr-baðm | *emend.*; hróðr-barm A

- [Óðinn kvað:] **10** „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 2r/3]
 2 unds al-kunna, · vil’k ǣnn vita,
 hværr man heipt Hęði · heft 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?”

- [Vǫlva kvað:] **11** „Rindr berr Vála · í vestr-sǫlum, [A 2r/4]
 2 sá man Óðins sonr · ǣn-nęttir vega;
 hǫnd of þvęr-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, Woden’s son, one night old, fight.

He washes not his hand nor combs his head
before onto the pyre he bears Balder's shooter—
forced I spoke, now I will shut up."

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

2-4 *sá ... and-skota* 'he will ... shooter' | These lines are, apart from the verb tense, identical to *Vsp* 32/4-33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to *Vsp* 31-34.)

[Óðinn kvað:] 12 „Þegj-at-tu völvá, · þik vil’k fregna,
 2 unds al-kunna, · vil’k enn vita,
 hverjar ’ru męyyar, · 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?²⁴”

²⁴According 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.

[Völva kvað:]	13	„Ert-at Veg-tamr, · sem ek hugða,	[A 21/8]
	²	hełdr ert Óðinn , · aldinn gautr!“	
[Óðinn kvað:]		„Ert-at völva · né vís kona,	
	⁴	hełdr ert þriggja · þ ursa móðir!“	
		“Thou art not Waytame as I thought,	
		rather art thou Weden, the ancient Geat!”—	
		“Thou art no wallow nor wise woman,	
		rather art thou three Thurses’ mother!”	

[Vǫlva kvað:] **I4** „Hęim ríð Óðinn · ok ves hróðigr,
 2 svá komi-t manna · meirr aptr á vit,
 es lauss Loki · líðr ór þöndum
 4 ok ragna røk · rjúfęndr koma.“

“Ride home, Weden, and be renowned!
 So may no man come again to visit,
 when loose Lock slips out of his bonds,
 and [at] the Rakes of the Reins the rippers come!”

[A 2r/9]

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

4 rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þá’s rjúfask regin* ‘when the Reins are ripped’ (*Vafþ* 52), *und’s (of) rjúfask regin* ‘until the Reins are ripped’ (*Grm* 4, *Lok* 41 and *Sigrdr* 17). Cf. also the similar sounding (but not or only very distantly related) verb *rifna* ‘be riven, rent apart’ in Runic inscription Sö 154 (Skarpåker, Sweden).

Leeds of Hoarbeard

(*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

Introduction

The **Leeds of Hoarbeard** (*Hárþ*) is preserved in full in **R**, and in part in **A**. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárþ* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when **R** was written).

Against a late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

The Leeds of Hoarbeard

- Pr Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]
 2 sundsins var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

- 1 „Hvęrr ’s sá sęęinn sęęina · es stęndr fyr sundit handan?“ [R 12r/32]
 “Who is that swain of swains, standing here across the sound?”

- Hann svaraði: 2 „Hvęrr ’s sá karl karla · es kallar of váginn?“ [R 12v/1]
 “Who is that churl of churls, calling out over the wave?”

- 3 „Fęr þú mik of sundit, · fðði’k þik á morgun; [R 12v/2]
 2 męis hęfi’k á baki, · verðor-a matr inn bętri.
 Át’k í hvíld · áðr ek hęiman fór,
 4 síldr ok hafra; · saðr em’k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning!
 A basket have I on my back; 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’ | (1) The easiest reading is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this. (2) Other scholars instead read an acc. pl. of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with the porridge-eating of the Vedic god Pūśān (*RV* 6.56.1, 57.2), who is “partner and yokemate” (*RV* 6.56.2) of Indra, Thunder’s vedic equivalent. Another similarity Stiles notes between Thunder and Pūśān is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split the Thunder-god in two or whether the Germanic Thunder has absorbed elements of his yokemate is hard to say.

- 4 „Ár-ligum verkum hrósar þú, vęrði’num; · vęitst-at-tu fyr [R 12v/5]
 2 dępr ’ru þín hęim-kynni, · dauð hygğ’k at þín móðir sé.“

“Of early works boastest thou; of eating!²⁵ Thou seest not clearly ahead:
dire is the state of thy home—I think that thy mother is dead!”

²⁵TODO. 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 mest 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 góð eigi;
2 þer-þeinn þú stendr · ok hefir brautinga gervi, · þat-ki at þú [R 12v/8]
hafir brékr þínar.“

“It’s hardly as if thou own three good farms—
bare-legged thou standest, and hast the gear of a tramp; it’s hardly as if thou
own thy breeches!”

- 7 „Stýr-ðu hingat eikjunni, · ek mun þér stöðna kenna [R 12v/9]
2 eða hværr á skipit · es þú heldr við landit?“

“Steer hither the boat! I will show thee to the harbour—
or who owns the ship which thou holdest by the shore?”

- 8 „Hildólfr sá heitir · es mik halda bað,
2 rekr 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.“ [R 12v/11]

“Hildolf is he called who asked me to hold it,
the counsel-wise man who lives in Redeseysound.
He bade me not ferry highwaymen nor horsethieves;
good men only, and those I know well—
speak thy name if thou wilt go over the sound!”

- 9 „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 Weden’s son,
Male’s brother and Main’s father,
the strength-wielder of the Gods; with Thunder dost thou here speak!
Now I will ask this, what thou art called.”

10 „Hár-barðr ek hçiti, · 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 çigir?“ [R 12v/18]

“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar çiga, · fyr slíkum sem þú est [R 12v/19]
2 þá mun’k forða fjörvi mínu · nema ek feigr 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 véta çgur mín;
skylda’k launa kçgur-svçini · þínum kagin-yrði · ef ek
komumk yfir sundit.“

“An ugly harm it seems to me
to wade o’er the wave to thee, and wet my burden.
I would repay thee, swaddle-swain, for thy mocking words, if I could bring
myself over the sound.”

2 çgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *çgur-stund* ‘burdensome hour’, found in *Vkv* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

14 „Hér mun’k standa · ok þín heðan bíða; [R 12v/23]
2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“Here will I stand and hence await thee;
thou foundest not a harder man since Rungner died!²⁶”

²⁶Rungner 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 stęini vas hęfuð'it á,
þó lét'k hann falla · ok fyrir hníga;
4 hvat vannt-u þá meðan, Hárbarðr?“

“Of this wilt thou now speak, when I and Rungner dealt with each other,
that great-minded ettin on whom the head was of stone.
Yet I made him fall and kneel down before me—
what didst thou then meanwhile, Hoarbeard?”

2 es ór stęini vas hęfuð'it á ‘on whom the head was of stone’ | Cf. *Hym* 29–30, where the ettin Hymer's head is harder than stone. This characteristic part of ettin-physiology can probably be explained by reference to Germanic cosmology. In numerous Indo-European cosmologies the Firmament is believed to be made of stone, as is seen in the PIE root **h₂ék_mō* whose descendants can mean both ‘heaven, sky’ and ‘stone’, sometimes varying even within languages (West, 2007, p. 342; Calin, 1996, p. 3); cf. e.g. Sanskrit *āśman* ‘stone, rock’ with Old Persian *asman* ‘sky, heaven’ and ON *biminn* ‘sky, heaven’ with the derivative *hamarr* ‘cliff, rock’. In the Germanic cosmology this “Stoney Heaven” was originally the skull of Yimer, the primordial ettin sacrificed by the Gods (*Grm* 41, *Vafþ* 21), and as the ancestor of the Ettins he thus passed his stone-skull on to his descendants.

- 16 „Vas'k með Fjöl-vari · fimm vetr alla
2 í ęy þęiri · es Al-grón hętir;
vega vér þar knóttum · ok val fęlla,
4 margs at fręista, · 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.²⁷”

²⁷I read *margs* ‘many a’ as modifying *mans* ‘girl’.

- 17 „Hversu snúnuðu yðr konur yðrar?“
“How did your women pleasure (TODO!!!) you?²⁸”

[R 12v/30]

²⁸Seemingly a prose line; see Introduction.

- 18 „Sparkar óttum vér konur · ef oss at spökum yrði;
2 horskar óttum vér konur · ef oss hollar vęri,
þęr ór sandi · síma undu
4 ok ór dali djúpum
grund of grófu;
6 varð'k þeim ęinn ęllum · øfri at ródum;
hvílda'k hjá systrum sjau
8 ok hafða'k gęð þęira allt ok gaman;

[R 12v/30]

hvat vannt-u þá meðan, Þórr?“

“We had smart women if we found them pleasing;
we had clever women if they were hold toward us.
They wound a rope out of the sand,
and out of a deep dale
dug up the ground.

I alone became superior to them all in counsels,
I rested beside those sisters seven,
and had their senses all, and pleasure—
what didst thou then meanwhile, Thunder?”

- 19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,
2 upp ek varp augum · All-valda sonar
á þann hinn hęiða himin;
4 þau ’ru męrki męst · minna verka,
þau’s allir męnn síðan of séa;
6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13t/2, A 1t/1 (l. 4b ff.)]

“I slew Thedse, the strength-minded ettin;
Up I threw the eyes of Allwald’s son [= Thedse]
onto the clear heaven.
Those are the greatest marks of my works,
those which all men since may see²⁹—
what didst thou then meanwhile, Hoarbeard?”

²⁹Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

5 síðan | om. A

- 20 „Miklar man-vélar · hafða’k við myrk-riður
2 þá’s ek vélta þér frá verum.
Harðan jötun · hugða’k Hlébarð vesa;
4 gaf hann mér gamban-tejn
en ek vélta hann ór viti.“

[R 13t/5, A 1t/1]

“Great girl-tricks I had against mirk-rideresses,
when I lured them away from men.³⁰
A hard ettin I judged Leebeard to be;
he gave me a gombentoe,
but I tricked him out of his wits.”

³⁰Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Háv* 156 for discussion.

- 21 „Illum huga launaðir þú þá góðar gjafar.“
 “With an evil heart didst thou then repay the good gift.”

[R 13r/7, A 1r/3]

1 þá | om. A

- 22 „Þat hefir **ek** · es af annarri skęfr;
 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?”

[R 13r/8, A 1r/4]

- 23 „Ek vas **austr** · ok **jotna** barðaðk
 2 brúðir **bql**-vísar · es til **bjargs** gingu;
 mikil myndi **ętt jotna** · ef allir lifði,
 4 vętr myndi **manna** · undir **Mið**-garði—
 hvat vannt-u þá meðan, Hárbarðr?”

[R 13r/9, A 1r/4]

“I was in the east and bashed Ettins,
 bale-wise brides who walked to the mountain.
 Great would the line of Ettins be if they all had lived,
 naught would remain of Men within Middenyard³¹—
 what didst thou then meanwhile, Hoarbeard?”

³¹Thunder 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** fylgðaðk,
 2 **atta** ek **jofrum** · en **aldri** sętta'k;
Óðinn á jarla · þá's í **val** falla
 4 en **Þórr** á **þręla** kyn.“

[R 13r/11, A 1r/6]

“I was in Walland and followed wars;
 I provoked princes and never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the race of thralls.³²”

³²Weden 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 „**Ö**-jafnt skipta · es þú myndir með **ęsum** liði
 2 ef þú **ęttir 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 *ó*rit · en *ekki* hjarta;
2 af hréðslu ok hug-bleyði · vas þér í *h*andska troðit
ok þóttisk-a þú þá Þórr vesa;
4 hvar-ki þú þá þorðir · fyr hréðslu 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 daredest not—for thy fear—
sneeze or fart lest Feller should hear.”³³

³³This 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.

2. vas þér | þér vas *R* 5 hnjósa né fisa ‘sneeze or fart’ | fisa né hnjósa ‘fart or sneeze’ *A*

- 27 „Hár-barðr hinn ragi, · ek munda þik í *h*el drepa
2 ef ek mætta seilask of *sund*.“

[R 13r/17, A 1r/11]

“O Hoarbeard the queer! I would strike thee into Hell,
if I might sail o’er the sound!”

2 *sund* | *sundit A*

- 28 „Hvat skyldir of *sund* seilask · es *sakir* ’ru alls óngar?
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 *ó*’na varða’k
2 þá’s mik sóttu · þeir Svárangs synir;

[R 13r/19, A 1r/13]

- grjóti mik þorðu, · gagni urðu þó lítt fegnir,
 þó urðu mik fyrri · friðar at biðja—
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river
 when I was set upon by Sweering’s sons.
 With rocks they bashed me, still they rejoiced little in victory;
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

2 mik sóttu · þeir | þeir sóttu mik *A* 3 þó | *om. A*

- 30 „Ek vas austr · ok við ein-hverja dómða’k,
 lék’k við ina lind-hvítu · ok laun-þing háða’k,
 gladda’k ina gull-björtu, · gamni mér unði.“

[R 13r/22, A 1r/15]

“I was in the east and flirted with a certain someone;
 I played with the linen-white girl and held secret trysts:
 I gladdened the gold-bright girl—the maiden enjoyed pleasure.”

1 ein-hverja | ‘æinhæriu’ *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 vęra’k þá þurfí, Þórr, · at ek hęlda þęiri inni
 lín-hvítu męy.“

[R 13r/24, A 1r/17]

“Of thy help would I have been in need then, Thunder, that I might hold
 that linen-white maiden.”

1 vęra’k | vas’k *A*

- 33 „Ek mynda þęr þá þat vęita · 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 þęr þá trúa, · nema mik í tryggð véltr.“

[R 13r/26, A 1r/18]

“I would then have trusted thee, unless thou wouldst betray my trust.”

- 35 „Em’k-at ek sá hęl-bítr · sem húð-skór forn á vár.“

[R 13r/27, A 1r/19]

“I’m not such a heel-biter as an old hide-shoe in spring.³⁴”

³⁴Proverbial (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;
2 þér höfðu vęrst 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.”

1 Hlés-eyju | Hlés-ey A

38 „Kléki vannt-u þá, Þórr, · es þú á konum barðir.“

[R 13r/29, A 1r/21]

“A disgrace didst thou then, Thunder, when thou didst bash women.”

1 á | ‘æ’ corr. A

39 „Vargynjur vöru þér · en var-la konur,
2 skelldu skip mitt · es skorðat hafða’k,
óğðu mér járn-lurki · en ęltu þjálfa—
4 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/30, A 1r/22]

“She-wolves were they, and hardly women;
they overturned my ship which I had propped,
terrorised me with an iron cudgel and chased Thelvé around—
what didst thou then meanwhile, Hoarbeard?”

1 vöru þér | þat vöru A 3 mér | add. þeim A

40 „Ek vas’k í her’num · es hingat gørðisk
2 gnęfa gunn-fana, · gęir at rjóða.“

[R 13r/32, A 1r/23]

“I was in the warband, when it readied itself hither
to raise the war-standard, to redden the spear.”

41 „Þęss 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 | 'óliyfan' *A*; †olubann† *R*

- 42 „Bóta skal þér þat þá · munda baugi
2 sem jafnendr unnu · þeir's okkr vilja sétta.“ [R 13v/2, A 1r/25]
- “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 þeir's okkr vilja sétta | þeir's okkr vilja sétt hafa *A*

- 43 „Hvar namt þessi · in hnófi-ligu orð
2 es heyrða'k aldri-gi · in hnófi-ligri?“ [R 13v/3, A 1r/26]
- “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
heimis-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 heimis-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 Weden's waking the dead, as attested e.g. in *Vsp* and *Bdr*.

- 46 „Svá dómi'k of slíkt far.“ [R 13v/6, A 1v/2]
- “So I speak about such matters.”

1 of | *om. A*

- 47 „Orð-kringi þín · mun þér illa koma
2 ef ek réð á vág at vaða;
ulfi herra · hyg'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.”

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!”

2 skyldara | skyldra *A*

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *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 „Męilir þú at munns ráði · svát mér skyldi vęrst þikkja,
2 halr inn hug-blauði, · hygğ’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 hygğ’k mik sęja, · 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.”

1 mik | þik *A*

2 litum fęrir ‘changed colour’ | Unclear expression.

- 51 „Hárbarðr inn ragi, · hęldr hęfir nú mik dvalðan!“
“Hoarbeard the queer; thou hast now much delayed me!”

[R 13v/14, A 1v/8]

1 dvalðan | dvalit *A*

- 52 „Ása-þórs · hugða’k aldri-gi myndu
2 glępja fę-hirði farar.“

[R 13v/14, A 1v/8]

“Eese-Thunder’s journey I never thought
that a shepherd would divert.”

1 Ása-Þórs | Ása-Þór *A*

- 53 „Ráð mun’k þér nú ráða: · ró hingat bátinum, [R 13v/15, A 1v/9]
2 hëttum 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 · und’s þú hittir Ver-land;
4 þar mun Fjörgyn · hitta Þór, son sinn,
ok mun hōn kenna hōnum ęttinga brautir · til Óðins landa.“

“It is little to deny; it is long to journey:
an hour to the log, another to the stone;
hold thus to the left road until thou findest Wereland;
there will Firgyn find Thunder, her son,
and she will show him the ancestral roads to Weden’s lands [= Osyard].”

1 at | om. *R* 2 stokks’ins | stokks *A* 2 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 **erfiði** · at **upp-vesandi** sólu [R 13v/22, A 1v/14]
 2 es ek get þána.“

“[Thou wilt] get there with toil and hardship at the rising of the sun,
 since I guess it be thawing.”

1 ok | við *A* 1 **upp-vesandi** | upp-rennandi *A*

- 59 „**Skammt** mun nú mál okkat vesa, · alls þú mér **skótingu** þinni [R 13v/23, A 1v/15]
 svarar;
 2 launa mun ek þér **far-synjun** · ef vit **finnumsk** í sinn annat.
 Far þú nú þar's þik hafi allan gramir!“

“Short will now our speech be, since thou answerest me with scoffing alone.
 I will reward thee for this ferry-denial if we meet another time.
 Go now whither the fiends may have thee whole!”

Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): C10th (0.897)

Meter: *Leeds-meter, Galders-law* (TODO)

Introduction

The **Speeches of Shirner** (*Skm*) is attested in full in both **R** and **A**. The name *Skírnis-mól* ‘Speeches of Shirner’ comes from **A**; **R** instead has *För Skírnis* ‘Shirner’s journey’.

The *Gylf* paraphrase

The narrative of *Skm* is summarised in *Gylf* 37, which also quotes st. 42. *Gylf* 37 begins with a long introduction corresponding to *Skm* P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. No one dared to get words out of him.’

After this it paraphrases sts. 3–9, describing Shirner’s interaction with Free:

‘Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at whom he was so wroth that he would not speak with men. And Shirner said that he

would go, although not eagerly, and said that he expected ill answers from him.

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, “and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that.”

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.’

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s hand for him [Free] and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand then he quoth this:’

After which the text cites a closely related variant of stanza 42. He lastly explains that *Þessi sǫk er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-borni*. ‘This event (viz. Free’s giving of his sword) is the reason for why Free was so unarmed 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 Fragments from Snorre’s Edda below.

The Speeches of Shirner

- Pr** Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um
 2 heima alla; hann sá í Jötun-heima ok sá þar mey fagra, þá er hon
 gekk frá skála fǫður síns til skemmu; þar af fekk hann hug-sóttir
 4 miklar. Skírnir hét skó-sveinn Freys. Njorðr bað hann kveðja
 Frey máls. Þá mælti Skaði:

[R 111r/10, A 21r/11]

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 Hlið-skjálfr 'Lithshelf' | The heavenly lookout point of the Gods.

- 1 „Rís-tu nú Skírnir · ok gakk at þeiða
 2 okkarn málá mōg,
 ok þess at fregna · hveim hinn fróði séi
 4 of-reiði afi.“
- “Rise now, Shirner, and go to beg
 our lad for speech,
 and to ask at whom the wise
 man might be cross.”
-

1 rís ... þeiða 'Rise ... beg' | 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 òn at ykkrum syni,
 2 ef ek geng at mēla við mōg,
 ok þess at fregna, · hveim hinn fróði séi
 4 of-reiði afi.“
- “Ill words I expect from your son,
 if I go to speak with the lad,
 and to ask at whom the wise
 man might be cross.”

- Skírnir: 3 „Seg þat Freyr, · folk-valdi goða,
 2 ok ek vilja vita,
 hví þú einn sitr · end-langa sali,
 4 minn dróttinn, of daga?“
- “Tell this, 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 segja'k þér, · seggr hinn ungi,
 [R 11r/19, A 2r/20]

- 2 mikinn móð-trega?
 því't alf-röðull · lýsir of alla daga
 4 ok þeygi at minum munum.“
 “Why should I tell thee, O young youth,
 of my great heartache?
 For the Elf-wheel [SUN] shines during all days,
 and nowise to my liking.”

3 alf-röðull ‘Elf-wheel’ | A rare poetic synonym (*hēiti*) for the sun; see note to *Váþ* 47/1.

- Skirnir: 5 „Muni þína · hykk-a svá mikla vesa,
 at þú mér sēggr né sēgir;
 ungir saman · vörum i ár-daga,
 4 vël mēttim tvēir trúask.“
 “Thy liking I do not think so great,
 that thou, O youth, should not tell me.
 Young together were we in days of yore;
 we two might well trust each other.”

[R 11r/20, A 2r/21]

2. sēggr ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Vkv* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *sēggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

- Frēyr: 6 „I Gyimis gōrðum · ek ganga sá
 mér tíða mēy;
 armar lýstu, · en af þaðan
 4 allt lopt ok lōgr.
 “In Gymer’s yards I saw walking
 a maiden, dear to me.
 Her arms shone and thereof
 all the air and sea.

[R 11r/22, A 2r/23]

4 lopt ok lōgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

- 7 Mēr’s mér tíðari · an manna hveim
 ungum i ár-daga;
 ása ok alfa · þat vill ęngi maðr,
 4 at vit sōtt séim.“

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any young
man in days of yore.
Of the Eese and Elves does no one wish
that we two should be agreed.”

3 ęngi maðr ‘no one’ | Lit. ‘no man’, where “man” just means person. Cf. note to final st. of *Vaff* 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.”

Freyr: 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 hefr.“

“That steed I give thee, which bears thee over the dark,
wise wavering-flame;
and that sword which by itself will strike,
if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who owns it’ | In his response Frey 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 Shírnir fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2 Skírnir mǣlti við hest’inn:

Shírnir 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 tǣkr
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.³⁵”

³⁵ Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

3 þursa ‘of the Thurses’ | so *A*; þyria *R*

5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Vsp* 8.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar [R 11r/31, A 2v/1]
2 ólmir ok 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:

2 Gerðar ‘Gird’ | It is only now that we learn the maiden’s name.

II „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 Gymis.“
“Either art thou fey, or gone forth [dead];
[...].
Discourse-less shalt thou always be,
with the good maiden of Gymer [= Gird].”

4 góðrar meýjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Háv* 102/1 for further occurrences.

[Skírnir] kvað: **13** „Kostir ’ru bętri · an klökkva séi [R 11v/6, A 2v/7]

2 hveim es fúss es fara,
 einu dógri · mér vas aldr of skapaðr
 4 ok alt líf of lagit.“

“Choices are better than sobbing might be
 for whomever is eager to journey.
 In one half-day my age was shaped,
 and all my life laid down.”

1 an ‘than’ | so *A*; heldr an at ‘rather than to [be]’ *R*

ALL | An excellent example of the fatalistic Germanic worldview, according to which one’s course of life is determined at birth. Presumably after uttering these words Shirner rides through the fire surrounding the fortress.

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

4 alt líf of lagit ‘all my life laid down’ | The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *í ár-daga vas þér hit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér lög lögðu* ‘they [= the Norns] laid down laws’.

[Gērðr] kvað: 14 „Hvat ’s þat hlym hlymja · es hlymja heyrri’k nú til
 2 ossum rønnum i?
 jörð bifask, · en allir fyr
 4 skjalfa garðar Gýmis.“

[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, · stiginn 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.

[Gērðr] kvað: 16 „Inn bið þú hann ganga · i okkarn sal
 2 ok drekka hinn męra 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."

[Gērðr] kvað: 17 „Hvat 's þat **alfa** · né **ása** sona,
2 né **víssa vana**;
hví **çinn** of komt · **çikinn** fúr yfir
4 ór **sal-kynni** at **séa**?"

[R 11v/12, A 2v/13]

"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 „Em'k-at **alfa** · né **ása** sona
2 né **víssa vana**,
þó **çinn** of kom'k · **çikinn** fúr yfir
4 yður **sal-kynni** at **séa**.

[R 11v/14]

"I am not of Elves, nor of sons of the Eese,
nor of wise Wanes—
still, I came alone over the raging fire,
to see the state of your hall.

19 **Epli çllifu** · hér hef'k **al-gullin**,
2 þau mun'k þér **Gērðr gefa**,
frið at kaupa, · at þú þér **Frøy kveðir**
4 ó·**lçiðastan** at **lifa**."

[R 11v/15, A 2v/14]

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 lifa 'in life' | at *lifa* 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.

[Gērðr] kvað: 20 „**Epli çllifu** · ek þigg **aldrigi**
2 at **manns-kis munum**,
né vit **Frøy**, · meðan okkart **fjor lifir**,
4 **byggum bçði saman**."

[R 11v/17, A 2v/15]

"Eleven apples will I never take,
to any man's liking;

nor will I and Free while our life remains
dwell both together.”

[Skírnir kvað:] 21 „Baug þér þá gef’k, · þann’s brændr of vas
2 með ungum Óðins syni;
átta ’ru jafn-höfgir, · es af drjúpa
4 hina níundu hverja nótt.“

[R 11v/19, A 2v/17 (ll.)]

“The bigh I then give thee, which was burned
with Weden’s young son [= Balder].
Eight are even-heavy, which from it drip,
every ninth night.”

1 Baug ‘The bigh’ | While not named, it is clearly Dreepner as known from *Gylf* 49, which describes Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.” When Harmod later comes to Hell to try to bring Balder back, Balder tells him to bring the ring back to Weden as a token by which to remember him.

3–4 átta ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gerrðr] kvað: 22 „Baug þikk-a’k, · þótt brændr séi,
2 með ungum Óðins syni;
es-a mér gulls vant · i gorrðum Gy mis
4 at deila fé fðður.“

[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 i hendi hér?
höfuð höggva · mun’k þér halsi af,
4 nema mér sétst 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 *mēkir mál-fár* ‘picture-painted sword’ also occurs in *Brot* TODO.

[Gerrðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi

[R 11v/25, A 2v/20]

- 2 at manns-kis munum,
þó hins get'k, · ef it Gyimir finniðsk
4 vígs ó-trauðir · at ykkir vega tíði.
“Stand coercion will I never,
to any man's liking;
though I get this, if thou and Gymer meet—
men unreluctant of conflict—that ye two will come to fight.”

2 manns-kis 'any man's (lit. 'no man's)' | manns-enskis *A*

[Skírnir kvað:]

- 25 „Sér þú méri, mér, · mjóvan, mál-fáan,
2 es hef'k i hendi hér?
fyr þessum eggjum · hnígr sá hinn aldni jötunn,
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.

[R 11v/27, A 2v/22]

- 26 Tams-vendi þik drep'k, · en þik tēmjā mun'k,
2 mér, at mínum munum,
þar skalt ganga · es þik gumna synir
4 síðan éva séi.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee—and thee I will tame,
O maiden, to my liking!
Thou shalt go where the sons of men
never since may see thee!

1 Tams-vendi 'taming-wand' | Has been interpreted as a sword, TODO. The imagery is phallic.

- 27 Ara þúfu á · skalt ár sitja,
2 horfa heimi ór;
snugga heljar til;
4 matr sé þér meir leiðr · an manna hveim
hinn fráni ormr með firum.

[R 11v/30, A 2v/26]

On an eagle's perch shalt thou sit for long,
turn away from the world,
hanker after Hell!
Be thy food more loathsome than to any man
the gleaming wyrm [= the Middenyardswyrm] among folk.³⁶

³⁶ Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hym* 22.

¹ Ara þúfu á · skalt ár sitja ‘On an eagle’s perch shalt thou sit for long’ | ár skalt sitja · ara þúfu á ‘for long shalt thou sit on an eagle’s perch’ *A* ^{2–3} horfa heimi ór; snugga heilar til ‘turn out of the world; hanker after Hell’ | horfa ok snugga heilar til ‘turn and hanker after Hell’ *A*

^{2–3} horfa heimi ór; snugga heilar til ‘turn out of the world; hanker after Hell’ | i.e. “you will look toward and yearn for the underworld”.

⁵ firum | This is the last word on fol. 2v of *A*, after which the text cuts off. Apart from the very last stanza, the rest of the poem is preserved only in *R*.

28 At undr-sjónum verðir · es út of kœmr,

[*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 Rimmer 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, · tjpsull ok ó-þoli,

[*R* 12r/2]

² vaxi þér tór með trega;
setsk þú niðr · en mun’k segja þér
⁴ sváran sús-breka,
ok tvinnan trega.

Toop and woop, tarsle and restlessness—
may thy tears grow with grief!
Sit thyself down, and I will tell thee
a heavy roaring-breaker,
and a twined grief.

¹ Tópi ok ópi, · tjpsull 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. *tjpsull* may perhaps be related to OE *teors* ‘penis’ and mean ‘little phallus’.

30 Tramar gneypa · þik skulu gerstan dag

[*R* 12r/3]

² jötna goðum i,
til hrim-þursa hallar · þú skalt hverjan dag
⁴ kranga kosta-laus;

- 6 **kranga kosta-von;**
 grát at gamni · skalt i gogn hafa
 ok leiða með tǫrum trega.
 Fiends shall pine thee on a gloomy day,
 in the yards of the Ettins.
 To the hall of Rime-Thurses shalt thou every day
 crawl choice-less;
 crawl choice-lacking.
 Weeping for joy shalt thou have in exchange,
 and nurse grief with tears.

- 31 Með þursi þrí-höfuðum · þú skalt é nara [R 12r/7]
 2 eða ver-laus vesa;
 þitt gæð grípi,
 4 þik morn morni;
 ves þú sem þistill, · sá's þrunginn vas
 6 i ofan-verða qnn.
 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-höfuðum 'three-headed thurse' | Ettins often have an abnormal number of body parts. For their "manyheadedness" see note to *Hym* 8/2.

5 ves þú sem þistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be *swá bréðel swa séo þystel* 'as wretched as the thistle'.

- 32 Til holts ek gekk · ok til hrás viðar [R 12r/9]
 2 gamban-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 **R**eiðr 's þér Óðinn, · **r**eiðr 's þér Ása-bragr, [R 12r/10]
 þik skal **F**reyr fiask,
 hin **f**irin-illa mér, · en **f**ingit hefr
 gamban-reiði **g**oða.

Wroth with thee is Woden; 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 **H**eyri jøtnar, · **h**eyri **h**rím-þursar, [R 12r/12]
 synir **S**uttunga, · **s**jalfir ós-liðar,
 hvé **f**yfir býð'k, · hvé **f**yfir banna'k
 manna glaum **m**ani,
 manna nyt **m**ani.

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**íl-męgir · á **v**iðar rótum
 gęita-hland **g**efi;
 óðri drykkju · fá þú **a**ldri-gi,
 męr, af þínum **m**unum,
 męr, 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 **Þ**urs rist'k þér · ok þría stafi, [R 12r/16]
 ęrgi ok **ó**ði ok **ó**-þola,
 svá ek þat **a**f rist · sem ek þat **á** reist,
 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.³⁷

³⁷ Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

1 Þurs ‘thurse’ | ‘Thurse is the name of the þ-rune (Þ); it is carved as part of the curse.

1 þria 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: *hǫpwołafix sate staba þria fff* ‘Hathwolf placed three staves: fff’, where the f-rune (F) stands for its name fee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 *ęrgi* ok óði ok ó-þola ‘queerness and madness and restlessness’ | Both *ęrgi* ‘queerness, degeneracy’ and *ó-þoli* ‘restlessness’ (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ęrgi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofte and Björketorp. See further introduction to B257.

[Gērðr kvað:] 37 „Hęill ves þú hęldr, svęinn, · ok tak við hrim-kalki [R 12r/19]
 2 fullum forns mjaðar,
 þó hafða’k ętlat, · at mynda’k aldri-gi
 4 unna vaningja vęl.“
 “Hale be thou rather, swain, and receive the rime-chalice,
 full of ancient mead,
 even though I had intended that I never would
 love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in *Lok* 53/1–2.

1 hrim-kalki ‘rime-chalice’ | Some kind of expensive glazed drinking vessel; the second element *kalkr* ‘chalice’ is a borrowing from Latin *calix* and suggests a Roman origin. Cf. the *kalkr* in *Hym* 28/4b.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Waners’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skirnir kvað:] 38 „Ørendi mün · vil’k ęll vita, [R 12r/21]
 2 áðr riða’k hęim hęðan,
 nęr à þingi · munt hinum þroska
 4 nęnna 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?”

[Gerdur kvað:] **39** „Barri heitir, · es vit bæði vitum, [R 12r/23]
 2 lundr logn-fara,
 en ept nētr níu, · þar mun Njarðar syni
 4 Gerdur unna gamans.“
 “Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði [R 12r/24]
 2 tíðenda:
 Then Shirner rode home. Frey stood outside and greeted him and asked for
 the tidings:

40 „Seg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
 2 ok stígir feti framarr,
 hvat árnaðir · i Jǫtun-heima
 4 þíns eða míns munar?“
 “Tell me, O Shirner, before thou throw the saddle off the steed,
 and take a step further:
 what hast thou accomplished in the Ettinhomes,
 to thy or my liking?”

[Skírnir kvað:] **41** „Barri heitir, · es vit báðir vitum, [R 12r/27]
 2 lundr logn-fara,
 en ept nētr níu, · þar mun Njarðar syni
 4 Gerdur unna gamans.“
 “Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

[Freyr kvað:] **42** „Lǫng es nótt, · langar ’u tvær, [R 12r/28, STUW]
 2 hvé of þreyja’k þrjár?
 opt mér mánaðr · minni þótti
 4 an sjá hǫlf hý-nótt.“
 “Long is a night, long are two—
 how can I yearn for three?
 Oft a month to me seemed less

than this half wedding-night!”

1 langar 'u tvér 'long are two' | lōng es qnnur 'long is another' *STUW* 2 hvé of þreyja'k þriar? |
hvé mēga'k þreyja þriar *STUW*

4 hōlf hý-nōtt 'half wedding-night' | The wedding-night is presumably “half” (here meaning “incomplete”) as it is not consummated.

Lay of Hymer

(*Hymiskviða*)

Dating (Sapp, 2022): Croth (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 heads harder than stone (sts. 30–31);

- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Eagre and Hymer, 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 Middenyardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in *Skm*; they are (by their SkP 3 sigla) Bragi Þórr, Úlfr U Húdr 3–6, Qlv Þórr, EVald Þórr, and Ggnæv Þórr. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as

the Scaldic fragments: Thunder stands in the boat above the hooked Wyrms, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than *Hym* the only complete retelling of the myth is found in *Gylf* 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr drengur*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is “small and but a young man” (*lítill ok ungmennti ęitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-brjóðr*).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the 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 Wyrms soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*ás-męgin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrms's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder “sharpening his eyes” and the Wyrms spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrms then sinks back into the sea. Thunder throws his hammer after it, “and men say that he struck off the monster's head, but I think it true to tell thee that the 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-böfuð'it, en ęngull'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 Vṛtrá (*RV* 1.32 et c.), Babylonian Marduk and Tiamat (*Enūma Eliš*), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrms reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrms

had been transposed to the End Times (see *Vsp* 53).

Hym as a composite

The narrative of *Hym* can be subdivided into the following episodes:

1. 1–6 The Gods wish to drink, and Thunder goes to 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 admit, both from the other sources just mentioned and the broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm. These episodes have in any case been woven together into a single narrative, perhaps even by the poet himself, for the sake of a more entertaining and complete story.

Although generally skilful, this weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail—something the poet himself anticipates in his address to

the audience. It is also strange that Lock should appear so late in the poem when he is not mentioned before or after.

A major loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, only to reappear in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that Tew originally had nothing to do with the encounter between Thunder and the Wyrn, and (within the confines of *Hym*) only exists to segue from the narrative of the cauldron-fetching to the fishing expedition. This is supported by the fact that Thunder in the other variants of the expedition only has one companion—Hymer. That includes the pictorial depictions, which only show two figures on the boat. Another strangeness is Tew’s complete lack of a reaction to the murder of his father taking place in front of him (sts. 35–36), although that paternity is in doubt, since Tew is elsewhere called the son of Weden (*Skm* 16). If that indeed be the case, Weden would have slept with Tew’s mother, the beautiful woman of st. 8, which would reflect the motif of a god mating with a beautiful ettin-woman as seen e.g. in *Skm*.

Style

When speaking of a composite poem, one must distinguish between a text where several originally separate works have been put together mostly unchanged, and a text composed by a single author drawing from multiple narrative sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise—*Þrk*. Where *Þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-spoken meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and familiarity with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-spoken meter*.

Meter

The meter of *Hym* is *Ancient-words-law*, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones that do exist can all be corrected by restoring older hiatus forms (see note to 23/1b below). The poet also has a notable tendency to avoid lines of type C1 (xP#Px) where both stresses are heavy, something shared with Scaldic poems in *Lay-meter* and with Eyel’s *Headransom*. This probably explains his unique obsession with placing the two-syllable preposition *fyrir* ‘before,

in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other *Ancient-words-law* poem of the Poetic Edda.

The Lay of Hymer

- 1 Á **r** val-tívar · **v**eiðar nómu [R 13v/26, A 5v/25]
 2 ok **s**umbl-samir · áðr **s**aðir yrði,
 hristu teina · ok á **h**laut sǫu,
 4 fundu at **É**gis · **ø**r-kost hvera.

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 teina · 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 *HákGöð* and *Eb* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*blaut-tēinar*). 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-teitr fyrir,
 mjök glíkr **m**egi · **M**iskur-blinda,
 2 leit i **a**ugu · **Y**ggs barn i þrá:
 4 „þú skalt **ø**sum · opt sumbl göra!“

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!³⁸"

³⁸Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

4 göra 'make' | gefa 'give' A

2 megi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

- 3 **Q**nn fekk **j**otni · **orð**-béginn halr,
 2 **h**ugði at **h**efndum · **h**ann nēst við goð,
- [R 13v/31, A 5v/29]

4 bað Sifjar ver · sér fóra hver,
 „þann's ek ǫllum ǫl · yðr of heita.“

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.”³⁹

³⁹ 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 ǫl ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

4 Né þat mǫttu · mérir tívar
 2 ok ginn-ręgin · of geta hver-gi,
 und's af tryggðum · Týr Hlórriða
 4 ǫst-ráð mikit · einum sagði:

[R 14r/1, A 5v/30]

That one could not the renowned Tews
 and the yin-Reins anywhere get hold of—
 until, out of loyalty, Tew to Loride (= Thunder)
 a great loving counsel in private told:

5 „Býr fyr austan · Éli-vága
 2 hund-víss Hymir · at himins enda,
 á minn faðir · móðugr ketil,
 4 rúm-brugðinn hver · rastar djúpan.“

[R 14r/3, A 6r/2]

“To the east of the Ilewaves dwells
 the hundred-wise Hymer, at heaven's end.⁴⁰
 My father [= Hymer] owns, fierce, a kettle:
 a roomy cauldron one rest deep.”

⁴⁰ According to *Vafþ* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

4 rúm-brugðinn | †rumbrygðan† *A*

2 hund-víss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.

[Þórr kvað:] 6 „Veitst, ef þiggjum · þann lög-velli?“
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gørum till!“

[R 14r/4, A 6r/4]

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
 “If, friend, we two make use of wiles!”⁴¹

⁴Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Fóru drjúgum · dag þann framan [R 14r/5, A 6r/4]
 2 Ásgarði frá · und's til Egils kvómu;
 hirði hafra · horn-gofgasta;
 4 hurfu at hollu · 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.

1 dag þann framan 'from the beginning of the day' | *emend. after Finnur Jónsson (1932);* dag þann fram 'on that day forth' R; dag frálíga 'swiftly at day' A 2 Egils 'Eysel' | so R; Egis 'Eagre' A.

2 Egils 'Eysel' | The reading of A is probably from confusion with the ettin Eagre, 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 Mōgr fann qmmu, · mjok leiða sér, [R 14r/7, A 6r/6]
 2 hafði hōfða · hundruð níu,
 en qnnur gekk · al-gullin framm
 4 brún-hvít bera · bjór-vęig syni:

The lad [= Tew] found his grandmother very loathsome;
 of heads she had nine hundred.
 But another woman, all-golden, walked forth,
 white-browed, bringing a beer-draught for [her] son [= Tew]:

2 hafði hōfða · hundruð níu 'of heads she had nine hundred' | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skm* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

3 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 jōtna · ek vilja'k ykkir [R 14r/9, A 6r/8]
 2 hug-fulla tvá · und hvera sętja;
 es mǫnn fríi · mōrgu sinni
 4 glōggr við gęsti · gōrr 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 | hvgrfvlla hvgrfvlla R 3 frii 'lover' | so R; faðir 'father' A

4 glöggr ... hugar 'stingy ... mood' | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

10 En vá-skapaðr · varð síð-búinn,
2 harð-ráðr Hymir, · heim af veiðum;
gekk inn í sal, · glumðu jöklar,
4 vas karls, es kom, · kinn-skógr frérinn.

[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 jöklar 'icicles' | In Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original sense (as found here) is that of its English cognate "icicle".

[Týs móðir:] 11 „Ves þú heill, Hymir, · í hugum góðum!
2 Nú 's sonr kominn · til sala þinna,
sá's vit vettum · af vegi löngum;
4 fylgir hönnum · Hróðrs and-skoti,
vinr ver-liða; · Véurr heitir sá.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!
Now the son has come to thy halls,
he whom we awaited, from a long way off.
Him follows the Rooder's opponent [= Thunder],
the friend of manly retinues—Wighward is he called.

1 Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hrōðgār, hāl* 'Be thou, Rothgar, hale!'

5 Véurr 'Wighward' | The guardian of wighs (sanctuaries), a name of Thunder.

12 Sé hvar sitja · und salar gaffi,
2 svá forða sér, · stendr súl fyrir.“
Sundr stökk súla · fyr sjón jötuns,
4 en allr í tvau · áss brotnaði.

[R 14r/15, A 6r/13]

See where they sit beneath the hall's gable:
so they save themselves—a column stands before them!"
The column burst apart before the ettin's gaze,
and all in two the roof-beam broke.

2. *forða sér* | *forðask A* 2. *súl* 'column' | *†sol† A* 4. *allr* | *emend.*; *áðr* 'earlier, before that' *RA*.
TODD: elaborate, mention *Finnur*

- 13 Stukku áttu, · en einn af þeim [R 14r/17, A 6r/15]
2 hverr harð-sleginn · heill af þolli;
framm gingu þeir, · en forn jötunn
4 sjónum leiðdi · sinn and-skota.

Eight [cauldrons] burst, but one of them,
a hard-forged cauldron, [came] whole off its peg.
Forth they went, but the ancient ettin
with his gaze tracked his opponent.

1–2. Stukku ... þolli 'Eight ... peg' | Nine cauldrons were hanging from the roof-beam supported by the column behind which the gods were hiding. Eight of the cauldrons broke, but one remained whole. We may presume that this was the famed cauldron the gods had come to get.

- 14 Sagði-t hönnum · hugr velt þá's sá [R 14r/19, A 6r/16]
2 gýgjar gróti · á golf kominn,
þar vöru þjórar · þrír of tæknir,
4 bað senn jötunn · sjóða ganga.

His heart did not please him when he saw
the gow's distresser [= Thunder] come on the floor.
There were three bulls a-taken:
the ettin bade them at once go cooking.

2. *gróti* 'distresser' | *gėti* 'keeper, warder' *A* 4. *senn* 'at once' | *sun* '[his] son [= *Tew*]?' *A*

1. *Sagði-t hönnum · hugr velt* 'His heart did not please him' | Lit. "his heart did not speak well to him".

- 15 Hvern létu þeir · hofði skemra [R 14r/21, A 6r/18]
2 auk á seýði · síðan börnu,
át Sifjar verr · áðr sofa gingi,
4 einn með ǫllu · oxn tvá Hymis.

Each one they let shorten by a head,
and onto the cooking-pit then did carry:
Sib's husband [= Thunder] ate before he went sleep
alone by himself two of Hymer's oxen.

3–4 át ... Hymis. ‘Sib’s ... oxen.’ | Cf. *Þrk* 24 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla [R 14r/23, A 6r/19]
 2 verðr Hlórriða · vǫl full-mikill,
 „munum at aptni · ǫðrum verða
 4 við vǫði-mat · vér þrír lifa.“

To Rungrer’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.”

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 vǫði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]
 2 ef ballr ǵotunn · beitur ǵéfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · beitur 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 | hallar *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 [R 14r/26, A 6r/23]
 2 ǵgn at oxa · auð-fǫng vesa.“
 Sveinn sýsliða · 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 vęntir mik | so *A*; vęnti ek (*norm.*) *R* 1 myni-t 'will not' | so *A*; myni 'will' *R*. The *A* reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 Sveinn 'The swain' | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 oxir ... 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 oxan, er Himin-brjóðr hét, ok sleit af höfuðit ok fór með til sjávar*. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

- 19 Braut af þjóri · þurs ráð-bani
2 hó-tún ofan · horna tveggja.
„Verk þikkja þin · verri myklu
4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse's death-planner [= Thunder]
the high meadow of the two horns [HEAD] from above.—
“Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(A new scene; the party is out at sea. It is possible that a stanza has been lost here, or that the transition would have been indicated in some other way during oral performance.)

- 20 Bað hlunn-gota · hafra dróttinn
2 átt-runn apa · útar fóra,
en sá jötunn · sína talði,
4 litla fýsi · længra at róa.

[R 14r/30, A 6r/26]

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]
push the launcher-steed [BOAT] further out,
but that ettin told of his
scarce wish to row longer.

2 átt-runn | †atrænn† *A* 3 talði | milldi *corr.* *A* 4 længra at róa | *metr. emend.*; at róa længra *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 mǣrr Hymir · móðugr hvali

[R 14r/31, A 6r/27]

2 ęinn à ęngli · upp senn tváa;
en aptr ĩ skut · Óðni sífjaðr
4 Véurr við vélar · vað gęrði sér.

Famous Hymer, fierce, pulled whales:
one on the hook, soon up two,
but back in the stern the kin of Weden,
Wighward craftily fixed his line.

1 mǣrr ‘famous’ | so R; męirr ‘more, further’ A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 Eęnði à ęngul · sá’s ęldum bergr,

[R 14v/1, A 6r/29]

2 orms ęin-bani · oxa hęðđi;
gęin við agni · sú’s goð fía
4 umb-gjörð neðan · allra landa.

On the hook baited he who rescues men [= Thunder]—
the Wyrms’ lone slayer—the ox’s head.
At the bait snapped the one whom the Gods hate [= the Wyrms]—
the engirdler of all lands—from below.

3 agni ‘bait’ | so A; ęngli ‘hook’ R

4 umb-gjörð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in *Skm* 11: *Östisk allra landa* · *umb-gjörð ok sonr Jarðar* ‘The engirdler of all lands and the son of Earth surged.’ Closely related is the kenning in Braye’s fragment quoted in the same chapter (SkP: Bragi Þórr 3): *ęndi-ęęðr allra landa* ‘boundary-saithr of all lands’. Both kennings relate to the cosmological idea of the Wyrms as lying in the outer sea wrapped around the land, biting its tail.

The poetic juxtaposition between the Storm-god and the Wyrms may be very old; cf. *RV* 1.32.13c: *Índraę ca yád · yuyud^háte Ábię ca* ‘When Indra and the Wyrms (*ábi*) fought each other.’

23 Dró djarf-liga · dáð-rakkr Þóarr

[R 14v/3, A 6v/1]

2 orm ęitr-fáan · upp at borði;
hamri kniði · hę-fjall skarar
4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder
 the venom-gleaming Wyrms up on the gunwale.
 With the hammer he struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf's clash-brother [= the Wyrms].

1 Þóarr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is deficient in both R and A and cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the *Hym* poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic *Þóarr or *Þóurr. Such a form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below, and further in the Scaldic *Þdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023), who argues for the form *Þóurr.

3 hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

- 24 Hraun-golkn hrutu, · en hōlkn þutu,
 2 fór hin forna · fold qll saman;
 [...]

 4 sökðisk síðan · sá fiskr i mar.

[R 14v/5, A 6v/2]

Desert-monsters [ETTINS] bounded and bedrock resounded;
 the ancient earth moved all at once.
 [...];
 thereafter sank that fish [= the Wyrms] into the sea.

1 Hraun-golkn 'The waste-monsters' | *emend.*; hrēin-golkn AR 1 hrutu | *so* A; hlumðu 'dashbed' R.

1 Hraun-golkn 'The waste-monsters' | Both mss. have *brēin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun ONP*: 'stone/barren area, wasteland; lavafield' is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *galkn*) is unclear, but it is attested in 3 Scaldic verses, in all cases as the base-word in kennings of the type "troll-woman of the shield [AXE]", which suggests that it (like another neuter word, *flagð*) refers specifically to female malevolent beings.

While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular or plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrms, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

1 hrutu | The A reading is preferred since it has the metrically required short root syllable. The end rhyme is paralleled elsewhere in the poem (st. 3/3).

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem fairly consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poets and Gylf 48, I have composed the following lines that may be inserted: *und's vinr Hrunnis · vað Þörs of skar 'until the friend of Rungr [= Hymer] Thunder's fishing-line did cut'; *und's fplr Hymir · fekk á saxi 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | A good example showing that pre-modern speciation, especially in mythology, was not exact. The appellation is not a mere fancy of the poet, for the Wyrms appears in the shape of a fish in various pre-Christian pictorial sources (e.g. GP 21). It may also be called a fish in *Grm* 21 (see note there), and in Scaldic sources it is often called a saithe (*seiðr*).

- 25 Ó-*tēitr* *jōtunn*, · *es* *aptr* *røru*,
 2 [...] *svá't* *ár* *Hymir* · *ekki* *mēlti*,
 4 *vēifði* *róði* · *veðrs* *annars* *til*.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,
 [...],
 so that for a long time Hymer said nothing;
 he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 *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 *hēim* *hvali* · *haf* *til* *bójar*
 eða *flot-brúsa* · *fēstir* *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.⁴²”

⁴² Hymer tells Thunder who, having let go of the Wýrm, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

- 27 *Gekk* *Hlórriði* · *grēip* *á* *stafni*
 2 *vatt* *með* *austri* · *upp* *lōg-fáki*;
 ēinn *með* *ōrum* · *ok* *með* *aust-skotu*
 4 *bar* *til* *bójar* · *brim-svīn* *jōtuns*
 ok *holt-riða* · *hver* *ī* *gegnum*.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water.
 Alone with the oars and the bilge-bucket
 he bore to the farm the ettin's brim-swines [WHALES],
 even through the spring of woodland ridges.

1 á | til á *R* 5 *holt-riða* | †*holtriba† R*

2 *með austri* 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comically impressive work of strength.

5 *holt-riða hver* 'spring of woodland ridges' | An uncertain geographical description apparently meant to impress the original audience. In Iceland *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 **enn** **j**otunn · umb **a**fr-endi,
 2 **Þ**rá-girni vanr, · við **Þ**óur sęti,
 kvað-at mann **ram**man, · Þótt **r**óa kynni,
 4 **k**röptur-ligan, · nema **k**alk bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,
 over strength of hand with Thunder flyted.
 He called no man strong—although he could row,
 mightily—unless he broke the chalice.

1 Ok | Enn A

ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

- 29 En **H**lórriði, · es at **h**öndum kom,
 2 **br**átt lét **bre**sta · **br**att-stęin glęri,
 sló sitjandi · súlur ĩ gognum;
 4 böru þó **h**ęilan · fyr **H**ymi síðan,

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
 impatiently crushed steep stone with the glass.
 He struck right through the standing columns,
 still was it brought whole before Hymer thereafter,

2 bratt-stęin glęri 'steep stone with the glass' | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

- 30 und's þat hin **fr**iða · **fr**iðla kęndi
 2 öst-ráð mikit, · ęitt es vissi,
 „drep við **haus** **H**ymis, · hann 's **har**ðari,
 4 **k**ost-móðs jötuns, · **k**alki hverjum!“

[R 14v/16, A 6v/10]

until the handsome mistress [= Tew's mother] gave
 a great loving counsel, the only one she knew:
 “Strike it against Hymer's skull! It is harder—
 the choice-weary ettin's—than any chalice.”

1–2 und's ... vissi, 'until ... knew.' | Harkening back to st. 4.

3 haus Hymis, · hann 's harðari 'Hymer's skull! It is harder' | Ettins characteristically have hard skulls; see *Hárþ* 15 and note for the significance of it.

4 kost-móðs 'choice-weary' | Hymer can justly be called “choice-weary”; at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

- 31 Harðr rejs á kné · hafra dróttinn,
 2 fóroðisk allra · i ős-megin;
 heill vas karli · hjalm-stofn ofan,
 4 en vîn-férrill · valr rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],
 brought himself to his highest Os-might.—
 Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
 but the round wine-track [CHALICE] did rend apart.

1 rejs | *om. A*

2 fóroðisk allra · i ős-megin ‘brought himself to his highest Os-might’ | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrn: *Þá varð Þórr reiðr ok fóroðist í ás-megin* ‘Then Thunder turned wroth and drew himself into his Os-might’ and the Eddic fragment about Thunder’s journey to Garfrith.

- [Hymir kvað:] 32 „Morg veit’k mēti · mér gingin frá,
 2 es kalki sé’k · fyr knéum hrundi;“
 karl orð of kvað: · „kná’k-at sęja
 4 aptr éva-gi: · ,þú ’st ǫlðr of heitt.”

[R 14v/20, A 6v/13]

“I know many treasures are gone from me,
 when I see the chalice thrown before [my] knees!”—
 The churl [= Hymer] spoke words: “I cannot say
 ever again: ‘Thou art, ale, well warmed!’”

2 es | *om. R* 2 fyr | †yr† *R*; firi *A* 2 knéum | knjám (*norm.*) *RA*

3–4 kná’k-at ... of heitt. ‘I cannot ... warmed!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

- 33 Þat ’s til kostar · ef koma mēttið
 2 út ór öru · ǫl-kjól hofi.“
 Týr leitaði · tysvar hróra;
 4 stóð at hvöru · hvern kyrr fyrir.

[R 14v/22, A 6v/15]

It would be choicest if ye might take
 out from our hall the ale-vessel [CAULDRON].”
 Tew attempted, twice, to move it—
 each time stood the cauldron still ahead.

2 ǫl-kjól ‘ale-vessel [CAULDRON]’ | *ǫl-kjól* is the accusative of *ǫl-kjóll*, but in this construction (CV: *koma*, B) we would expect the dative *ǫl-kjóli*. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hofi 'hall' | This is the only Old Norse occurrence of the word *hof* in the sense "hall, house"—it otherwise only means "temple" (hove). The West Germanic cognates consistently mean "hall", but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

- 34 **Faðir Móða · fekk á þręmi**
 2 ok i **g**oęnum steig · **g**olf niðr i sal;
hóf sér á **h**oęfuð upp · **h**ver Sifjar verr,
 4 en á **h**ęlum · **h**ringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,
 and stepped through the floor in the hall.⁴³
 Sib's husband [= Thunder] heaved the cauldron up on his head,
 but by his heels the rings clattered.

⁴³In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Middenyardswyrn. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

2 steig 'stepped' | so **R**; stóð 'stood' **A** 2 i | á (norm.) **A**

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til hęddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*hadda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *hadda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder's height.

- 35 **Fóru-t lęngi, · áðr líta nam**
 2 **a**þr **Óðins** sonr · **ę**inu sinni;
sá ór **h**reysum · með **H**ymi austan
 4 **f**olk-drótt **f**ara · **f**ęl-hęfðaða.

[R 14v/26, A 6v/18]

They did not journey for long before Weden's son [= Thunder]
 took to look back a single time.
 He saw out of stone-heaps with Hymer from the east
 a war-troop coming, many-headed.

4 folk-drótt ... fęl-hęfðaða 'war-troop ... many-headed' | The adjective *fęl-hęfðaðr* 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 **h**ęrðum · **h**ver standandi,
 2 **veifði** **M**jęllni · **m**orð-gjörnum framm,
 ok **h**raun-**h**vala · **h**ann alla drap.

[R 14v/28, A 6v/19]

He heaved from his shoulders the cauldron, standing;
 swung the murder-eager Millner forth,
 and all the whales of the waste [ETTINS] he smote.

ALL | This stanza is rather reminiscent of *Þrk* 31–32, where Thunder likewise smites a large group of ettins with his hammer. The tone of both episodes is comedic.

2 *morð-gjörnum* ‘murder-eager’ | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck’s collection (106659 HST).

37 Fóru-t lęgi, · áðr liggja nam
 2 hafr Hlórriða · half-dauðr fyrir,
 vas skęr skøkuls · skakkr á þęini,
 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They did not journey for long before Loride’s (= Thunder’s) he-goat
 took to lie half-dead ahead.

The colt of the cart-pole [GOAT] was halt in the leg,
 and that the guile-wise Lock had caused.

3 *skęr* | *emend. from meaningless †skirr† RA*

ALL | The detail of Thunder’s halt goat is also found in *Gylf* 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats onto them. The farmer’s son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one 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 Eyel, he may be identical to the farmer in *Gylf*.

38 En ér hęyrt hafið, · hveřr kann umb þat
 2 goð-mólugra · gørr at skilja,
 hveř af hraun-búa · hann laun of fekk,
 4 es bęði galt · bõrn sîn 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 waste-dweller [ETTIN = the farmer]

got

when he [= the farmer] paid up both his children for it.

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

1–2 hverr ... goð-mótlugr 'each god-speaking man' | Literally "each of the god-speaking ones". *goð-mótlugr* 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

- 39 Þrótt-ǫflugr kom · á þing goða
 2 ok hafði hver, · þann's Hymir átti;
 en véar hverjan · vǫl skulu drekka
 4 ǫlðr at Égis · ǣtt hǫr-męitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,
 and had the cauldron which Hymer had owned,
 and the Wighers (Gods) well shall drink
 an ale-feast at Eage's, each flax-cutting [FALL?].

4 ǣtt hǫr-męitið 'an ... flax-cutting' | The latter word is an *hapax* and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type "harm of the snake", viz. *ęitr-hǫr-męitir* 'poison-rope-cutter [SNAKE > WINTER]', *ęitr-orm-męitiðr* 'poison-worm-injurer' [WINTER]. A solution without emendation is to read *ęitt* 'one' n. acc. sg. as modifying *ǫlðr* n. acc. 'ale-feast', and *hverjan* masc. acc. sg. 'every' as modifying *hǫr-męitiðr* masc. acc. 'flax-cutting', a compound made up of *hǫrr* 'flax, cord' and *męita* 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that *Hym* was originally composed for performance at such a festival.

Flyting of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (c.965)

Meter: *Leeds-meter*

Introduction

The **Flying of Lock** (*Lok*) is only preserved in **R**, where it follows *Hym* and comes before *Þrk*. In **R** it is tied together into a continuous narrative with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style. In **A**, *Hym* stands alone with no trace of a frame narrative.

A stanza that appears to belong to *Lok* is found in *Gylf* 20; it is edited below following the end of the poem.

The poem has often (TODO) been interpreted as a blasphemous composition belonging to the period after conversion, with the reasoning that no pious pagan would have written a poem insulting his own gods. On the other hand its archaic language and the breadth of mythological knowledge point to the pagan period, nor is the attack on the gods something the poet necessarily agrees with; after all, Lock is punished by the most popular god of the Wiking Age, Thunder.

From Eagre and the Gods (*Frá Égi ok goðum*)

Þ1 Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er
2 hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veit-
slu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var
4 í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans.
Týr var þar, hann var ein-hendr; Fenrisulfr sleit hqnd af hánum,
6 þá er hann var bundinn. Þar var Njqrðr ok kona hans Skaði;

8 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 was just told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there; he was one-handed; the Fenrerswolf tore his hand off when it was bound.⁴⁴ 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 Elves⁴⁵ was there.

⁴⁴This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

⁴⁵A formulaic expression, see Eese and Elves.

2. sem nú er sagt 'as was just told' | In immediately preceding *Hym*.

P2 Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-
2 gull haft fyr elds-ljós; sjalft barsk þar ǫl. Þar var griða-stadr
mikill. Menn lofuðu mjök hversu góðir þjónustu-menn Égis
4 vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá
skóku ęsir skjöldu sína ok óptu at Loka, ok eltu hann braut til
6 skógar, en þeir fóru at drekka. Loki hvarf aprt ok hitti úti Eldi;
Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place.⁴⁶ Men greatly praised how good the servants of Eagre were; Lock could not stand to hear it, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,⁴⁷ and chased him away to the woods—but they went [back] to drink. Lock turned back and met Elder outside. Lock greeted him:

⁴⁶A place wherein all violence was forbidden, see Index.

⁴⁷Some 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, Eldir, · svá't ęinu-gi

2 feti gangir framarr,
 hvat hér inni · hafa at ǫl-möllum
4 sig-tíva synir.“

“Tell this, Elder, so that thou not
takest one step further:
What they here within 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 ǫl-möllum 'they say over the ale' | Lit. "they have for their ale-speeches".

Elðir: 2 „Of vǫpn sîn dóma · ok of víg-risni sîna
 sig-tíva synir;
 ása ok alfa, · es hér inni eru,
4 mann-gi 's þér ĩ 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 ĩ 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 *hǫpʊwulafʀ* *Hǫpʊwulʰʀ*. 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-gi 's þér in wordé winir.

Loki kvað: 3 „Inn skal ganga · Égis hallir ĩ
 à þat sumbl at sêa,
 jǫll ok ǫfu · fóri'k ása sonum
4 ok blænd'k þeim svá męini mjǫð.“

“I shall go into Egre's halls,
on that simble for to see.
Scorn and hatred I bring the sons of the Eese,
and so I mix their mead with evil.”

2 sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 jöll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *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 ... mœini mjöð ‘I mix ... mead with evil’ | Formulaic, cf. *Sigrdr* 8 (and others TODO).

Eldir kvað: 4 „Veitst, ef inn gengr · Égis hallir i
2 á þat sumbl at séa,
hrópi ok rógi · ef eyss á holl regin,
4 á þér munu þau þerra þat.“
“Thou knowest if thou goest into Eage’s halls,
on that simble for to see—
if slander and strife thou pourest on the hold Reins,
on *thee* will they dry it off!”

Loki kvað: 5 „Veitst þat Eldir, · ef einir skulum
2 sár-yrðum sakask,
auðigr verða · mun’k i and-svorum,
4 ef þú mœlir til mart!“
“Thou knowest that, Elder, if one-on-one we shall
bandy wounding words,
wealthy will I grow in my answers
if thou speak too much!”

4 ef þú mœlir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv* 27.

P3 Síðan gekk Loki inn í holl’ina; en er þeir sá, er fyrir váru, hverr
2 inn var kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were further within
saw who had come inside, they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þessar hallar til
2 Loptr of langan veg,
ösu 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
famed drink of mead.

4 męran drykk mjaðar ‘famed drink of mead’ | Formulaic language for describing mead; cf. *Háv* 105, 140, *Skm* 16. TODO: more parallels.

- 7 Hví þęgið ér svá · þrungin goð,
2 at męla né męguð;
sessa ok staði · vęlið mér sumbli at,
4 eða hęitið mik heðan!“

Why shut ye up so, ye pressed Gods,
that ye cannot speak?
Choose seats and places for me at the simble,
or call me away hence!”

3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

- Bragi: 8 „Sessa ok staði · vęlja þér sumbli at
2 ęsir aldri-gi;
því’t ęsir vitu · hvęim alda skulu
4 gamban-sumbl of geta.“

“Choose seats and places for thee at the simble
the Eese will never do,
for the Eese know for which man they shall
prepare the gomben-simble.”

3 hvęim 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 i ár-daga
2 blendum blóði saman?
ólvi þęgja · létsk ęigi mundu,
4 nema okkr vęri bōðum borit.“

“Recallest thou, Weden, when we two in days of yore
blended our blood together?
Thou didst declare thou wouldst ne’er taste ale,
unless it were for us both borne forth!”

ALL | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two had undertaken in the early days of the world. The circumstances of the oath between them are otherwise entirely unknown.

- [Óðinn:] **10** „Rís þá *Víðarr* · ok lát *ulfs* fǫður
 2 *sitja* *sumbli* at,
síðr oss *Loki* · *kvęði* *lasta-stofum*
 4 *Ēgis* *hǫllu* ĩ.“
 “Then rise, O Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock address us with words of vice
 in Eagre’s hall.”

1 Rís þá Víðarr · ok lát ulfs fǫður ‘Rise thou, Wider, and let the Wolf’s father [= Lock]’ | For the alliteration see note to st. 2. 2. A C7th Proto-Norse form of the line might be: **Ris þan Wiðarr · auk lát wulfs fǫður*.

- P4** Þá stóð *Víðarr* upp ok skenkti *Loka*, en áðr hann drykki, kvaddi
 2 hann ásunu:
 Then Wider stood up and poured a drink to Lock, but before he [= Lock]
 drank, he greeted the Eese:

- 11** „*Hęilir* *ęsir*, · *ęęilar* *ęsynjur*
 2 ok ęll *ginn-ęęilęg* *goð*,
nema sá *ęinn* *ęss* · *es* *innar* *sitr*
 4 *Bragi* *bękkjum* ā.“
 “Hail the Eese! Hail the Ossens,
 and all yin-holy Gods!
 Save for that one os who sits further within:
 Bray, upon the benches.”

1–2. *Hęilir* *ęsir*, · *ęęilar* *ęsynjur* / ok ęll *ginn-ęęilęg* *goð* ‘Hail the Eese! Hail the Ossens, and all yin-holy Gods!’ | The first two half-lines are identical to the prayer in *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

- [Bragi] kvað: **12** „*Mar* ok *męki* · *gef’k* þér *męns* *fęar*
 2 ok *bótir* þér svá *baugi* *Bragi*,
síðr þú *ęsum* · *ęfund* of *gjaldir*;
 4 *gręm* þú *ęigi* *goð* at þér!“
 “Steed and sword I give thee of my own wealth,
 and so restores thee Bray with a bigh,
 lest thou repay the Eese with envy;
 anger not the Gods against thee!”

1 Mar ok męki ‘Steed and sword’ | Formulaic pair; cf. *Háv* 83/2.

[Loki] kvað: 13 „Jós ok arm-bauga · munt é vesa
 2 þeggja vanr Bragi,
 ása ok alfa, · es hér inni eru,
 4 þú est við víg varastr,
 ok skjarrastr við skot.“
 “Of horse and arm-bighs wilt thou always be
 both lacking, Bray!
 Of the Eese and Elves which are here within,
 art thou of war wariest
 and shiest of shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr útan véra’k, · svá sem fyr innan em’k,
 2 Égis holl of kominn,
 hofuð þitt · béra’k i hendi mér;
 4 lit’k þér þat fyr lygi.“
 “I know if I were without, as I am within
 come into Eagre’s hall,
 that head of thine would I hold in my hands;
 this I see for thy lie.”

1–2 Veit’k, ef fyr útan véra’k, · svá sem fyr innan em’k, / Égis holl of kominn ‘I know if I were outside, as I am inside come into Eagre’s hall’ | As said in P1, the law of grith (a truce of non-violence, even between enemies) applies inside the hall, and Bray and the other gods are honour-bound not to injure Lock.

4 lit’k þér þat fyr lygi | ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þer þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *ē* (= *tt*) and *c* Finnur Jónsson (1932) gives *lyka’k þér þat fyr lygi* ‘that I would bring thee for thy lie’.

[Loki] kvað: 15 „Snjallr est i sessi, · skal-at-tu svá gera,
 2 Bragi þekkk-skrautuðr;
 vega þú gakk · ef vreiðr séir;
 4 hyggsk vétr hvatr fyrir.“
 “Valiant art thou in the seat; thou shalt not do so,
 O Bray the bench-adornor!
 Go to strike if thou be wroth;
 the bold thinks not ahead.”

ALL | Lock attacks Bray’s excuse; a braver man would break all codes of honour to avenge such a personal insult.

[Iðunn] kvað: **16** „Bið ek, Bragi, · barna-sifjar duga
 2 ok allra ósk-maga,
 at þú Loka · kveðir-a lasta-stofum
 4 Égis hǫllu i.“
 “I bid thee, Bray, to respect the bonds of children
 and all adopted sons,
 that thou not address Lock with words of vice
 in Eagre’s hall.”

[Loki] kvað: **17** „Þegi þú, Iðunn, · þik kveð’k allra kvinna
 2 ver-gjarnasta vesa
 síðst þú arma þína · lagðir ítr-þvegna
 4 umb þinn bróður-bana.“
 “Shut up, Idun! I call thee of all women
 the most man-eager,
 since thy brightly washed arms thou didst lay
 around thy brother’s bane.”

[Iðunn] kvað: **18** „Loka ek kveð’k-a · lasta-stofum
 2 Égis hǫllu i;
 Braga ek kyrrir · bjór-reifan,
 4 vil’k-at at it vreiðir vegisk.“
 “I will not address Lock with words of vice
 in Eagre’s hall.
 I will calm Bray made rowdy from beer—
 I wish not that ye two wroth men should fight.”

[Geḟfun] kvað: **19** „Hví it ęsir tveir · skuluð inni hér
 2 sár-yrðum sakask?
 Lopts-ki þat veit · at hann lęikinn es
 4 ok hann fjörg-vall fría.”
 “Why shall ye two Eese here within
 bandy wounding words?
 Loft (= Lock) knows not that he is being played,
 and him TODO.”

[Loki] kvað: **20** „Þegi þú, Geḟfun, · þess mun’k nú geta
 2 es þik glapði at gęði:
 sveinninn inn hvíti · es þér sigli gaf

- 4 ok þú lagðir lér yfir.“
 “Shut up, Giben! *Him* will I now mention,
 who seduced thy senses:
 the white-hued swain who gave thee a necklace,
 and thou laid o’er him thy leg!”

3 sigli ‘necklace’ | A very rare poetic word ultimately derived from Latin *sigillum*. It only occurs in two other places in the Old Norse corpus; *Sigrsk* TODO and KormQ Lv 56 (in SkP 5).

- [Óðinn kvað] þat: 21 „Örr est, Loki, · ok ør-viti,
 2 es þú fēr þér Gefjun at grēmi
 því’t aldar ør-løg · hygg at qll of viti
 4 jafn-gørla sem ek.“
 “Mad art thou, Lock, and out of thy wits
 as thou incurrests Giben’s anger against thee,
 for all the orlays of men I think she knows
 quite as clearly as I.”

1 Örr ... ok ør-viti ‘Mad ... and out of thy 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, Weden! Thou couldst never
 deal out war amidst men—
 oft gavest thou them thou shouldst not have given,
 the duller men, victory.”

- [Óðinn] kvað: 23 „Vætist ef ek gaf · þeim’s gefa né skylda,
 2 inum slévrurum, sigr,
 átta vetr · vast fyr jørð neðan
 4 kýr mólkandi ok kona
 ok hēfir þar bōrn of borit
 6 ok hugða’k þat args aðal.“
 “Thou knowest, if I gave them I should not have given,
 the duller men, victory,
 that for eight winters wast thou beneath the earth
 a milch cow and a woman,

and thou hast there borne children,
and I've judged that a queer's nature."

4 kýr mólkandi 'a milch cow' | May also be read as "milking cows", the nom. sg. *kýr* being identical to the nom./acc. pl. *kýr*, and *mólka* meaning both 'to milk' and 'to give milk'. "Milch cow" is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* 'and a woman' rather than *sem kona* 'as a woman' or similar, and (ii) that it agrees with another instance where Lock gives birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: 24 „En þik síga kóðu · Sams-eyju i
2 ok drapt á vett sem vqlur,
vitka líki · fórt ver-þjóð yfir,
4 ok hugða'k þat args aðal.“

"But thou, they said, sankest down in Samsey,
and beatest the drum like do wallows.
In a warlock's likeness hast thou journeyed through mankind
and I've judged *that* a queer's nature."

[Frigg kvað:] 25 „Ør-logum ykkrum · skylið aldri-gi
2 sęja sęggjum frá,
hvat it ęsir tveir · drýgðuð i ár-daga;
4 firrisk ę forn rok firar.“

"Of your orlays should ye two never
speak to the youths.
Whatever ye two Eese did in days of yore,
let ancient tales be ever shunned by folk."

[Loki kvað:] 26 „Þegi þú, Frigg, · þú est Fjorgyns mér
2 ok hefir ę ver-gjorn vesit,
es þa Vea ok Vilja · létst þér, Viðris kvęn,
4 baða i baðm of tękit.“

"Shut up, Frie! Thou art Firgyn's maiden,
and hast ever been man-eager,
as when Wigh and Will, thou letst, O Withrer's wife,
both embrace thy bosom."

[Frigg kvað:] 27 „Veitst ef inni ętta'k · ęgis hqlum i
2 Baldri líkan bur
út né kvęmir · frá asa sonum
4 ok vęri þa at þér vręiðum vegit.“

“Thou knowest, if I owned within Eagre’s halls
a boy like Balder:
out came thou not from the sons of the Eese,
and thou wouldst, wroth man, be fought.”

[Loki kvað:] **28** „Enn vill þú, Frigg, · at ek fleiri telja
2 mīna meīn-stafi:
ek því réð · es þú ríða sér-at
4 síðan Baldr at solum.“

“Still wilt thou, Frie, that I count yet more
of my evil deeds:
I made it so that thou dost not see Balder ride
henceforth to the halls.”

[Fręyja kvað:] **29** „Örr est, Loki, · es þú yðra tēlr
2 ljóta leið-stafi;
ør-lög Frigg · hygg at ǫll viti
4 þótt hōn sjölf-gi sęgi.“

“Mad art thou, Lock, when thou dost count
your ugly, loathsome deeds:
all orlays I think that Frie might know,
though she tell them not herself.”

[Loki kvað:] **30** „Þęgi þú, Fręyja, · þik kann’k full-gørva;
2 es-a þér vamma vant:
ása ok alfa, · es hér inni eru,
4 hveřr hęfir þinn hór vesit.“

“Shut up, Frow! I know thee full well—
thou art not free of blemishes:
of the Eese and Elves which are here within
each one has been thy lover!”

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv 22/4*: *hann es-a vamma vanr* ‘he is not free of blemishes’.

[Fręyja kvað:] **31** „Fló’s þér tunga, · hygg at þér fęmr myni
2 ògótt of gala;
vreiðir ’ru þér ęsir · ok ęsynjur,
4 hrygg munt hęim fara.“

“False is thy tongue, I think it henceforth will
sing evil [into being] for thee.
Wroth with thee are the Eese and the Ossens:
grieved wilt thou journey home.”

1–2 Flǫ ... gala ‘False ... thee’ | The language is strikingly similar to *Háv*, particularly 29/3–4 and 116/3–4.

4 hryggr munt heim fara ‘grieved wilt thou journey home’ | Frow foresees the future; Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-déða
2 ok meini blandin mjök,
síðst-u at bróðr þínum · síðu blíð regin
4 ok myndir þá, Freyja, frata.“
“Shut up, Frow! Thou art an evil-working woman,
and much mixed with evil,
since against thy brother the blithe Reins bewitched thee
and then wouldst thou, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,
2 hós eða hvárs;
hitt ’s undr, es ǫss ragr · es hér inn of kominn
4 ok hefir sá börn of borit.“
“It is little woe that women get themselves a man,
a lover or whatever else,
but it is a wonder that a queer os is come here within,
and this man has borne children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan
2 gísl of sendr at goðum;
Hymis meyjar · hǫfðu þik at hland-trogi
4 ok þér í munn migu.“
“Shut up, Nearth! Thou wast to the east hence
sent as hostage for the Gods.
Hymer’s 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 sendr at goðum:
þá ek mǫg gat · þann’s mann-gi fíar,

4 ok þikkir sá ása jaðarr.“
 “It is my relief since I was far-away hence
 sent as hostage for the Gods,
 when I begot the lad whom no man hates
 and he seems the peak of the Eese.”

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 lęyna lęngr:
 við systur þinni · gatst slíkan mög,
 4 ok es-a þó önu verr.“
 “Cease now, Nearth; restrain thyself!
 I will no longer hide it:
 by thy sister didst thou beget such a lad
 and naught can be expected worse.”

Týr: 37 „Freyr 's bętstr · allra ball-riða
 2 ása gorrðum i;
 mey né grótir · né manns konu,
 4 ok lęysir ór hoptum hvern.“
 “Free is the best of all bold riders
 in the yards of the Eese;
 he makes no maiden weep, nor any man's woman,
 and loosens each from his bonds!”

Loki: 38 „Þęgi þú, Týr, · þú kunnir aldri-gi
 2 bera tilt með tvęim;
 handar ennar hógri · mun'k hinnar geta
 4 es þér slęit Fęnrir frá.“
 “Shut up, Tew! *Thou* couldst never
 settle strife among two;
 the right hand I next will mention,
 which from thee Fenrer tore.”

2 bera tilt með tvęim 'settle strife among two' | Uncertain. TODO.

Týr: 39 „Handar em'k vanr · en þú hróðrs vitnis;
 2 bøl es bęggja þráa;
 ulf-gi hęfir ok vel · es i bøndum skal

4 bíðað ragna røks.“

“A hand am I missing, 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 mér!
 Qln né penning · hafðir þess aldri-gi
4 van-réttis, vę-sall.“

“Shut up, Tew! It happened to thy woman,
that she had a lad by me!
No ell or penny hadst thou ever for that
injustice, thou 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 und’s rjúfask ręgin;
 því munt nęst, · nema nú þęgir,
4 bundinn, bqlva smiðr!“

“The Wolf I see lying before a 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 ķępta · létst Gymis dóttur
2 ok sęldir þitt svá sverð,
 en es Múspells synir · ríða Myrk-við yfir
4 vęitst-a þá, vę-sall, hvé vęgr!“

“Bought with gold hadst thou Gymer’s daughter [= Gird],
and didst so sell thy sword,
but when Muspell’s sons ride over Mirkwood
knowest thou not, O wretch, how to fight!”

Byggvir: 43 „Vęitst ef øðli ętta’k · sem Ingunar-Fręyr,
2 ok svá sęl-ligt setr:
 męrgi smęra · mōlða’k þá męin-króku
4 ok lęmða alla ĩ liðu.“

“Thou knowest, if I had pedigree like Ingwin-Free,
and such blessed pasture—
finer than bone-meal would I mill this harm-crow,
and beat all his limbs lame!”

Loki: 44 „Hvat ’s þat it litla · es þat löggra sé’k
2 ok snap-víst snapir?
At eyrum Freys · munt é vesa
4 ok und kvęnum klaka.“

“What is this little thing I see crawling
and snap-wisely snapping?
At the ears of Free wilt thou ever be
and chirping under mills!”

[Byggvir kvað:] 45 „Byggvir ek heiti, · en mik bráðan kveða
2 goð ǫll ok gumar;
því em’k hér hróðugr · at drekka Hropts megir
4 allir ǫl saman.“

“Bewer I am called, and hurried do call me
all Gods and men;
so I am honoured here that Rof’s lads [the ESE] drink
ale all together.”

2 goð ... ok gumar ‘Gods and men’ | This pairing also occurs in *Lok* 55/4 and *Reg* 19.

[Loki kvað:] 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi
2 deila með mǫnnum mat;
ok þik i flęts strá · finna né mǫttu
4 þá’s vǫgu verar.“

“Shut up, Bewer! Thou couldst never
deal out food amidst men,
and in the bench-straw they could not find thee
whenever warriors fought.”

[Hęimdallr kvað:] 47 „Ǫlr est, Loki · svá’t es ǫr-viti,
2 hvi né lętsk-a þú, Loki?
því’t of-drykkja · vęldr alda hęim
4 es sına męlgi né man-at.“

“Drunk art thou, Lock, so that thou art out of thy wits;
why holdest thou not back, Lock?”

For over-drinking makes every man
no more mind his speech.”

[Loki kvað:] 48 „Þegi þú, Heimdallr, · þér vas í ár-daga
2 it ljóta líf of lagit;
örðu baki · munt é vesa
4 ok vaka vörðr goða.“

“Shut up, Homedal! For *thee* in days of yore
thy ugly life was laid down.
With a stiff back wilt thou always be
and waking, O Watchman of the Gods.”

2 líf of lagit ‘life laid [down]’ | His course of life was decreed (by the Norns). Formulaic; see TODO.

4 vörðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to *Grm* 13.

[Skaði kvað:] 49 „Létt ’s þér, Loki; · mun-at-tu lengi svá
2 lēika lausum hala,
því at þik á hjörvi skulu · ins hrím-kalda magar
4 gǫrnum binda goð.“

“Thou takest it lightly, Lock—thou wilt not so for long
play with a loose tail,
for on a sword with thy rime-cold lad’s
guts the Gods shall bind thee.”

1 [Skaði kvað:] ‘[Shede quoth:]’ | The speaker of sts. 49 and 51 is not indicated anywhere, but is almost certainly Shede for both. Lock’s mention of Thedse’s slaying in 50 (see note there) is only effective if it relates personally to whomever he is attacking, and this is only the case for Shede. This also explains her answer in 51. Further, since Shede is explicitly mentioned in P1, she should be expected to have a speaking role in the poem.

3–4 því at þik á hjörvi skulu · ins hrím-kalda magar / gǫrnum binda goð. ‘for on a sword with thy rime-cold lad’s / guts the Gods shall bind thee’ | See *From Lock* below.

[Loki kvað:] 50 „Veitst ef mik á hjörvi skulu · ins hrím-kalda magar
2 gǫrnum binda goð,
fyrstr ok øfstr · vas’k at fjör-lagi
4 þar’s vér á Þjatsa þrifum.“

“Thou knowest, if on a sword with my rime-cold lad’s
guts the Gods shall bind me,
first and highest was I in life-taking
when we on Thedse laid hands.”

4 þar's vér á Þjatsa þrifum 'where we on Thedse laid hands' | A reference to a longwinded myth told most fully in *Skm* 2–4 and *Haustl* 2–13. After Idun was abducted by the ettin Thedse, the Eese forced Lock recover her, which he set out to do by flying to his home in the shape of a hawk. When he found Idun he turned her into a nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the shape of an eagle, and was soon closing the distance. Standing in Osyard, the Eese saw the chase from afar and hurriedly threw wood shavings on the ground; just as Lock had flown over them they set fire to the shavings; the fire rose and scorched the wings of Thedse, who fell down to the ground and was killed. Not long thereafter, Shede, Thedse's daughter, came to Osyard to avenge her father, but the gods convinced her to settle with them, after which she married Nearth. It is most sensible that Lock brings this myth up in order to insult Shede; cf. note to the previous st.

[Skaði kvað:] 51 „Vætist ef fyrstr ok øfstr · vast á fjör-lagi
2 þá's ér á Þjatsa þrifuð,
frá mínum véum · ok vöngum skulu
4 þér ẽ köld röð koma.“

“Thou knowest that if first and highest thou wast in life-taking
when ye laid hands on Thedse:
from my wighs and wongs shall for thee
ever cold counsels come.”

3 frá mínum véum · ok vöngum 'from my wighs and wongs' | From her places of worship.

[Loki kvað:] 52 „Léttari í mólum · vast við Lauf-eyjar son
2 þá's létsk mér á bæð þinn boðit;
getit verðr oss slíks · ef vér gǫrva skulum
4 telja vömmín vǫr.“

“Lighter in speech wast thou with Leafie's son [= Lock, me]
when thou summoned me to thy bed;
such will be said of us if we clearly shall
recount our blemishes.

P5 Þá gekk Sif fram ok byrлаði Loka í hrím-kalki mjǫð ok mēlti:
Then Sib stepped forth and poured for Lock mead in a rime-chalice, and spoke:

53 „Hęill ves þú nú, Loki, · ok tak við hrím-kalki
2 fullum forns mjaðar,
hęldr þú hana ęina · látir með ása sonum
4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive this rime-chalice,
full of ancient mead!

Rather oughtst thou to let me alone among the sons of the Eese
be blemish-less.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in *Skm* 37/1–2.

P6 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „**F**in þú vérrir · ef þú svá vérrir,
2 vör ok grōm at veri;
ęinn ek vęit, · svá’t ek vita þikkjumk,
4 hór ok af Hlórriða,
ok vas þat sá inn lę-vísi Lōki.“

“Alone wouldst thou be, if thou so wert
wary and wroth against menfolk.
I know one—whom I think me to know—
adulterer behind even Loride’s back,
and it was the guile-wise Lock!”

5 lę-vísi Lōki ‘guile-wise Lock’ | Formulaic, also occurring in *Hym* 37. Cf. also *Vsp* 35 where Lock is called lę-gjarn ‘guile-eager’ and note to *Vsp* 17 where Lothar (possibly to be identified with Lock) gives men lę, which may be an accusative form of lę.

[Bęyla kvað:] 55 „**F**jōll ۆll skjalfa, · hygg á fōr vesa
2 hęiman Hlórriða;
hann ręðr ró · þeim’s rōgir hér
4 gōð ۆll ok guma!“

“The fells all quake—I think on the journey
from home Loride is.
He’ll bringsto rest him who here maligns
all the Gods and men!”

1 Fjōll ۆll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. See note to *Þrk* 21.

[Lōki kvað:] 56 „Þęgi þú, Bęyla, · þú est Byggvis kvęn
2 ok męini blandin mjōk;
ō-kynja’n męira · kom-a með ása sonum;
4 ۆll est, dęigja, dritin.“

“Shut up, Beal! Thou art Bewer’s wife,
and much mixed with evil.

A greater disgrace came not amidst the sons of the Eese;
thou art all, dough-girl, dungy!”

4 ǫll est, dęigja, dritin ‘thou art all, dough-girl, dungy’ | *dęigja* ‘dough-girl’ is a derivative of *dęigr* ‘dough’ and refers to a young girl at a farm who kneads dough, milks the cows and such. The insult here is that she is still dirtied with the dung of milch cows.

P7 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þęgi þú, rǫg vęttr, · þér skal mǫnn þrúð-hamarr,
2 Mjǫllnir, mál fyr-nema!
Hęrða klett · drep’k þér halsi af,
4 ok verðr þá þínu fјorvi of farit.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
Millner, deprive of speech!
The rock of thy shoulders [HEAD] I’ll cut from thy neck,
and then is thy life destroyed!”

1 þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, *þrúðr* ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. *Þrúðr* ‘Thrith’ is also the name of Thunder’s daughter.

[Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;
2 hví þrasir þú svá, Þórr?
En þá þorir ękki · es skalt við ulf’inn vega
4 ok svelgr hann allan Sig-fęður.“

“Earth’s Son is here now come inside,
why thrashest thou so, Thunder?
Still wilt thou nowise dare when thou shalt fight the Wolf
and he swallows Syefather (= Weden) whole.”

3–4 es skalt við ulfinn vega / ok svelgr hann allan Sig-fęður ‘when thou shalt fight the Wolf / and he swallows Syefather (= Weden) whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf and then avenged by his son Wíder. Thunder, meanwhile, dies while slaying the Wyrn; see *Vsp* 51–53, *Vafþ* 53.

[Þórr kvað:] 59 „Þęgi þú, rǫg vęttr, · þér skal mǫnn þrúð-hamarr,
2 Mjǫllnir, mál fyr-nema!
Upp ek þér verp · ok á austr-vega,
4 síðan þik mann-gi sér.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 I'll throw thee up, and onto the eastern ways;
 whereafter no man will see thee!”

[Loki kvað:] **60** „Austr-förum þínum · skalt aldri-gi
 2 segja seggjum frá
 síðst í hanska þumlungi · hnúkðir þú, Egin-heri,
 4 ok þöttisk-a þá Þórr vesa!“

“From thy eastern journeys shalt thou never
 speak to the youths,
 since into a glove's thumb thou crawledest, Oneharrier,
 and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkðir þú 'since into a glove's thumb thou crawledest' | This stanza and 62 below refer to Thunder's encounter with the ettin Shrímer, which is retold in *Gylf* 45. A related narrative is mentioned in *Hárð* TODO, although the ettin there is called Feller.

[Þórr kvað:] **61** „Þegi þú, röð véttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 hendi inni hógri · drep'k þik Hrunnis bana,
 4 svá't þér brotnar þína hvat.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 With my right hand I'll beat thee with Rungner's bane [= Millner],
 so that every bone in thee breaks!”

[Loki kvað:] **62** „Lifa éttla'k mér · langan aldr
 2 þótt hótir hamri mér;
 skarpar álar · þóttu þér Skrymis vesa
 4 ok máttir-a þá næsti náa
 ok svaltsk þá hungri heill.“

“I intend for myself to live a long life
 although thou mightst threaten me with the hammer.
 Sharp seemed Shrímer's straps to thee,
 and then couldst thou not reach thy provisions,
 and then wast thou dying, healthy, of hunger!”

[Þórr kvað:] **63** „Þegi þú, röð véttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrunnis bani · mun þér í hæl koma

4 fyr Ná-grindr neðan.“
 “Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 Rungner's bane will take thee to hell,
 down beneath Neegrind!”

[Loki kvað:] 64 „Kvað'k fyr ǫsum, · kvað'k fyr ása sonum,
 2 þat's mik hvatti hugr,
 en fyr þér ǫinum · mun'k út ganga
 4 því't ek vœit 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 wilt strike.

65 Ql gøðir þú, Égir, · en þú aldri munt
 2 síðan sumbl of gøra;
 eiga þin ǫll, · es hér inni es,
 4 læiki yfir logi
 ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never
 henceforth make a simble!
 All thy estate which is here within—
 let flame play over it
 and burn thee in the back!”

From Lock (*Frá Loka*)

At this point Lock is bound, a myth further attested in two other sources. Closest at hand is *Vsp* 34, but it offers no full narrative. *Gylf* 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (*vargr*, which also means ‘outlaw’) and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound. Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to *From Lock* with *Vsp* H1, interpreting *Vála víg-bönd* as ‘Wonnell's war-bonds’. Wonnell is otherwise

only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

- P8** En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku  s r
 2 hann. Hann var bundinn með þormum sonar Nara; en Narfi,
 sonr hans, var  at vargi. Ska i t k eittr-orm ok festi upp yfir
 4 and-lit Loka; draup þar  r eittr. Sigyn, kona Loka, sat þar ok
 held munn-laug undir eitrit. En er munn-laugin var full bar hon
 6  t eitrit, en me an draup eitrit   Loka. Þ  kipptist hann sv  hart
 vi , at þaðan af skalf j r   ll; þat eru n  kalla ir land-skj lftar.

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.

Stanza from *Gylf*

In *Gylf* 20 the following stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *sv  sem h r er sagt, at   inn m lti sj lf r vi  þann  s, er Loki heitir* 'just as it is said here, that Weden himself spoke to that Os who is called Lock'.

The text looks like an amalgamation of several *Lok* stanzas (which is why it has been placed here, rather than among the Fragments From Snorre's Edda); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedal), and ll. 3-4 to st. 29/3-4 (spoken by Frow). It is possible that it derives from an alternate version of *Lok*, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

- G1** „  r est, Loki,   ok  r-viti,
 2 hv  n  l tsk-a þ , Loki?
  r-l g Frigg   hygg at  ll viti
 4 þ tt h n sj lf-gi s gi.“

“Mad art thou, Lock, and out of thy wits,
 why holdest thou not back, O Lock?
 All orlays I think that Frie might know,
 though she tell them not herself.”

Lay of Thrim

(Þrymskviða)

Dating (Sapp, 2022): C9th (o.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 the Eddic poems *Hym* and *Hárb*, and the Scaldic poems *Haustl* and *Þdr*. Fragments of a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in *Gylf*; see Eddic fragments below.

Lay of Thrim

1 **V**reiðr vas þá **V**ing-Þórr · es hann vaknaði
2 ok **s**íns hamars · of **s**aknaði,
 skegg nam at hrista, · **s**kor nam at dýja,
4 réð **J**arðar burr · **u**mb at þreifask.

[R 17r/13]

Wrath was then Wing-Thunder when he woke,
and of his hammer was bereaved.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

1 Vreiðr 'Wrath' | Reiðr R

¹ *Vreiðr* ‘Wroth’ | Initial *v-* is restored for the sake of alliteration but is not strictly metrically necessary; cf. st 13. In any case *Þrk*—generally considered to be the oldest Eddic poem—most almost certainly predates the West Norse sound change *vr- > r-*.

¹ *Ving-Þorr* ‘Wing-Thunder’ | A rare poetic synonym for Thunder; it only elsewhere occurs in *Alv* 6. See Index for etymology.

³ *skegg ... dýja* ‘beard ... pull’ | Apparently formulaic. Cf. *Brot* TODO.

- 2 Ok hann þat orða · alls fyrst of kvað: [R 17r/15]
 2 „Hęyr-ðu nú, Loki, · hvat ek nú męli
 es ęigi vęit · jarðar hveę-gi
 4 né upp-himins: · ęss es stolinn hamri!“

And he this word first of all did say:
 “Hear thou now, Lock, what I now speak,
 which no man knows anywhere on earth
 nor in up-heaven: the os [= Thunder = I] is robbed of His hammer!”

¹ Ok hann þat orða · alls fyrst of kvað ‘And he this word first of all did say’ | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of *Oddrgr*; st. 5 of *Brot*.

^{3–4} jarðar ... upp-himins ‘earth ... up-heaven’ | The whole cosmos. Formulaic, see Index: Earth and Up-heaven.

- 3 Gingu þęir fagra · Freyju túna [R 17r/17]
 2 ok hann þat orða · alls fyrst of kvað:
 „Munt-u mér, Freyja, · fjaðr-hams léa
 4 ef ek munn hamar · mętta’k hitta?“

Went they to the fair yards of Frow,
 and he this word first of all did say:
 “Wilt thou me, O Frow, the feather-hame lend,
 if I my hammer might find?”

² hann ‘he’ | The speaker is Thunder, since he speaks about “my hammer”.

³ fjaðr-hams ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað: 4 „Þó mynda’k gefa þér · þótt ór gulli vęri [R 17r/19]
 2 ok þó sęlja · at vęri ór silfri.“

“Yet would I give it to thee though it were golden,
 and yet hand it to thee if it were silvern.”

² sęlja ‘hand’ | *sęlja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘offer; θύειν’ (Streitberg, 1910, p. 116).

- 5 Fló þá Loki, · fjaðr-hamr dunði, [R 17r/20]
 2 und's fyr útan kom · ása garða
 ok fyr innan kom · jötna heima.

Then flew Lock—the feather-hame rustled—
 until he came outside the Yards of the Eese,
 and he came inside the Homes of the Ettins.

¹ Loki 'Lock' | Though Thunder is the one asking for the feather-hame ("if I *my* hammer might find"), Lock is the one that takes off flying with it.

- 6 Þrymr sat á haugi, · þursa dróttinn, [R 17r/22]
 2 greyjum sínum · gull-bönd snøri
 ok mörum sínum · mōn jafnaði.

Thrim sat on the mound, the lord of Thurses:
 on his greyhounds the golden leashes he twirled,
 and on his steeds the manes he cut even.

¹ sat á haugi 'sat on the mound' | Meditating on mounds was a common pastime for the ancients. See *Vsp* 41 for other attestations.

¹ þursa 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 ... mörum sínum 'his greyhounds ... his steeds' | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient "master of animals" motif, especially as attested on panel A of the Gundestrup cauldron.

- [Þrymr kvað:] 7 „Hvat 's með ösum? · Hvat 's með ölfum? [R 17r/23]
 2 Hví est einn kominn · i jötun-heima?“
 [Loki kvað:] „Illt 's með ösum, · illt 's með ölfum!
 4 Hefir þú Hlórriða · hamar of folginn?“

“What's with the Eese? What's with the Elves?
 Why art thou alone come into the Ettin-homes?”—
 “'Tis ill with the Eese! 'Tis ill with the Elves!
 Hast thou the hammer of Lorde (= Thunder) hid?”

³ illt 's með ölfum | *Required by the meter; om. R*

¹ Hvat 's með ösum? · Hvat 's með ölfum? 'What is with the Eese? What is with the Elves?' | Formulaic, the same line occurs in *Vsp* 46/1.

- [Þrymr kvað:] 8 „Ek hefí Hlórriða · hamar of folginn [R 17r/25]
 2 áttaröstum · fyr jörð neðan;
 hann engi maðr · apr of heimtir

4 nema *f*øri mér · *F*reyju at kvæn.“

“I have the hammer of Loride hid
eight rests beneath the earth.
It no man might fetch back,
unless he bring me Frow for a wife.”

2 átta røstum ‘eight rests’ | Eight leagues; a “rest” being an old distance measurement. See Index.

9 *F*ló þá *L*oki, · *f*jaðr-hamr dunði,
2 und’s fyr *ú*tan kom · *j*otna heima
ok fyr innan kom · *á*sa garða;
4 *m*ótti hann þór · *m*iðra garða
ok hann þat *or*ða · *a*lls fyrst of kvað:

[R 17r/27]

Then flew Lock—the feather-hame rustled—
until he came outside the Homes of the Ettins
and he came inside the Yards of the Eese.
He met Thunder in the middle yards,
and he [= Thunder] this word first of all did say:

5 hann þat | *emend.*; þat hann *R*, with elsewhere unprecedented word order. Cf. note to st. 2.

4 mótti hann þór ‘He met Thunder’ | This line is compatible with the reconstructed disyllabic form *Þóar if the pronoun *hann* is excised. For that form see note to *Hym* 23/1.

10 „Hefir þú *ø*rendi · sem *ę*fði?
2 Seg-ðu á lopti · *l*ong tíðendi!
Opt sitjanda · *s*ögur of fallask,
4 ok liggjandi · *l*ygi 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.”

1 Hefir þú ørendi · sem ęfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock whether he is the bearer of ill tidings. The rhyming pair *ørendi* ‘errand’ ... *ęfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including *HHj* 5.

3–4 Opt sitjanda · sögur of fallask, // ok liggjandi · lygi of þellir. ‘Oft the sitting man’s stories fail each other // and the lying down blows up his lie.’ | Proverbial. If one waits and mulls over bad news after receiving them, details will be left out and excuses thought up. It is therefore best that Lock immediately tell Thunder what he has learned. ON *liggja* ‘recline’ and *ljúga* ‘speak untruth’ are entirely different verbs; it is very unfortunate that they sound the same in English.

[Loki kvað:] 11 „Hefi’k *ø*rendi, · *ę*fði ok:

[R 17r/31]

- 2 Þrymr hefir þinn hamar, · þursa dróttinn;
hann ęngi maðr · apr of hejmtir
4 nema hönnum föri · Freyju at kvęn.“

“I have an errand, hardship also:
Thrim has thy hammer, the lord of Thurses.
It no man will fetch back,
unless he bring him Frow for a wife.”

- 12 Ganga þęir fagra · Freyju at hitta
2 ok hann þat orða · alls fyrst of kvað:
„Bitt-u þik, Freyja, · brúðar líní!
4 Vit skulum aka tvau · i jötun-hejma.“

[R 17r/33]

Go they the fair Frow to find,
and he this word first of all did say:
“Bind thyself, Frow, with bridal linen!
We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar líní ‘bridal linen’ | The dress of the bride.

- 13 Vreio varð þá Freyja · ok fnasaði,
2 allr asa salr · undir bifðisk,
stökk þat it mikla · men Brisinga:
4 „Mik vęitst verða · ver-gjarnasta
ef ek ęk með þer · i jötun-hejma.“

[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 Fric is likewise called *ver-gjörn* ‘man-eager’.

- 14 Sęnn vöru ęsir · allir a þingi
2 ok ęsynjur · allar a máli,
ok umb þat réðu · rikir tívar:
4 hvę þęir 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. Senn ... tívar 'Soon ... Tews' | The exact same three lines also occur *Bdr* 1/1–3; see Note there.

- 15 Þá kvað þat Hęimdallr, · hvítastr ąsa, [R 17v/5]
2 vissi vęl framm · sęm vanir ąđrir:
„Bindu vér Þór þa · brúđar lını;
4 hafi hann it mikla · męn Brisinga!

Then quoth this Homedal, whitest of the Eese;
he foreknew well like the other Wanes:
“Let us bind Thunder, then, with bridal linen;
let him have the great torc of the Brisings!

2. vissi vęl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-viss* ‘forth-wise, prescient.’

- 16 Lötum und hōnum · hrynja lukla [R 17v/6]
2 ok kven-váđir · umb kné falla
en ą brjōsti · breiđa stęina
4 ok hag-liga · umb hōfuđ typpum!“

Let us by his side hang jingling keys,
and women's garments to fall about his knees,
but on the breast broad stones,
and skillfully let us tip his head.”

ALL | A unique description of Wiking Age bridal dress. Cf. the description's of dress in *Rþ*, which is, however, a much younger poem than *Þrk*. Being the mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads in a large necklace. The “tipping” of the head refers to some sort of bridal hat which would have included a veil (cf. st. 27 below).

- 17 Þá kvað þat Þórr, · þrúđuęr ọss: [R 17v/8]
2 „Mik munu ęsir · argan kalla
ef ek bindask lęt · brúđar lını!“

Then quoth this Thunder, the mighty Os:
“Me will the Eese call queer
if I let me be bound with bridal linen!”

- 18 Þá kvað þat Loki · Laufęýjar sonr: [R 17v/9]

2 „Þegi þú, Þórr, · þeira orða!
 Þegar munu jǫtnar · Ǫs-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. *Hárþ* TODO, and a couplet by the obscure poet Thurbern Disescold, cited in *Skm* 11: *Þórr hefr Ǫggs með ǫrum · Ǫsgarð af þrek varðan*. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

19 Bundu þeir Þór þá · brúðar líni
 2 ok hinu mikla · mēni Brísinga,
 létu und hǫnum · hrynja lukla
 4 ok kven-váðir · umb kné falla
 en á brjósti · bręiða stęina
 6 ok hag-liga · of hǫfuð typpðu.

[R 17v/11]

They bound Thunder then with bridal linen,
 and with the great Torc of the Brisings.
 They by his side set keys to jingle,
 and women's garments to fall about the knees,
 but on the breast broad stones,
 and skillfully they tipped his head.

20 Þá kvað þat Loki · Laufeyjar sonr:
 2 „Mun'k auk með þér · ambótt vesa,
 vit skulum aka tvau · i jǫtun-heima.“

[R 17v/13]

Then quoth this Lock, Leafie's son:
 “I will also with thee be a handmaid;
 we two shall drive into the Ettin-homes.”

3 vit ... tvau ‘we two’ | *tvau* ‘two’ is here in the neuter, which is used for mixed-sex groups. This is either an error due to mindless copying of st. 11, or a backhanded insult against Thunder by Lock.

21 Sęnn vǫru hafrar · heim of vrekknir,
 2 skyndir at skǫklum, · skyldu vęl renna;
 bjǫrg brotnuðu, · brann jǫrð loga;
 4 ók Ǫðins sonr · i jǫtun-heima.

[R 17v/14]

Soon were the he-goats driven home,
 hastened onto the cart-poles—they were to run well.

Crags burst, earth burned with flame;
Weden's son [= Thunder] drove to the Ettin-homes.

1 hafrar 'he-goats' | Thunder's chariot was driven by his two goats; cf. the kenning Lord of He-goats (*hafra dróttinn*, *Hym* 20, 31).

3 björg brotnuðu, · brann jörð loga 'Crags burst, earth burned with flame' | Thunder's driving is often heralded by cosmic disturbance. So, his arrival in *Lok* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf's *Haustl* 14–16, where crags (*björg*) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22 Þá kvað þat Þrymr, · þursa dróttinn:
2 „Standið upp, jöttnar, · ok stráið þekki!
Nú fœrið mér · Fręyju at kván,
4 Njarðar dóttur · ór 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 Nowetons!

- 23 Ganga hér at garði · gull-hyrndar kýr,
2 øxn al-svartir, · jötni at gamni,
fjöld á'k meñja, · fjöld á'k meñja;
4 einnar mér Fręyju · 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. øxn al-svartir 'all-black oxen' | Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae boviae*): *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 (ויקרא 1:3)

- 24 Vas þar at kveldi · of komit snimma
2 ok fyr jötna · ǫl framm borit.
Einn át oxa, · áttá laxa,

[R 17v/20]

4 krásir allar, · þér's konur skyldu,
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,
and for the ettins ale brought forth.
He [= Thunder] alone ate an ox, eight salmons,
all the dainties meant for the women;
drank Sib's husband three sieves of mead.

3–5 Einn ... mjaðar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. *Hym* 15, where he eats two of Hymer's oxen. It is curious that the same kenning (*Sifjar verr* 'Sib's husband') is used in that stanza.

25 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/23]
2 „Hvar sátst-u brúðir · bíta hvassara?
 Sá'k-a brúðir · bíta enn bręðara
4 né enn męira mjöð · męy of drekka!“

Then quoth this Thrim, the lord of Thurses:
“Where sawest thou brides bite sharper?
I never saw brides bite yet broader;
nor yet more mead a maiden drink!”

26 Sat hin al-snotra · ambótt fyrir [R 17v/25]
2 es orð of fann · við jötuns máli:
 „Át vętr Freyja · áttu nóttum,
4 svá vas hón óð-fús · i jötun-þęima.“

Sat the all-clever handmaid [= Lock] in front,
who a word did find against the ettin's speech:
“Frow ate naught for eight nights;
so madly she longed for the Ettin-homes.”

27 Laut und līnu, · lysti at kyssa, [R 17v/27]
2 en hann útan stókk · ęnd-langan sal:
 „Hví eru ęndótt · augu Freyju?
4 Þykki mér ór · augum brenna!“

He [= Thrim] looked 'neath the linen, lusted to kiss—
but flung back out across the length of the hall—
“Why are the eyes of Frow blazing?
Methinks it burning from the eyes!”

1 līnu 'linen' | The bridal veil.

4 Þykki mér ór · augum brenna! ‘Methinks it burning from the eyes!’ | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* ‘from’, which has no reason to be stressed. It would be much improved by inserting *eldar* ‘fires’ between *augum* ‘eyes’ and *brenna* ‘burns’, and this expression is actually attested in *Gylf* 51: *Eldar brenna ór augum hans ok nǫsum* ‘Fires burn from his eyes and nostrils’.

- 28 Sat hin al-snotra · ambótt fyrir
 2 es orð of fann · við jǫtuns máli:
 „Svaf vétr Freyja · átta nǫttum,
 4 svá vas hón óð-fús · i jǫtun-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.* †f.† *R.*

- 29 Inn kom hin arma · jǫtna systir,
 2 hin’s brúð-féar · biðja þorði:
 „Lát þér af hǫndum · hringa rauða
 4 ef þú ǫðlask vill · ástir mínar,
 ástir mínar, · alla hylli!“

[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.”⁴⁸

⁴⁸The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mælti Frigg ok spurði, hvær sá véri með ásum, er eignast vildi „allar ástir mínar (so TW; ástir hennar ‘her loves’ SU) ok hylli, ok vili hann riða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-lausn, 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.

- 30 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Berið inn hamar · brúði at vígja,

[R 17v/32]

4 leggið **M**jöllni · ì **m**eyjar kné,
vígið okkr saman · **V**árar hendi!“

Then quoth this Thrim, the lord of Thurses:
“Bear ye in the hammer the bride for to bless;
lay ye Millner in the maiden’s knee;
bless us two together by Ware’s hand!”

4 Várar ‘Ware’ | A goddess who, according to *Gylf* 35, rules vows between men and women. See Index.

31 **H**ló **H**lórriða · **h**ugr ì brjósti
2 es **h**arð-**h**ugaðr · **h**amar of þekkði;
Þrym drap hann fyrstan, · **þ**ursa dróttin,
4 ok **é**tt **j**otuns · **a**lla lamði.

[R 17v/34]

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 **q**ldnu · **j**otna systur,
2 hin’s **br**úð-féar · of **be**ðit hafði;
hón **sk**ell of hlaut · fyr **sk**illinga,
4 en **h**ogg **h**amars · fyr **h**ringa fjöld.
Svá kom **Ó**ðins sonr · **en**dr at hamri.

[R 18r/1]

He smote the aged sister of the ettins,
she who for the bride-fee had asked;
she got a smiting for shillings,
and a blow of the hammer for a multitude of rings.
So came Weden’s son back to his hammer.

Speeches of Allwise

(*Alvíssmál*)

Dating (Sapp, 2022): C10th (o.851)
Meter: *Leeds-meter*

Introduction

The **Speeches of Allwise** (*Alv*) is essentially a list of poetic synonyms set in a frame narrative of Thunder being visited by a dwarf insisting that he has been promised his daughter's hand. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by younger words in the common register. Some are not found elsewhere.

The translation is currently incomplete.

The Speeches of Allwise

- 1 „Bękki breiða · nú skal brúðr með mér
2 heim i 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; · hvi ert svá fólr umb nasar;
2 vast-u i nótt með ná?
Þursa líki · þikki mér á þér vesa;
4 ert-at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;
wast thou tonight with a corpse?
The likeness of a thurse methinks thou art;
thou wast not born for a bride!”

3 „Al-víss ek heiti · bý’k fyr jörð neðan
2 á’k undir steini stað.
vagna vers · ek em á vit kominn
4 brægði engi fōstu heiti fira.“

“Allwise I am called; I live beneath the earth;
I own under a stone my home.
The man of wagons [= Thunder] I am come to visit;
let no man break a firm promise!”

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles’ Wain* (Great Bear, Big Dipper) and *Women’s Wain* (Little Bear, Little Dipper). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok bimin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun brægða · því’t ek brúðar á
2 flęst umb rōð sem faðir.
vas’k-a ek heima · þá’s þér heitit vas
4 at sá einn es gjōf es með goðum.“

“I will break it, for about the bride
I have the greatest say, as her father.
I was not at home when it was promised thee,
but he [I] alone is the giver among the gods!”

5 „Hvat ’s þat rekka · es i rōðum tēlsk
2 fljóðs ins fagr-glóa;
fjarra-flęina · þik munu fair kunna;
4 hveṛr hefir þik baugum borit?“

“What sort of champion is this who claims to have a say
about the fair-glowing girl?
O foreign tramp, few men will know thee;
who has borne bigs to thee?”

6 Ving-Þórr ek heiti · ek hef víða ratat
2 sonr em’k Síð-grana;
at ó-sátt münni · skalt þat it unga man hafa
4 ok þat gjaf-orð geta.

“Wing-Thunder I am called; I have widely roamed;
I am the son of Sidegrane.
Against my assent shalt thou have this young girl,
and get that gift-word!”

7 Sáttir þínar · es ek vil snemma hafa
2 ok þat gjaf-orð geta.
 eiga vilja · heldr an án vera
4 þat it mjall-hvíta man.

“Thy assent I wish to have soon,
and get that gift-word,
I would rather have than be without
this snow-white girl.”

8 „Meðjar ǫstum · mun-a þér verða
2 vísi gæstr of varið,
 ef þú ór heimi kant · hverjum at segja
4 alt þat's ek vil vita.

“The maiden's love will not be thee,
O wise guest, denied,
if thou from every home canst tell
all I wish to know:

9 Segðu mér þat Al-víss · ǫll of rök fira
2 vörumk dvergr at vitir,
 hvé sú jörð heitir · es liggr fyr alda sonum
4 heimi hverjum i.“

Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the earth is called which lies before the sons of men
in every home.”

10 „Jörð heitir með mönnum · en með ǫlfum fold.
2 kalla vega vanir.
 i-grón jǫtnar · alfar gróandi
4 kalla aur upp-ræin.“

“‘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 Søgðu mér þat **Al**-viss · **ö**ll of rök fira
 vorumk dvergr at **v**itir;
 hvé sá himinn heitir · erakendi
 hëimi **h**verjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the heaven is called ...
 in every home.”

3 erakendi ‘...’ | A string too corrupt to restore without excessive conjecture; it at least appears to contain the relative pronoun *er* ‘which’, younger form of *es* and the adjective *kennendr* ‘known’. Based on the first line, the alliteration must have fallen on *b-*, and the root that first suggests itself is *hēð* ‘height’. A possible restoration is then *es á hēð es kennendr* ‘which is known on high’.

- 12 Himinn heitir með mǫnnum · en **H**lýrnir með goðum
 kalla **V**ind-ófni **v**anir;
 upp-heim jǫtnar · **a**lfar fagra-réfr
 dvergar drjúpan sal.

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;
 ‘Wind-ovner’ call it the Wanes;
 ‘upham’ Ettins, Elves ‘fair roof’,
 Dwarfs ‘dripping hall’.”

- 13 Søgðu mér þat **Al**-viss · **ö**ll of rök fira
 vorumk dvergr at **v**itir;
 hvęsu máni heitir · sá’s męnn sjá
 hëimi **h**verjum i.

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 how the moon is called which men do see
 in every home.”

- 14 Máni heitir með mǫnnum · en **M**ýlinn með goðum,
 kalla **h**verfanda **h**vél **h**ęlju i;
 skyndi jǫtnar · en **s**kin dvergar
 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’.”

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 Seg-ðu mér þat Al-víss · qll of røk fira

² vörumk dvergr at vitir;

 hvé sú sól heitir · es sjá alda synir.

⁴ heimi hverjum i.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the sun is called, which the sons of men see,
in every home.”

16 Sól heitir með mönnum · en Sunna með goðum

² kalla dvergar Dvalins leika;

 Ey-glói jotnar · alfar fagra-hvél

⁴ al-skír ása synir.

TODO.

17 „Seg-ðu mér þat Al-víss · qll of røk fira

² vörumk dvergr at vitir;

 hvé þau ský heita · es skúrum blandask

⁴ heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the clouds are called where showers are mixed
in every home.”

18 Ský heita með mönnum, · en skúr-vön með goðum;

² kalla vind-flot vanir;

 úr-vön jotnar, · alfar veðr-megin;

⁴ kalla i helju hjalm huliðs.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
‘wind-fat’ the Wanes call them;
‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
in Hell they call them ‘helmet of the hidden’.”

- 19 „Segðu mér þat Al-víss · ǫll of rök fira
 2 vörumk dvergr at vitir;
 hvé sá vindr heitir · es víðast fęrr
 4 heimi hverjum i.“

TODO.

- 20 Vindr heitir með mǫnnum, · en Vǫfuðr með goðum;
 2 kalla gneggjuð ginn-ręgin.
 ǫpi jǫtnar · alfar dyn-fara
 4 kalla i helju Hviðuð.

“Wind it is called among Men but ‘Waver’ among Gods,
 ‘neigher’ call it the Yin-Reins;
 ‘weeper’ Ettins, Elves ‘din-farer’;
 in Hell they call it ‘stormer’.”

- 21 „Segðu mér þat Al-víss · ǫll of rök fira
 2 vörumk dvergr at vitir;
 hvé þat logn heitir · es liggja skal
 4 heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the calm is called, which shall lie
 in every home.”

- 22 „Logn heitir með mǫnnum, · en légi með goðum,
 2 kalla vinds flot vanir;
 of-hlý jǫtnar · alfar dag-sefa,
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,
 ‘wind’s fat’ call the Waners;
 ‘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 i.

“Tell me this, Allwise—of all rakes of men,

I think, dwarf, that thou mightst know:
what the ocean is called, where men do row,
in every home.”

24 Sér heitir með mönnum, · en sī-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 Sægðu mér þat Al-víss · ǥll of rǫk fíra
2 vǫrumk dvergr at vitir;
 hvé sá ǣldr heitir · es brenn fyr alda sonum
4 heimi hverjum i.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the fire is called, which burns for the sons of men,
in every home.”

26 „Eldr heitir með mönnum · en með ǫsum funi
2 kalla vág vanir;
 frekan jǫtnar · en for-brēnni dvergar
4 kalla i hǣlju 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 fíra
2 vǫrumk dvergr at vitir;
 hvé viðr heitir · es vǣx fyr alda sonum
4 heimi hverjum i.

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, that thou mightst know:
what the wood is called, which grows for the sons of men,
in every home.”

- 28 Viðr heitir með mǫnnum. · en v¹allar fax með goðum
 2 kalla hlið-þang halir;
 3 e¹ldi 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 Waners call it.”

¹ v¹allar fax | *emend.*; v¹allar-far *R.*

- 29 „Segðu mér þat Al-víss · ǥll of rǫk fira
 2 vǫrumk dvergr at vitir;
 3 hvé sú nǫtt heitir · in Nǫrvi kenda
 4 heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the night is called, begotten to Narrow,
 in every home.”

- 30 „Nǫtt heitir með mǫnnum · en njól með goðum,
 2 kalla grímu ginn-ręgin;
 3 ó-ljós jǫtnar · alfar svefn-gaman
 4 kalla dvergar draum-njǫrun.“

“Night it is called among men but ‘nivel’ among the gods;
 call it ‘mask’ the yin-Reins.
 ‘Un-light’ ettins, elves ‘sleep-joy’;
 call it dwarfs ‘dream-Narn’.”

- 31 „Segðu mér þat Al-víss · ǥll of rǫk fira
 2 vǫrumk dvergr at vitir;
 3 hvé þat sǫð heitir · es sáa alda synir
 4 heimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the seed is called, which the sons of men sow,
 in every home.”

- 32 Bygg heitir með mǫnnum · en barr með goðom
 2 kalla vǫxt vanir.

4 **É**ti jǫtnar · alfar laga-staf
 kalla i hǫlju hnipinn.
 “Barley it is called among Men but ‘leaf’ among Gods;
 ‘growth’ the Wanes call it;
 ‘eating’ Ettins, Elves ‘staff of waters’;
 in Hell they call it ‘drooping’.”

33 „Sæg-ðu mér þat **A**l-víss · **Q**ll of rök fira
 2 vǫrumk dvergr at vitir;
 hvé þat **Q**l hēitir · es drekka alda synir
 4 hēimi hvērjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, that thou mightst know:
 what the ale is called, which the sons of men drink,
 in every home.”

34 **Q**l hēitir með mǫnnum · en með **Q**sum bjórr;
 2 kalla vǫig vanir;
 hrēina-lög jǫtnar · en i hǫlju 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 I **Q**inu brjósti · ek sá’k aldri-gi
 2 flēiri forna stafi;
 miklum tǫlum · ek kveð tēldan þik:
 4 uppi ert dvergr of dagaðr;
 nú skinn sól i sali.

“In a single breast I never saw
 more ancient staves—
 with mighty tricks I call thee tricked:
 thou art, dwarf, dayed up;
 now shines the sun into the halls!”

Thule of Righ

(*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195), C13th (0.280)

Meter: Ancient-words-law

Introduction

The **Thule of Righ** (*Rþ*) is an enigmatic, powerful poem. It serves as an etiology for the origin of the caste system, and a celebration of the superior blood of the martial nobility.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *míðra*, e.g. in st. 2/1: *gekk męirr at þat*.

Rþ is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

The Thule of Righ

Pr	Svá sęgia męnn í fornum sęgum, at ęinn-hvęrr af ọsum, sá er	[W 78r/1]
2	Hęimdallr hét, fór fęrðar sinnar ok framm með sjóvar-stręndu	
	nọkkurri, kom at ęinum húsa-bó ok nęfndisk Rígr; ęptir þęiri	
4	sęgu er kvęði þetta.	

So do men say in ancient saws that one of the Eese, he who was called Home-dal, went on his journey and passed forth along a certain lake shore, came

upon a lone homestead and called himself Rígh—according to that saw is this poem.

- 1 Ár kvóðu ganga · grónar brautir [W 78r/TODO]
 2 qflgan ok aldinn · qs kunnigan,
 ramman ok rqsqvan · Ríg stíganda.

OF YORE, they said, did walk on green roads
 a mighty and ancient os, cunning:
 the strong and brisk Rígh, striding.

1 Ár 'Of yore' | *emend.*; at W

1 Ár 'Of yore' | Formulaic. It is very common for poems to begin with *ár* 'of yore, in the beginning'. Cf. *Vsp* 3/1, *Hym* 1/1, *I HHund* 1/1, *I Guðr* 1/1, *Sigsk* 1/1.

- 2 Gekk meirr at þat · miðrar brautar, [W 78r/TODO]
 2 kom hann at húsi, · hurð vas á gétti;
 inn nam at ganga, · qldr vas á golfi,
 4 hjón sótu þar · hqr at arni,
 Ái ok Edda · aldin-falda.

He went further after that in the middle of the road;
 came to a house—the door was wide open.
 He took to go inside; fire was on the floor.
 A couple sat there, hoary by the hearth:
 Great-Grandpa and Great-Grandma in an old-time shawl.

4 at | *sens. emend.*; af W

- 3 Rígr kunni þeim · róð at segja; [W 78r/TODO]
 2 meirr settisk hann · miðra flætja
 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 sóðum,
 bar hqn meirr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krása betstr;

- 6 **r**ęis hann upp þaðan, · **r**éðsk at sofna;

Then Great-Grandma took a lumpy loaf—
heavy and thick, stuffed with chaff—
carried it further after that in the middle of a trencher;
broth was in a bowl—she set it on a platter.
A cooked calf was the best dainty;
he [= Righ] rose up thence, resolved to sleep.

- 5 **R**ígr kunni þeim · **r**óð at sęja;
2 **m**ęirr lagðisk hann · **m**iðrar rękkju,
 en á **h**lið **h**vára · **h**jón sal-kynna.

[W 78r/TODO]

Righ knew to tell them counsels;
further he laid himself down in the middle of the bed,
and on either side the couple of the hall.

- 6 **Þ**ar vas hann at þat · **þ**rjár nętr saman;
2 gekk hann **m**ęirr at þat · **m**iðrar brautar;
 liðu **m**ęirr at þat · **m**önuðr níu.

[W 78r/TODO]

There he was after that for three nights with them;
he went further after that in the middle of the road;
passed further after that nine months.

- 7 **J**óð ól **ę**dda, · **j**ósu vatni
2 **h**ęrund-svartan, · **h**étu þręl.

[W 78r/TODO]

Great-Grandma begot a child—they sprinkled it with water:
swarthy of skin, they called it Thrall.

2 hęrund-svartan 'swarthy of skin' | *emend.*; hęrfi svartan 'swarthy with flax(?)' W

1 jósu vatni 'they sprinkled it with water' | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

- 8 Hann nam at **v**axa · ok **v**ęl dafna;
2 vas þar á **h**ęndum · **h**rokkit skinn,
 kropnir **k**núar, · [...]
4 **f**ingr digrir, · **f**úlligt and-lit,
 lotr hryggr, · **l**angir hęlar.

[W 78r/TODO]

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 gørva;
bar hęim at þat · hrís gęrstan dag.

He took further after that to try his strength:
bast to bind, burdens to make;
he carried home after that brushwood on a gloomy day.

- 10 Þar kom at garði · gęngil-bęina, [W 78r/TODO]
2 aurr vas á iljum, · armr sól-brunninn,
niðr-bjúgt es nęf, · nęfndisk þír.

There came to the farm a gangle-boned woman:
mud was on her footsoles, her arm sunburnt,
downturned her face—she called herself Thew.

1 gęngil-bęina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

3 Þír ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* ~ *þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’,

- 11 Męirr settisk hön · miðra flętja, [W 78r/TODO]
2 sat hjá hęnni · sonr húss,
róddu ok rýndu, · rękkju gørðu
4 Þréll ok þír · þrungin dógr.

Further she set herself down on the middle of the bench;
by her sat the son of the house [= Thrall].
They spoke and whispered, made a bed—
Thrall and Thew—in hard-pressed nights.

1 Męirr ... flętja | *emend. based on other sts.*; miðra flętja · męirr settisk hön W

- 12 Børn ólu þau, · bjuggu ok unðu; [W 78r/TODO]
2 hygg’k at hėti · Hreimr ok Fjósnir,
Klúrr ok Klęggi, · Kęfsir, Fúlnir,
4 Drumbr, Digraldi, · Drøttr ok Hqsvir,
Lútr ok Leggjalði; · lögðu garða,
6 akra tqddu, · unnu at svínun,
gęita gęttu, · grófu torf.

Children they begot, settled and were content.
 I think that they were called Rame and Feesner,
 Clour and Cledge, Chafser, Foulner,
 Drumber, Digrald, Drant and Hazer,
 Lout and Ledgald.—They laid yard-fences,
 dunged fields, fed swine,
 herded goats, dug turf.

- 13 **D**ótr vöru þær · **D**rumba ok Kumba, [W 78r/TODO]
 2 **Ø**kkvin-kalfa · ok **A**rin-nefja,
 Ysja ok **A**mbótt, · **E**ikin-tjasna,
 4 **T**otrug-hypja · ok **T**rönu-bæina;
 þaðan eru komnar · þræla éttir.

The daughters were these: Drumb and Cumb,
 Inkencalf and Arnneb,
 Eaze and Ambight, Oakentarsen,
 Tattryhip and Tranebone—
 thereof are come the lines of thralls.

- 14 Gekk **R**igr at þat · **r**éttar brautir [W 78r/TODO]
 2 kom hann at **h**öllu · **h**urð vas á skíði
 inn nam at ganga, · **e**ldr vas á golfi
 4 **h**jón sótu þar · **h**eldu á syslu.

Went Righ after that on straight roads;
 he came to a hall—the door was hinged.
 He took to go inside; fire was on the floor.
 A couple sat there, busy with their chores:

2. höllu 'hall' | *sens. and metr. emend., cf. st. TODO; om. W*

- 15 **M**aðr tēlgði þar · **m**eið til rifjar, [W 78r/TODO]
 2 vas **s**kēgg **s**kapat, · **s**kör vas fyr enni
 skyrtu þröngva · **s**kokkr vas á golfi.

A man there carved a stick into a loom-beam.
 His beard was shapely, locks hung down his forehead,
 his shirt tight; a toolbox was on the floor.

- 16 **S**at þar kona, · **s**veigði rokk, [W 78r/TODO]
 2 **b**reiddi faðm, · **b**jó til váðar;
 sveigr vas á höfði, · **s**mokkr vas á bríngu,

- 4 **d**úkr vas á halsi, · **d**vergar á ǫxlum;
 Afi ok **A**mma · **ó**ttu hús.

There sat a woman, twirled a distaff,
 stretched out her arms, readied a cloth.
 A scarf was on her head, a smock on her breast,
 a kerchief on her throat, brooches on her shoulders—
 Grandpa and Grandma owned a house.

- 17 **R**ígr kunni þeim · **r**óð at segja,
 2 **r**éis frá borði · **r**éð at sofna.
 Meirr lagðisk hann · **m**iðrar rēkkju
 4 en á **h**lið hvára · **h**jón sal-kynna.
 Þar vas hann at þat · **þ**rár nētr saman;
 6 liðu **m**eirr at þat · **m**ónuðr 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 with them;
 passed further after that nine months.

- 18 **J**óð ól **A**mma, · **j**ósu vatni,
 2 **k**ølluðu **K**arl · **k**ona svēip rípti
 rauðan ok **r**jóðan · **r**iðuðu augu.

[W 78r/TODO]

Grandma begot a child, they sprinkled it with water,
 called it Churl; the woman wrapped him in cloth,
 red and ruddy; his eyes trembled.

- 19 Hann nam at **v**axa · ok **v**el dafna,
 2 **ǫ**xn nam at tēmjā · **a**rðr at gørva
 hús at timbra · ok **h**lǫður smíða
 4 **k**arta at gørva · ok **k**eyra plóg.

[W 78r/TODO]

He took to grow and have it well;
 oxen he took to tame, the ard to make,
 houses to timber and barns to craft,
 carts to make and drive the plough.

- 20 **H**eim óku þá · **H**angin-luklu
 2 **g**eita-kyrtlu · **g**iptu Karli.

[W 78r/TODO]

- Snor heitir sú, · settisk und ripti.
 4 Bjuggu hjón, · bauga dēildu,
 breiddu bléjur, · ok bú gørðu.

Home they then drove with Hangenkey,
 with goatskin-skirt; married her to Churl.
 Daughter-in-law she is called; she sat down beneath a felt.
 The couple settled, shared their wealth,
 spread fine cloth and made a home.

- 21 Børn ólu þau, · bjuggu ok unðu;
 2 hét Halr ok Drengr, · Hǫldr, þegn ok Smiðr,
 Breiðr, Bóndi, · Bundin-skæggi,
 4 Búi ok Boddi · Bratt-skæggr ok Sæggr.

[W 78r/TODO]

Children they begot, settled and were content.
 They were called Hale and Drang, Healeth, Thane and Smith,
 Broad, Bond, Boundenshag,
 Bower and Bod, Brantshag and Seg.

- 22 Enn hétu svá · qðrum nqfnum
 2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
 Fljóð, Sprund, ok Víf, · Fēima, Ristill—
 4 þaðan eru komnar · karla éttr.

[W 78v/1]

Further some were thusly called other names:
 Snoot, Bride, Swannie, Swarrie, Sprackie,
 Fleed, Sprund and Wife, Fome, Ristle—
 therof are come the lines of churls.

- 23 Gekk Rígr þaðan · réttar brautir
 2 kom hann at sal, · suðr horfðu dyrr,
 vas hurð hnigin, · hringr vas í géttri.

[W 78v/TODO]

Went Right thence on straight roads;
 he came to a hall, south faced the doors;
 the door was opened, a ring was on the gate.

- 24 Gekk hann inn at þat · golf vas stráat
 2 sǫtu hjón · sǫsk í augu
 faðir ok móðir · fingrum at lēika.

[W 78v/TODO]

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 Sat hús-gumi · ok snøri stræng

[W 78v/TODO]

2 alm of bændi · qrvær skepti;
en hús-kona · hugði at qrmum,
4 strauk of ripti · sterti ęrmar.

Sat the man of the house and twisted the bow-string,
bent the elmwood, shafted arrows—
but the wife of the house minded her arms,
smoothened the fabric, tightened the sleeves.

26 Kęisti fald, · kinga vas á bringu,

[W 78v/TODO]

2 síðar slóður, · serk blá-faan;
brún bjartari, · brjóst ljósara,
4 hals hvítari · hręinni mjöllu.

The linen hood jutted out, a brooch was on her chest,
a trailing gown, a serk dyed blue;
her brow was brighter, her chest lighter,
her throat whiter than purest snow.

27 Rígr kunni þeim · róð at segja;

[W 78v/TODO]

2 męirr settisk hann · miðra fletja
en á hlið hvára · hjón sal-kynna.

Rígh knew to tell them counsels,
further he set himself down on the middle of the floor-bench,
and on either side: the couple of the hall.

28 Þá tók móðir · męrktan dúk,

[W 78v/TODO]

2 hvítan af hęrvi, · hulði bjóð;
hón tók at þat · hlęifa þunna,
4 hvíta af hveiti, · ok hulði dúk.

Then Mother took a patterned cloth,
white of flax—she covered the platter.
She took after that thin loaves,
white of wheat—and covered the cloth.⁴⁹

⁴⁹Note the strong parallelism. The rich household can afford such an excess of expensive fabric and bread that they can cover a plate with an embroidered (*męrktr*) flaxen cloth, and then cover that cloth with loaves of wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]
 2 silfri varða á bjóð;
 fán ok fleşki · ok fugla steikta;
 4 vín vas í kǫnnu, · varðir kálkar
 drukku ok dǫmðu, · dagr vas á sinnum.

Forth she set trenchers filled—
 silver-covered on platters—
 with gizzard and pork and roasted fowls.
 Wine was in a flagon; the women from goblets
 drank and discussed; the day was waning.

3 fán ‘gizzard’ | I am convinced by Fritzner (TODO: cite), who sees this word as a variant of *fǫarn* ‘gizzard’.

- 30 Rígr kunni þeim · rǫð at sęja, [W 78v/TODO]
 2 rēis Rígr at þat, · rēkkju gǫrði.

Rígh knew to tell them counsels;
 Rígh rose after that; he 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 · mǫnuðr níu.

There he was after that for three nights with them;
 he went further after that on the middle of the road;
 passed further after that nine months.

- 32 Svęin ól móðir, · silki vaðði, [W 78v/TODO]
 2 jósu vatni— · Jarl létu hęita;
 bleikt vas hár, · bjartir vangar,
 4 ǫtul vǫru augu · sem yrmlingi.

Mother begot a swain, swaddled him in silk;
 they sprinkled him with water, let him be called Earl.
 Pale was his hair, bright his cheeks;
 fierce were his eyes like the young serpent’s.

4 ǫtul vǫru augu · sem yrmlingi ‘fierce were his eyes like the young serpent’s’ | It is common throughout Norse texts that people of noble stock distinguish themselves through their appearance, especially a sharp, piercing gaze. This occurs e.g. in *Vkv* where the gaze of the king’s son Wayland is like the serpent’s, and at the beginning of *II HHund*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which, like in the present stanza, are said to be *ǫtul* ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á fletjum;
 2 lind nam at skelfa, · leggja strengi,
 alm at beygja, · orvar skępta,
 4 flein at fleyja, · frękkur dýja,
 hęstum ríða, · hundum verpa,
 6 sverðum bregða, · sund at fręmja.

[W 78v/TODO]

There Earl grew up on the floor-benches;
 he took to shake the linden shield, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist Frankish spears,
 ride horses, sic hounds,
 brandish swords, practice swimming.

- 34 Kom þar ór runni · Rígr gangandi,
 2 Rígr gangandi, · rúnar kęnni;
 sitt gaf heiti, · son kvęðsk eiga;
 4 þann bað hann eignask · óðal-vøllu,
 óðal-vøllu, · aldnar bygðir.

[W 78v/TODO]

There from a thicket came Righ, walking:
 Righ, walking, taught him runes.
 He gave him his own name, said that he had a son,
 bade him possess the ethel-plains:
 the ethel-plains, the olden farms.

ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

- 35 Reið hann meirr þaðan · myrkan við
 2 hélug fjøll · und's at høllu kom;
 skapt nam at dýja, · skelfði lind,
 4 hęsti hleypti, · ok hjorvi brá;
 víg nam at vękja, · vøll nam at rjóða,
 6 val nam at fella, · vá til landa.

[W 78v/TODO]

He [= Righ-Earl] rode further thence through the mirky wood,
 through the frosty fells till to a hall he came.
 The shaft he took to hoist, shook the linden shield,
 leapt with his horse and brandished his blade.
 War he took to rouse; the plain he took to redden;
 men he took to fell—he won the lands.

- 36 Réð hann **ç**inn at þat · **átján** búum; [W 78v/TODO]
 2 **auð** nam skipta · **ø**llum vçita
meiðmar ok **mø**sma, · **mar**a svang-rifja;
 4 **hringum** **hr**eytti, · **hjó** sundr baug.

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 hræytti 'rings he scattered' | Cf. StarkSt Frag 1/2a *bring-bræytanda* 'ring-scattererer [GENEROUS MAN]' which contains the same words.

- 37 Óku **ç**rir · **úr**gar brautir [W 78v/TODO]
 2 kvømu at **hø**llu · þar's **h**ersir bjó:
móttu **m**eyju · **mjó**-fingraðri
 4 **hví**tri ok **h**orskri, · **hétu** **È**rna.

Messengers drove on drizzling roads,
 came to a hall where a ruler lived,
 met a maiden slender-fingered,
 white and wise—they called her Erne.

1 Óku | okü W 3 móttu | mótti W 3 meyju | om. W 3 mjó-fingraðri | mjó-fingraði W

3 móttu | Past singular *mótti* is impossible, since the maiden is the one being met. *móta* 'meet' takes the dative.

3 meyju | A feminine dat. sg. noun meaning 'maiden, girl' is required here by the meter and the following adjectives; *meyju* dat. sg. of *mér* fits with the alliteration, but is by no means certain.

- 38 Bóðu **h**ennar · ok **h**eim óku, [W 78v/TODO]
 2 **gi**ptu Jarli, · **ge**kk hón und líni;
saman bjuggu þau · ok **sér** unðu,
 4 **ét**tir jóku · ok **al**drs nutu.

They asked for her hand and drove home,
 married her to Earl—she went 'neath the linen.
 Together they settled and were content,
 increased their lineage and enjoyed life.

2 gekk hón und líni 'she went neath the linen' | She donned the bridal veil; cf. *Þrk* 27.

- 39 Burr vas hinn **ç**lsti, · en **B**arn annat; [W 78v/TODO]
 2 Jóð ok **Að**all, · **Ar**fi, **Mø**gr,
Niðr ok **Nið**jungr, · (**nø**mu lçika)

- 4 **S**onr ok **S**veinn, · (sund ok tafl)
 Kundr hét ęinn; · **K**onr vas hinn yngsti.

Byre was the eldest and Bairn the other;
 Ede and Athel, Arver and Maw,
 Nith and Nithing (they learned to partake)
 Son and Swain (in swimming and tables);
 Cund was one called; Kin was the youngest.

3–4 nǫmu leika ... sund ok tafl ‘they learned to partake in swimming and tables’ | This sentence is embedded in the list of names. Swimming and board games were stereotypic pastimes for aristocrats; cf. the two Scaldic stanzas attributed to Earl Rainwald (Rv Lv 1) and King Harold Hardreke (Hharð *Gamv* 4), respectively, where each man recounts his *įþróttir* ‘skills, pursuits’.

- 40 **U**pp óxu þar · **J**arli bornir: [W 78v/TODO]
 2 **h**ęsta tǫmðu, · **h**lífar bęndu,
 skęyti **s**kófu, · **s**kęlfðu aska.
 4 **E**n **K**onr ungr · **k**unni rúnar:
 ęvin-rúnar · ok **a**ldr-rúnar.

There grew up the sons of Earl;
 horses they tamed, shield-rims they bent,
 shafts they planed, shook ashen spears—
 but Kin the Young knew runes,
 ever-runes and life-runes.

4 Konr ungr ‘Kin the Young’ | A folk etymological pun on *konungr* ‘king’. The King is the highest rank, above even the earls.

- 41 **M**ęirr kunni hann · **m**ęnnum bjarga, [W 78v/TODO]
 2 **ę**ggjar dęyfa, · **ę**gi lęgja;
 klǫk nam fugla, · **k**yrra ęlda,
 4 **s**ófa ok **s**veęja, · **s**orgir lęgja,
 afl ok ęljun · **átta** manna.

Further he knew how to rescue men,
 dull blades, lower the sea.
 He learned the chirping of birds, to calm fires,
 to lull and put to sleep, to lower sorrows,
 the strength and zeal of eight men.

- 42 **H**ann við **R**íg Jarl · **r**únar dęildi; [W 78v/TODO]
 2 **b**ręğðum **b**ęitti · ok **b**ętr kunni;
 þá **ę**ðladisk · ok þá **ę**iga gat,
 4 **R**ígr at hęita, · **r**únar kunna.

With Righ-Earl he shared runes,
employed tricks and knew better.
Then he earned for himself and won the right
to be called Righ, to know runes.

- 43 Reǵið Konr ungr · kǵorr ok skóga; [W 78v/TODO]
2 kolfi fleygði · kyrði fugla;
 þá kvað þat kráka · —sat kvisti ein—
4 „Hvat skalt, Konr ungr, · kyrra fugla?
 Hēldr mētti þér · hēstum ríða
6 hēstum ríða · ok her fella.

Kin the Young rode through brushes and woods,
hurled his bolts, hunted birds.
Then quoth a crow—sat on a branch alone—
“Why shalt thou, Kin the Young, hunt birds?
It better befit thee horses to ride,
horses to ride and hosts to fell.”

6 *hēstum ríða* ‘horses to ride’ | restored due to the fitting alliteration; *om.* (presumably by haplography)
W

- 44 Á Danr ok Danpr · dýrar hallir; [W 78v/TODO]
2 óðra óðal · an ér hafið;
 þeir kunnu vel · kjól at ríða,
4 egg at kenna, · undir rjúfa.“

Dan and Danp own costly halls,
nobler ethel than ye have.
They know well the ship to ride,
the blade to teach, wounds to tear.”

2 *ér* ‘ye’ | *metr. emend.*; *þér* ‘id.’ W, which is simply a younger form of *ér*, and shows that the poem has been linguistically modernised.

2 *óðal* ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 *kjól* at ríða ‘ship to ride’ | i.e. to sail.

4 *egg* at kenna ‘the blade to teach’ | To wage war. A euphemism; to “teach someone the blade” is to fight (and kill) him.

(At this point fol. 78 of W ends, and the rest of the poem is lost. TODO: other sources.)

Fragments from Snorre's Edda

Introduction

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

1. A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic verse in the text, following *Háv* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Vafþ.*

PI Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn
2 sinn í hverju. Þá spurði hann, hvert nafn hǫfðingja þeira véri.
Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háseti sat, var
4 konungr, ok heitir Hárr, en þar nēst sá, er heitir Jafnhárr, en sá
ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira er
6 erendi hans, en heimill er matr ok drykkir honum sem ǫllum þar
í Háva ǫll. Hann segir, at fyrst vill hann spyrja, ef nokkurr er
8 fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema
hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those

chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- 1 „ok statt-u framm · meðan þú fregn
2 sitja skal sá es segir.“
“and stand forth while thou askest;
sit shall he who speaks!”
-

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).

- Pr 1 Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar
2 sem heitir Nóatún. Hann rēðr fyrir gongu vinds ok stillir sjá ok
eld. Á hann skal heita til sé-fara ok til veiða. Hann er svá auðigr
4 ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann
skal til þess heita. Eigi er Njorðr ása ętta. Hann var upp fódðr
6 í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í mót at
gíslingu þann, er Hónir heitir. Hann varð at sétt með goðum ok
8 Vönum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns.
Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á
10 fjöllum nokkurum, þar sem heitir Þrym-heimr, en Njorðr vill
vera nér sé. Þau séttust á þat, at þau skyldu vera níu nér í Þrym-
12 heimi, en þá aðrar níu at Nóa-túnum. En er Njorðr kom aftr til
Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is he who is called Nearth. He lives in the heaven in the place called Nowetons. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanhome, but the Waness gave him as a hostage to the

gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetons. But when Nearth came back to the Nowetons from the fell, he quoth this:

- 1 „Lęið erumk fjöll, · vas'k-a lęngi á,
 2 nętr ęinar niu;
 ulfa þytr · męr þótti illr vesa
 4 hjá sęngvi svana.“

“Loathsome are the fells for me; I was not long thereon—
 only nine nights.
 The wolves' howl seemed ill to me
 against the song of swans.”

P₂ Þá kvað Skaði þetta:

Then Shede quoth this:

- 2 „Sofa né mát'k-a'k · sęvar bęðjum á
 2 fugls jarmi fyrir;
 sá mik vękr · es af víði kęmr
 4 morgun hverjan már.“

“I could not sleep on the beds of the sea
 for the bleating of the bird.
 He awakes me, when from the wide sea he comes,
 every morning, the mew.”

- P₃ Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök
 2 á skíðum ok með boga ok skýtr dýr. Hon heitir ęndur-goð eða
 ęndur-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 hofuð heitir sverð. Svá er sagt, at hann var lostinn manns hofði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hofuð mjötuðr Heimdallar* 'A sword is called Homedal's head. So it is said that he was pierced through with a man's head; about that it is sung in Homedal's galder, and thenceforth the head is called Homedal's bane.'

- Pr** Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill
 2 ok heilagr. Hann báru at syni meyjar níu ok allar systir; hann
 heitir ok Hallinskíði ok Gullintanni; tennr hans váru af gulli.
 4 Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjörg
 við Bifrost; hann er vörðr goða ok sitr þar við himins enda at
 6 gæta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl.
 Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir
 8 ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er héra
 létr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr
 10 hans í alla heima. Heimdallar sverð er kallat hofuð manns. Hér
 er svá sagt: [...] Ok enn segir hann sjalfr í Heimdallar-galdr:

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:

11 [...] | Here the text cites *Grm* 13; see there.

- I** „Níu em'k móðra mōgr,
 2 níu em'k systra sonr.“

“Of nine mothers I'm the lad,
 of nine sisters I'm the son.”

1 móðra 'mothers' | so *STW*; męjya 'maidens' *U* 2 sonr 'son' | om. *T*

4. Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

- P1** Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.
 2 Hon á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat
 var eitt sinn, er hon reið, at vanir nokkvörir sá reið hennar í lopt-
 4 inu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

- 1** „Hvat þar flýgr, · hvat þar ferr,
 2 eða at lopti líðr?“

“What flies there, what fares there,
 or passes through the air?”

- P2** Hon svarar:

She answers:

- 2** „Né ek flýg, · þó ek fer
 2 ok at lopti líðr
 á Hóf-varpni, · þeim's Ham-skæpir
 4 gat við Garð-rofu.“

“I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yardrove.”

- P3** Af Gnár nafni er svá kallat, at þat gnéfar, er hött ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

5. Balder's death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

- P1** Því nēst sendu  sir um allan heim  rind-reka at bi ja, at Baldr
 2 v ri gr tinn  r Helju, en allir ger u  at, menninir ok kykvendin
 ok j r in ok steinarnir ok tr  ok allr m lmr, sv  sem    munt
 4 s t hafa, at  essir lutir gr ta,    er  eir koma  r frosti ok   hita.
    er sendi-menn f ru heim ok h   u vel rekit s n  rindi, finna
 6  eir   helli n kv rum, hvar g gr sat; hon nefndist   kk.  eir
 bi ja hana gr ta Baldr  r 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:

- 1** „  kk mun gr ta    urru m t rum
 2 Baldrs b l-farar;
 kyks n  dau s   naut'k-a Karls sonar
 4 hafi H l  v s h fir.“

“Thanks will weep—with dry tears—
 for Balder's pyre-journey [DEATH].
 Neither living nor dead did I benefit from Churl's son [= Balder];
 let Hell have what she has!”

- P2** En  ess geta menn, at  ar hafi verit Loki Laufeyjarson, er flest
 2 hefir illt g rt me   sum.

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 l* v 1/1b (quoted in *Skm* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Skm* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

P1 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti
 2 hann sik megin-gjörðum ok studdi for-streymis Griðar-völ, en
 Loki helt undir megin-gjarðar. Ok þá er Þórr kom á miðja ána,
 4 þá óx svá mjök áin, at uppi braut á 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:

I „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir
 2 jǫtna garða í;
 vætist, ef þú vęx · at þá vęx mér ǫs-megin
 4 jafn-hǫtt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee
 into the yards of the ettins.
 Thou knowest, if thou waxest, then my Os-might waxes
 up as high as the heaven.”

P2 Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrðar
 2 stóð þar tveim megin árinna, ok gerði hon ár-vøxtinn. Þá tók
 Þórr upp ór ánni stein mikinn ok kastaði at henni ok mēlti svá:
 4 „At ósi skal á stemma.“ Eigi missti hann, þar er hann kastaði til,
 ok í því bili bar hann at landi ok fekk tekít reyni-runn nokkurn
 6 ok steig svá ór ánni. Því 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.

2 stóð þar tveim megin árinna, ok gerði hon ár-vöxtinn 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river.

- P₃ En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í
 2 geita-hús til her-bergis, ok var þar einn stóll til sëtis, ok sat Þórr
 þar. Þá varð hann þess varr, at stóllinn fór undir honum upp at
 4 réfri. Hann stakk Gríðar-veli upp í raftana ok lét sigast fast á
 stólinn. Varð þá brestr mikill, ok fylgði skrékr. Þar hófðu verit
 6 undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok hafði hann
 brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat upon it. Then he became aware that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and pushed himself firmly down into the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

- 2 „Einu sinni · neytta'k alls megin
 2 jǫtna gǫrðum í
 þá's Gjǫlp ok Grēip, · dótr Geir-raðar,
 4 vildu hefja mik til himins.“

"A single time I used all my might
 in the yards of the ettins,
 when Yelp and Grope, the daughters of Garfrith,
 would lift me to the heaven."

1 sinni 'time' | metr. and sens. emend.; om. U.

7. The tree Glazer

The original context of this half-stanza in *Leeds-meter* is obscure. The present excerpt represents the whole ch. 42 of *Skm.*

- P1 Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum
 2 Valhallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt er
 gull-rautt, svá sem hér er kveðit, at

Why is gold called the needle or leaf of Glazer? In Osgard, 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

- 1 Glasir stendr · með gullnu lafi
 2 fyrir Sigtýs solum.

Glazer stands with golden leaf
 before Sye-Tew's (Weden's) halls.

- P2 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 Fenerswolf—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 gǫrr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogs bráka*. ‘It [Glapner] was made of six things: of the cat’s din and of the woman’s beard and of the mountain’s root and of the bear’s sinews and of the fish’s breath and of the fowl’s spittle.’ The 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.

- 1 Ór kattar dyn · ok ór konu skeggi,
 2 ór fisks anda · ok ór fugla mjolk,
 3 ór bergs rótum · ok bjarnar sinum,
 4 ór því vas hann Gleipnir gorr.

“From cat’s din and from woman’s beard;
 from fish’s breath and from fowls’ milk;
 from mountain’s roots and bear’s sinews;
 from this was Glapner made.”

Norse Heroic Poetry

Lay of Wayland

(*Völundarkviða*)

Dating (Sapp, 2022): C10th (o.428)–early C11th (o.475)

Meter: *Ancient-words-law*

Introduction

The **Lay of Wayland** (*Vkv*) is a psychologically complex, well wrought poem. The verses themselves are preserved only in **R**, but the beginning of the foreword is found on the very last page of **A**.

Vkv is a narrative poem telling the story of Wayland the Smith. Wayland was one of the most famous figures in Germanic legend, and independent versions of his tale are found in Germany, England, and Iceland. In his most archetypal form, Wayland (ON *Völundr*, OE *Weland* or *Weland*, MHG **Weland*) is an uncannily talented smith who is taken captive and hamstrung by the greedy tyrant Nithad (ON *Níðuðr*, OE *Níþad*, MHG **Nidung*), who forces him to make jewels for him and his family. Wayland plans a cruel revenge against the king: he murders his two sons and rapes his daughter, Beadchild (ON *Bjðvildr*, OE *Beadubild*, MHG **Botil*), making her pregnant. At last, he escapes in a self-made flight suit, having regained his mobility.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his “bear-cubs”) and thus ends his male lineage. Likewise he defangs Nithad's “cunning wife” (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadchild, 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 *viðjalauss* ‘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 Beadchild's haunting words: “I nowise knew withstand him; I nowise could withstand him.”

From the other versions of the story it is known that Beadchild 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 (*veringjar*) call Wayland (*Völundr*)”. Apparently Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad’s cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

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*)

1 **Þ**í Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; [R 18r/4, A 6v/26]
 2 hon hét Þoðvildr. Bróðr vöru þrír, synir Finna konungs. Hét
 einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu
 4 dýr. Þeir kvömu í Úlfðali ok gerðu sér þar hús. Þar er vatn,
 er heitir Úlfsjár. Snemma of morgin fundu þeir á vatsströndu
 6 konur þrjár, ok spunnu lín. Þar váru hjá þeim álfarhamir þeira;
 þat váru valkyrjur. Þar váru tvær dótr Hloðvés konungs: Hlaðguðr
 8 svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af Val-
 landi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar,
 10 en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau bjuggu sjau
 vetr. Þá flugu þér at vitja víga ok kvömu eigi apr. Þá skreið Egill
 12 at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat
 í Úlfðolum. Hann var hagastr maðr, svá at menn viti í fornum
 14 sögum. Níðuðr konungr lét hann hönðum taka, svá sem hér er
 um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she
 was called Beadhild. Three brothers were there; the sons of a king of the
 Finns. One was called Slayfinn, the other Eysel, the third Wayland. They
 fared on skis and hunted wild beasts. They came into the Wolfdales and
 made for themselves houses there. There is a lake there which is called the
 Wolfsea. Early in the morning they found on the lake-shore three women,
 and they span linen. There were by them their swan-hames; those were
 Walkirries. There were two daughters of king Ladwigh: Ladguth Swan-
 white and Harware Elwight. The third was Alerune, daughter of Choser
 of Walland. The men took the women to their halls with them. Eysel got
 Alerune, and Slayfinn Swanwhite, and Wayland the Elwight. The couples
 lived there for seven winters; then the women left to attend battles, and did
 not come back. Then Eysel fared on skis to search for Alerune, but Slayfinn
 searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the
 most skilled craftsman whom men know of in the ancient saws. King Nithad
 had him taken, as it is here sung of:

2 hon hét 'she was called' | so R; ok hét hon 'and she was called' A 2 vöru 'were' | so A; om. R
 4-15 sér þar hús ... um kveðit 'for themselves houses ... sung of' | so R; om. (due to loss of the
 following foll. in the ms.) A

8-9 Kjárs [...] af Vallandi 'Choser of Walland' | I.e. "Cæsar of Rome"; a legendary form of the
 Roman emperor. See Index.

The Lay of Wayland

- 1 **M**eyjar flugu sunnan · **M**yrk-við í gognum [R 18r/19]
 2 **a**l-vitr ungar, · **ø**r-lög drýgja;
 þér á **s**évar-strönd · **s**ettusk at hvílask,
 4 **d**rósir suð-rónar · **d**ýrt lín spunnu.

Maidens flew from the south through Mirkwood
 —young elwights—to fulfill orlay.
 They on the lake-shore set down to rest;
 the southern ladies span costly linen.

1 Myrk-við ‘Mirkwood’ | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr ‘elwights’ | “Strange beings, foreign wights”, reflecting a hypothetical **alja-wihtiz*.

2 ør-lög drýgja; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature as described in P1 and st. 3. Clunies Ross (2005, 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-leg* 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 *þonne á tó ealdre · or-leg dreógeð* ‘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 fira · **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.

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**ótu síðan · **s**jau vetr at þat, [R 18r/24]
 2 en hinn **átta** · **a**llan þröðu,
 en hinn **níunda** · **n**auðr of skilði,

- 4 męyjar fýstusk · á myrkvan við,
 al-vitr ungar · ør-løg 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 vęiði · veðr-ęygr skyti
2 Völundr liðandi · of langan veg,
 Slagfiðr ok Egill, · sali fundu auða,
4 gingu út ok inn · ok umb sýusk.

[R 18r/26]

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,
2 en suðr Slagfiðr · at Svanhvítu,
 en ęinn Völundr · sat í Ulf-dölum.

[R 18r/27]

East skied Eyel after Alerune,
and south Slayfinn after Swanwhite,
and alone Wayland stayed in the Wolfdales.

- 6 Hann sló gull rautt · við gim fastan,
2 lukði alla · linn-baugum vęl;
 svá beidd hann · sinnar ljóssar
4 kvánar, ef hęnum · koma gerði.

[R 18r/29]

He struck red gold by fastened gem;
he enclosed all the serpent-bighs well;
so he awaited his own bright wife,
if to him she might come.

2 linn-baugum 'serpent-bighs' | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called "snake-head rings" (German *Schlangenkopfringe*, Swedish *ormbuvudringar*) from the Migration Period, and the snake- or dragon-shaped armlet from the Wiking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr Níðuðr, · Níara dróttinn, [R 18r/31]
 2 at ęinn Völundr · sat í Ulf-dölum;
 nótum fóru seggir, · neglðar vóru 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 sickle moon.

1 Níara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

3 neglðar vóru brynjur ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór sōðlum · at salar gaffi, [R 18r/33]
 2 gingu inn þaðan · ęnd-langan sal,
 sōu á bast · bauga dregna,
 4 sjau hundruð allra, · es sá seggir 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 · ęnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English “livelong”) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Oddrgr.* *ęnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of *Þrk* and st. 3 of *Skm*.

- 9 Ok þeir af tóku · ok þeir á létu [R 18v/2]
 2 fyr ęinn útan, · es af létu.
 Kom þar af vęiði · veðr-ęygr skyti
 4 Völundr líðandi · 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. fyrir einn útan, · es af létu ‘save for one, which off they slid’ | This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): “The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him.” This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10 Gekk hann brúnni · beru hold stækjka; [R 18v/4]
 2 ár brann hrísi · all-þurr fura,
 víðr hinn vind-þurri, · fyr Völundi.

Went he the brown she-bear’s flesh to roast;
 in early morning burned the twigs of all-dry pine—
 the wood wind-dry—before Wayland.

2. ár | metr. and sens. emend.; hár R

- 11 Sat á ber-fjalli, · bauga talði, [R 18v/5]
 2 alfa ljóði · eins saknaði;
 hugði at hefði · Hlōðvés dóttir,
 4 al-vitr unga · véri aptur komin.

Sat he on the bear-pelt, bighs he counted—
 the prince of elves was missing one!
 Thought he that Ladwigh’s daughter [= Harware] might have it,
 that the young elwight might be come back.

1. bauga talði ‘bighs he counted’ | Wayland’s grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2. alfa ljóði ‘prince of elves’ | Probably referring to Wayland’s nature as a Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* ‘chief of elves’.

- 12 Sat svá lengi, · at sofnaði, [R 18v/7]
 2 ok vaknaði · vilja-lauss;
 vissi sér á hōndum · hōfgār nauðir,
 4 en á fótum · fjotur of spenntan.

Sat he so long that asleep he fell,
 and he awoke, powerless.
 He knew on his hands heavy restraints,
 and on his feet a fetter tight.

[Völundr kvað:] **13** „Hverir ’ru **j**ofrar · þeir’s **á** lögðu [R 18v/9]
 2 **b**ęsti-síma · ok **b**undu mik?“
 “Which are the princes that laid on
 the bast-cordage, and bound me?”

14 Kallaði **nú** **N**iðuðr, · **N**iara dróttinn: [R 18v/10]
 2 „Hvar gatst, **V**ölundr, · **v**ísi alfa,
óra **a**ura, · í **U**lf-dǫlum?
 4 **G**ull vas þar ęigi · **á** **G**rana leiðu,
řarri hugða’k vart land · **ř**jǫllum 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.⁵⁰”

⁵⁰Grane 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** „Man’k at **m**ęiri · **m**ęti ǫttum, [R 18v/13]
 2 es vér **h**ęil **h**jú · **h**ęima vǫrum:
Hlaðguðr ok **H**ęrvǫr · borin vas **H**lǫðvé,
 4 **k**unn vas **Q**lrun · **K**iars dóttir.“
 “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.”⁵¹

⁵¹Wayland 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 **k**unnig · **k**vǫn Níðaðar, [R 18v/15]
 2 hón **i**nn of gekk · **ę**nd-langan sal,
stóð á golfi, · **s**tildi řǫddu:
 4 „es-a sá nú **h**ýrr, · es ór **h**olti řęrr.“
 Outside stood the cunning wife of Nithad;
 she went inside the endlong hall,

stood on the floor, steered her voice:
 “He is not mild now, who comes out of the wood.”

¹ Úti ... Níðaðar ‘Outside ... of Nithad’ | *emend. based on st. 30/1–2; om. R*

² hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Oddrgr* 3.

P₂ Níðuðr konungr gaf dóttur sinni Bøðvildi gull-hring þann er [R 18v/16]
² hann tók af bastinu at Völundar, en hann sjalfr bar sverðit er
 Völundr átti. En dróttning kvað:

King Nithad gave his daughter Beadhild the golden ring which he took from
 the bast rope in Wayland’s hall, but he himself carried the sword which Way-
 land had owned. And the queen quoth:

¹⁷ Tęnn hõnum tęygjask · es hõnum ’s tęt sverð, [R 18v/19]
² ok hann Bøðvildar · baug of þękkir,
 ęmun eru augu · ormi hinum frána;
⁴ sníðið ér hann · sina magni,
 ok sętið hann síðan · í Sęvarstøð.“

His teeth are bared when he is shown the sword,
 and Beadhild’s high 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 gørt, at skornar vāru sinar í knés-fótum ok settr í holm [R 18v/21]
² einn, er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann
 konungi alls-kyns gør-simar; engi maðr þorði at fara til hans,
⁴ 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 „Skínn Níðaði · sverð á linda, [R 18v/24]
² þat’s ek hvęsta · sęm hagast kunna’k
 ok ek herða’k · sęm hógst þótti;
⁴ sá ’s mér fránn mękir · ę fjarri borinn;
 sé’k-a þann Völundi · til smiðju borinn.

“The sword shines on Nithad’s belt,
which I sharpened as most handily I could,
and I hardened as most pleasingly seemed.
That gleaming blade is ever further from me carried;
I see it not for Wayland to the smithy carried!

¹ Skinn ‘shines’ | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se’k* ‘I see’.

19 Nú berr Bǫðvildr · brúðar minnar
—bíð’k-a þess bót— · bauga rauða.“

[R 18v/27]

Now does Beadhild bear my bride’s
—I await no recompense for that—red bigs.”

20 Sat—né svaf á-valt— · ok sló hamri;
vél gerði heldr · hvatt Níðaði;
drifu ungir tveir · á dýr séa
synir Níðaðar · í Sývarstöð.

[R 18v/28]

He sat—never slept—and struck the hammer;
wiles he most boldly planned for Nithad.
Two young ones were drifting to see costly things:
Nithad’s sons, to Seastead.

¹ Sat—né svaf á-valt— ‘He sat—never slept—’ | Compare *Ghv* TODO: *bófu mik—né drękkðu—* ‘they lifted me—they drowned [me] not—’.

21 Kvømu til kistu, · kröfðu lukla,
opín vas ill-úð, · es þeir í sóu,
fjöld vas þar męina, · es mǫgum sýndisk
at véri gull rautt · ok gǫr-simar.

[R 18v/30]

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.

[Vǫlundr kvað:]

22 „Komið ęinir tveir, · komið annars dags;
ykkrlét’k þat gull · of gefit verða;
segið-a męjum · né sal-þjóðum,
manni ęngum, · at mik fyndið.“

[R 18v/33]

“Come alone ye two, come another day;
to you, I say, this gold will be given.

Tell no maidens nor hall-folk
—not a man!—that *me* ye met.”

- 23 Snimma kallaði · sēggr á annan, [R 19r/1]
2 bróðir á bróður: · „göngum baug séa!“
Kvømu til kistu, · krøðu lukla,
4 opin vas ill-úð · es þeir í litu.

Early called one youth to another,
brother to brother: “Let us go see the highs!”
Came they to the chest, demanded the keys;
open was the evil when inside they looked.

- 24 Sneið af hǫfuð · hína þeira [R 19r/3]
2 ok und fēn fjǫturs · fǫtr of lagði,
ēn þēr skálar, · es und skǫrum vǫru,
4 sveip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs,
and under the fetter’s fen their feet he laid.
And the bowls which were under their curls
he coated with silver, gave to Nithad.

1 hína ‘bear-cubs’ | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fēn fjǫturs ‘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 þēr skálar, · es und skǫrum vǫru ‘those bowls which were under their curls’ | i.e. their skulls.

- 25 En ór augum · jarkna-stęina [R 19r/5]
2 sęndi kunnigri · kvǫn Níðaðar;
en ór tǫnnum · tveggja þeira
4 sló brjóst-kringlur, · sęndi Bǫðvildi.

And from the eyes arkenstones
he sent to the cunning wife of Nithad.
And from the teeth of the two
he struck breast-brooches, sent to Beadhild.

1 jarkna-stęina ‘arkenstones’ | Probably round crystals.

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the high 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 Beadchild.

- 26 Þá nam Bǫðvildr · baugi at hrósa [R 19r/7]
 [...] · es brotit hafði,
 „Þori'g-a'k segja, · nema þér einum.“

Then Beadchild began the high 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 high to praise’.

- Völundr kvað: 27 „Ek bóti svá · brest á gulli, [R 19r/8]
 2 at fęðr þínum · fęgri þykkir,
 ok mǫðr þinni · miklu bętri,
 4 ok sjalfri þér · at sama hófi.“

“I will so mend the crack on the gold,
 that to thy father it fairer seems,
 and to thy mother even better,
 and to thyself of the same rank.”

- 28 Bar hána bjóri, · því't bętr kunni, [R 19r/10]
 2 svá't hǫn í sessi · of sofnaði.
 „Nú hęfi'k hęfnt · harma minna
 4 allra nema ęinna · ívið-gjarna.“

He overcame her with beer—for he knew better—
 so that she in the seat did fall asleep.
 “Now have I avenged my harms,
 all, save one, on the insidious ones.”

1 því't bętr kunni ‘for he knew better’ | i.e. he was more cunning than her.

4 nema ęinna ‘save one’ | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

4 ívið-gjarna ‘insidious ones’ | King Nithad and his house.

- 29 „Vęl ek,“ kvað Völundr, · „verða'k á fitjum, [R 19r/12]

- 2 þeim's mik Níðaðar · nǫmu rekkar.“
 Hléjandi Völundr · hófsk at lopti,
 4 grátandi Bøðvildr · gekk ór eyju.
 tregði fǫr friðils · ok fǫður reiði.

“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: *fir* 'the webbed foot of water-birds', here a reference to the flight-suit which allows Wayland to regain his freedom.

- 30 Úti stendr kunnig · kvǫn Níðaðar,
 2 ok hón inn of gekk · ǣnd-langan sal,
 en hann á sal-garð · sǣttisk at hvílask,
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

[R 19r/14]

Outside stands the cunning wife of Nithad,
 and she inside did go the endlong hall.
 But he on the courtyard set down to rest.
 “Art thou awake, O Nithad, lord of the Nears?”

- [Níðuðr kvað:] 31 „Vaki'k á-valt · vilja-lauss,
 2 sofna'k minst, · síðst sonu dauða,
 kǣll 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 kǫld 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.

- [Niðuðr 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. *II HHund*, where broken oaths are to come back “biting” the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvelj-at ‘shalt not torment’ | A negative imperative. The normal 2nd. sg. imper. of *kvelja* is *kvél*, but the negative clitic *-at* causes the *-j-* to reappear in a rare *liaison* effect. See Rosenberg (2024): “A Norse sandhi?” (TODO: add to bibliography).

4–5 kvön Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | Beadhild, who is now pregnant.

- 34 Gakk til smiðju, · þeirar's gøðir, [R 19r/24]
 2 þar fiðr belgi · blóði stokna,
 sneið'k af hofuð · húna þinna
 4 ok und fæn fjøturs · fœtr 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 þær skálar, · es und skorum vøru, [R 19r/26]
 2 sveip'k útan silfri, · selða'k Niðaði,
 en ór augum · jarkna-steina,
 4 senda'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 tǫnnum · tveggja þeira
2 slók brjóst-kringlur, · sēnda'k Bǫðvildi;
nú gēngr Bǫðvildr · barni aukin,
4 ęinga dóttir · ykkur beggja.“

[R 19r/28]

And from the teeth of the two
I struck breast-brooches, sent to Beadhild.
Now goes Beadhild swollen with child;
the only daughter of you both.”

4 ęinga dóttir · ykkur beggja. ‘the only daughter of you both’ | Formulaic, near-identical to *Harð* st. 25/1–2: (*Vaki, Angantýr*, · *vękr þik Hęrvęr*, // *ęinga dóttir* · *ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *ąngan dohtor* ‘only daughter (accusative)’.)

- [Níðuðr kvað:] 37 „Męltir-a þat mál, · es mik męirr tregi,
2 né þik vilja'k Vǫlundr · verr of nita;
es-at svá maðr hǫr, · at þik af hęsti taki,
4 né svá ǫflugr, · at þik neðan skjóti,
þar's þú skollir · við ský uppi.“

[R 19r/30]

“Thou couldst not have spoken a speech which would grieve me more;
nor could I worse wish, Wayland, to deny thee.
There is no man so high that he might take thee from a horse,
nor so strong that he might shoot thee from below,
where thou dost jeer by the clouds above!”

- 38 Hlęjandi Vǫlundr · hófsk at lopti,
2 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air;
but, gloomy, Nithad stayed behind.

-
- [Níðuðr kvað:] 39 „Upp rís Þakkráðr, · þręll minn batsti,
2 bið Bǫðvildi, · męy hina brá-hvítu,
gangi fagr-varið · við fǫður róða.“

[R 19v/2]

“Rise up, Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel.”

1 þakkráðr ‘Thankred’ | A German name never found elsewhere in ON, but equivalent to MHG *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 Bøðvildr · es sǫgðu mér,
2 sǫtuð it Vǫlundr · saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?”

[Bøðvildr kvað:] 41 „Satt ’s þat Níðuðr · es sagði þér:
2 sǫtum vit Vǫlundr · saman í holmi
3 ǣna ǫgur-stund, · ǣva skyldi;
4 ek vétr hǫnum · vinna kunna’k,
ek vétr hǫnum · vinna máttu’k.“

[R 19v/4]

“True it is, Nithad, as *he* told thee—
I and Wayland stayed together on the islet
for one heavy hour—it should never have been.
I nowise knew withstand him;
I nowise could withstand him.”

4 vinna | *metr. and sens. emend.; om. R*

1 sagði ‘he told’ | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that *he* told her father. She makes a subtle change in the conjugation from her father’s general third person plural (“what they told”), to the specific singular form (“what *he* told”).

4–5 kunna’k ‘knew’, máttu’k ‘could’ | Beadhild could defend herself neither mentally (*kunna* ‘to know, understand’) nor physically (*mega* ‘to have strength to do, avail’). A powerful final stanza.

First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (0.805)

Meter: *Ancient-words-law*

Introduction

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

First Lay of Hallow Hundingsbane

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Høðbrodds.
2 Vølsunga 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 heiløg vøtn · af Himin-fjollum;
þá hafði Helga · inn hugum stóra
4 Borghildr borit · í Brálundi.

[R 207/21]

It was early of ages when eagles shrieked;
holy waters poured down from the Heavenfells;

then to Hallow the great of heart
had Burhild in Browlund given birth.

1 Ár vas alda 'It was early of ages' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vǫp* 3/1 where the same line occurs, at the beginning of history.

- 2 Nǫtt varð í bǫ, · nornir kvǫmu, [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 oncame,
they who shaped the athling's age.
They bade that battle-arrayer become the noblest
and among princes seem the best.

- 3 Snøru þér af afli · ør·log-þóttu [R 20r/25]
2 þá's borgir braut · í Brálundi;
 þér of grǣddu · gollin-símu
4 ok und måna sal · miðjan fǣstu.

They turned with strength orlay strands
when castles were broken in Browlund.
They arranged a golden cord
and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · ǣnda fǫlu, [R 20r/27]
2 þar átti lofðungir · land á milli,
 brá nipt Nera · á norðr-vega
4 ǣinni fǣsti, · ǣy bað hǫn halda.

In the east and west they hid its ends;
there the praised man owned land in between.
The kinswoman of Nare [NORN] pulled onto the northern ways
a single strand—she bade it hold forever.

TODO: more stanzas.

Lay of Hallow Harwardson (*Hēlgakviða Hjørvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: Ancient-words-law

Heroic poem.

From Harward and Syelind (*Frá Hjørvarði ok Sigrlinn*)

Pr Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr;
2 sonr þeira hét Heðinn. Qnnur hét Séreiþr; þeira sonr hét Hum-
lungur. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjor-
4 varðr konungr hafði þess heit strengt at eiga þá konu er hann
vissi vænsta. Hann spurði at Sváfni konungr átti dóttur allra^a
6 fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli var hans
sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk
8 vetrlangt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigr-
linnar; dóttir hans hét Álf. Jarlinn réð, at meyar var synjat, ok
10 fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn,
en fugl sat í limunum uppi yfir hánum ok hafði heyrt til, at
12 hans menn kōlluðu vënstar konur þér, er Hjorvarðr konungr
átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði. Hann
14 kvað:

TODO. He quoth:

^a“vænallra” corr: R

I „Sátt-u Sigrlinn, · Sváfnis dóttur,

2 meyna fęgrstu · ĩ munar-heimi?
 þó hagligar · Hjørvarðs konur
 4 gumnum þykkja · at Glasislundi.“

I

2 „Munt við Atla · Iðmundar son
 2 fugl fróð-hugaðr · fleira męla?“
 „Mun’k ef mik buðlungr · blóta vildi
 4 ok kýs’k þat’s ek vil · ór konungs garði.“

2

3 Kjós-at-tu Hjørvarð TODO

3

4 Hof mun ek kjósa, TODO

4

5 Høfum erfði · ok ekki ørendi;

5

6 6

6

7 7

7

8 Sverð vęit’k liggja · ĩ Sigarsholmi,
 2 fjórum fęra · enn fimm tōgu;
 ęitt es þęira · øllum bętra
 4 vígnesta bøl · ok varið gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale of war-needles⁵² [SPEARS?]⁵²—and inlaid with gold.

⁵²The 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 dreyrfáiðr
 4 en á valbøstu · 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 walbast⁵³ an adder chases its tail.

⁵³An unclear part of the sword-hilt; see *Sigrdr* 6.

TODO.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): late C11th (o.587)

Meter: *Ancient-words-law* (TODO)

Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by *The Dubliners* in 1972:

*I must away now; I can no longer tarry
This morning's tempest I have to cross
I must be guided without a stumble
Into the arms I love the most.*

*And when he came to his true love's dwelling
He knelt down gently upon a stone
And through her window he's whispered lowly:
"Is my true lover within at home?"*

*"Wake up, wake up, love, it is thine own true lover
Wake up, wake up, love, and let me in
For I am tired, love, and oh so weary
And more than near drenched to the skin."*

*She's raised her off her down soft pillow
She's raised her up and she's let him in*

*And they were locked in each other's arms
Until that long night was past and gone.*

*And when that long night was past and over
And when the small clouds began to grow
He's taken her hand and they've kissed and parted
Then he saddled and mounted and away did go.*

I must away now et c.

The Second Lay of Hallow Hundingsbane

... TODO ...

- Pr** Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi ęigi gamall.
 2 Dagr Hōgna sonr blōtaði Óðin til fōður-hefnda. Óðinn léði
 Dag geirs sins. Dagr fann Helga, mág sinn, þar sem hęitir at
 4 Fjōturlundi. Hann lagði í gognum Hēlga með geir'num. Þar
 fell Hēlgi, en Dagr reĩð til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun for a wife and they had sons; Hallow was not old. Day, Hain's son, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at the place called Fetterlund; he ran Hallow through with the spear. There fell Hallow, but Day rode to the fells and told Syerun the news:

- I** „Trauðr em ek, systir, · trega þér at sęja
 2 því't ek hefđ nauðigr · nipti grótta:
 Fell ĩ morgun · und Fjōturlundi
 4 buðlungr sá's vas · bętstr ĩ hęimi
 ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying it—
 for, forced, must I make my kinswoman weep:
 this morning fell in Fetterlund
 that noble who was the best in the world
 and on the throats of princes stood.”

- [Sigrún kvað:] **2** „Þik skyli allir · ęiðar bíta,
 2 þęir es Hēlga · hafðir unna,
 at inu ljósa · Lęiptrar vatni

4 ok at úr-svølum · Unnar steini!

“Thee should all oaths bite,
which thou to Hallow hast sworn,
by the shining water of Lafter,
and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði,
þótt óska-byrr · eptir leggisk!
2 Renni-a sá marr, · es und þér renni,
þótt fiðr þína · forðask eigi!

May the ship not glide which glides beneath thee,
although it has a wished-for gust behind it!
May the horse not run which runs beneath thee,
although from thy foes thou must escape!

4 Bíti-a þér þat sverð, · es þú brægðir,
2 nema sjölfum þér · syngvi of hofði!
Þá véri þér hefnt · Hēlga dauða,
4 ef þú vérrir vargr · á viðum úti,
auðs and-vani · ok alls gamans,
6 hefðir eigi mat, · nema á hréum sryngir!“

May the sword not bite for thee which thou brandishest,
unless it sing around thy very own head!
Then were on thee Hallow's death avenged,
if thou wert a wolf in the woods outside,
bereft of wealth and all pleasure;
hadst no food, save thou plundered carrion!“

Dagr kvað: 5 „Ör ert, systir, · ok ör-vita,
2 es bróðr þínum · biðr for-skapa!
Einn veldr Óðinn · ǫllu ǫlvi,
4 því't með sífjungum · sak-rúnar bar!

“Mad art thou, sister, and out of thy wits,
when onto thy brother thou dost bid a cruel shape!
Alone is Weden at fault for all the bale
which bore strife-runes amongst relatives!

1 Ör ... ok ör-viti ‘Mad ... and out of thy wits’ | Formulaic, also occurring in *Lok* 21/1 and *Oddrgr* TODO.

- 6 Þér býðr bróðir · bauga rauða,
 2 öll Vandils-vé · ok Víg-dali;
 haf halfan heim · harms at gjöldum
 4 brúðr baug-varið · ok burir þínir.

Thy brother offers thee red bighs,
 all Wendelswigh and the Wighdales.
 Have half the realm as restitution for the harm—
 O bigh-adorned bride, and thy sons also.

- 7 „Sit’k-a svá sél · at Sefa-fjollum,
 2 ár né of nêtr, · at ek una lífi,
 nema at liði loðungs · ljóma bręgði,
 4 renni und vísa · Víg-blęr þinig,
 gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,
 at dawn nor night, that I should be content with living,
 unless the retinue of the man of praise splendidly shone,
 [and] beneath the ruler Wighblaw ran hither,
 wont to the golden bit—[and] I might greet the prince!

- 8 Svá hafði Hęlgi · hrędda gęrva
 2 fjáendr sína alla · ok fręndr þęira,
 sem fyr ulfi · óðar rynni
 4 gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified
 his enemies all and the kinsmen of theirs,
 like from a wolf did madly rush
 goats down a fell, full of fright.

- 9 Svá bar Hęlgi · af hildingum
 2 sem ítr-skapaðr · askr af þyrni
 eða sá dýr-kalfr · dęggu slunginn
 4 es øfri fęrr · ęllum 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,
 which fares higher than all beasts,
 and its horns gleam against heaven itself.”

ALL | Cf. the very similar description of Siward in *II Guðr* 2.

P₂ Haugr var gorr eptir Helga. En er hann kom til Valhallar, þá
2 bauð Óðinn hánunum öllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Weden offered him to rule everything together with him. Hallow quoth:

10 „Þú skalt, Hundingr, · hverjum manni
2 fót-laug geta · ok funa kynda;
 hunda binda, · hesta géta,
4 gefa svínum soð, · áðr sofa gangir!“

“Thou shalt, Hunding, for every man
make a foot-bath and kindle the fire,
bind the hounds, feed the horses,
give wastewater to the swine—before thou mightst go to sleep!”

P₃ Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi
2 reið til haugs’ins með marga menn. Ambótt kvað:

Syerun’s maid-servant walked in the evening by Hallow’s barrow and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

11 „Hvart ’ru þat svik ein · es séa þikkjumk
2 eða ragna rök · ríða mennt 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 by spear-points on—
or are the princes granted leave to go home?”

[Einn þeirra kvað:] **12** „Es-a þat svik ein · es séa þikkisk
2 né aldar rof · þótt-u oss lítir,
 þótt vér jóa óra · oddum keyrim,
4 né es hildingum · 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 by spear-points on

the princes are not granted leave to go home.”

2. aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask rēgin*. This is the same root, only zero-grade.

P4 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant went home and said to Syerun:

- 13 „Út gakk Sigrún, · frá Sēfa-fjōllum
 2 ef þik folks jaðarr · finna lystir;
 upp ’s haugr lokinn, · kominn es Hēlgi!
 4 Dólg-spor dreyra · dōglingr bað þik
 at þú sár-dropa · svēfja skyldir.“

“Go outside, Syerun from the Sevefells,
 if thou hast lust to find the leader of the troop—
 the barrow is unlocked; Hallow is come!
 The ruler of bloody wounds bade thee
 that thou his wound-drops [BLOOD] shouldst calm.”

P5 Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into Hallow’s barrow, and quoth:

- 14 „Nú em’k svá fēgin · fundi okkrum
 2 sem át-frēkir · Óðins haukar
 es val vitu, · varmar bráðir,
 4 eða dōgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting
 like the ravenous hawks of Weden [RAVENS]
 when they know corpses, warm carrion,
 or, gleaming with dew, they see the day’s brow [DAWN]!”

- 15 Fyrr vil’k kyssa · konung ó·lifðan
 2 an þú blóðugri · brynju kastir;
 hár ’s þitt, Helgi, · hélu þrungit,
 4 allr es vísi · val-dōgg slēginn,
 hēndr úr-svalar · Hōgna mági;
 6 hvé skal’k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,
 than thou the bloody byrnie mightst cast away!

Thy hair is, Hallow, with hoarfrost thick;
the prince is all with corpse-dew [BLOOD] whipped;
the hands spray-cold on Hain's in-law [= Hallow]—
how shall I for thee, noble, remedy that?”

4 allr es vísi · val-dögg sleginn ‘the prince is all with corpse-dew whipped’ | Cf. *Bdr* 5, where the dead wallow says something similar.

[Hęłgi kvað:] **16** „Eín vęldr þú, Sigrún · frá Sefafjollum,
2 es Hęłgi es · harm-dögg sleginn:
Grętr þú, gull-varið, · grimum tórum,
4 sól-björt suð-rón, · áðr þú sofa gangir,
hvert fęllr blóðugt · á brjóst gramí,
6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, Syerun from the Sevefells,
that Hallow be with harm-dew whipped.
Thou weapest—gold-covered—bitter tears—
sun-bright southern lady—before thou goest to sleep.
Each one falls bloody on the prince's chest,
spray-cold, stifled, pressed forth by grief.

17 Vęl skulum drekka · dýrar vęigar
2 þótt misst hafim · munar ok landa!
Skal ęngi maðr · angr-ljóð kveða
4 þótt mér á brjósti · þęnjar líti.
Nú eru brúðir · byrgðar í haugi,
6 lofða dísir, · hjá oss liðnum!“

Well shall we drink costly draughts
although we may have lost both love and land!
No one shall sing songs of sorrow,
although he behold the wounds on my chest.
Now are the brides shut within the barrow,
the praised one's dises, next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

P6 Sigrún bjó sęing í haug'inum.

Syerun made a bed in the barrow:

18 „Hér hęfi'k þér, Hęłgi, · hvílu görva,

- 2 **a**ngr-lausa mjök, · **Y**lfinga niðr;
 vil'k þér í **f**aðmi, · **f**ylkir, sofna
 4 sem'k loðungi · **l**ifnum mynda'k!“

“Here I’ve for thee, Hallow, made a place of rest
 almost sorrowless, kinsman of the Wolvings!
 I will in thy arms, marshal, fall asleep,
 like I would with the living man of praise.”

4 sem'k loðungi · lifnum mynda'k! 'like I would with the living man of praise' | I.e. “just as I would if you were still alive.”

- [Hælgí kvað:] 19 „Nú kveð'k **ę**nskis · **ę**r-vęnt vesa,
 2 **s**íð né **s**nimma, · at **S**efa-fjollum
 es þú á **a**rmi · **ę**-lifðum søfr,
 4 **h**vít, i 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 sleepest on the unliving arm
 (O white daughter of Hain) in the barrow—
 and thou art alive! (borne of the king).”

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

- [Hælgí kvað:] 20 „Mál 's mér at **r**íða · **r**oðnar brautir,
 2 láta **f**ólvan jó · **f**lug-stíg troða;
 skal'k fyr **v**estan · **v**ind-hjals brúar
 4 áðr **S**al-gofnir · **s**igr-þjóð vęki.“

“It is time for me to ride the reddening roads,
 to let my pale steed tread the path of flight [SKY/HEAVEN].
 I must be west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?]
 before Salgovner awakens the victorious folk.”

1 roðnar 'reddening' | From the rising dawn.

- P7 Þeir Hēlgi riðu leið sína, en þær fóru heim til bójar. Annan aptan
 2 lét Sigrún ambótt halda vörð á haugi'num. En at dag-setri, es
 Sigrún kom til haugs'ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm. The next evening Syerun made her maid-servant keep watch on the barrow. And at sunset as Syerun came to the barrow, she [= the maid-servant] quoth:

- 21 „Kominn væri nú, · ef koma hygði,
 2 Sigmundar burr · frá solum Óðins;
 kveð'k grams þinig · grénask vánir
 4 es á ask-limum · ɛrnir sitja
 ok drífr drótt ɔll · draum-þinga til.“

“He would be come by now if he had thought to come,
 Syemund's son [= Hallow] from Weden's halls.
 I say, hopes are fading of the prince's coming
 when on ashen branches eagles sit,
 and all mankind drifts off to dream-Things.

4 es á ask-limum · ɛrnir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | Drifts off to the courts of dreams, i.e. falls asleep. A fine metaphor.

- 22 Ves ɛigi svá ór · at ɛin farir,
 2 dís skjöldunga, · draug-húsa til!
 Verða ɔflgari · allir á nóttum
 4 dauðir dólgar, mér, · an of daga ljósa.“

Be not so mad that thou journey alone,
 O dise of the Shieldings, to the ghost-houses!
 Mightier at night do all become
 dead fiends, maiden, than during the bright days!”

- P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í for-
 2 nesku, at menn væri endr-bornir, en þat er nú kǫlluð kerlinga-
 villa. Hēlgi ok Sigrún er kallat at væri endr-borin. Hét hann
 4 þá Hēlgi Haddingjaskati en hón Kára Hálfðanar dóttir, svá sem
 kveðit er í Káru ljóðum, 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.

5 Kárljóðum 'Leeds of Cheer' | A now-lost heroic poem.

Spae of Griper (*Grípisspó*)

Dating (Sapp, 2022): early C11th (0.616)–late C11th (0.313).

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas is four lines long.

From the Death of Sinfittle (*Frá dauða Sinfjötla*)

P1 Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötli var
2 elztr hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona
Sigmundar, átti bróður er hét... en Sinfjötli, stjúp-sonr hen-
4 nar, ok... báðu einnar konu báðir ok fyr þá sók drap Sinfjötli
hann. En er hann kom heim þá bað Borghildr hann fara á brot
6 en Sigmundr bauð henni fé-bótr ok þat varð hón at þiggja. En
at erfi'nu bar Borghildr ǫl. Hon tók eitr mikit, horn fullt, ok
8 bar Sinfjötla. En er hann sá í horn'it skilði hann at eitr var í
ok mēlti til Sigmundar: „Gjör-óttir er drykk'rinn, ái!“ Sigmundr
10 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gǫrr
at hvárki mátti hánum eitr granda útan né innan. En allir synir
12 hans stóðusk eitr á hǫrund útan. Borghildr bar annat horn Sin-
fjötla ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar
14 hon hánum horn'it ok þó á-mélis-orð með ef hann drykki eigi af.
Hann mēlti enn sem fyrr við Sigmund; hann sagði: „Láttu grǫn

16 sía þá, sonr!“ Sinfjötli drakk ok varð þegar dauðr. Sigmundr bar
 hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok
 18 lǫngum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sig-
 mundi far of fjörð’inn. En er Sigmundr bar lík’it út á skip’it þá
 20 var bátr’inn hlaðinn. Karl mēlti at Sigmundr skyldi fara fyr inn
 á fjörð’inn. Karl hratt út skip’inu ok hvarf þegar. Sigmundr ko-
 22 nungr dvalðisk lengi í Danmǫrk í ríki Borghildar síðan er hann
 fekk hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er
 24 hann átti þar. Þá fekk hann Hjörðísar, dóttur Eylima konungs.
 Þeira sonr var Sig-urðr. Sigmundr konungr fell í orrustu fyr
 26 Hundings sonum. En Hjörðís giptisk þá Álfí, syni Hjalpreks
 konungs. Óx Sig-urðr þar upp í barn-ósku. Sigmundr ok allir
 28 synir hans voru langt um fram alla menn aðra um afl ok vǫxt
 ok hug ok alla at-görvi. Sig-urðr var þá allra framarstr ok hann
 30 kalla allir menn í forn-fróðum um alla menn fram ok gofgastan
 her-konunga.

TODO.

P2 Grípir hét sonr Ey·lima, bróðir Hjör·dísar. Hann réð lǫndum ok
 2 vas allra manna vitrastr ok fram-víss. Sig-urðr reið einn saman
 ok kom til hallar Grípis. Sig-urðr vas auð-kenndr. Hann hitti
 4 mann at máli úti fyr holl’inni; sá nefndisk Gætir. Þá kvaddi
 Sig-urðr hann máls, ok spyrr:

Griper was the name of Eanlime’s son; Hardise’s brother. He ruled lands and
 was of all men the smartest, and forthwise. Siward rode alone and came to
 Griper’s hall; Siward was easily recognized. He went up to speak to a man
 outside of the hall; he called himself Goater. Then Siward greeted him with
 speech, and asks:

The Spae of Griper

1 „Hverr byggir hér · borgir þessar?
 2 Hvat þann þjóð-konung · þegnar nefna?“
 „Grípir heitir · gumna stjóri,
 4 sá’s fastrí réðr · foldu ok þegnum.“

“Who dwells here in these strongholds?
 What is this great king called by thanes?”

“Griper he is called: the steerer of men
who rules the steadfast land and thanes.”

- 2 Mēla nǫmu · ok margt hjala
2 þá's ráð-spakir · rekkar fundusk.
 „Seg-ðu mér ef þú veizt, · móður-bróðir,
4 hvé mun Sigurði · snúna évi?“

They 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 · mētstr und sólu
2 ok hēstr borinn · hverjum jǫfri;
 gjǫfull af gulli · en glöggr flugar,
4 ítr á-liti · ok i orðum spakr.“

„Thou wilt be a man noblest 'neath the sun,
and borne higher than every ruler,
giving with gold but stingy of flight,
radiant of hue and wise in words.“

TODO.

- 4 Es-a með lǫstum · lǫgð évi þér;
2 lát-tu, inn ítri, · þat, ǫðlingr, nemask,
 því at uppi mun · meðan ǫld lifir,
4 nadd-éls boði, · nafn þitt vera.

With vices is thy age not laid out;
let thyself, radiant athling, learn that,
for remembered will while mankind lives,
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be!

TODO.

- 5 Þú munt hvíla, · hęs odd-viti,
2 męrr hjá meyju · sem þín móðir sé;
 því mun uppi · meðan ǫld lifir,
4 þjóðar þengill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],
famous, beside a maiden like she were thy mother.
For that will remembered while mankind lives,

O prince of the nation, thy name be.

TODO.

- 6 Því skal hugga þik, · hęrs odd-viti,
 2 sú mun gipt lagit · á grams évi;
 mun-at mętri maðr · á mold koma
 4 und sólar sjöt · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host;
 she will have laid venom in the ruler's age.
 No nobler man will come onto the earth
 'neath the sun's seat [SKY/HEAVEN], than thou, Siward, dost seem!

- 7 Skiljumk heilir; · mun-at sköpum vinna!
 2 Nú hefir þú, Grípir, vel · gørt sem beiddak;
 fljótt myndir þú · friðri segja
 4 mína évi · ef þú męttir þat!

Let us part healthy—one will not withstand the shapes—
 now hast thou, Griper, done well as I asked.
 Quickly wouldst thou speak fairer
 of my age, if thou wast able to!

Speeches of Rein

(*Reginsmól*)

Dating (Sapp, 2022): C10th (o.666)–early C11th (o.259)

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

Introduction

The **Speeches of Rein** (*Reg*) is preserved in **R**, where it follows *Grip* and is introduced with a large initial and an illegible title originally in red ink. *Reg* clearly serves as the basis for *Vǫls* 14–15 and 17–18 (for ch. 16 see *Grip*), where sts. 1, 2, 6, and 18 are cited.

The Siward sequence

In **R**, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence, for which reason the whole group will be discussed here. The group also includes *Fáfn* and *Sigrdr*.

The existence of these three “poems”—indeed their very names—is really a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the line between *Fáfn* and *Sigrdr* is entirely arbitrary since the two are continuous in the ms. More importantly, none of the three “poems” is a unitary composition; but throughout them one finds the same amalgamation of narrative prose and stanzas in alternating *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the *Leeds-meter* stanzas is very similar throughout, and this may also be the case for the *Ancient-words-law*-stanzas, so that we may be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in *Fáfn* (TODO: stanza numbers), where there is a good logical progression of thought if one only reads the stanzas in one meter, which is lost if one reads both.

Since they are not three distinct poems (unlike say *Vǫp*, *Grm* and *Vǫfþ*), the whole group should be understood as a continuous narrative saw or *prosimum*,

where the redactor tells the story primarily through prose, with the stanzas are reserved for direct speech. It is not improbable that this reflects some convention of oral storytelling. In any case, the old division into three poems has been retained in the present edition for reasons of accessibility, but the reader is encouraged to read the entire sequence in order.

The Speeches of Rein

- 1 **Pr** Sig-urðr gekk til stóðs Hjálpr-eks ok kaus sér af hest einn er
 2 Grani var kallaðr síðan. Þá var kominn Reginn til Hjálpr-eks,
 3 sonr Hreið-mars. Hann var hverjum manni hagari ok dvergr
 4 of vöxt. Hann var vitr, grimmr ok fjöl-kunnigr. Reginn veitti
 5 Sig-urði fóstr ok kennslu ok elskaði hann mjök. Hann sagði
 6 Sig-urði frá for-ellri sínu ok þeim at-burðum at Óðinn ok Hónir
 7 ok Loki höfðu komit til And-vara-fors; í þeim forsi var fjölði
 8 fiska. Einn dvergr hét And-vari; hann var löngrum í forsinum
 9 í geddu líki ok fekk sér þar matar. „Otr hét bróðir varr,“ kvað
 10 Reginn, „er oft fór í forsinn í otrs líki. Hann hafði tekit einn
 11 lax ok sat á ár-bakkanum ok át blundandi. Loki laust hann með
 12 steini til bana. Þóttust ésir mjök heppnir verit hafa ok flógu belg
 13 af otrinum. Þat sama kveld sóttu þeir gisting til Hreið-mars ok
 14 sýndu veiði sína. Þá tóku vér þá höndum ok lögðum þeim fjör-
 15 lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu
 16 gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar
 17 ok fekk net hennar ok fór þá til And-vara-fors ok kastaði netinu
 18 fyr gedduna en hon hljóp í netit. Þá mælti Loki:

SIWARD WENT to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. That same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then

they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði i;
 2 kann-at sér við víti varask?
 Høfuð þitt · leys-tu heļu ór;
 4 finn mér lindar loga!“
 “WHAT SORT of fish is this which runs in the flood?
 It cannot help itself from harm.
 Redeem thy head out of Hell;
 find me the fountain's flame [GOLD]!”

4 finn | ok finn *N* 4 lindar | *emend.*; linar *R*; liondar *N*

- 2 „And-vari ek heiti, · Óinn hét minn faðir,
 2 margan hefi'k fors of farit.
 Aumlig norn · skóp oss i ár-daga
 4 at ek skylda i vatni vaða.“
 “Andware I am called; Owen was my father called;
 through many a force I have fared.
 A wretched norn shaped for us in days of yore
 that I should in the water wade.”

1 Óinn | Óðinn *wo. doubt corrupt N*

- 3 „Seg-ðu þat, And-vari,“ (kvað Loki,) „ef þú eiga vill
 2 líf i lýða solum:
 Hver gjöld · fáa gumna synir
 4 ef höggvask orðum á?“
 “Tell this, Andware”—quoth Lock—“if thou wilt own
 life in the halls of men:
 Which recompense do the sons of men get,
 if they hew at each other with words?”

- 4 „Ofr-gjöld · fáa gumna synir
 2 þeir's Vað-gelmi vaða;
 ó-saðra orða · hverr's á annan lýgr,
 4 of lengi leiða limar.“
 “Terrible recompense do the sons of men get,
 they who in Wadyelmer wade.

By the results of untrue words is each
who lies to another long followed.”

ALL.L | Watery torment for criminals (both in this life and the next) is well attested in Germanic sources. See *Vǫp* 39 and note for discussion.

- P2** Loki sá allt gull þat er And·vari átti. En er hann hafði fram
2 reitt gull’it, þá hafði hann eptir einn hring ok tók Loki þann af
 hánúm. Dvergr’inn gekk inn í stein’inn ok mēlti:

Lock saw all the gold which Andware owned. But when he had prepared the
gold, then he still had one ring and Lock took it from him. The dwarf went
into the stone and spoke:

- 5 „Þat skal gull · es Gustr átti
2 bróðrum tveim · at bana verða
 ok ǫðlingum · átta at rógi;
4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall
for two brothers become the bane,
and for eight nobles the cause of strife;
of my wealth will no man profit.”

- P3** Ésir reiddu Hreið·mari féit ok tráðu upp otr-belginn ok reistu á
2 fótir; þá skyldu ésirnir hlaða upp gulli’nu ok hylja. En er þat var
 gørt gekk Hreið·marr framm ok sá eitt grana-hár ok bað hylja.
4 Þá dró Óðinn framm hringinn And·vara-naut ok hulði hárit.

The Eese prepared the fee for Rethmar and stuffed the otter-skin and raised
it on its feet; then the Eese should load up the gold and cover it. But when it
was done Rethmar walked up to it and saw a single whisker strand and bade
it be covered. Then Weden drew forth the ring Andwaresgift and covered
the strand.

- 6 „Gull ’s þér nú reitt“, (kvað Loki,) „en þú gjöld hefir
2 mikil míns hǫfuðs;
 syni þinum · verðr-a sēla skǫpuð;
4 þat verðr ykkarr beggja bani!“

“The gold is now prepared for thee”—quoth Lock—“and thou hast the great
payment for my head.

For thy son will no welfare arise;
it will be the bane of you both!”

3 verðr-a | verðr-at *N* 4 verðr | es *N*

Hreiðmarr sagði: 7 „Gjafar þú **gaft**— · **gaft**-at öst-gjafar,
2 gaft-at af **h**eilum **hug**!
Fjörvi yðru · skylduð ér **f**irrðir vesa
4 ef vissa’k þat **f**ár fyrir.“

“Thou gavest a gift—gavest not a gift of love;
gavest not out of true heart!
From your lives would ye be far removed,
if I had known that danger before!”

8 „Enn es **v**erra, · þat **v**ita þikkjumk,
2 niðja stríð um **n**ept;
jöfra ó-borna · hygg þá **enn** vesa
4 es þat ’s til **h**atrs **h**ugat.“

“Still worse is what I seem to know ahead:
the forced hatred of kinsmen.
In unborn princes I think it still
intends to stir up strife.”

9 „**R**auðu gulli“, (kvað Hreiðmarr,) „hykk mik **r**áða munu
2 svá **l**engi sem ek lífi;
hót þín · **h**rédumk ekki lyf
4 ok **h**aldið **h**eim **h**éðan!“

“The red gold”—quoth Rethmar—“I think I will wield
so long as I do live.
Thy threats I fear not at all—
and turn ye home hence!”

P4 Fáfñir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður
2 sinn. Hann kvað nei við. En Fáfñir lagði sverði Hreið-mar,
föður sinn, sofanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment for Otter,
their brother. He said no to it, but Fathomer ran his sword through Rethmar,
his father, sleeping. Rethmar called out to his daughters:

10 „**L**yg·heiðr ok **L**ofn·heiðr, · vitið mínu lífi farit!
2 Mart ’s þat’s þorð **þ**éar!“

Lyngheiðr svaraði:

- 1 „Fó mun systir, · þótt fōður missi,
 2 hefna hlýra harms.“
 “Lingheath and Lovenheath! Witness my life destroyed;
 much does the need compel!”
 “Few a sister, though she might miss her father,
 4 will avenge her brother’s harm.”

2 Mart ’s þat’s þorf þear! ‘much does the need compel!’ | The circumstances require yet more terrible actions; as his only children, Rethmar’s daughters have a duty to avenge their father, even if by killing their brother.

- 11 „Al þú þó dóttur“, (kvað Hreiðmarr), „ðis ulf-huguð,
 2 ef þú getr-at son · við siklingi;
 fā þú meý manni · ÿ megin-þarfār,
 4 þā mun þeirar sonr · þins harms reka.“
 “Beget, still, a daughter”—quoth Rethmar—“a wolf-minded lady,
 if thou gettest no son by the prince.
 Out of great need wed that maiden to a man;
 then *her* son will avenge thy harm!”

3 manni · ÿ megin-þarfār | mann imeginþarfār *R*

3 fā þú meý manni · ÿ megin-þarfār ‘Out of great need wed that maiden to a man’ | Out of the great need to avenge her father; *þarfār* being pl. of *þorf* as used in the previous stanza.

ALL | Rethmar’s last words foretell the life of Siward who will come to avenge him by slaying Fathomer. Lingheath must thus marry Eanlme and give birth to Hardise (the “wolf-minded lady”), Siward’s mother.

- P5 Þā dó Hreið-marr, en Fáfñir tók gullit allt. Þā beiddisk Reginn at
 2 hafa fōður-arf sinn, en Fáfñir galt þar nei við. Þā leitaði Reginn
 ráða við Lyng-heiði, systur sína, hvernig hann skyldi heimta
 4 fōður-arf sinn. Hon kvað:

Then Rethmar died, but Fathomer took all the gold. Then Rein begged to have his father’s inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father’s inheritance. She quoth:

- 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 kindly ask
for heritage and nobler thoughts;
it is not fitting that thou by the sword
shouldst ask for Fathomer’s wealth!”

¹ Brúðar ‘From the bride’ | “From me.” It seems that Lingheath here offers Rein her part of the inheritance.

P6 Þessa hluti sagði Reginn Sig-urði. Einn dag, er hann kom til
² húsa Regins, var hánun vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein’s house he was greeted heartily. Rein quoth:

13 „Kominn ’s hingat · konr Sig-mundar,
² seggr inn snar-ráði, · til sala várra;
mód hefir meira · an maðr gamall,
⁴ ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
the youth of quick counsel to our halls!
He has greater heart than the old man,
and I expect a catch from the hungry wolf.

³ maðr gamall ‘the old man’ | Rein himself, who now plans to use Siward to do what he dares not: take Fathomer’s wealth.

14 Ek mun fœða · folk-djarfan gram;
² nú ’s yngva konr · með oss kominn;
sjá mun rêsir · ríkstr und sólu,
⁴ þrymr um ǫll lönd · ǫr-lög-símu.“

I will raise the troop-bold prince;
now the son of a king is come in our midst!
This one will become a ruler mightiest under the sun;
he fastens through all lands his orlay-strands!”

⁴ þrymr ... ǫr-lög-símu ‘he fastens ... orlay-strands’ | His fate is being fixed through all lands. Cf. the first four sts. of *I HHund*.

P7 Sig-urðr var þá jafnan með Regin ok sagði hann Sig-urði at Fáfñir
² lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll
kvikvendi hréddusk við. Reginn gerði Sig-urði sverð er Gramr
⁴ hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-

- 6 lagð fyr straumi ok tók í sundr lagð'inn sem vatnit. Því sverði
 klauf Sig-urðr í sundr steðja Regins. Eptir þat eggjaði Reginn
 Sig-urð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wŷrm's likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he held it upside down in the Rhine and let a lock of wool float down the stream; and it cut the lock even as it did the water. With that sword Siward struck asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

- 15 „Hótt munu hléja · Hundings synir
 2 þeir's Ey·lima · aldrs synjuðu,
 ef meirr tiggja · munar at sókja
 4 hringa rauða · an hefnd fǫður.“

“Loudly laugh will Hunting's sons
 —they who denied Eanlme's old age—
 if the chief is more eager to seek
 red rings than revenge for his father.”

- P8 Hjálp·rekr konungr fekk Sig-urði skipa-lið til fǫður-hefnda. Þeir
 2 fengu storm mikinn ok beittu fyr bergs-nos nakkvara. Maðr
 einn stóð á berg'inu ok kvað:

King Helpric got Siward a ship-retinue to revenge his father. They caught a great storm, and tacked their ships below a set of crags. A lone man stood on the crag and quoth:

- 16 „Hveðrir ríða þar · Réfils hestum
 2 hávar unnir, · haf glymjanda?
 Segl-vigg eru · sveita stokkin,
 4 mun-at vág-marar · vind of standask.“

“Which men there ride Revil's horses [SHIPS]
 on the high waves, on the roaring sea?
 The sail-steeds [SHIPS] are spattered with sweat;
 the wave-chargers [SHIPS] will not bear the wind!”

- 17 „Hér eru vér Sig-urðr · á sé·tréum;
 2 es oss byrr gefinn · við bana sjalfan;
 fellr brattr breki · bröndum héri,

- 4 hlunn-vigg hrapa— · hvęrr spyrr at því?“
 “Here are we, Siward [and his men], upon sea-trees [SHIPS];
 we are given a gust toward our very deaths!
 The steep breaker falls higher than flames;
 the launcher-steeds [SHIPS] rush forth—who asks of this?”

1 sé-tréum | *Metr. emend.*; sé-trjám *R*

- 18 „Hnikar hétu mik · þá's Hugin gladdi
 2 Volsungr ungi · ok vegit hafði;
 nú mátt-u kalla · karl af bergi,
 4 Fęng eða Fjølmi; · far vil'k þiggja.“

[R 29v/32–30r/1, N]

“Nicker they called me when young Walsing
 gladdened Highen and had triumphed.
 Now mayst thou call me churl-from-the-crag,
 Feng or Fillner—I wish to beg passage.”

1 þá's | *add. ek 'T' N* 3 bergi | bjargi *N*

1 Hugin gladdi ‘gladdened Highen’ | That is, when he had “fed the raven”, i.e., by the corpses of slain foes on the battlefield.

2 Volsungr ungi ‘young Walsing’ | Siward’s grandfather, the founder of the Walsing dynasty.

- P9 Þeir viku at landi, ok gekk karl á skip, ok légðí þá veðrit.

They turned to land and the man went on the ship, and then the weather
 calmed down.

- 19 „Sęg mér þat, Hnikarr, · alls hvár-tveggja veitst,
 2 goða heill ok guma:
 hvęr bęzt eru · ef berjask skal,
 4 heill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both
 the omens of gods and men:
 Which are the best—if one shall fight—
 omens for the swinging of swords?”

- Hnikarr kvað: 20 „Męrg eru góð · ef gumar vissi,
 2 heill at sverða svipun;
 dyggja fylgju · hygg ins dökkva vesa
 4 at hrotta-męiði hrafns.

“There are many good—if men knew them—
omens for the swinging of swords.
A good followeress I judge the dark one
for the sword-tree of the raven [WARRIOR].”

21 Þat es annat · ef ert út of kominn
2 ok est á braut búinn:
tvá þú lítr · á tái standa
4 hróðr-fúsa hali.

“This is another, if thou art come outside
and art ready on the road:
thou wilt behold two standing on their toes
glory-eager heroes.”

22 Þat 's it þriðja · ef þjóta heyrir
2 ulf und ask-limum,
heilla auðit · verðr þér af hjalm-stofum
4 ef sér þá fyrri fara.

“This is a third, if thou hearest howling
a wolf beneath ashen branches
TODO..”

23 Øngr skal gumna · i gøgn vega
2 síð skínandi · systur mána;
þeir sigr hafa · es séa kunnu,
4 hjör-leiks hvatir, · eða hamalt fylkja.

No man shall fight in evening
facing the shining sister of the Moon [SUN].
They have the triumph which can see
—men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (*svínfylking*), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (*Brávöllir*). Cf. *AncKings* 8: *Brúni segir*: „*Svá list mér sem Hringr muni búinn at berjask ok bans lið. Hann hefir undarlíga fylkt. Hann hefir svín-fylkt þer sínum, ok mun eigi gott at berjask við hann.*“ Þá segir Haraldr konungr: „*Hværr mun Hringi þafa kennt þamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skipplast í sigr-gjöfinni við mik?* [...]“ ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]”’

24 Þat 's fár mikit · ef fœti drepr
2 þar's þú at vígi vęðr;
tálar dísir · standa þér á tvęr hliðar
4 ok vilja þik sáran séa.

It is a great peril if thou stumblest thy foot
where thou wadest forth in war.

Treacherous dises stand on thy either side
and wish to see thee harmed.

25 Kęmbðor ok þveginn · skal kónna hvęrr
2 ok at morni mętttr,
þvi't 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 it is unseen where by evening he comes—
it is ill to rush ahead of the omens!

ALL | The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

Pro Sig-urðor átti orrustu mikla við Lyngva Hundings son ok bróðr
2 hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað
Reginn:

SIWARD HAD a great battle with Ling, Hunding's son, and his brothers.
There Ling fell and three of his brothers. After the battle Rein quoth:

ALL | *This passage is introduced by a bolded initial and the red text caþ '(new) chapter' in R.*

26 Nú 's blóðugr ǫrn · bitrum hjörvi

2 bana Sigmundar · á baki ristinn;

øngr es frēmri, · sá's fold ryði,

4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword

is carved on the back of Sigmund's bane.

No chieftain's heir is more successful

who has reddened the earth and gladdened Higen!

4 Hugin gladdi 'has gladdened Higen' | See above.

P11 Heim fór Sig-urðr til Hjálp-reks. Þá eggjaði Reginn Sig-urð

2 til at vega Fáfni. Sig-urðr ok Reginn fóru upp á Gnita-heiði

ok hittu þar slóð Fáfnis þá er hann skreið til vats. Þar gørði

4 Sig-urðr grøf mikla á vegi'num ok gekk Sig-urðr þar í. En er

Fáfni skreið af gulli'nu blés hann eitri ok hraut þat fyr ofan

6 hōfuð Sig-urði. En er Fáfni skreið yfir grøf'ina þá lagði Sig-urðr

hann með sverði til hjarta. Fáfni hristi sik ok barði hōfði ok

8 sporði. Sig-urðr hljóp ór grøf'inni ok sá þá hvárr annan. Fáfni

kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to fight Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was crawling to a body of water. There Siward made a great trench in the way and Siward went down into it. But when Fathomer crawled off from the gold he blew venom, and it flew over Siward's head. But when Fathomer crawled over the trench, then Siward ran him through with his sword unto the heart. Fathomer recoiled and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

Speeches of Fathomer

(*Fáfnismál*)

Dating (Sapp, 2022): C10th (0.442)–early C11th (0.402)

Meter: *Leeds-meter, Ancient-words-law* (TODO)

Introduction

The **Speeches of Fathomer** (*Fáfn*) is only preserved in **R**, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

The poetry of *Fáfn* is closely paraphrased by *Völs* 18–19, and it is clear that the now-lost source underlying that text was near-identical to **R**.

The Speeches of Fathomer

1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?
2 Hverra est manna mögr?
 es þú á Fáfni rautt · þinn inn frána mēki;
4 stöndumk til hjarta hjör!“

“O SWAIN and swain! To which swain art thou born;
of which men art thou the son?
When on Fathomer thou hast reddened this thy gleaming blade;
the sword stands unto my heart!”

P1 Sig-urðr dulði nafns síns fyr því at þat var trúa þeira í forneskju
2 at orð feigs manns mētti mikit ef hann þolvaði ó-vin sínum með
 nafni. Hann kvað:

Siward belied his name, for it was their belief in olden times that a fey man’s word could do much if he cursed his foe by his name. He quoth:

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k
 2 inn móður-lausi mögr,
 fǫður ek á’kk-a · sem fira synir,
 4 geng ek einn saman.“

“Noble Beast am I called, but I have gone
 as the motherless lad.

A father I have not like the sons of men;
 I go alone.”

- 3 „Veitst, ef fǫður né átt-at · sem fira synir,
 2 af hverju vastu undri alinn?
 [...]“

“Knowest thou, if thou hast no father like the sons of men,
 by which wonder thou wast begotten?”

3 [...] | Two lines appear to be missing here, but may have survived in the ms. underlying *VǫlsS*. *VǫlsS* 18 paraphrases: *Ef þú átt engan fǫður né móður, af hverju undri ertu þá alinn? Ok þótt þú segir mér eigi þitt nafn á bana-dógru mínu, þá veiztu, at þú lýgr nú.* ‘If thou hast no father or mother, by which wonder art thou begotten? And although thou wilt not tell me thy name in my hour of death, thou knowest that thou art lying.’ It is apparently this now-missing appeal to Siward’s conscience—it would be shameful to lie to a dying man—that makes him reveal his true name.

- 4 „Étterni mitt · kveð’k þér ó-kunnigt vesa
 2 ok mik sjalfan hit sama:
 Sig-urðr ek heiti · Sig-mundr hét minn faðir
 4 es hef’k þik vǫpnum vegit.“

“My lineage, I say, is unknown to thee,
 and my self the same.⁵⁴

Siward I am called—Syemund was called my father—
 who with weapons have smitten thee.”

⁵⁴The sense is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hverr þik hvatti, · hví hvætjask lést,
 2 mínu fjörvi at fara?
 Inn frán-eygi sveinn, · þú áttir fǫður bitran,
 4 á-bornu skjór á skęð.“

“Who goaded thee; why didst thou let thee be goaded
 my life for to destroy?

O gleaming-eyed swain, thou hadst a sharp father;
inborn traits show quickly.”

4 á-bornu skjór á skēið. ‘inborn traits show quickly’ | The original is cryptic. *á skēið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skēið* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective **áborinn* ‘innate, inborn’ and a verb **skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect **skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

6 „Hugr mik hvatti, · hęndr mér full-týðu
2 ok mīnn inn hvassi hjęrr;
fár es hvatr · es hrøðask tękr
4 ef i barn-esku es blauðr.“

“My heart goaded me; my hands availed me
and this my sharp sword.

Few a man is bold when he takes to grow,
if in his youth he be soft.”

7 „Vęit’k, ef þú vaxa nęðir · fyr þinna vina brjósti,
2 séi maðr þik vręiðan vega;
nú ert haptr · ok hęr-numinn,
4 ę kveða bandingja bifask.“

“I know that if thou hadst grown up upon thy kinsmen’s breast
man would see thee wrathfully fight;
now art thou a captive and war-taken;
they say the boundling always trembles.”

8 „Því bregðr þú nú mér, Fáfñir, · at til fjarri sjá’k
2 mīnum fęðr-munum,
ęigi em’k haptr · þótt véra hęr-numi;
4 þú fannt, at ek lauss lifi!“

“For that dost thou now upbraid me, Fathomer, that I be too far
from the love of my fathers.

I am not at all a captive, although I be war-taken;
thou hast found that I live loose!”

9 „Heipt-yrði ęin · tęlr þú þér í hví-vętna
2 en ek þér satt ęitt sęgi’k:
It gjalla gull · ok it glóð-rauða fé,

- 4 þér verða 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** hværr
 2 **é** til ins **čina** dags
 því't **činu** sinni · skal **alda** hværr
 4 fara til **hēljár** **heðan**.“
 “Rule his wealth shall every man,
 always, until the one day;
 for at one time shall every man
 journey hence to Hell.”

2. ins čina dags ‘the one day’ | His predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

- 11 „**Norna** dóm · munt fyr **neşjum** hafa
 2 ok **ó-svinns** **apa**;
 i **vatni** þú **druknar** · ef i **vindi** **rér**;
 4 allt es **feigs** **forað**.“
 “The doom of the Norns shalt thou have before the headlands,
 and that of an unwise ape.
 Thou wilt drown in water if thou rowest in wind;
 everything is the pit of the fey.”

1. fyr neşjum ‘before the headlands’ | I.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

ALL | Fathomer points out the danger of the curse: death will find Siward in any circumstance. The redactor of *Vǫls* clearly misunderstood the import of the stanza when he thought it was a warning specifically against sailing on the windy sea, when it was only an illustration of one of the myriad potential ways Siward might die. *Vǫls* 18 paraphrases: *Fátt vill þú at mínum dómum gera, en drukkna muntu, ef þú ferr um sjá ó-varliga, ok bið heldr á landi, unz loqn er*. ‘Thou hast little wish to act according to my examples, but thou wilt drown if thou goest to journey carelessly at sea; and rather abide on land until it is calm.’

- 12 „Seg mér, **Fáfnir**, · alls þik **fróðan** kveða
 2 ok **vēl** 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 which attend in need
and choose mothers from their lads?”

3 es nauð-gonglar 'ru 'attend in need' | Lit. 'are attendant in need'; they help ailing mothers during childbirth. Cf. *Sigrdr* 9.

ALL | Siward asks a series of general mythological questions in a style closely resembling *Vǫlf*. These questions do not at all contribute to the narrative and it is not impossible that yet more of them have been removed for that reason; cf. note to st. 16.

13 „Sundr-bornar mjök · hygg at nornir sé,
2 ęigu-t þęr ętt saman;
 sumar 'ru ęs-kunngar, · sumar alf-kunngar,
4 sumar dętr Dvalins.“

“Of most sundry birth I judge the norns to be,
they come not from a common lineage:
some are Os-born, some Elf-born,
some the daughters of Dwoollen [DWARFESSES].”

14 „Sęg męr þat, Fáfmir, · alls þik fróðan kveða
2 ok vęl margt vita,
 hvę sá holmr hęitir · es blanda hjęr-łęgi
4 Surtr ok ęsir saman.“

“Tell me this, Fathomer, as they call thee wise
and knowing well enough:
What is the islet called, where Surt and the Eese
blend sword-water [BLOOD] together?”

15 „Ó-skópnr hęitir · en þar ęll skulu
2 ęęirum lęika goð;
 Bil-ręst brotnar · es á brott fara
4 ok svima í móðu marir.“

“Unshopner it is called, and there shall all
the Gods play with spears [MAKE WAR];
Bilrest shatters when they go away,
and the steeds swim in the sea.”

16 „Ógis hjalm · bar'k of alda sonum
2 meðan of męnjum lá'k;
 ęinn rammari · hugðumk ęllum vesa,

4 fann'k-a'k marga mǫgu.“

“The helmet of awe I carried over the sons of men
while on the neckrings I lay;
stronger than all I thought me alone to be;
I did not find many lads.”

ALL | Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mēltri Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat blégir mik, er bann veldr ok þínum dauða, ok ferr þá, sem bann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

17 „Ógis hjalmr · bergr ęinu-gi
2 hvar's skulu vręiðir vega;
þa þat finnr · es með fleirum kǫmr
4 at ęngi es ęinna hvatastr.“

“The helmet of awe rescues no man
wherever wroth ones should fight;
this he then finds when among the many he comes—
that none is the boldest of all.”

3-4 þa þat finnr · es með fleirum kǫmr / at ęngi es ęinna hvatastr ‘it he then finds, when among the many he comes, / that none is the boldest of all’ | Near-identical to *Háv* 64/3-4.

18 „Ęitri ek fnęsta · es á arfi lá'k
2 miklum míns fǫður.“

“Venom I snorted while I lay on the great
inheritance of my father.”

19 „Inn rammi ormr, · þu gǫrðir fręs mikla
2 ok gatst harðan hug;
heipt at meiri · verðr hǫlða sonum
4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,
and didst get a hard heart.
Greater hatred arises for the sons of men
who might have that helm.”

20 „Ręð'k þér nú, Sig-urðr, · en þu ráð nemir
2 ok ríð heim heðan;
it gjalla gull · ok it glóð-rauða fé,

4 þér verða þeir **baugar** at **bana**!“
 “I counsel thee now, Siward—and thou oughtst to take the counsel,
 and ride home hence:
 The clanging gold and the glowing red wealth—
 those bighs will be thy bane!”

21 „Ráð ’s þér **ráðit** · en ek **ríða** mun
 2 til þess gulls es í lyngvi **liggr**,
 en þú, **Fáfnir**, · **ligg** í **fjör**-brotum
 4 þar’s þik **Hell** **hafi**!“
 “Thy counsel has been counseled, but I will ride
 to the gold which in the heather lies,
 but thou, Fathomer, lie in the lifeblood tracks,
 where Hell may have thee!”

4 þar’s þik Hell hafi ‘where Hell may have thee’ | Formulaic. TODO.

22 „**Reginn** mik **réð**, · hann þik **ráða** mun,
 2 hann mun okkr verða **bóðum** at **bana**;
fjör sitt láta · **hygg** at **Fáfnir** myni;
 4 þitt varð nú **męira** **męgin**.“
 “Rein betrayed me; he will betray thee;
 he will become the bane of us both!
 Give up his life I think that Fathomer will—
 thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sig-urðr vá Fáfni ok kom þá
 2 aptr er Sig-urðr strauk blóð af sverði’nu. Reginn kvað:
 Rein had disappeared while Siward fought Fathomer, and then came back as
 Siward wiped the blood off the sword. Rein quoth:

23 „**Hęill** þú nú, **Sigurðr**, · nú **hęfir** **sigr** **vegit**
 2 ok **Fáfni** of **farit**;
manna þęira · es **mold** **tróða**
 4 þik **kveð**’k **ó**-blauðastan **alinn**.“
 “Hail thee now, Siward—now hast thou won victory
 and Fathomer destroyed!
 Of those men who tread on the earth
 I declare thee unsoftest begotten.”

- 24 „Þat 's ó-víst at vita · þá's komum allir saman,
 2 sig-tíva synir,
 hværr ó-blauðastr es alinn;
 4 margr es sá hvatr · es hjör né rýðr
 annars brjóstum i.“

“It is unsure to know, when we all come together,
 sons of the victory-Tews [MEN],
 who is unsoftest begotten.
 Many a man is bold who reddens no sword
 in another's chest.”

- 25 „Glaðr ert nú, Sig-urðr, · ok gagni feginn
 2 es þú þerrir Gram á grasi;
 bróður minn · hefir þú benjaðan
 4 ok veld ek þó sjalfr sumu.“

“Glad art thou now, Siward, and in gain rejoicing
 when thou driest Gram on the grass.
 My brother hast thou deathly wounded,
 and yet I myself bear some fault.”

- 26 „Þú því rétt · es ek ríða skyldak
 2 heilög fjöll hinig;
 féi ok fjörvi · réði sá inn fráni ormr
 4 nema þú frýðir mér hvats hugar.“

“Thou didst counsel that I should ride
 o'er the holy fells hither.
 Wealth and life would the gleaming Wyrn rule
 if thou didst not brave my bold heart.”

- P3 Þá gekk Reginn at Fáfnir ok skar hjarta ór hánum með sverði er
 2 Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the
 sword called Riddle, and then he drank blood from the wound afterwards.

- 27 „Sit-tu nú, Sigurðr, · en ek mun sofa ganga
 2 ok halt Fáfnis hjarta við funa!
 Eðisköld ek vil · etin láta
 4 eptir þenna dreypa drykk.“

“Sit thou now, Siward—but I will go sleep—

and hold Fathomer's heart by the fire!
The heart-strings I wish to eat
after this drink of blood."

³ *Þiskǫld* 'heart-strings' | An obscure poetic synonym for heart in the neuter plural. The translation "heart-strings" is guesswork.

28 „Fjarri þú gekkt · meðan ek á Fáfni rauð'k
2 mǫnn inn hvassa hjör;
aflí mínu · átta'k við orms megin
4 meðan þú í lyngvi látt.“

“Far didst thou go while I on Fathomer reddened
this my sharp sword.
My strength I held against the might of the Wyrn,
while thou in the heather layst.”

29 „Lengi liggja · létir þú þann lyngvi í,
2 inn aldna jötun,
ef þú sverðs né nytir, · þess es ek sjalfr gørða,
4 ok þíns ins hvassa hjörs.“

“Long in the heather wouldst thou have let lie
this ancient ettin [me],
if thou hadst not used the blade which I myself made,
and this thy sharp sword.”

30 „Hugr es bættri · en sé hjörs megin
2 hvar's vręiðir skulu vega,
því at hvatan mann · ek sé harð-liga vega
4 með slévu sverði sigr.

“Heart is better than might of sword may be
wherever wroth men should fight,
for a bold man I see furiously winning
victory with a sluggish sword.

31 Hvötum 's bętra · en sé ó-hvötum
2 í hildi-leik hafask
glöðum es betra · en sé glúpnanda
4 hvat sem at hęndi kęmr.“

For the bold it is better than it may be for the unbold
to hold themselves in battle-play [WAR];

for the glad it is better than it may be for the gloomy
no matter what comes to their hands.”

- P4 Sig-urðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at
2 full-steikt véri ok freyddi sveit’inn ór hjarta’nu þá tók hann á
fingri sínum ok skynjaði hvárt full-steikt véri. Hann brann ok
4 brá fingri’num í munn sér. En er hjart-blóð Fáfnis kom á tungu
hánnum ok skildi hann fugls rödd. Hann heyrði at igður klökuðu
6 á hrisi’num. Igða’n kvað:

Siward took Fathomer’s heart and roasted it on a stick. When he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and jerked his finger in his mouth. But when the heart’s blood of Fathomer came upon his tongue and he understood the speech of birds—he heard that tits were chirping in the brushes. The tit quoth:

1 Sig-urðr ‘Siward’ | *The s is bolded in R.*

- 32 „Þar sitr Sigurðr · sveita stokkinn,
2 Fáfneis hjarta · við funa steikir;
spakr þótti mér · spillir bauga
4 ef hann fjar-sega · fránan éti.“

“There sits Siward spattered by blood;
Fathomer’s heart by the fire he roasts.
Wise would I think the spiller of rings
if he the gleaming life-muscle ate.”

- 33 „Þar liggir Reginn, · réðr umb við sik,
2 vill tēla mög · þann’s trúir hönnum;
berr af reði · rōng orð saman,
4 vill bōlva smiðr · bróður hefna.“

“There lies Rein, takes counsel with himself,
wants to betray the lad who trusts in him.
From wrath he carries ill words together;
the smith of bales wants to avenge his brother.”

- 34 „Hofði skemmra · láti hann inn hára þul
 2 fara til heðjar heðan!
 Qllu gulli · þá kná hann einn ráða,
 4 fjöð, því's und Fáfni lá.“

“A head shorter he ought to let the hoary thyle
 journey hence to Hell!
 All the gold he can then rule alone:
 the trove which 'neath Fathomer lay.”

- 35 „Horskr þötti mér · ef hafa kynni
 2 óst-ráð mikit · yðvar systra;
 hygði umb sik · ok Hugin glæddi;
 4 þar's mér ulfs vön · es eyru sé'k.“

“TODO”

- 36 „Es-at svá horskr · hildi-meior
 2 sem ek hers jaðar · hyggja mynda'k
 ef hann bróður léttr · á brott komask
 4 en hann oðrum hefr · aldrs of synjat.“

“TODO”

- 37 „Mjök es ó·sviðr · ef hann einn sparir
 2 fjánda inn folk-skáa,
 þar's Reginn liggr · es hann ráðinn hefr;
 4 kann-at hann við slíku at séa.“

“Very foolish is he if he still spares
 that fight-shy fiend,
 when Rein, who has betrayed him, lies; he cannot see such [a danger]
 ahead.”

- 38 „Hofði skemmra · láti hann þann inn hrím-kalda jötun
 2 ok af baugum búa;
 þá mund-u fear · þess es Fáfni réð
 4 ein-valdi vesa.“

“A head shorter he ought to make that rime-cold ettin,
 and take from him the highs.
 Then of the wealth which Fathomer ruled

wilt thou be the lone ruler.”

- 39 „Verða-*t* svá rík sköð · at Reginn skyli
 2 mitt ban-orð bera
 því at þeir báðir bróðr · skulu brá-liga
 4 fara til Hēljār heðan.“

“The Shapes will not be so strong that Rein should
 bear my bane-word,
 for both those brothers shall hurriedly
 journey hence to Hell.”

- P5 Sig-urðr hjó höfuð af Regin ok þá át hann Fáfnis hjarta ok drakk
 2 blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sig-urðr hvað
 igður mēltu:

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:

- 40 „Bitt þú, Sig-urðr, · bauga rauða;
 2 es-a konung-ligt · kvíða mǫrgu.
 Mǫy væt'k ęina, · myklu fęgrsta,
 4 gulli gódda, · ef þú geta męttir.

“Bind, O Siward, the red bighs;
 it is not kinglike to tarry much.
 I know one maiden fairest of all,
 endowed with gold if thou mighst get her!”

- 41 „Liggja til Gjúka · grónar brautir,
 2 framm vísa sköð · folk-líðöndum;
 þar hęfir dýrr konungr · dóttur alna,
 4 þá munt, Sig-urðr, · mundi kaupa.“

“Toward Yivick's home green highways lie:
 the Shapes show the way forth for wandering exiles.
 There the wealthy king has raised a daughter;
 her wilt thou, Siward, for a bride-fee buy.”

- 42 „Salr 's á hǫu · Hindar-fjalli,
 2 allr 's hann útan · ęldi sveipinn;

þann hafa horskir · halir um görvan
 4 ór ðökkum · ógnar ljóma.“

“A hall is on the high Hinderfell;
 it is all outside by fire enwrapped,
 that one have wise men made
 from an un-dark radiance of fear.”

43 „Væt’k á fjalli · folk-vitr sofa
 2 ok lēikr yfir · lindar váði;
 Yggr stakk þorni— · aðra fældi
 4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeps
 and over her licks the linden’s harm [FIRE].
 Ug stung her with a thorn; the flax-Yevn [LADY] slew
 the other heroes who wished to have her.”

44 „Knátt, mǫgr, séa · mey und hjalmi
 2 þá’s frá vígi · Ving-skorni reið;
 má-at Sigr-drifar · svefni bregða,
 4 skjöldunga niðr, · fyr skoppum norna.“

“Thou wilt, lad, see the maiden beneath a helmet
 who from the fray on Wingshorne rode.
 No man may break Syedrive’s sleep,
 O scion of the Shieldings, against the Shapes of the Norns.”

P6 Sig-urðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit
 2 ok hurðir af járne ok gétti; af járne voru ok allir timbr-stokkar í
 húsi’nu en grafit í jörð niðr. Þar fann Sig-urðr stór-mikit gull
 4 ok fylldi þar tvær kistur. Þar tók hann ógis-hjalm ok gull-brynju
 ok sverð’it Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana.
 6 En hestr’inn vildi eigi fram ganga fyrr en Sig-urðr steig á bak
 hönnum.

Siward rode along Fathomer’s trail to his dwelling and found it open and
 doors and rabbits of iron. Of iron were also all the timber trunks in the
 house, and dug down into the earth. There Siward found very much gold
 and he filled there two chests. Then he took the helmet of awe 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 until Siward mounted his back.

Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: *Ancient-words-law*(1, 5), *Leeds-meter*(2–4, 6–13/4, 18–22, 23/6–27),
Galders-law (13/5–14, 16–17, 23/1–23/5), *Speeches-meter* (15)

Introduction

The **Speeches of Syedrive** (*Sigrdr*) are found in **R**, where they directly continue the narrative told in *Reg* and *Fǫfn*. In the manuscript there is no marker of any kind, not even an initial, separating the poem from *Fǫfn*; the title is editorial.

Stanzas in *VǫlsS*

A number of stanzas are quoted in **N**, the main ms. of *VǫlsS*. *VǫlsS* ch. 21 begins with the following passage, which is clearly chiefly based on *Sigrdr* P3, but in the mention of the gods perhaps also sts. 3–4:

Bryn-bildr segir, at tveir konungar þorðust. Hét annarr Hjalm-Gunnarr; hann var gamall ok hinn mesti bermaðr, ok hafði Óðinn bonum sigr heitit. En annarr Agnarr eða Auða bróðir. „Ek fellda Hjalm-Gunnarr 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.“ Sig-urðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða þórum blutum, er liggja til hvers hlutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Bryn-bildr fyllði eitt ker ok fęrði Sig-urði ok mælti:

‘Byrnhild tells that two kings fought each other. The one was called Helm-Guther; he was old and the greatest warrior, and Woden had promised him victory. But the other was called Eyner or Ead’s brother.

"I made Helm-Guther fall in battle, but Weden stung me with a sleeping-thorn as revenge for that, and said that I should never thenceforth have victory and said that I must marry. But I made the vow in response to marry no such one as could be frightened." Siward spoke: "Teach us counsel about great things." She answers: "Ye will know better, but with thanks will I teach you if there be anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou mayst have use and pleasure from my wisdom and that thou mayst afterwards recall that of which we two speak." Byrnhild filled a vessel and brought it to Siward and spoke:

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. The following table illustrates the relationship:

	<i>pres. ed.</i>	R	N
5	Bjór föri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b–13	–
15	Á skildi kvað ristnar	14–15/4	15–17
16	Allar vöru af skafnar	15/5–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flója	19	21

Contents

TODO.

The Speeches of Syedrive

- Pr Sig-urðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á
 2 fjallinu sá hann ljós mikit svá sem eldr brynni, ok ljómaði af til

himins. En er hann kom at þá stóð þar skjald-borg ok upp ór
 4 merki. Sig-urðr gekk í skjald-borgina ok sá at þar lá maðr ok
 svaf með ǫllum her-vápnun. Hann tók fyrst hjálminn af höfði
 6 hánun; þá sá hann at þat var kona. Brynjan var fōst sem hon vęri
 hold-gróin. Þá reist hann með Gram frá höfuð-smátt brynjuna
 8 í gognum niðr ok svá út í gognum báðar ermar. Þá tók hann
 brynju af henni en hon vaknaði ok settisk hon upp ok sá Sig-urð
 10 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 to it there was a shield-wall rising up
 out of the ground. Siward went into the shield-wall and saw that a man lay
 there, sleeping in full armour. He first took the helmet off the man's head;
 then he saw that it was a woman. The byrnie was as tight as if it were grown
 out of her flesh. Then he took Gram and cut the byrnie from the head-hole
 down through 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:

Hann svaraði: 1 „Hvat **b**ęit **b**rynju? · Hví **brá**'k svefni? [R 31v/33]
 2 Hvęrr **f**ęlldi af mér · **f**ǫlvar nauðir?“
 „Sigmundar burr, · **s**ęit fyr skǫmmu
 4 **h**rafns **hr**ę-lundir · **h**jǫrr Sig-urðar.“
 “What bit the byrnie? How did I break my sleep?
 Who loosened from me these death-pale chains?”
 “Syemund's son [= Siward] has just torn off
 the raven's corpse-trees [BYRNIE?] with Siward's sword.”

4 hrafns hrę-lundir ‘the raven's corpse-trees [BYRNIE?]' | An unclear kenning. TODO.

[Sigdrífa kvað:] 2 „Lęngi ek **s**vaf, · lęngi ek **s**ofnuð vas, [R 32r/2]
 2 **l**ǫng eru lýða **l**ę;
 Óðinn því vęldr · es **ę**igi mátt'a'k
 4 **b**regða **bl**und-stǫfum.“
 “Long I slept, long was I asleep,
 long are the guiles of men.
 It is Węden's fault that I could not
 break the staves of sleep.”

P2 Sig-urðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt
 2 mjaðar ok gaf hǫnum minnis-veig.

Siward set himself down, asking for her name. She then took a horn full of mead and gave him a draught of remembrance:

2 minnis-veig ‘draught of remembrance’ | To drink someone’s *minni* ‘memory, remembrance’ seems originally to have referred specifically to the funerary toast, but here has clearly come to carry a broader sense, viz. to drink a toast to someone’s favour, whether man or god.

3 Hęill Dagr, · hęilir Dags synir,
2 hęil Nętt ok nipt!
Ö-ręiðum augum · litið okkr þinig
4 ok gefið sitjendum sigr!

[R 32r/6]

“Hail Day! Hail the sons of Day!
Hail Night and her kinswoman!
With unwrathful eyes look Ye towards us twain
and give the settlers [= us] victory.

ALL | *Sigrdr* 3–4 represent the only surviving poetic prayer to the collective Gods in the whole Norse literature (for prayers to individual gods, esp. Thunder and Woden, cf. Lindow (1988), and in the pres. ed. the Canterbury Galder and B 380 under “Galders”). Both stanzas follow the same balanced outline: the first helming (ll. 1–2) invokes the relevant gods and the second (ll. 3–4) makes the request. The speaker is Sigdrive, who is the one offering the horn.

1 Dags synir ‘the sons of Day’ | Their identity is uncertain, for Day does not have any known sons in the Norse mythology. Based on comparative mythology the most likely candidates are the heavenly Horse Twins, who are securely attested in the Vedic, Greek, and Baltic traditions. In the Vedic religion the two *asvinau* are the children of Father Heaven and follow the Dawn (Brereton and Jamison, 2020, pp. 81–84). In the Greek the two Διός-κουροι (lit. ‘Sons of Zeus’) are prominent horsemen, but their celestial role is less apparent. In the Latvian folksongs the *Dieva dēli* ‘Sons of Dievs’ are still closely associated with the Heaven, although they are not always twins (Calin, 1996, pp. 53–65), while the Lithuanian horse-twins (the *Ąsvieniai*) pull the Sun-chariot. Within the Germanic sphere, the Twins have often been associated with the Anglo-Saxon founding figures *Hengist* and *Horsa*, which however have no solar associations apart from their coming from the east; there are also the two stallions Yorewaker and Allswith which pull the Sun (*Grim* 38, *Sigrdrifumal* 154/2), but they do not have any anthropomorphic riders. An archeological connection may be made with a pair of cultic figures from Grevensvænge, Denmark, dated to periods 4–5 (1100–700 BC) of the Nordic Bronze Age (Thrane, 2010). The two bronze figures, both wearing horned helmets, are depicted as sitting on their knees beside each other with their backs straight, facing forwards. They mirror each other, so that their inner elbows touch, placing the inner hand on the belly, while the outer arm raises a large axe. The two were originally connected at their knees by a bronze support, and belonged to a larger ensemble which was probably originally placed upon a cultic solar boat (Glob, 1961), in which case a solar association (like the other IE Twins) is certain.

2 nipt ‘her kinswoman’ | The identity of this kinswoman (*nipt* typically refers to a younger female relative) is not clear. According to *Gylf* 10 the daughter of Night is Earth, but Earth is also mentioned in st. 4. If we look beyond the Scaldic system as codified by Snorre, the kinswoman of Night may tentatively be identified with the obscure Germanic Dawn-goddess, whose Vedic equivalent (Sanskrit *uśás*) is conceived of as the sister of Night (*nákti*, Brereton and Jamison, 2020, p. 93, in *RV* 1.113, 1.124.8, 7.71.1, etc.) This would be a ritual archaism predating the Scaldic system but it has the advantage of giving the stanza greater internally consistency; all gods described in it would be heavenly phenomena, who can “look” with their “eyes” on the invoker (something the Earth cannot). A similar “pre-Scaldic” archaism is found in *fold* in st. 4 below.

3 Ö-ręiðum augum · litið okkr þinig ‘With unwrathful eyes look Ye towards us two’ | I.e., “gaze upon us with gracious eyes”, the grace (or wrath) of the Gods being conveyed by their eyes turning towards the worshipper. Cf. *Hdl* 6/2–3.

This anthropomorphic conception is very old and is found among both the Hebrews and Egyptians, which however speak about the “face” rather than the “eyes”. Biblical examples include the famous Priestly Blessing of *Numbers* 6:25–26 (“May Yahweh light up His face to thee and grant grace to thee; / May Yahweh lift up His face to thee and give thee peace.”), *Psalms* 4:6 (“Lift up the light of Thy face to us, Yahweh”), and the chorus of *Psalms* 80 (“Yahweh God of Armies, bring us back. / Light up Thy face, that we may be rescued.”) while Egyptian examples involve the phrase *nfr hr* ‘good, fair of face,’ which refers specifically to the grace of a god or god-like ruler (Spiegelberg, 1917, p. 115) and which is known from inscriptions as early as the 4th dynasty of the Old Kingdom (c. 2600 BCE; Abdelhamid, 2018, p. 146) until as late as the very last known Hieroglyphic inscription (394 CE; Griffith, 1937, pp. 126–127; Parkinson, 1999, pp. 178–179). Spiegelberg (1917) cites the following Middle Kingdom prayer to Osiris from the 18th dynasty (c. 1400 BCE), which I find particularly similar to the present stanza (my translation from his German): “Mayst Thou be gracious to me (*hṯp=k n=fj*); may Thy face be fair towards me (*nfr hr=k ’m=fj*) on the day when I behold Thy fairness.”

- 4 Hēilir ęsir, · hęilar ęsynjur,
2 hęil sjá in fjol-nýta fold!
Mál ok man-vit · gefið okkr męrum tveim
4 ok lęknis-hęndr meðan lifum!

[R 32r/7]

Hail the Eese! Hail the Ossens!
Hail this much-giving Fold!
Speech and manwit give Ye us famed twain,
and a leecher’s hands, while we live.”

1 Hęilir ęsir, · hęilar ęsynjur ‘Hail the Eese! Hail the Ossens!’ | The same line occurs in *Lok* 11, but is there subverted; just like here, the first half of that stanza hails the Gods, but the second half, instead of asking for a boon, instead insults one of the gods present by beginning with the word *nema* ‘except, save for’. The direction of influence is almost certainly from a prayer like the present stanza to *Lok*, for it is surely much less likely for a blasphemous parody of a prayer to inspire a real one than the reverse.

2 sjá in fjol-nýta fold ‘this much-giving Fold’ | *Le.*, “the bountiful Earth”; an expression with Indo-European roots. Throughout the rest of the Norse poetic corpus *fold* refers exclusively to the unpersonified ‘land, earth’ without animacy or religious associations, and so the present instance seems to be a ritual archaism, for which cf. the Old English *Æcerbót*: *Hál wes þú Folde · fira módor!* ‘Hale be thou, Fold, mother of men!’ and the Old Indian cognate *Pr̥t̥iví* (Brereton and Jamison, 2020, p. 96, found frequently in *RV*, e.g. 1.89.4b: *mātā Pr̥t̥iví* ‘mother Earth’). The common Indo-European root is **p̥lt̥h₂-ē(wi)h₂* ‘flat, broad one’, for the sense of which cf. *Hfr Hákdr* 8 (in SkP III), where Earth is the *bręið-lęita brúðr Bál-ęygs* ‘broad-faced bride of Bale-eye (= Weden)’.

For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπι χθονὶ πολυβοτείρῃ ‘upon the much-nourishing earth’, where the Greek πολυ- is cognate with ON *fjöl-*, both deriving from PIE **p̥l̥h₂u-* ~ **p̥l̥h₂u-* ‘much, many’.

4 lęknis-hęndr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with (magical) powers of healing. The singular *lęknis-hęnd* occurs on the Ribe galder stick (DR EM85;493), edited below under *Galders*.

- P3 Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir ko-
2 nungar bqrðusk. Hét annarr Hjalm-Gunnarr; hann var þá gamall
ok inn mesti hermaðr, ok hafði Óðinn hánun sigri heitit. En
4 annarr hét Agnarr, Auðu bróðir er vętr engi vildi þiggja. Sigr-

drífa felldi Hjalm-gunnar í orrostunni, en Óðinn stakk hana
 6 svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan sigr
 vega í orrostu, ok kvað hana giftask skyldu, „en sagða’k hánum
 8 at strengða’k heit þar í mót, at giptask öngom þeim manni er
 hrððask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon
 10 vissi tíðendi ór þllum heimum. Sigdrífa kvað:

She gave her name as Syedrive and was a walkirrie. She said that two kings fought; one was called Helm-Guther—he was old by then and the greatest warrior, and Weden had promised him victory, but the other was called Eyner, Ead’s brother, who in no way wished to sue for peace. Syedrive made Helm-Guther fall in the battle, but Weden stung her with the sleeping-thorn as revenge for that and declared that she would never thenceforth win victory in battle and said that she must marry, “but I told him that I made a vow in response, to marry no such man as could be frightened.” He [= Siward] speaks and asks her to teach him wisdom if she knew tidings out of all the Homes. Syedrive quoth:

4 Auðu | *corr. based on VǫlsS 21 (see introduction); Hauðu R*

3–4 En annarr hét Agnarr, Auðu bróðir er vétr engi vildi þiggja. ‘but the other was called Eyner, Ead’s brother, who in no way wished to sue for peace.’ | This clause can be analyzed as two lines of *Ancient-words-law*. If this is indeed not just a coincidence, it perhaps derives from a now-lost narrative poem on which the prose is based:

En annarr hét Agnarr, · Auðu bróðir
 es vétr engi · vildi þiggja.

5 „Bjór fóri’k þér, · bryn-þings apaldr,
 2 magni blandinn · ok megin-tíri,
 fullr es ljóða · ok líkn-stafa,
 4 góðra galdra · ok gaman-rúna.

[R 32r/18–20, N 24v/12–14]

Beer I bring thee—O apple-tree of the byrnie-Thing [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-†rēðna† N

6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,
 2 ok rísta á hjalti hjors,
 sumar á vétt-rimum, · sumar á val-bøstum,
 4 ok nefna tysvar Tý.

[R 32r/20–22, N 24v/14–16]

Victory-runes shalt thou know, if thou wilt have victory,
 and carve them on the hilt of the sword;

some on the weight-rims, some on the wal-basts,
and twice name Tew.

1 sigr hafa 'have victory' | snotr vera 'be clever' *N* 2 rísta | †rist† *N* 3 sumar 'some' | *om.*
N 3 vétt-rimum 'weight-rims' | vétt-†rvnum† *N* 3 sumar 'some' | ok 'and' *N* 3 val-bøstum
'wal-basts' | val-†bystum† *N*

3 vétt-rimum 'weight-rims' | Unclear. TODO.

3 val-bøstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

7 **Q**l-rúnar skalt kunna · ef vilt at annars kvæn
2 véli-t þik í tryggð ef trúir;
á horni skal þér rísta · ok á handar baki
4 ok męrkja á nagli Nauð.

[R 32r/22–24, N 25r/1–

Ale-runes shalt thou know, if thou wilt that another man's wife
not betray thee in troth if thou trust her.

On the horn shall one carve them, and on the back of the hand,
and mark Need on the nail.

1 at 'that' | *emend. from* †a† *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 **F**ull skal signa · ok við fari séa
2 ok verpa lauki í lög;
þá þat veit'k, · at þér verðr aldri-gi
4 męini blandinn mjøðr.

[R 32r/24–25, N 25r/3–

The cup shall one sign, and gaze against the danger,
and throw in the liquid a leek.

Then I know that it will never be
mixed with harm, thy mead.

1 Full 'The cup' | ql '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 ... mjøðr | only in *N*; *om. R*

9 **B**jarg-rúnar skalt kunna · ef bjarga vilt
2 ok lęysa 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–

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 disir '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 **B**rim-rúnar skalt rísta · ef vilt **b**orgit hafa

[R 32r/27–29, N 24v/16–19]

2 á **s**undi **s**egl-mörum;
á **s**tafni skal rísta · ok á **s**tjórnar blaði
4 ok leggja **ç**ld í ár;
es-a svá **b**ratr **b**reki · né svá **blá**ar unnir,
6 þó kǫmsk-tu **h**eyll af **h**afi.

Surf-runes shalt thou carve, if thou wilt rescue
sail-steeds [SHIPS] on the sound;
on the stem shall one carve them, and on the rudder's blade,
and lay fire into the oar.
There is not so steep a breaker nor so dark blue waves
that thou not come whole off the sea.

1 rísta 'carve' | gjöra 'make' *N* 3 skal rísta 'shall [one] carve' | skal þér rísta 'shall [one] carve them' *N* 5 es-a 'There is not' | falla-t 'There fall not' *N*

4 leggja çld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

6 þó kǫmsk-tu heyll af hafi 'that thou not come whole off the sea.' | Lit. "yet comest thou whole off the sea."

11 **L**im-rúnar skalt kunna · ef vilt **l**éknir vesa

[R 32r/29–31, N 25r/7–9]

2 ok kunna **s**ár at **s**éa;
á **b**erki skal þér rísta · ok á **ba**ðmi viðar,
4 þeim's **l**úta austr **l**imar.

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.⁵⁵

⁵⁵Probably referring to a characteristically bent mountain birch bowing to the east.

3 baðmi 'beam' | barri 'leaf' 4 þeim's | þess es *N*

- 12 Mál-rúnar skalt kunna · ef vilt at mann-gi þér
 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 | †gjallda† N 5 þjóðir ‘nations’ | meñn N breaks alliteration.

- 13 Hug-rúnar skalt kunna · ef vilt hveřjum vesa
 2 geð-svinnari guma;
 þér of réð, · þér of reist,
 4 þér of hugði Hroptr,
 af þeim legi · es lekit hafði
 6 ór hausi Heiðdraupnis
 ok ór horni Hoddrofnis.

[R 32r/34—32v/3, N 25r/

Mind-runes shalt thou know, if thou wilt be
 sense-swifter than every man;
 them did counsel, them did carve,
 them did Roft think out,
 from that liquid which had leaked
 out of Heathdreepner’s skull
 and out of Hoardrovner’s horn.

1 kunna ‘know’ | nema ‘learn’ N 2 geð-svinnari ‘sense-swifter’ | geð-horskari ‘sense-sharper’ N

5–7 af ... Hoddrofnis ‘from ... Hoardrovner’s [horn]. | om. N

- 14 Á bjargi stóð · með Brimis eggjar,
 2 hafði sér á hofði hjalm;
 þá męlti 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:

- 15 Á skildi kvað ristnar · þeim's stendr fyr **sk**inanda goði,
2 á **eyra** Árvaks, · ok á Alsvinn's hófi,
á því **hv**éli · es snýsk und reð **H**rungnis,
4 á **S**leipnis tǫnnum · ok á **sl**ēða fǫtrum,

[R 32v/5–7, N 25r/11–13]

On the shield, he said, [runes] were carved—on the one that stands before
the shining god [SUN];
on Yorewaker's ear and on Allswith's hoof,
on the wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2. á eyra 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 tǫnnum '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.

2. á eyra Árvaks, · ok á Alsvinn's hófi 'on Yorewaker's ear and on Allswith's hoof' | The two
horses that pull the Sun across the heavens; cf. *Grm* 38, *Sigrdr* 3/1 and note.

- á bjarnar hrammi · ok á Braga tungu,
6 á ulfs klóum · ok á **ar**nar næfi,
á blóðgum vengjum · ok á brúar sporði,
8 á lausnar lófa · ok á líknar spori,

[R 32v/7–9, N 25r/13–15]

on the bear's paw and on Bray's tongue,
on the wolf's claws and on the eagle's beak,
on bloody wings and on the bridge's head,
on the palm of release and the trail of grace,

6 næfi | *†nefiu†* N 8 ok á | ok N

- á glēri ok á gulli · ok á gumna heillum,
10 í víni ok virtri · ok vili-sessi,
á Gungnis oddi · ok á Grana brjósti,
12 á **n**ornar **na**gli · ok á **n**ēfi uglu;

[R 32v/9–11, N 25r/15–18]

on glass and on gold and on men's luck-charms,
in wine and beerwort and the comfortable seat,
on Gungner's point and on Grane's chest,
on a norn's nail and on an owl's beak.

9 gumna heillum ‘men’s luck-charms’ | góðu silfri ‘good silver’ *N* 10 vili-sessi ‘the comfortable seat’ | völu sessi ‘a wallow’s seat’ *N* 10 vili-sessi ‘the comfortable seat’ | í guma holdi ‘in a man’s flesh’ *add. N* 11 Gungnis oddi ‘Gungner’s point’ | Gaupnis oddi ‘Yeapner’s point’ (*an elsewhere unknown spear*) *N* 11 Grana brjósti ‘Grane’s chest’ | gýgjar brjósti ‘a gow’s chest’ *N*

- 16 Allar vöru af skafnar, · þér’s vöru á ristnar,
 2 ok hverðar við inn helga mjoð
 ok sendar á víða vega:
 4 þér ’ru með ósum, · þér ’ru með ölfum,
 sumar með vísu vönum,
 6 sumar hafa męnskir męnn.

[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 hverðar ‘mixed’ | †hrędar† (*for hrórðar ‘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
 2 ok allar öl-rúnar
 ok mętar męgin-rúnar
 4 hveim’s þér kná ó-villtar · ok ó-spilltar
 sér at heillum hafa;
 6 njót-tu ef namt
 und’s rjúfask ręgin!

[R 32v/14–16, N 25r/21]

They are book-runes, they are rescue-runes,
 and all ale-runes,
 and noble might-runes—
 for whomever knows them unfalsified and uninjured
 to have for himself as charms.
 Use them if thou learn them
 until the Reins are ripped!

1 þat eru ‘the are’ | ok ‘and’ *N* 3 ok mętar ‘and noble’ | ok męrar ok ‘and renowned and’ *N* 4 ó-spilltar | †of villtar† *N* 7 rjúfask | rjúfa *N*

1 bók-rúnar ‘book-runes’ | Or ‘beech-runes’. The word may also be emended to *bót-rúnar* ‘cure-runes’, since the letters *c* and *t* were, in the TODO 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 Bryggjen).

- 18 „Nú skalt *k*jósa · alls þér 's *k*ostr of boðinn,
 2 *h*vassa vápna *h*lynr,
*s*ögn eða þögn · haf þér *s*jalfr í hug;
 4 öll eru *m*ein of *m*etin.“

[R 32v/16–18, N 25v/3–5]

“Now shalt thou choose, as the choice is offered thee,
 O maple-tree of sharp weapons [WARRIOR]!
 Speech or silence have for thyself in thy heart;
 all the harms are measured⁵⁶!”

⁵⁶i.e. in advance.

- 19 „Mun'k-a ek flója · þótt mik *f*eygan vitir,
 2 em'k-a ek með *b*leyði *b*orinn;
*á*st-röð þín · ek vil *ö*ll hafa
 4 svá *l*engi sem ek *l*ífi.“

[R 32v/18–20, N 25v/5–8]

“I shall not flee, although thou know me to be fey;
 I was not born with softness.⁵⁷
 Thy loving counsels, all, will I have
 for as long as I may live.”

⁵⁷TODO: Note about this common heroic expression.

2. með ‘with’ | *om. N*

- 20 „Þat réð'k þér it *f*yrsta · at við *f*rénðr þína
 2 *v*amma-laust *v*erir;
*s*íðr þú hefnir · þótt þeir *s*akar gøri;
 4 þat kveða *d*auðum *d*uga.“

[R 32v/20–22]

“This I counsel thee first: that thou against thy kinsmen
 defend thyself faultlessly.
 Late oughtst thou to take revenge, although they incur charges;
 that, they say, befits the dead.

- 21 Þat réð'k þér *a*nnat, · at *e*iß né sverir,
 2 nema þann 's *s*aðr *s*ei,
*g*rimmar simar · *g*anga at tryggð-rofi;
 4 armr es *v*ara *v*argr.

[R 32v/22–24]

This I counsel thee second: that thou not swear an oath,
 save for the one which is true.
 Grim strands follow the troth-breach;
 wretched is the outlaw of vows.⁵⁸

⁵⁸The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *VölsS* ch. 21: *Ok sver eigi rangan eið, því at grimmið hefnd fylgir gríðrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

3 *simar* ‘strands’ | i.e. ‘strands of fate’; cf. *I HHund* 3, where the *norns* are said to twist such strands. Often emended to *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 *hefnd* ‘revenge’.

- 22 Þat rēð’k þér þriðja · at þú þingi á [R 32v/24–25]
 2 deili-t við heimska hali
 því’t 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 blęði borinn
 eða sönnu sagðr;
 4 hētttr es heimis-kviðr
 nema sér góðan geti.
 6 Annars dags · lát hans ondu farit
 ok launa svá lýðum lygi.

Everything is wrong if thou shut up in reply;
 then thou seemest born with softness,
 or truthfully accused.

Risky is the hometown-verdict,
 unless one get himself a good one.

On another day destroy his life,
 and thus repay the people for the lie.

6 *ondu* ‘life’ | lit. ‘breath, spirit’. Cf. *Vsp* 17 where *ond* is Woden’s gift to the first men.

- 24 Þat rēð’k þér it fjórða · ef býr for-dēða [R 32v/28–30]
 2 vamma-full á vegi:

- ganga 's betra · an gista séi
 4 þótt þik nótta of nemi.
 This I counsel thee fourth: if there lives an evil-working woman,
 full of faults, by the road,
 to walk is better than to take lodgings,
 although night overtake thee.

- 25 For-njósna augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vręðir vega;
 oft bql-vísar konur · sitja brautu nér;
 4 þér's deýfa sverð ok sefa.
 Eyes of looking-ahead the sons of men need,
 wherever wroth men should fight;
 oft bale-wise women sit near the highway,
 they who dull sword and sense.

1 For-njósna 'looking-ahead' | Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Háv* 7.

- 26 Þat réð'k þér it fimmta, · þótt fagra séir [R 32v/32–34]
 2 brúðir þekkjum á,
 sífja silfr · lát-a þínum svefni ráða,
 4 tęgji-at þér at kossi konur.
 This I counsel thee fifth: although thou seest
 fair brides on the benches,
 let not kinsmen's silver rule thy sleep;
 lure not women to thee for kisses.

- 27 Þat réð'k þér it sétta, · þótt með seggjum fari [R 32v/34]
 2 qlör-mál til qlfug:
 drukkinn dęila · skal-at við dolg-viðu
 4 margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow
 the ale-speech much awry,
 drunkenly shalt thou not with war-trees [WARRIORS];
 wine steals wit from many.

1 Þat ... fari 'That ... may grow' | With these words fol. 32v of R ends, and we have the "great lacuna". The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

Fragments from the Saw of the Walsings

Introduction

In **R**, *Sigrdr* ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of *Vǫls* drew heavily from a collection of Walsing-cycle poetry closely related to **R**. He quotes many stanzas known from **R**, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

-
- 1 Ristu af **m**agni · **m**ikla hellu,
2 **S**igmundr hjǫrvi · 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 ríða · né **y**fir stíga.

The fire took to rage and the earth to shake
and high flame to rise to heaven.
Few there dared of the marshall's champions
the fire to ride or to step over it.

- 3 **S**igurðr Grana · sverði keyrði;
 2 **ǣ**ldr sloknaði · fyr ǫðlingi;
 logi allr lēgðisk · fyr lof-gjörnum;
 4 bliku **r**eiði, · es **R**eginn átti.

Siward drove Grane on by his sword;
 the fire went out before the athling;
 the flame all lowered before the praise-eager man;
 the harness flashed which Rein had owned.

- 4 **S**igurðr vá at ormi, · en þat síðan mun
 2 **ø**ngum fyrnask, · meðan ǫld lifir.
 En hlýri þínn · hvarki þorði
 4 **ǣ**ld at riða · né yfir stíga.

Siward smote the Wýrm and that will afterwards
 by none be forgotten while mankind lives—
 but *thy brother* dared neither
 the fire to ride nor to step over it.

- 5 **Ú**t gekk Sig-urðr · ann-spjalli frá,
 2 holl-vinr lofða, · ok hnípaði,
 svá at ganga nam · gunnar-fúsum
 4 sundr of síður · serkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

Fragment of a Lay of Siward (*Brot af Sig·urðarkviða*)

Dating (Sapp, 2022): C10th (0.974)

Meter: *Ancient-words-law*

Introduction

After the Great Lacuna the text of **R** picks up in the middle of a lay about Siward and Byrnhild, namely the present Fragment (*Brot*). According to the following prose (see *I Guðr*) the poem began with Siward's death. TODO: Translation is in progress.

Fragment of a Lay of Siward

- 1 „*hvat hefir Sig·urð · saka unnit*
2 *es þú fróknan vill · fjörvi néma?*“

“[What has Siward] done for a crime,
that thou wilt deprive the brave of life?”

- 2 „*Mér hefir Sig·urð · selda eiða*
2 *eiða selda · alla logna*
þá vélti hann mik · es hann vesa skyldi
4 *allra eiða · einn full-trúi.*“

“To me has Siward given oaths,
oaths given, all lies.
He betrayed me when he should have been
of all oaths the one true keeper.”

- 3 Þik hefir Bryn-hildir · bøl at gerva
 2 heiptar hvattan · harm at vinna.
 fyrr 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 Sig-urðr · 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-svør veitti:
 2 „Sundr hōfum Sig-urð · sverði hogginn;
 gnapir é grár jór · yfir gram dauðum.“

Alone did Hain this answer grant:
 “We have cut Siward asunder by sword;
 the grey steed always neighs over the dead prince.”

- 7 Þa kvað þat Brynhildir · Buðla dóttir:
 2 „vęl skuluð njóta · vápna ok níu landa;
 einn myndi Sig-urðr · ęllu ráða
 4 ef hann lęngr litlu · lifi hęldi.“

Then quoth this Byrnchild, Budle's daughter:
 “Well shall ye enjoy weapons and nine lands!
 Alone would Siward rule them all
 if a little longer he had held his life.”

3 myndi | myndiv R

- 8 „Véri-a þat sómt · at hann svá réði
 2 Gjúka arfi · ok gota męngi
 es hann fimm sonu · at folk-róði
 4 gunnar fúsa · getna hafði.“

TODO: Translation.

- 9 Hló þá Brynhildr · —bór allr dunði—
 2 einu sinni · af ǫllum hug:
 „vęl skuluð njóta · landa ok þegna
 4 es þer fróknar gram · falla létuð.“

Then Byrnhild laughed—the farm all resounded—
 a single time out of her whole heart:
 “Well shall ye enjoy the lands and thanes,
 since ye made the brave prince to fall.”

- 10 Þá kvað þat Guðrún · Gjúka dóttir:
 2 „Mjök męlir þú · miklar firnar
 gramir hafi Gunnar · gǫtvað Sig-urðar
 4 heipt-gjarns hugar · hefnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:
 “TODO.”

- 11 Soltinn varð Sigurðr · sunnan Rínar
 2 hrafn at męiði · hǫtt kallaði:
 „Ykk mun Atli · eggjar 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 Artle 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 kvǫmu.

TODO: Translation.

- 13 Einn vakði Gunnarr · ǫllum lengr
 2 fót nam at hróra · fjöld nam at spjalla
 hitt her-glötuðr · hyggja téði,
 4 hvat þeir i bǫðvi · báðir sǫgðu
 hrafn ey ok ǫrn · es þeir hēim 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 lítu:
 „hvētið mik eða lētið 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 Þǫgðu allir · við því orði
 2 fár kunni þeim · fljóða lötum
 es hǫn grátandi · gǫrðisk at segja
 4 þat's hléjandi · hǫlða þéiddi.

All men shut up at that word;
 TODO.

- 16 „Hugða'k mér, Gunnarr, · grimmt i svefni,
 2 svalt allt i sal · étta'k séing kalda,
 en þú gramr riðir · glaums and-vani
 4 fjǫtri fatlaðr · i fjánda lið.

“I had a cruel thought, Guthur, in my sleep:
 everything died in the hall, I had a cold bed,
 and thou, prince, didst ride without cheerful fellows,
 bound by fetters, into a troop of foes.

- 17 Svá mun ǫll yður · étta niflunga
 2 afli gengin— · eruð eið-rofa!

So will all your line of Nivlings
 part from strength—ye are oath-breakers!

- 18 Mant-at-tu Gunnarr · til gǫrva þat
 2 es þit blóði ĩ spor · báðir rennduð,
 nú hefir þú hǫnum þat allt · illu launat
 4 es hann frēmstan sik · finna vildi.

Thou didst not recall, Guthur, clearly enough
 that your blood in your tracks ye both did drive.
 Now hast thou for all that cruelly repaid him,
 TODO.

2 þit blóði ĩ spor · báðir rennduð ‘your blood in your tracks ye both did drive’ | Referring to a ritual of blood-brotherhood, wherein the brothers-to-be would spill and mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: *Siquidem ic-turi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni 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 reyndi þat · es riðit hafði
 2 móðigr á vit · mín at biðja.
 hvé her-glötuðr · hafði fyrri
 4 ęiðum haldit · við inn unga gram.

TODO: Translation.

- 20 Bęn-vǫnd of lét · brugðinn gulli
 2 marg dýrr konungr · á meðal okkar;
 ęldi vǫru ęggjar · útan gǫrvar
 4 ęnn ęitr-dropum · innan fáðar.“

TODO: Translation.
 In fire were the outsides of the blades forged,
 but with poison-droplets the insides painted.

1 gulli | gylli R

First Lay of Guthrun

(*Guð·rúnarkviða fyrsta*)

Dating (Sapp, 2022): 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 Sig-urðar*)

PI Hér er sagt í þessi kviðu frá dauða Sig-urðar ok víkr hér svá til
2 sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann
inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir
4 drépi hann úti í skógi ok svá segir í Guð·rúnar kviðu inni fornu
at Sig-urðr ok Gjúka synir hefði til þings riðit þá er hann var
6 drepinn—en þat segja allir einnig at þeir sviku hann í tryggð ok
vógu at hánum liggjanda ok ó·búnum. Guð·rún sat yfir Sig-urði
8 dauðum. Hon grét eigi sem aðrar konur en hon var búin til at
springa af harmi. Til gengu bæði konur ok karlar at hugga hana
10 en þat var eigi auðvelt. Þat er sagn manna at Guð·rún hefði etit
af Fáfnis hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit
12 um Guð·rúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain—but this they all say in

agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

The First Lay of Guthrun

- 1 Ár vas þat's Guð·rún · gørðisk at deýja,
 2 es hön sat sorg-full · yfir Sig-urði,
 gørði-t hön hjúfra · né hön dum sláa
 4 né kvæina of · sem konur aðrar.

It was of yore that Guthrun made ready to die
 as she sat sorrowful over Siward.

She did not pant nor beat her hands
 nor wail over him like other women.

- 2 Gingu jarlar · al-snotrir framm,
 2 þeir's harðs hugar · hana lottu;
 þeygi Guð·rún · gráta mátti,
 4 svá vas hön móðug; · mundi hön springa.

Earls went all-clever forth,
 they who would loosen her hard heart.
 Yet nowise could Guthrun weep,
 so moody was she—she would burst apart.

- 3 Sötu ítrar · jarla brúðir
 2 golli búnar · fyr Guð·rúnu;
 hver sagði þeira · sinn of-trega
 4 þann's bitrastan · of beðit hafði.

The splendid brides of the earls sat
 adorned with gold before Guthrun.
 Each one of them told her own great sorrow,
 the bitterest one that she had suffered.

- 4 Þá kvað Gjaf-laug, · Gjúka systir:

- 2 „Mik veit’k á moldu · munar-lausasta;
 hef’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 the earth to be the most joyless.
 Of five husbands have I suffered the loss,
 of two daughters, three sisters,
 eight brothers—yet I alone live.”

- 5 Þeygi Guð-rún · gráta mátti;
 2 svá vas hön móðug · at móg dauðan
 ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
 so moody was she after the lad’s death,
 and hard-hearted over the marshal’s corpse.

- 6 Þá kvað þat Hef-borg, · Húna-lands dróttning:
 2 „Hef’k harðara · harm at segja:
 mínir sjau synir · sunnan lands,
 4 verr inn átti, · í val fellu.

Then quoth this Harburg, Hunland’s queen:
 “I have a harder harm to tell.
 My seven sons to the south of their land,
 —my husband eighth—in battle fell.”

- 7 Faðir ok móðir, · fjórir bróðr,
 2 þau á vági · vindr of lék,
 barði bára · við borð-þili.

My father and mother, four brothers—
 them on the wave the wind outplayed;
 the breaker beat against the ship-side.

- 8 Sjölf skylda’k gøfga, · sjölf skylda’k gøtva,
 2 sjölf skylda’k høndla, · hel-før þeira;
 þat ek allt of beð · 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].

This all I suffered in one half-year,
while noone found me any joy.

2 hēl-fōr | *emend.*; hēf-fōr *R*

- 9 Þā varð'k hapta · ok hēf-numa
2 sams misseris · síðan-verða;
skylða'k skreyta · ok skúa binda
4 hērsis kván · hvērjan morgin.

Then I became a captive and taken in war,
in the latter part of that same half-year.
I had to dress and bind the shoes
of the ruler's wife every morning.

- 10 Hón ógði mér · af af-brýði
2 ok hōrðum mik · hōggum kęyrði;
fann'k hús-guma · hvęrgi inn bętra
4 en hús-fręyju · hvęrgi verri.“

She tortured me out of jealousy
and with hard blows drove me on.
A husband nowhere I've met better,
but a housewife nowhere worse.”

- 11 Þęygi Guð·rún · gráta mátti;
2 svá vas hón móðug · at mōg dauðan
ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshal's corpse.

- 12 Þā kvað þat Gullrond, · Gjúka dóttir:
2 „Fó kannt, fōstra, · þótt fróð séir,
ungu vífi · and-spjöll bera.“
4 Varaði hón at hylja · of hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:
“Little canst thou, foster-mother—though thou be wise—
to a young wife give answers.”—
She bade them uncover the marshal's corpse.

- 13 Svípti hön bléju · af Sig-urði
 2 ok vatt vengi · fyr vífs knéum:
 „Lít-tu á ljúfan, · lægg þú munn við grön
 4 sem þú halsaðir · heilan stilli.“

She drew the shroud off of Siward
 and turned his cheeks before the wife's knees:
 “Look on thy beloved! Lay thy mouth to his lips
 like thou didst embrace the hale prince.”

2 knéum | metr. emend. by restoration of old hiatus form; knjam R

- 14 Á leit Guð-rún · einu sinni;
 2 sá hön döglinga skör · dreyra runna,
 fránar sjónir · fylkis liðnar,
 4 hug-borg jöfurs · hjörvi skorna.

On him looked Guthrun a single time;
 she saw the noble's locks run with blood,
 the gleaming gaze of the marshal gone,
 the heart-fort [CHEST] of the ruler cut by sword.

- 15 Þá hné Guð-rún · holl við bólstri;
 2 haddr losnaði, · hlýr roðnaði
 en regns dropi · rann niðr umb kné.

Then Guthrun sank down, sloped against the bolster;
 her hair loosened, her cheek reddened,
 and a rain drop ran down to her knee.

- 16 Þá grét Guð-rún, · Gjúka dóttir,
 2 svá't tór flugu · tresk i gognum
 ok gullu við · gæss i túni,
 4 mérir faglar · 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 famed fowls which the maiden owned.

2 tresk 'veil(?)' | A guess translation; this word is an unexplained hapax.

- 17 Þá kvað þat Gullrönd, · Gjúka dóttir:
 2 „ykkar víska'k · ástir mestar

- man­na allra · fyr mold ofan;
 4 unðir þú hvárki · úti né inni,
 systir mín, · nema hjá Sig-urði.“

Then quoth this Goldrand, Yivick's daughter:
 “I knew the love between you two was the greatest
 of all men above the earth.
 Thou wast never content outside or inside,
 O sister of mine, save by Siward's side.”

- 18 „Svá vas minn Sig-urðr · hjá sonum Gjúka
 2 sęm véri gęir-laukr · ór grasi vaxinn,
 eða véri bjatr steinn · á band dręinn:
 4 jarkna-steinn · yfir ęðlingum.

“So was my Siward beside the sons of Yivick
 like were a garlic out of grass grown,
 or were a bright stone on a string drawn:
 an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *II Guðr* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 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. *II Guðr* 2 has *grønn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vsp* 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 þotta auk · þjóðans rekkum
 2 hvęrri hęrri · Hęrjans dísi;
 nú em’k svá lítil · sem lauf séa
 4 opt i jölstrum · at jøfur dauðan.

I also seemed to the ruler's champions
 higher than any of the Lord of Hosts' dises [WALKIRRIES].
 Now am I so small as if a leaf I were,
 high in the willows, after the ruler's death.

- 20 Sakna’k i sessi · ok i sęingu
 2 mįns mál-vinar — · valda megir Gjúka;
 valda megir Gjúka · mínu þolvi
 4 ok systr sinnar · sǫrum gráti.

I miss in the seat and in the bed
my confidant—at fault are the lads of Yivick;
the lads of Yivick are at fault for my bale
and for their sister's [my] bitter weeping.

- 21 Svá ér of lýða · landi eyðið
2 sem ér of unnuð · ęiða svarða;
man-a þú, Gunn·arr, · golls of njóta;
4 þęir munu þér baugar · at bana verða
es þú Sig·urði · svarðir ęiða.

So may 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 the oaths.

4 þęir munu þér baugar · at bana verða ‘those bigs will for thee become the bane’ | I.e. “the wealth will be the end of you”. Formulaic; cf. *Fǫfn* 9, 20.

- 22 Opt vas i tūni · tęiti meiri
2 þa's minn Sig·urðr · sęðladi Grana.
ok þęir Bryn·hildar · biðja fóru.
4 armrar vęttar · illu hęilli.“

Oft in the courtyard there was greater cheer
when my Siward saddled Grane
and they journeyed to ask for Byrnild's hand,
that wretched wight of ill omen.”

- 23 Þa kvað þat Bryn·hildr · Buðla dóttir:
2 „vęn sé sú vętttr · vers ok barna
es þik Guð·rún · gráts of þęiddi
4 ok þér i morgun · mál·rúnar gaf.“

Then quoth this Byrnild, Budle's daughter:

- 24 Þa kvað þat Gull·ręnd · Gjúka dóttir:
2 „þęgi þú, þjóð·lęið, · þęira orða!
Urðr ęðlinga · hęfir þú ę vesit;
4 rekr þik alda hęrr · illrar skępnu
sorg sára · sjau konunga
6 ok vin·spell · vífa męst.“

Then quoth this Goldrand, Yivick's daughter:

- 25 Þá kvað þat Bryn·hildr · Buðla dóttir:
 2 „vældr ęinn Atli · ęllu bęlvi
 of borinn Buðla · bróðir minn
 4 þá's vit i hęll · húnskrar þjóðar
 ęld á jęfri · orm-bęðs litum;
 6 þęss hęfi'k gangs · goldit síðan
 þęirar sýnar · sęumk ęy.“

Then quoth this Byrnhild, Budle's daughter:

- 26 Stóð hón und stoð · stręngði hón ęlf,
 2 brann Brynhildi · Buðla dóttur
 ęldr ór augum; · ęitri fnęsti
 4 es hón sęr of lęit · á Sig·urði.

She stood beneath a pillar, strengthened her anger;
 on Byrnhild Budle's daughter burned
 a fire from her eyes; she spit venom
 when she beheld the wounds upon Siward.

- P2 Guð·rún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til
 2 Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri.
 Bryn·hildr vildi eigi lifa eptir Sig·urð. Hon lét drepa þręla sína
 4 átta ok fimm ambóttir, þá lagði hon sik sverði til bana svá sem
 segir í Sig·urðar kviðu inni skęmmu.

Guthrun went away thence to the wood in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain; then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

Short Lay of Siward

(*Sig·urðarkviða 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 vðlsungr ungi · es vegit hafði;
tók við tryggðum · tveggja bróðra
4 sældusk eiða · eljun-fróknir.

It was of yore when Siward sought out Yivick,
the young Walsing who had fought.
He got the truces of two brothers;
oaths they exchanged, men brave of zeal.

- 2 Męy buðu hönun · ok męiðma fjöld,
Guð·rúnu ungu · Gjúka dóttur;
drukku ok dómðu · dógr mart saman
4 Sig·urðr ungi · ok synir Gjúka.

They offered him a maiden and a multitude of treasures:
young Guthrun, Yivick's daughter.

They drank and discussed many a day and night together,
young Siward and the sons of Yivick.

- 3 Und's þeir Brynhildar · biðja fóru
2 svá't þeim Sigurðr · reið i sinni
volsungr ungi · ok vega kunni;
4 hann of ętti · ef hann ęga knętti.

TODO: Translation.

- 4 Seggr inn suðr-óni · lagði sverð nökkvit
2 męki mál-faan · á meðal þeira
né hann konu · kyssa gęði
4 né húnskr konungr · hęfa sér af armi
męy frum-unga · fal hann męgi Gjúka.

TODO: Translation.

- 5 Hón sér at lífi · lęst né vissi
2 ok at aldr-lagi · ękki grand
vamm þat's vęri · eða vesa hygði;
4 gengu þess á milli · grimmar urðir.

TODO: Translation.

- 6 Eįn sat hon úti · aptan dags,
2 nam hón svá þert · umb at męlask:
„Hafa skal'k Sigurð, · — eða þó svelt!—
4 męg frum-ungan, · mér á armi.

TODO: Translation.

2. nam hón svá þert · umb at męlask: | No alliteration can be found for this line.

- 7 Orð męlta'k nú, · iðrumk ęptir þess,
2 kvęn 's hans Guðrún · en ek Gunnars,
ljótar nornir · skópu oss langa þrę.

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

Hell-ride of Byrnhild

(*Hęlręið Bryn·hildar*)

Dating (Sapp, 2022): late C11th (o.650)

Meter: *Ancient-words-law*

Introduction

Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

P1 Eptir dauða Bryn·hildar vóru gōr bōl tvau: annat Sig·urði, ok
2 brann þat fyrr, en Bryn·hildr var á ǫðru brennd ok var hon í reið
þeiri er guð·vefjum var tǫlduð. Svá er sagt at Bryn·hildr ok með
4 reið'inni á hel-veg ok fór um tún þar er gýgr nōkkur bjó. Gýgr'in
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with god-weave. So it is said that Byrnhild drove with the chariot onto the Hellway and passed through a yard where a certain gow lived. The gow quoth:

2-3 í reið þeiri er guð·vefjum var tǫlduð 'in that chariot which was covered with god-weave' | The canopy/tent on the chariot was made of silk (poetically known as *god-weave*, the fabric of the gods). For the burial of women in wagons and chariots cf. TODO (Oseberg ship?).

3-4 Bryn·hildr 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, which she must travel to arrive at her final resting place in the Underworld; she is burned inside a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

Byrnhild rode the Hellway (*Bryn·hildr reið hæl-veg*)

- 1 „Skalt í gognum · ganga eigi
2 grjóti studda · garða mína;
betr sómði þér · borða at rækja
4 hēldr an vitja · vers annarar.

“Thou shalt in no way go through
these rock-supported yards of mine;
it befit thee better to weave tapestries
rather than visit the husband of another!”

4 hēldr an vitja · vers annarar ‘rather than visit the husband of another’ | The gow insults Guthrun and blames her early death on her immoral actions; if she had instead lived like a chaste woman and tended to her simple domestic duties, she would still have been alive.

- 2 Hvát skalt vitja · af Val-landi,
2 hvar-fúst hofuð, · húsa mīnna?
Þú hēfir, Vör gulls, · ef þik vita lystir,
4 mild, af hondum · manns blóð þvegit.“

Why shalt thou visit from Walland,
O straying head, these houses of mine?
Thou hast, mild Ware of gold [LADY], if thou hast lust to know,
washed a man’s blood off thy hands.”

Byrnhild answers:

- 3 „Bregð eigi mér, · brúðr ór stēini,
2 þótt ek véra’k · í víkingu;
ek mun okkur · óðri þikkja
4 hvar’s mennt eðli · okkart kunna.“

“Upbraid me not, O bride from the stone [gow],
although I may have been in a piratical host;
of us two will I seem the nobler,
wherever men know our lineages.”

The gow:

- 4 „Þú vast, Bryn-hildr, · Buðla dóttir,
2 hēilli verstu · í hēim borin;
þú hēfir Gjúka · of glatat þornum
4 ok búi þeira · brugðit góðu.“

“Thou wast, O Byrnild Budle’s daughter,
with the worst luck born into the world.
Thou hast destroyed Yivick’s children,
and deprived their house of good.”

Byrnild:

- 5 „Ek mun segja þér, · svinn, ór reiðu
2 vit-laussi mjök, · ef þik vita lystir:
hvé gørðu mik · Gjúka arfar
4 ásta-lausa · ok eið-rofa.

“I will tell thee, wise from my chariot,
O very witless one, if thou hast lust to know,
how Yivick’s heirs did make me
loveless, and an oath-breakeress.

- 6 Lét hami vára · hug-fullr konungr,
2 átta systra, · undir eik borit;
vas’k vetra tólf, · ef þik vita lystir,
4 es ungum gram · eiða selda’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-dølum
2 Hildi und hjalmi, · hværr es kunni.

In the Limdales all men called me
a Hild ’neath the helmet, whoever knew me.

- 8 Þá lét’k gamlan · á Goð-þjóðu
2 Hjalm-Gunnar nést · hēljār ganga;
gaf’k ungum sigr · Auðu bróður;
4 þar varð mér Óðinn · of-reiðr um þat.

Then I next among the Gots
made old Helm-Guther go the way of Hell;
I gave victory to Ead’s young brother;
then Weden furious was with me over that.

- 9 Lauk hann mik skjöldum · í Skata-lundi,
2 rauðum ok hvítum, · randir snurtu;

- þann bað hann slíta · svefni mínum
 4 es hvergi lands · hréðask kynni.

He locked me in with shields in Shatelund,
 with red ones and white; their rims clasped.
 He bade that one end my sleep,
 who in no land could be frightened.

- 10 Lét umb sal minn · sunnan-verðan
 2 hávan brenna · her alls viðar;
 þar bað hann einn þegn · yfir at ríða,
 4 þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing
 high host of all wood [FIRE] burn.
 There he bade one thane ride over:
 him who brought me the gold which 'neath Fathomer lay.

- 11 Reið góðr Grana · gull-miðlandi
 2 þar's fóstri minn · flētjum stýrði;
 einn þótti hann þar · öllum bētri,
 4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer [RULER = Siward],
 where my foster-son ruled the benches.
 Alone he seemed there better than all,
 the Wiking of Danes, in the warband.

- 12 Svöfu vit ok unðum · i sēing einni
 2 sem hann minn bróðir · of borinn véri;
 hvárt-ki knátti · hond yfir annat
 4 átta nóttum · okkart leggja.

We slept and were content in a single bed,
 as if he were born my brother:
 neither did lay a hand o'er the other
 for eight nights, of us two.

- 13 Því brá mér Guðrún, · Gjúka dóttir,
 2 at ek Sigurði · svéfa'k á armi;
 þar varð'k þess vís · es vildi'g-a'k
 4 at þau véltu mik · i ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,

that I slept on Siward's arm.

There I became aware of what I did not want [to know]:

that those two had tricked me in the catch of man.

- 14 Munu við of-stríð · alls til lengi
 2 konur ok karlar · 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 into life be born.

We two shall end our age,

I and Siward, together.—Sink, thou gow-kind!”

Second Lay of Guthrun

(Guðrúnarkviða aðra)

Dating (Sapp, 2022): early C11th (c.759)–late C11th (c.1199)

Meter: Ancient-words-law

Introduction

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

PI Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var
2 þá milli Gjúkunga ok Atla; kenndi hann Gjúkungum völd um
and-lát Bryn-hildar. Þat var til sëtta, at þeir skyldu gipta hánun
4 Guðrúnu, ok gáfu henni ó-minnis-veig at drekka áðr hon játti at
giptast Atla. Synir Atla vóru þeir Erpr ok Eitill, en Svanhildr var
6 Sig-urðar dóttir ok Guðrúnar. Atli konungr bauð heim Gunnari
ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi vélar ok
8 sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna
sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár.
10 Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk
hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir
12 Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá
bað Guðrún sonu sína at þeir bæði Gjúkungum lífs en þeir vildu
14 eigi. Hjarta var skorit ór Hogni en Gunnarr settr í orm-garð.
Hann sló hǫrpu ok svéðði ormana, en naðra stakk hann til lifrar.
16 Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn

sína. Þjóðrekr ok Guðrún kërðu harma sín á milli. Hon sagði hánúm ok kvað:

18

Guther and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guther had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had 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 Guther set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

The Second Lay of Guthrun

1 „Mér vas'k meýja; · móðir mik fódði,
2 björt í búri; · unna'k vel bróðrum—
und's mik Gjúki · gulli reifði,
4 gulli reifði, · gaf Sig-urði.

“I was a maiden of maidens; my mother raised me
bright in her bower; I loved well my brothers—
until Yivick with gold endowed me,
with gold endowed me and gave [me] to Siward.

2 Svá vas Sigurðr · uf sonum Gjúka
sem véri grónn laukr · ór grasi vaxinn,
3 eða hjortr hq-benn · um hvossum dýrum,
4 eða gull glóð-rautt · af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,

or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

ALL | Cf. *I Guðr* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *II HHund* TODO: *Svá bar Hægi · af hildingum...*

2 grónn laukur ‘green leek’ | The leek was a highly valued plant. Compare *Vsp* 4 where the *grónn laukur* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

- 3 und’s mér fyr·munðu · mínir bróðr
2 at ek étta ver · ǫllum frēmra;
sofa þeir né mǫttu-t · né of sakar dǫma
4 áðr þeir Sigurð · svelta létu.

until my brothers begrudged me
that I had a husband better than all.
They could not sleep nor speak of anything
before they made Siward die.

- 4 Grani rann at þingi, · gnýr vas at hęyra,
2 en þá Sigurðr · sjalfr ęgi kom;
ǫll vǫru sǫðul-dýr · sveita stokkin
4 ok of vanið vási · of vegðundum.

Grane ran to the Thing—a din was to be heard—
but then Siward himself never came.
All the saddle-beasts [HORSES] with sweat were dripping
although used to toil beneath riding men.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

- 5 Gekk ek grátandi · við Grana róða,
2 úrug-hlýra, · jó frá’k spjalla;
hnipnaði Grani þá, · drap i gras hǫfði;
4 jór þat vissi: · ęigendr né lifðu-t.

I went, weeping, with Grane to speak;
with teary cheeks I asked the horse for news.
Then Grane drooped, bent his head in the grass;
the horse knew that its owners lived not.

- 6 Lęgi hvarf-at, · lęgi hugir deildusk
2 áðr of fręgja’k · folk-vǫrð at gram;

4 hñipnaði Gunnarr, · sagði mér Hogni
frá Sigurðar · sórum dauða:

Not long went by—long my thoughts were torn—
before I asked the folk-ward about the prince.
Guthur drooped; Hain told me
about Siward's sore death.

7 ,Liggr of hoggvinn · fyr handan ver
2 Guðþorms bani, · of gefinn ulfum;
lít-tu þar Sigurð · á suðr-vega,
4 þà heyrir þú · hrafna gjalla,
 ǫrnu gjalla, · ézli fegna,
6 varga þjóta · of veri þinum.'

'He lies cut down across the sea:
Godthorm's bane, given to the wolves.
Behold Siward on the southern ways!
Then wilt thou hear the ravens shriek:
the eagles shriek, rejoicing in flesh:
the wolves howl over thy husband.'

...TODO...

Third Lay of Guthrun

(*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (o.731)–early C11th (o.178)

Meter: *Ancient-words-law*

Introduction

The **Third Lay of Guthrun** (*III Guðr*) is a short narrative poem, depicting just a single scene. At 10 stanzas it is the shortest poem in *R*, and arguably one of the most forgettable. Its only notable moments are its depiction of an ordeal by hot water and its allusion to the drowning of a slave-woman in a bog.

Dating

The most important factor towards dating *III Guðr* is its conception of the ordeal by hot water. This type of ordeal first appears in the early C6th Frankish *Salic Law*, and is always closely associated with the Catholic clergy. TODO: We ought to investigate when it went out of fashion. <https://www.degruyterbrill.com/document/doi/10.1515/9783110500303/html>

Summary

Herch, one of Attle's slave-women and concubines tells him that she has seen his wife Guthrun sleep with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving taking up a white stone out of boiling water (3); while she and Thedric did sit down together, they did so only in mutual grief over the deaths of her brothers (4–5). Guthrun tells Attle to summon the German lord Saxe to carry out the trial, and seven hundred men arrive as witnesses (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must prove her innocence alone

(7). She then puts her hand in the boiling water, and takes out the stone unscathed. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so—and her hands are horribly scorched. She is dragged to a “foul bog”, presumably to be drowned. The poet ends by laconically stating that this was how Guthrun in such a way was “restored for her affronts”.

The Third Lay of Guthrun

Pr Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði
 2 Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var
 þá all-ó-kátr. Þá kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun together. Thereafter Attle was very unhappy. Then Guthrun quoth:

1 „Hvat ’s þér, Atli? · é, Buðla sonr,
 2 es þér hryggt í hug; · hví hlér þú éva?
 Hitt myndi óðra · jörlum þykkja
 4 at við mæn mǣltir · ok mik séir.“

“What is with thee, Attle? Always, son of Bodle,
 art thou sad at heart—why laughest thou never?
 It would seem more proper to earls
 that thou spoke with men and looked at me.”

2 „Tregr mik þat, Guðrún, · Gjúka dóttir,
 2 mér i hollu · Herkja sagði
 at þit Þjóðrekr · undir þaki svéfið
 4 ok léttliga · líni verðið.“

“It troubles me, O Guthrun, Yivick’s daughter,
 that in the hall Herch told me
 that thou and Thedric slept beneath one roof,
 and lightly did ye mind your linen.”

4 léttliga · líni verðið ‘lightly did ye mind your linen’ | Euphemistic; they threw off their clothes and slept with each other.

3 „Þér mun’k alls þess · eiða vinna
 2 at inum hvíta · hełga steini,
 at ek við Þjóðmar · þat-ki átta’k,

- 4 es vǫrðr né verr · vinna knátti,—
 “For thee I will swear the oaths to all of it
 —by the white, holy stone,
 that I did no such thing with Thedmar—
 those which no married woman nor man has sworn,

2 at inum hvíta · hełga steini ‘by the white, holy stone’ | The stone lifted out of a pot of boiling water in the trial by ordeal, as described further in st. 8.

3 Þjóðmar ‘Thedmar’ | Historically, Thedmar (*Theodemir*) was the father of Thedric (*Theoderic*) the Great, who took over the kingdom after his father’s death (see Index). The use of the name here may either be a scribal error (whether for “Thedric” or for “Thedmar’s son”), or a nickname caused by the conflation of the two persons in the late Norse tradition.

4 es vǫrðr né verr · vinna knátti ‘those which no married woman nor man has sworn’ | I.e., “those oaths which et c.” — Guthrun’s use of *vǫrðr* ‘wife, married woman’ and *verr* ‘husband, married man’ serve to question the reliability of Herch’s testimony by pointing out that she, as an unmarried slave-woman, is not in a position to make legally binding accusations.

- 4 nema ek halsaða · heřja stilli,
 2 jǫfur ó·neisinn, · ęinu sinni;
 aðrar vǫru · okkrar spękjur
 4 es vit hǫrmug tvau · hnigum at rúnum.
 unless I embraced the stiller of hosts [RULER = Thedmar],
 the unshamed prince, a single time.
 Different were the dealings of us two,
 when we, distressed, reclined in whispers.

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,
 2 lifa þęir né ęinir, · þriggja tega manna;
 hrink-tu mik at bróðrum · ok at brynjuðum,
 4 hrink-tu mik at ǫllum · á hǫfuð-niðjum.

Hither Thedric came with thirty men;
 of those thirty none still lives.—
 Surround me with brothers and with byrned men;
 surround me with all close kinsmen!

3 hrink-tu ‘surround’ | Consisting of *bring*, 2nd sg. imper. of *bringja* ‘surround, encircle’ + *þú* ‘thou’. The clitic form *-tu* has caused devoicing.

- 6 Sęnd at Saxa, · sunn-manna gram;
 2 hann kann hełga · hver vellanda;“
 sjau hundruð manna · i sal gingu
 4 áðr kvęn konungs · i kętil tóki.

Send for Saxe, the lord of Southmen;
 he can hallow the boiling cauldron.”
 Seven hundred men went into the hall,
 before the king’s wife should reach into the kettle.

1 Saxa, · sunn-manna gram ‘Saxe, the lord of Southmen’ | The Southmen being the Germans. — This line shows that the trial by cauldron was considered a foreign, specifically German custom by the poet, who naturally imagined Atle and Guthrun to have belonged to his own, Norse culture. For its bearing on dating the poem see Introduction.

- 7 „Kømr-a nú Gunnarr, · kalli’k-a Høgna,
 2 sé’k-a síðan · svása brøðr;
 sverði myndi Høgni · slíks harms reka,
 4 nú verð’k sjölf fyr mik · synja lýta.“

“Now Guther will not come; I will not call on Hain;
 I will not henceforth see my beloved brothers.
 By his sword would Hain avenge such an affront;
 now I for myself must disprove the slanders!”

- 8 Brá hón til botns · björtum lófa
 2 ok hón upp of tók · jarkna-stejna:
 „Sé nú seggir · —sykn em’k orðin
 4 hēilag-liga— · hvé sjá hvern 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-stejna ‘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 i brjósti
 2 es hann hēilar sá · hēndr Guðrúnar:
 „Nú skal Hērka · til hvers ganga,
 4 sú’s Guðrúnu · grandí vęnti.“

Then laughed the heart in Atle’s chest,
 when he saw unscathed the hands of Guthrun:
 “Now shall Herch to the cauldron go,
 she who hoped for Guthrun’s injury!”

- 10 Sá-at maðr armligt, · hvern es þat sá-at,

- 2 hvé þar á Hęrkju · hęndr sviðnuðu;
 lęiddu þá męy · ĩ mýri fůla,
 4 svá þá Guðrún · sĳnna harma.

Man saw nothing pitiful if he did not see that,
 how there on Herch the hands were scorched.
 Then they led the maiden into the foul bog;
 so was Guthrun restored for her affronts.

3 lęiddu þá męy · ĩ mýri fůla ‘Then they led the maiden into the foul bog’ | To be drowned, as was the customary Germanic punishment for perjurers; see note to *Vsp* 38.

Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Ancient-words-law*

Introduction

The **Weeping of Ordrun** (*Oddrgr*) is another heroic poem. The following edition and translation is by no means complete.

From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

Þ1 Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét
2 sá er var friðill hennar. Hón mátti eigi fœða börn áðr til kom
 Oddrún, Atla systir; hón hafði verit unnusta Gunnars, Gjúka
4 sonar. Um þessa sögu er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guthur, Yivick's son. Of this saw is here sung:

1 Heyrðað'k segja · i sögum fornum
2 hvé mēr of kom · til Morna-lands;
 engi mátti · fyr jörð ofan
4 Heiðreks dóttur · hjalpir vinna.

I heard it said in ancient saws⁹⁹
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

⁵⁹Probably formulaic; cf. *Hild* 1: *ik gi-bórta dat seggen* ‘I heard it said’ which likewise uses the 1sg pret. of ‘hear’ and the infinitive of ‘say’. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)bauridō (þat) sagjanq.*

- 2 Þat frá Oddrún, · Atla systir,
2 at sú mēr hafði · miklar sóttir;
 brá hón af stalli · stjórð-bitluðum
4 ok á svartan · sǫðul of lagði.

This learned Ordrun, Attle’s sister,
that the maiden [= Burgny] had great ailments;
she grabbed from the stable a rudder-bitted steed,
and a black saddle on [it] did lay.

- 3 Lét hón mar fara · mold-veg sléttan
2 und’s at hári kom · hǫll standandi;
 ok hón inn of gekk · ęnd-langan sal;
4 svipti hón sǫðli · af svǫngum jó
 ok hón þat orða · alls fyrst of kvað:

She let the steed travel the smooth soil-way [EARTH]
until she came to the high standing hall
and she inside did go the endlong house.
She cast the saddle off the slender horse
and she this word first of all did say:

3 ok hón ... sal ‘and she ... house’ | The whole line is formulaic, see note to *Vkv* 8.

5 ok ... of kvað ‘and ... did say’ | The whole line is formulaic, see note to *Þrk* 2.

TODO: More stanzas...

Lay of Attle

(*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speeches-meter, Ancient-words-law*

Introduction

The **Lay of Attle** (*Akv*) is only preserved in R, although it is closely paraphrased in N. It has long been held to be a particularly archaic poem, although that may have more to do with its style than its actual age, cleaving as it does to the old Germanic epic method of telling the whole story in poetry, rather than isolating the dialogue and otherwise relying on prose to progress the narrative.

In R it has the title *Atlakviða in grönlandska* ‘the Greenlandish Lay of Attle’, but that descriptor has probably come from *Am*. The *Akv* is clearly older than that poem, which does in fact show some signs of a Greenlandish origin.

The Death of Attle (*Dauði Atla*)

P1 Guðrún Gjúka dóttir hefndi bróðra sinna, svá sem frégt er orðit.
2 Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi
höll’ina ok hirð’ina alla; um þetta er sjá kviða ort.

Guthrun Yivick’s daughter avenged her brothers, as has become famed. She first slew the sons of Attle, but after that she slew Attle and burned the hall and the whole hird. Regarding that this lay is wrought.

The Lay of Attle

- 1 **A**tli sēndi · **ár** til Gunnars
 2 kunnan segg at ríða, · **K**néfrøðr vas sá hēitinn;
 at gōrðum kom **G**júka · ok at **G**unnars hōllu,
 4 bēkkjum arin-grēypum · ok at **b**jóri svōsum.

Atle sent—of yore—to Guthur
 a well-known messenger to ride; Kneefrith he was called.
 To the yards of Yivick he came, and to the hall of Guthur;
 to the hearth-surrounding benches, and to the lovely beer.

- 2 **D**rukku þar **dr**ótt-męgir · —ęn **d**yljęndr þogðu—
 2 vīn ī **val**-hōllu, · **v**ręiði sōusk þęir Húna;
 kallaði þā **K**néfrøðr · **k**aldri rōddu,
 4 **s**ęggr inn **suð**-róni · **s**at ā bēkk hōum:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
 wine in the walhall; they feared the wrath of the Huns.
 Then Kneefrith called out with a cold voice,
 the southern messenger, sitting on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hōllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „**A**tli mik hingat sēndi · ríða **or**ęndi,
 2 **m**ar inum **mél**-gręypa, · **M**yrk-við inn ó-kunna
 at **b**iðja yðr, Gunnarr, · at it ā **b**ękk kómið
 4 með **h**jōlmum arin-gręypum · at sōkja **h**ęim Atla.

“Atle sent me hither to ride with an errand,
 on the bit-champing steed through Mirkwood uncharted—
 to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,
 with hearth-surrounding helmets, to seek the home of Atle.

- 4 **S**kjōldu kneguð þar vęlja · ok **s**kafna aska,
 2 **h**jalma gull-roðna · ok **H**úna męngi,
 silfr-gyllt sōðul-klęði, · **s**ęrki val-rauða,
 4 **d**afar, **d**arraða, · **d**rōsla **mél**-gręypa.

There ye might choose shields, and shaven ash-spears,
helmets gold-reddened, and the multitude of the Huns,
silver-gilt saddle-cloths, blood-red serks,
daves, spears, bit-champing steeds.

- 5 Völl létsk ykkir ok myndu gefa · víðrar Gnita-heiðar
2 af geiri gjallanda · ok af gylltum stöfnum,
stórar meðmar · ok staði Danpar,
4 hris þat it mēra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
[and] of yelling spears and of gilded prowes,
great treasures and the place of Danp;
the renowned brush which men call Mirkwood.

- 6 Höfði vatt þá Gunnarr · ok Høgna til sagði:
2 „Hvat rēðr okkr, sēggr hinn øri, · alls vit slíkt heyrum?
Gull vissa'k ekki · á Gnita-heiði,
4 þat's vit éttim-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 eigu vit sal-hús · sverða full,
2 hverju 'ru þeira · hjolt ór gulli;
mínn veit'k mar bætstan · en mēki hvassastan,
4 boga bekk-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 hǫll Kíars;
2 einn 's minn bētri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;
mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bēndu · þá's hōn okkr baug sēndi,
2 varinn vǫðum heiðingja? · Hykk at hōn vǫrnuð byði!

- 4 Hár fann'k hēiðingja · riðit i hring rauðum;
ylfskr es vegr okkarr · at ríða ørēndi.“

“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!⁶⁰”

⁶⁰That 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 nōungr annarr,
2 rýnēndr né ráðēndr, · né þeir's ríkir vōru;
kvaddi þā Gunnarr · sēm konungr skyldi,
4 mērr i mjōð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,
not counselors nor advisors, nor those who were powerful.
Then Guthur announced—as a king should,
renowned in the mead-hall—with great spirit:

- 11 „Rís-tu nú, Fjornir, · lát-tu á flet vaða
2 greppa gull-skálar · með gumna høndum!

“Rise now, Ferner! Let on the benches wade forth
the golden bowls of warriors along the hands of men!

1 Fjornir ‘Ferner’ | An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,
2 gamlir grán-varðir, · ef Gunnars missir;
birnir blakk-fjallir · bíta þref-tønnum,
4 gamna grey-stóði, · ef Gunnarr né kōmr-at.“

The wolves will rule the patrimony of the Nivlings—
old, grey-pelted—if Guthur is absent;
black-furred bears will bite with wrangling teeth—
amusing the bitch-pack—if Guthur comes not!”

- 13 Leiddu land-rōgni · lýðar ó-neisir,
2 grātēndr, gunn-hvatan, · ór garði Húna;
þā kvað þat inn øri · erfri-vorðr Hōgna:
4 „Hēilir farið nú ok horskir · hvar's ykkur hugr tēygir!“

Unshamed men led the lord of the land,
 weeping, the battle-bold man out of the yards of the Huns.
 Then quoth this the young heritage-guardian [SON] of Hain:
 “Fare ye two now whole and wise wherever your heart may draw you!”

1 lýðar ó-neisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *ulfrufewar* · *ni wafē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14 **F**etum létu fróknir · of fjöll at þyrja
 2 **m**ar ina mél-græpy, · **M**yrk-við inn ó-kunna;
 hristisk ǫll Hún-mörk · þar’s harð-móðgir fóru,
 4 **v**röku þeir vand-stygga · völlu al-gröna.

With strides the braves made the bit-champing steed
 rush o’er the fells through Mirkwood uncharted.
 All Hunmark shook where the hard-minded went forth;
 they drove the whip-shy horse along the allgreen fields.

- 15 **L**and söu þeir Atla · ok lið-skjalfar djúpar;
 2 **B**ikka greppar standa · á borg inni höu,
 sal of suðr-þjóðum, · slæginn sess-meðum,
 4 **b**undnum røndum, · 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 **d**afar, darraða; · en þar drakk Atli
 2 **v**in í val-höllu; · verðir sótu úti
 at varða þeim Gunnari · ef þeir hér vitja kómi
 4 með gæiri gjallanda · at vækja gram hildi.

daves, spears. And there drank Attle
 wine in the wal-hall—watchmen sat outside
 to watch for Guthur’s men, if they came here to visit,
 with yelling spears to wake the ruler with war.

- 17 **S**ystir fann þeira snemmst · at þeir í sal kvómu,
 2 bróðr hennar báðir, · bjóri vas hön lítt drukkin:
 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
 4 við Húna harm-brögðum? · Höll gakk ór snemma!

Their sister found soonest they they had come into the hall—
her brothers both—on beer was she lightly drunk:
“Betrayed art thou now, Guthur; how wilt thou, powerful man, withstand
the Hunnish harm-tricks? Go soon out of the hall!”⁶¹

⁶¹Before anything evil might happen.

- 18 Bętr hefðir, bróðir, · at ĩ brynju fęrir,
2 sęm hįlmlum arin-gręypum · at sęa hęim Atla;
 sętir ĩ sęðlum · sıl-heįða daga,
4 nái nauð-fįlva · létir nornir gráta,
Better hadst thou done, brother, if thou hadst gone in byrnie
with hearth-surrounding helmets to see the home of Attle;
if thou hadst put in the saddle during sun-bright days
need-pale corpses; if thou madest the norns cry,

- 19 Húna skjald-męyjar · hęrfi kanna,
2 en Atla sjalfan · létir ĩ orm-garð koma;
 nú ’s sá orm-garðr · ykkir of folginn.“
[and madest] the Hunnish shield-maidens know the harrow,⁶²
and Attle himself hadst thou brought in the snake-pit—
now has that snake-pit enveloped you two!”

⁶²I.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guthur answers:

- 20 „Sęinað ’s nú, systir, · at samna niflungum,
2 langt ’s at lęita · lýða sinnis til,
 of rosmu-fįll Rınar, · rekka ó-nęissa.“
“It is late now, sister, to gather the Nivlings;
it is far to look for the support of men,
over the great fells of the Rhine for unshamed warriors.”

- 21 Fengu þęir Gunnar · ok ĩ fįtur sęttu,
2 vin Borgunda, · ok bundu fast-la;
 sjau hjó Hęgni · sverði hvęssu
4 en inum áttu hratt hann · ĩ ęld hęitan.

They captured Guthur and in fetters placed him,
the friend of the Burgends, and bound him tightly.

Hain smote seven with a sharp sword,
and the eighth one he threw into hot fire.

2 vin Borgunda ‘the friend of the Burgends’ | The historic Guthur was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guthur. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guthur, whom he is just about to fight, by the identical phrase *wine Burgenda*.

- 22 Svá skal frókn · fjóndum verjask;
2 Høgni varði · hęndr Gunnars.
frøgu fróknan · ef fjor vildi
4 Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against foes;
Hain guarded the hands of Guthur.
They asked the brave [Guthur] if his [Hain’s] life he wished—
the ruler of the Gots—to buy with gold.⁶³

⁶³The 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.

1 Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

- 23 „Hjarta skal mér Høgna · i hęndi 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].”

3 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 Sköru þeir hjarta · Hjalla ór brjósti,
2 blóðugt, ok á bjóð lögðu · ok bōru þat fyr Gunnar.

They cut the heart of Helle from the breast,
bloody, and on a platter laid it, and bore it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:
2 „Hér hef’k hjarta · Hjalla ins blauða,

- 4 ò-líkt hjarta · Høgna ins frókna,
 es mjök bifask · es á bjóði liggr;
 bifðisk hǫlfu meirr · es i brjósti lá!

Then quoth this Guthur, the lord of men:

“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—
 which quivers greatly when on the platter it lies;
 it quivered twice as much when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru
 2 kvikvan kumbla-smið · —klökkva síðst hugði.
 Blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain then laughed as to the heart they cut
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.
 Bloody on a platter they laid it, and bore it before Guthur.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungr:
 2 „Hér hefi’k hjarta · Høgna ins frókna,
 ò-líkt hjarta · Hjalla ins blauða,
 4 es lítt bifask · es á bjóði liggr;
 bifðisk svá-gi mjök · þá’s i brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:

“Here have I the heart of Hain the bold
 —unlike the heart of Helle the soft!—
 which quivers lightly when on the platter it lies;
 it quivered not so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri
 2 sęm munt · męnjum verða;
 es und ęinum mér · ęll of folgin
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes
 as thou wilt from the neck-rings.

With me alone is hidden all
 the hoard of the Nivlings—now Hain lives not!

- 29 Ey vas mér týja · meðan vit tveir lifðum,
 2 nú ’s mér ęngi · es ęinn lifi’k;
 Rín skal ráða · róg-malmi skatna,
 4 svinn, ęs-kunna · arfi Niflunga.

I always had doubt when we two lived;
 now I have none when I alone live.
 The Rhine shall rule the strife-ore of princes [GOLD]:
 the swift [river] the os-born patrimony of the Nivlings!

- 30 Ĩ veltanda vatni · lýsask val-baugar
 2 hēldr an à hōndum gull · skīni Húna bōrnum.“
 In tumbling water shall the Welsh bighs gleam,
 rather than gold on the hands shine for the children of Huns!”

-
- 31 “Ýkvið ér hvél-vōgnum, · haptr ’s nú ĩ bōndum!”
 “Turn ye the wheel-wagons, the captive is now in bonds!”

- 32 Atli inn ríki
 TODO

- 33 „Svá gangi þér, Atli, · sēm þú við Gunnar áttir
 2 eīða opt of svarða · ok ár of nefnda
 at sól inni suðr-hǫllu · ok at Sig-týs bergi,
 4 hulkvi hvíl-bēðjar · ok at hringi Ullar,
 “So may it go for thee, Attle, like thou with Guthur hadst
 oaths oft sworn and always mentioned,
 by the south-facing sun and by Victory-Tew’s mountain,
 by whichever pleasant bed and by the ring of Woulder,

- 34 ok mēirr þaðan · mēn-vōrð bituls,
 2 dōlg-rōgni, dró · til dauðs skókr.
 TODO

- 35 Lifanda gram · lagði ĩ garð,
 2 þann’s skriðinn vas, · skatna mēngi,
 innan ormum. · En eīnn Gunnarr
 4 hēipt-móðr hōrpu · hēndi kníði;
 glumðu strēngir. · Svá skal golli
 6 frōkn hring-drifi · við fira halda!

Living, the lord [= Guthur] was laid in the enclosure
 (which was crawling) by a troop of warriors
 (with snakes inside), and Guthur alone
 spitefully struck the harp with his hand;
 its strings rang out. *So* shall a brave
 ring-strewer [KING] keep his gold from men!

- 36 Atli lét · lands síns á vit
 2 jó ør-skáan · aptr frá morði;
 dynr vas i garði, · dröslum of þrungit,
 4 vápn-söngur virða— · vöru af heiði komnir.

Attle turned towards his land
 on his watchful steed back from the murder.
 There was a din in the yard from the trampling horses,
 the weapon-song of warriors—they were come from the heath.

2. ør-skáan 'watchful' | A hapax, best explained as a cognate with Gothic *us-skaus* 'vigilant, watchful'.

- 37 Út gekk þá Guðrún, · Atla i gögn,
 2 með gylltum kalki · at reifa gjöld rögnis:
 Þiggja knátt, þengill, · i þinni hollu
 4 glaðr at Guð-rúnu · gnadda nifl-farna.

TODO

- 38 Umðu ǫl-skálir · Atla vín-höfgar
 2 þá's i holl saman · Húnar tölðusk,
 gumar gran-síðir · gengu inn hvárir.

The ale-bowls of Attle clanged, wine-heavy, out,
 when in the hall together the Huns were counted,
 the long-bearded men walked in in pairs.

- 39 Skévaði þá hin skír-leita, · veigar þeim at bera,
 2 af-kór dís, jöfrum, · ok ǫl-krásir valði,
 nauðug, nef-föllum, · en nið sagði Atla:

Forth she strode, pure-faced, bearing them draughts,
 the violent dise to the princes, and chose the ale-dainties,
 forced, for the pale-nosed men—but she spoke a nithe to Attle.

3. nið 'nithe' | An evil, cursing word.

- 40 „Sona hefir þinna, · sverða deilir,
 2 hjörtu hrę-dreyrug · við hunang of tuggin,
 męlta knátt, móðugr, · manna val-bráðir
 4 eta at ęl-krósum · ok ĩ ęnd-ugi at sęnda.

“Dealer of swords! thou hast thy own sons’
 corpse-bloody hearts with honey chewed;
 thou art stomaching, fierce man, the death-flesh of men,
 eating it by ale-dainties, passing it on from the high seat.

- 41 Kallar-a þú síðan · til knéa þinna
 2 Erp né ętil, · ęl-ęeifa tvá;
 sér-a þú síðan · ĩ seti miðju
 4 golls miðlendr · ęeira skępta,
 manar męita · né mara kęyra.“

Thou wilt not henceforth call up to thy knees
 Earp or Oatle, the ale-merry two;
 thou wilt not henceforth see on the middle of the seat
 the dealers of gold shafting spears,
 brushing horse-manes or driving mares.”

2 ęl-ęeifa tvá ‘the ale-merry two’ | There was nothing unusual about even the young boys drinking themselves drunk.

- 42 Ymr varð á bekkjum, · af-kárr sęngr virða,
 2 gnýr und guð-vefjum, · grétu börn Húna,
 nema ęin Guðrún · es hęn ęva grét
 4 bróðr sína ber-harða · ok buri svása,
 unga, ó-fróða, · þá’s hęn við Atla gat.

There was clangour on the benches, violent song of warriors,
 noise beneath the god-weave—the children of the Huns wept,
 save Guthrun alone, for she never wept
 for her bear-hard brothers and beloved sons,
 the young, unlearned, which she with Attle begot.

2 und guð-vefjum ‘beneath the god-weave’ | Beneath the silken fabric, presumably of the tents in which the nomadic Huns dwelled.

2 börn Húna ‘the children of the Huns’ | Here just meaning “the Huns”; cf. “the children of men”.

4 ber-harða ‘bear-hard’ | Before the lion was adopted for this sake on the basis of Classical and Biblical models, the bear was the animal associated with strength and bravery in the North. — *ber-* is a compounding form of **beri* ‘bear’, an otherwise unattested masc. *n*-stem noun inherited from PGmc. **berô*, whence also OHG *bero*, OE *bera* ‘id.’ The normal ON word for “bear” is *björn*, an *u*-stem derived from the oblique cases of **berô*; there also survive the fem. *bera* ‘she-bear’ and diminutive *bersi* ‘(playful) bear’. *ber-* appears to be an archaism, since it is only otherwise attested in *Vkv* 11.

- 43 **G**olli sóri · hin **g**agl-bjarta,
 2 **h**ringum rauðum · reifiði hön **h**ús-karla;
 sköþ lét hon vaxa · en **s**kíran malm vaða,
 4 **é**va fljóð ekki · gáði fjarg-húsa.

With gold the goose-bright lady sowed;
 with red rings she cheered the housecarls.
 She let the shapes grow and the pure metal wade; never did that woman heed
 the godhouses.

- 44 **Ó**-varr **A**tli · **óðan* hafði sik drukkit;
 2 **v**öpn hafði hann ekki, · **v**arnaði-t við Guðrúnu;
 opt vas sá leiðr bętri · þá's þau lint skyldu
 4 **o**ptarr of faðmask · fyr **oðlingum**.

Unwary, Attle had drunk himself mad;
 he had no weapons, did not beware Guthrun.
 Oft their play was better when they gently would
 more often embrace each other before the athlings.

1 **óðan* ‘mad’ | *emend.*; *móðan* ‘mad’ *R*

1 **óðan* ‘mad’ | A word alliterating with a vowel is required by the meter and **óðan* ‘mad’ lies closest at hand, being only a letter apart from *móðan*.

- 45 Hön beð broddi · gaf blóð at drekka,
 2 hendi hęl-fússi, · ok hvelpa leysti;
 hratt fyr hallar dyrr · ok hús-karla vakði,
 4 brandi, brúðr, hęitum; · þau lét hön gjöld bróðra.

With a blade she gave the bed blood to drink,
 with a hell-eager hand, and set loose the whelps,
 blocked the doors of the hall and awoke the housecarls,
 the bride, with hot flame—such were her repayments for her brothers!

- 46 **E**ldi gaf hön alla · es inni vöru
 2 ok frá morði þęira Gunnars · komnir vöru ór **M**yrk-þęimi;

- 4 forn timbr fellu, · fjarg-hús ruku,
 bór Buðlunga, · brunnu ok skjald-meyjar,
 inni; aldr-stamar · hnigu i ęld heitan.

To the fire she gave all who were within
 and from their murder of Guthur had come out of Mirkham.
 Ancient timbers fell, god-houses smoked—
 the settlement of the Budlungs. The shield-maidens too burned
 inside; short-lived, they sunk into hot fire.

- 47 Full-rótt's umb þetta; · fęrr ęngi svá síðan
 brúðr i brynju · bróðra at hefna;
 hön hefir þriggja · þjóð-konunga
 ban-orð borit, · björt, áðr sýlti.

It is told fully about this: henceforth no one will go so,
 a bride in byrnie her brothers to avenge.
 She has, bright, of three great kings
 borne the bane-word before she must die.

4 ban-orð borit 'borne the bane-word' | Le. "she has caused the deaths of three great kings." This expression is discussed along with its Germanic and Indo-European relatives in detail in Watkins (1995) [417–422].

- 48 Enn segir glöggra í Atla-mólum inum grón-lenskum.
 Yet says it more clearly in the Greenlandish Speeches of Attle.
-

Greenlandish Speeches of Attle

(*Atlamoł in grónlendsku*)

Dating (Sapp, 2022): late C11th (o.472)

Meter: *Speeches-meter*

Introduction

The **Greenlandish Speeches of Attle** (*Am*) are only preserved in **R**. The poem is composed in *Speeches-meter* throughout. Unlike the preceding *Akv*, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (*Attila*)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

The Greenlandish Speeches of Attle

- 1 Frétt hefir ɔld ð-fó · þá's ɛndr um ɔrðu
2 seggir sam-kundu, · sú vas nýt féstum;
ðxtu ɛin-méli, · yggv vas þeim síðan
4 ok it sama sonum Gjúka · es vǫru sann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

Goadings of Guthrun

(*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (c.781)–late C11th (c.177)

Meter: *Ancient-words-law*

Introduction

TODO: INTRODUCTION.

From Guthrun (*Frá Guðrúnu*)

Pr Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á sé'inn
2 ok vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörð'inn á
land Jónakrs konungs. Hann fekk hennar. Þeira synir voru þeir
4 Sörli ok Erpr ok Hamðir. Þar fœddisk upp Svan·hildr Sig·urðar
dóttir. Hon var gift Jormun·rekk inum ríkja. Með hánun var
6 Bikki. Hann réð þat at Rand·vér konungs son skyldi taka hana;
þat sagði Bikki konungi. Konungr lét hengja Rand·vé en troða
8 Svan·hildi undir hrossa fótum. En er þat spurði Guð·rún þá
kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Attle, walked out into the sea and would end herself. She could not sink. She was driven across the firth to the land of king Enacker. He got her for wife. Their sons were Sarle and Earp and Hamthrew. There Swanhild, Siward's daughter, was raised. She was married to Ermenric the powerful. With him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled beneath the hooves of horses. But when Guthrun learned of this she called on her sons.

The Goadings of Guthrun

- 1 Þá frá'k sennu · slíðr-feng-ligasta,
 2 trauð mól talit · af trega stórum,
 es harð-huguð · hvatti at vígi
 4 grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—
 hard-pressed speeches told from great grief—
 when hard-hearted she goaded to war,
 with fierce words, Guthrun, her sons:

- 2 „Hví sitið? · Hví sofið lífi?
 2 Hví tregr-at ykk · tēiti at mēla?
 es Jǫrmunrekr · yðra systur,
 4 unga at aldri, · jóm of traddi,
 hvítum ok svörtum · á hēr-vegi
 6 grôm, gang-tǫmum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?
 Why troubles it you not to speak merrily?
 when Ermenric has had your sister
 young of age trampled by steeds,
 by white ones and black on the path of war,
 by grey, pacing, Gotnish horses!

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in *Hamð* 3.

TODO: Stanzas.

- 3 „Berid hnossir framm · hún-konunga,
 2 hēfir þú okkr hvatta · at hjǫr-þingi.“

“Bring forth the treasures of the Hunnish kings!
 Thou hast incited us to the thing of swords [BATTLE].”

- 4 Hléjandi Guð-rún · hvarf til skemmu,
 2 kumbl konunga · ór kęrum valði,
 síðar brynjur · ok sonum fórði;
 4 hlóðusk móðgir · á mara bǫgu.

Laughing, Guthrun turned to her chamber
the heirlooms of kings from the chests she picked,
the long byrnies, and to her sons brought them;
gloomy, they loaded themselves on the backs of steeds.

- 5 Þá kvað þat Hamðir · inn hugum stóri:
2 „Svá kom-a’k meirr aptr · móður at vitja
geir-Njörðr hniginn · á Goð-þjóðu
4 at þú erfi · at ǫll oss drykkir,
at Svan·hildi · ok sonu þína.“

Then quoth this Hamthrew the great of heart:
“So will I no more come back to visit my mother,
[when I,] the spear-Nearth [WARRIOR], fall in the land of the Gots,
after thou drinkest a wake for us all,
for Swanhild and thy sons.”

- 6 Guð-rún grátandi, · Gjúka dóttir,
2 gekk treg-liga · á tòi sitja
ok at telja, · tǫrug-hlýra,
4 móðug spjöll · á margan veg:

Weeping, Guthrun Yivick’s daughter
went grieving to sit on the ground,
and to tell with teary cheeks
her gloomy tale in many ways:

- 7 „Þrjá vissa’k elda, · þrjá vissa’k arna,
2 vas’k þrimr verum · vegin at húsi;
einn vas mér Sig-urðr · ǫllum bętri
4 es bróðr mínir · at bana urðu.

“I knew three fires; I knew three hearths;
for three husbands I was brought to the house.
Alone was Siward to me better than all—
he whose bane my brothers became.

- 8 Svárta sára · sá’k-at ek, né kunna
2 meirr þóttusk · mér of stríða
es mik ǫðlingar · Atla gófu.

Heavy wounds I neither saw nor knew;
TODO.

- 9 Húna hvassa · hét'k mér at rúnum;
 2 mátti'g-a'k bǫlva · bótr of vinna
 áðr ek hnóf hǫfuð · af ðniflungum.

The smart bear-cubs I summoned to me for counsel;
 I could not find remedies for the bales
 before I severed the heads from the Nivlings.

3 ðniflungum | *metr. emend.*; niflungum R

1 Húna hvassa 'The smart bear-cubs' | Her sons with Attle; for the appellation cf. *Vkv* 24/1.

- 10 Gekk ek til strandar, · grǫm vas'k nornum,
 2 vilda'k hrinda · stríð grið þeirra;
 hófu mik, né drękkðu, · hávar bǫrur,
 4 því land of sté'k · at lifa skylda'k.

I walked to the shore; I was wroth against the norms;
 I wished to break their stubborn peace.
 The high waves lifted me—drowned me not;
 thus I stepped aland since I was meant to live.

- 11 Gekk ek á beð · —hugða'k mér fyr beðra—
 2 þriðja sinni · þjóð-konungi;
 ól ek mér jóð, · erfi-vǫrðu
 4 [...] · Jónakrs sonu.

I mounted the bed (I thought it better for me)
 of a great king for a third time.
 I begot babes, heritance-defenders [sons],
 [...], Enacker's sons.

4 sonu | *emend.*; *sonum* R

- 12 En umb Svan·hildi · sǫtu þýjar,
 2 es minna barna · batst full-hugða'k;
 svá vas Svan·hildr · i sal minnum,
 4 sem véri sóm-leitr · sólar geisli.

But around Swanhild sat handmaids,
 she whom of my children I fully loved the most.
 So was Swanhild in my hall
 like were she a beautiful sun-ray.

- 13 Gódda'k gulli · ok guð-vefjum,
 áðr ek gǫfa'k · Goð-þjóðar til;
 þat 's mér harðast · harma minna
 of þann inn hvíta · hadd Svan·hildar:
 auri tröddu · und jóa fótum.

I endowed her with gold and godweave
 before I gave her to the folk of the Gots.
 That is the hardest of my harms,
 over the white hair of Swanhild—
 in mud they trampled it beneath the hooves of steeds.

- 14 En sá sárastr, · es þeir Sig-urð minn,
 sigri réntan, · i séing vögu;
 en sá grimmastr, · es þeir Gunn·ari,
 fránir ormar, · til fjors skriðu;
 en sá hvassastr, · es til hjarta
 konung ó-blauðan · kvikvan skóru.

But the sorest when my Siward
 robbed of victory in his bed they slew,
 and the cruelest when for Guthur
 gleaming serpents slithered unto his life,
 and the sharpest when unto the heart
 the unsoft king [= Hain], alive, they cut up.

- 15 Fjölð man'k bølva, · [...]
 bæt-tu, Sig-urðr, · inn blakka mar,
 hest inn hrað-fóra · lát-tu hinig renna!
 Sitr ęigi hér · snor né dóttir
 sú's Guð-rúnu · gęfi hnossir.

I recall a multitude of bales; [...]
 Saddle, Siward, thy fallow steed,
 the quick-pacing horse—let him run hither!
 Here sits no son's wife nor daughter
 who to Guthrun might give treasures.

- 16 Minns-tu, Sig-urðr, · hvať vit męltum
 þa's vit á beð · beði sötum?
 at þú myndir min · móðugr vitja,
 halr, ór heľju, · en ek þín ór heľmi.

Recallest thou, Siward, what we said
 when on the bed we both did sit,
 that thou wouldst me, gloomy man,
 visit from Hell—and I thee from the world?

- 17 Hlaðið ér, jarlar, · **ei**ki-kost'inn,
 2 látið þann und **hi**nni · **h**éstan verða!
 Megi **br**enna **br**jóst · **b**ólva-fullt eldr
 4 umb hjarta [...] · þiðni sorgir!“

Load, ye earls, the oaken pile [PYRE]!
 Let it become the highest beneath the heaven!
 May fire burn my curse-filled chest,
 unto the heart ... may the sorrows melt away!”

2. *himni* ‘heaven’ | *emend.*; *hilmr* ‘prince’ *R*

- 18 Jǫrlum ǫllum · óðal batni,
 2 snótum ǫllum · sorg at minni
 at þetta treg-róf · of talit véri.

For all earls may patrimony improve;
 for all ladies may sorrow decrease
 after this grief-chain has been recounted!

Speeches of Hamthew

(*Hamðismól*)

Dating (Sapp, 2022): C10th (o.885)

Meter: *Ancient-words-law, Speeches-meter*

Introduction

The **Speeches of Hamthew** (signum *Hamð*) is the final poem in **R**. It is obviously closely related to the immediately preceding *Ghv*, with which it shares many lines (3/2–4, 5/1–2, 6/1–2) in the first part. Although the two poems deal with the same events, they differ in perspective. In both, Guthrun incites her two young sons to avenge their sister Swanhild by killing king Ermenric, and they set out to do so. It is here that they diverge, for *Ghv* stays behind with Guthrun after the departure of her sons, whereas *Hamð* instead follows the boys as they leave.

In Norse sources the slaying of Ermenric is also found in *Rdr* and *VþlsS* 42 (the latter being based on *Hamð*, as seen by its citation of stanza TODO).

TODO: The narrative is founded in historical fact; in Jordanes' *Getica* 129 we read the following: TODO.

The trampling of Swanhild by horses and the attack launched by her brothers Sarle and Hamthew upon Ermenric is thus historical, as is the detail that he was maimed but not fatally injured. On this point the archaic *Rdr* is clearly further advanced from the fact of history than *Hamð*, since it (*Rdr* 4/3–4) seems to describe Ermenric as drowning in a well.

TODO: Finnur argues for two poems (one in *Speeches-meter*, one in *Ancient-words-law*).

The Speeches of Hamthew

- 2 gróti alfa · in glý-stömu;
 ár of morgin · manna þolva
 4 sútir hverjar · sorg of kvęykva.

TODO.

In early morning each kind of pain
 of the bales of men awakens sorrow.

- 2 Vas-a þat nú · né i gęr,
 2 þat hęfir langt · liđit síđan;
 es fätt fornara · fręmr vas þat holfu
 4 es hvatti Guđrún · Gjúka borin
 sonu sína unga · at hęfna Svan-hildar.

It was not now nor yesterday;
 a long time has passed since;
 little is older, [yet] it was twice as long ago
 when Guthrun, born to Yivick, goaded on
 her young sons to avenge Swanhild.

4 es hvatti Guđrún 'when Guthrun ... goaded on' | As also told in *Ghv*.

- 3 „Systir vas ykkur · Svan-hildir of hęitin
 2 sú's Jormunrekr · jóm of traddi
 hvítum ok svörtum · á hęr-vegi
 4 gróm gang-tömmum · gotna hrossum.

„The sister of you two was called Swanhild,
 she whom Ermenric had trampled by steeds,
 by white ones and black on the path of war,
 by grey, pacing, Gotnish horses!

2-4 sú's ... hrossum. 'she whom ... horses!' | Repeated almost identically in *Ghv* 2/3-6.

- 4 Eptir 's ykkur þrungit · þjóð-konunga,
 2 lifið ęinir ér þátta · ętta minnar;
 ęin-stóð em'k orđin · sęm ęsp i holti,
 4 fallin at fręndum · sęm fura at kvisti,
 vađin at vilja · sęm viðr at laufi,
 6 þa's in kvist-skóđa · kómr umb dag varman.”

“Ye two have been forced to draw back before great kings;
 ye are the lone living strands of my lineage.
 I am become as lonely as the asp in the grove,

as bereaved of kinsmen as the pine from its branch,
as deprived of willpower as the tree from its leaf
when the branch-scather comes on a warm day.”

- 5 Hitt kvað þá Hamðir · inn hugum stóri:
2 „Lítt myndir þá, Guð·rún, · leyfa dóð Högna
 es þeir Sig·urð · svefni ór vökðu;
4 sats-tu á bæð · en banar hlógu.

This then quoth Hamthrew the great of heart:
“Thou hadst little cause, then, Guthrun, to praise Hain’s deeds
when they Siward from his sleep awoke;
thou satst on the bed while his killers laughed.

- 6 Bókr vöru þínar · inar blá·hvítu
2 ofnar völundum, · flutu í vers dreypa;
 svalt þá Sig·urðr, · satst yfir dauðum,
4 glýja né gáðir; · Gunnarr þér svá vildi.

Thy blue-white bed-clothes,
artfully woven, floated in thy husband’s blood.
Then Siward died; thou satst above him, dead,
sawst no sake for joy. Guthur would have thee so.

- 7 Atla þóttisk þú stríða · at Erps morði
2 ok at Eitils aldr-lagi, · þat vas þér enn verra!
 Svá skyldi hverr öðrum · verja til aldr-laga
4 sverði sár-beitu · at sér né stríddi-t.“

TODO

- 8 Hitt kvað þá Sqrli, · svinna hafði hann hyggju:
2 „Vil’k-at við móður · mólum skipta;
 orðs þikkir ęnn vant · ykkru hvöru;
4 hvers biðr nú, Guð·rún, · es at gráti né fór-at?“

This then quoth Sarle; he had a wise mind:
“I do not with my mother wish to bandy words.
TODO.”

- 9 Bróðr grát þú þína · ok buri svása,
2 niðja ná·borna · leidda nęr rógi;

- okkr skalt ok, Guðrún, · gráta báða
 4 es hér sitjum fægir á mörum, · fjarri munum deyja.

TODO

- 10 Gengu ór garði · gørvir at eiskra;
 2 liðu þá yfir ungir · úrig fjöll
 mörum hún-lëndskum, · morðs at hefna.

They went out of the settlement ready to wage fury;
 then passed the young ones over drizzling mountains
 on Hunlandish horses to avenge the murder.

- 11 Þá kvað þat Erpr · einu sinni,
 2 mærr of lék · á mars baki:
 „Illt 's blauðum hal · brautir kenna;”
 4 kóðu harðan mjök · hornung vesa.

TODO

- 12 Fundu á strēti · stór-brögð-óttan:
 2 „Hvé mun jarp-skammr · okkr full-tingja?”

They found on the street the very cunning man:
 “How should this brown shorty assist us?”

1 strēti ‘street’ | A Roman loanword used specifically for a paved road or street in a town. It probably emphasises the southern geography in which the events transpire.

- 13 Svaraði inn sundr-móðri, · svá kvaðsk veita myнду
 2 full-ting frændum · sem fótr qðrum.
 „Hvat megi fótr · fōti veita
 4 né hold-gróin · hōnd annarri?”

He of sundry mother answered; said that he would give
 assistance to his kinsmen like a foot to another.—
 “What can a foot give to a foot,
 or a flesh-grown hand to another?”

- 14 Drógu ór skíði · skíði-éarn,
 2 mækis eggjar · at mun flagði;
 þvęrrðu þrótt sinn · at þriðjungi,
 4 létu mōg ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],
the edges of the blade, at the behest of the ogress.
They spent their strength on the third one;
they let the young lad sink down to the earth.

2 at mun flaðði ‘at the behest of the ogress’ | They were acting according to the will of a cruel norn (*flaðð*); cf. the next-to-last st./4b (TODO), *Reg* 2, *Sigs* 7.

...TODO: more stanzas...

- 15 Hitt kvað þá Hamðir · inn hugum stóri:
2 „Østir Jǫrmunrekkr · okkarrar kvǫmu
 bróðra sam-móðra · innan borgar þínnar;
4 fótr sér þú þína · höndum sér þú þínum
 Jǫrmunrekkr orpit · i ǣld heitan!“

This then quoth Hamthrew the great of heart:
“Thou, Ermenric didst incite our coming,
we brothers of the same mother, into thy stronghold!
Thou seest thy feet; thou seest them with thy hands,
O Ermenric, thrown in the hot fire!”

4–5 fótr ... heitan! ‘Thou seest ... fire!’ | The detail of Ermenric’s severed hands and feet is also found in *Rdr* 4.

- 16 Þá raut við · inn regin-kunngi
2 Baldr i brynju · sem Björn hryti:
 „Grýtið ér á gumna · alls gǣirar né bíta
4 eggjar né jǫrn · Jónakrs sonu!“

Then roared back the rein-descended
Balder in his byrnie [WARRIOR > = Ermenric] like a roaring bear:
“Stone ye the men! For spears will not bite,
nor edges nor irons, Enacker’s sons!”

1 raut | *metr. emend.*; hraut *R*

1 regin-kunngi ‘rein-descended’ | Descended from the Gods or Reins. The godly ancestry of the Gotnish Amals, the house to which Ermenric belonged, is attested in Jordanes 78, 79 (excerpt): *magnaue potiti per loca victoria iam procures suos, quorum quasi fortuna vincebant, non puros homines, sed semideos id est Ansis vocaverunt. Quorum genealogia ut paucis percurram vel quis quo parente genitus est aut unde origo coepta, ubi finem effecit, [...] 79 Horum ergo heroum, ut ipsi suis in fabulis referunt, primus fuit Gapt, qui genuit Hulmul. Hulmul vero genuit Augis, et Augis genuit etc. etc.* ‘they thereafter called their leaders, by whose good fortune they seemed to have conquered, not mere men, but demigods, that is *Ansis*. Their genealogy I shall run through briefly, telling the lineage of each and the beginning and the end of this line. [...] Now the first of these heroes, as they themselves relate in their legends, was Gapt, who begat Hulmul. And Hulmul begat Augis; and Augis begat’ etc. etc. Here *Ansis* is wo. doubt the same word as ON *ēsir* ‘the Eese’, i.e. the Gods; that they are called demigods is a clear instance of euhemerism. The first of the Eese is *Gapt* or *Geat*, whose name directly corresponds to OE *Géat*, the progenitor of several Anglo-Saxon royal lineages, and ON *Gautr*, a poetic synonym for the god Woden.

... TODO ...

- 17 Væl hofum vit **v**egit, · stöndum á **v**al Gotna
 2 ofan **e**gg-móðum · sem **e**rnir á kvisti;
góðs hofum tírar fengit · þótt skylim nú eða i **g**ér deyja,
 4 **k**veld lifir maðr ekki · eptir **k**við norna.

“Well have we two fought, we stand on the slain of the Gots:
 over the edge-wearied like eagles on a branch.
 We’ve won great glory, even if we should die now or tomorrow—
 man lives not one evening after the verdict of the norns!”

- 18 Þar fell **S**qrli · at **s**alar gaffi,
 2 en **H**amðir **h**né · at **h**ús-baki.

There fell Sarle by the hall’s gables,
 and Hamthrew sank down by the back of the house.

Pr Þetta eru kǫlluð Hamðis mǫl in fornu.

This is called the ancient speeches of Hamthrew.

Leeds of Hindle

(*Hyndluljóð*)

Dating (Sapp, 2022): late C11th (o.996)

Meter: *Ancient-words-law*

Introduction

The **Leeds of Hindle** (*Hdl*) is a poorly preserved poem found only in F.

The Leeds of Hindle

- 1 „Vaki mér meyja, · vaki mín vina,
2 Hyndla systir, · es í helli býr;
nú 's røkr røkra, · riða vit skulum
4 til Val-hallar · ok til vés heilags.

“Wake, maiden of maidens! Wake, my friend!
O Hindle, sister, who livest in the cave!
Now's the twilight of twilights; we two shall ride
to Walhall and to the holy wigh!

- 2 Biðjum Herja-föðr · í hugum sitja,
2 hann geldr ok gefr · gull verðugum,
gaf hann Her móði · 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 *I HHund* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* ‘the worthy’ to *verðungu* ‘the retinue’.

- 3 Gefr hann sigr sonum, · en svinnum aura,
2 mǣlsku mǫrgum · ok man-vit firum,
 byri gefr brögnum, · en brag sköldum,
4 gefr hann mann-sǣmi · 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 é við þik · ein-art láti;
 þó ’s hönum ó-títt · við jǫtuns brúðir.

To Thunder I will blot; of this I will bid,
that he always be upright with thee
even though he hates the ettin’s brides.

- 5 Nú tak-tu ulf þinn · einn af stalli,
2 lát hann rinna · með runa mínum.“—
 „Seinn es goltr þinn · goð-veg troða,
4 vil’k-at mar mín · mǣtan hlóða.

Now take thy one wolf from the stable;
let him run alongside my boar.”—
“Slow is thy boar to tread the Godways;
I wish not to load my noble steed.

- 6 Flǫ ert Fręyja, · es fręistar mín,
2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
4 Óttar unga · Innstęins bur.“

False art thou, Frow, who temptest me;
thou showest thy eyes on us this way
since thou hast thy lover on the slain-path:
the young Oughter, Instone’s offspring.”

2–3 *visar ... val-sinni* ‘thou showest ... slain-ways’ | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Sigrdr* 3/3 and note.

- 7 „Dulið est Hyndla, · draums étla’k þér,
2 es kveðr ver minn · í val-sinni.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path.

- 8 Þar’s gǫltr 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 sǫðlum · sitja vit skulum
2 ok of jǫfra · éttrir 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 veðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skytt’s at veita, · svát skati hinn ungi
4 fǫður-leiðfǫ hafi · ępt fręndr 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 Hǫrg hann mér gerði · hlaðinn steinum;
2 nú’s grjót þat · at glęri orðit;
rauð hann í nýju · nauta blóði;
4 ę trúði Óttarr · á ǫsynjur.

A harrow he made me, loaded with stones;
 now that stone-pile has turned into glass.
 He reddened it in the fresh blood of oxen;
 always did Oughter trust on the Ossens.

12 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's Skjöldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga

6 hvat 's hǫld-borit, · hvat 's hęrs-borit
 męst 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 Sęfara,
 4 en Sęfari · Svan inum rauða.

“Thou⁶⁴ 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.

⁶⁴Hindle, maybe in a trance-like state, speaks straight to Oughter.

14 Móður átti faðir þinn · męnjum gǫfga,
 2 hygg at hęti · Hlédís gyðja,
 Fróði vas faðir þęirar, · en Friund móðir;
 4 qll þótti étt 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 †friauf† F

- 15 Auði vas áðr · oflgastr manna,
 2 Halfdanr fyrri · hēstr Skjöldunga,
 frég vóru folk-víg, · þau's framir gerðu,
 4 hvarfla þóttu verk · með himins skautum.

Ead was once the strongest of men,
 Halfdane earlier the highest of Shieldings.
 Famous were the troop-wars which the brave ones made;
 his (= Halfdane's) works seemed to whirl along the corners of heaven.

- 16 Eflðisk við Eymund · óðstan manna
 2 en vá Sigtrygg · með svölum eggjum,
 eiga gekk Almvēig, · óðsta kvinna,
 4 ólu þau ok óttu · átján sonu.

He (= Halfdane) became the in-law of Eanmund, the noblest of men,
 but he slew Syetru with cool edges.
 He went to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

1 Eflðisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

- 17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,
 2 þaðan eru Qðlingar, · þaðan eru Ynglingar,
 þaðan es hōld-borit, · þaðan es hērs-borit,
 4 mest manna val · und Mið-garði;
 allt 's þat étt þín, · Öttarr heimski.

Thence come Shieldings! Thence come Shilvings!
 Thence come Athlings! Thence come Ingling!^a
 Thence is born of hero! Thence is born of chief
 the greatest choice of men within Middenyard!
 This is all thy lineage, O foolish Oughter!"

^aNote the contradiction with v. 12. Since the Ingling have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hennar móðir,
 2 Svófu barn · ok Sē-konungs;
 alt 's þat étt þín, · Öttarr heimski.
 4 varði at viti svá, · viltu enn lēngra?

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 · dręngja móður,
 2 ólusk í ętt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu ęnn lęgra?

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 þęira · Klypps arf-þęgi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr ęnn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;

he was the father of thy mother's mother.

There was Frood, yet earlier Keer,

but by Hild was Highelf begotten.

...

West Germanic Heroic Poetry

Lay of Hildbrand

(Hildebrandslied)

Dating: C8th

Meter: *Ancient-words-law*

Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have carried out the following changes in order to clarify etymological relationships and make the text somewhat less unwieldy. Of these changes, 7–9 have also been noted in the apparatus where they occur:

1. Replaced both *p* (wynn) and *uu* with *w*.
2. Replaced *c* with *k*.
3. Replaced *qu* with *kw*.
4. Replaced *t* with *t̥* where corresponding to OHG *z*.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ɛ* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced unetymological double *nn* with *n*.
8. Restored initial *b*- where etymological and/or metrically required.
9. Removed initial *b*- where unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where it appears in the *cæsura*, the extrametrical interjection *kwad Hiltibrant* 'quoth Hildbrand' (found in ll. 30, 49, and 58) replaces the usual interpunct, to indicate that the pause of the *cæsura* has been filled with an indication of the speaker. Outside of *Hild*, similar interjections are found throughout early Germanic poetry: in Old Norse (e.g. *Reg* 3/1, Anon *Eirm* 1/1 in SkP I), Old Saxon (e.g. *Heli* 226, *OSGen* 1), and Old English (e.g. *Finn* 24). The distribution of these interjections is such that they cannot be mere scribal additions (Old Norse poetry was first written down in the 12th, several centuries after the alliterative meter had gone extinct in Germany); instead, they appear to be genuine remnants of oral performance.

Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

The Lay of Hildbrand

Ik gi·hōrta ðaṭ seggen
 2 ðaṭ sih ur·hêṭṭun · aenon muoṭin:
 Hilti-brant ęnti Hadu-brant · untar herjun ṭwēm
 4 sunu-fatar-ungo · iro saro rihtun
 garutun sé iro gūd-hamun · gurtun sih iro swert ana
 6 hēlidos ubar hringa · 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 hringa | ringa *ms.*

3 untar herjun ṭwēm ‘under two hosts’ | Either man was a champion of his army.

Hilti-brant gi·mahalta · —her was hêróro man
 8 ferāhes frótóro— · her frágén gi·stuont
 fôhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes knuosles dú síš
 12 ibu dú mí ênan sagés · ik mí de ódre wêt
 khind in khunink-ríkhe · khūd ist mí al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 more learned of life—he began to ask
 in few words who his father might be
 of men in the troop, [...]
 [...] “or of which lineage thou be—
 if thou tell me one I the others will know.
 O child, in the kingdom, the whole tribe is known to me.”

7 gi·mahalta | heribrantes sunu ‘Harbrand’s son’ *add. ms.* 9 hwer | wer *ms.* 11 hwe-líhhes |
 welihhes *ms.* 13 khunink-ríkhe | chunnincriche *ms.* 13 mí | mín *ms.*

8 ferāhes frótóro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *Ic eom fród feores*. ‘I
 am learned of life’.

14 Hadu-brant gi·mahalta · Hilti-brantes sunu:
 „Daṭ sagetun mí · ùsere liuti

- 16 *alte* anti fróte · *dea êr* hina wárun
 daṭ *Hilti-brant* haetṭi mín fater · ih heṭṭu *Hadu-brant*
 18 forn her *ôstar* gi·*weṭ · flôh her *Ôt-akhres* níd
 hina miti *Deot-rihhe* · ėnti sínero *degano* filu
 20 her fur·laet in lante · lúṭṭila siṭṭen
 brút in *búre* · *barn* un·wahsan
 22 *arbjo-laosa* · her raet *ôstar* hina
 des sîd *Deot-rihhe* · *darba* gi·stuontun
 24 *fater**es mines · daṭ was só friunt-laos man
 her was *Ôt-akhre* · um-meṭ ṭirri
 26 *degano* *dêkhisto* · unti *Deot-ríkhhe**
 her was eo *folkhes* aṭ ėnte · imo was eo *fêheta* ṭi leop
 28 *khûd* was her · *khón**ém mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—
 the old and learned who earlier lived—
 that Hildbrand my father was called—I'm called Hathbrand.
 Long ago he turned east—he fled Edwaker's hate—
 away with Thedric and his multitude of thanes.
 He left in the land a little one to stay;
 a bride in the bower, a bairn ungrown,
 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·*weṭ | gihueit *ms.* 19 *Deot-rihhe* | *theotrihhe with pre-shift consonant ms.* 21 *brút* | *prut ms.* 22 *her raet* | *heraet ms.* 23 *gi·stuontun* | *gistuontum ms.* 24 *fater**es | *fatereres ms.* 26 *Deot-ríkhhe** | *darba gistontun add. ms.* 27 *fêheta* | *peheta ms.* 28 *khón**ém | *chonnem ms.*

15 „Daṭ sagetun mí · úsere liuti ‘This our liegemen said to me’ | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

- 30 „Wêṭṭu *Irmin-got*“ (kwad *Hilti-brant*) „*obana* ab hevane
 daṭ dú neo *dana* halt mit sus sippan man · *dink* ni gi·lêitós“
 32 *want* her dó ar arme · *wuntane* bauga
 khêisur-ingu gi·tán · só imo sie der *khuning* gap
 34 *hunjo* truhtin · „daṭ ih dír iṭ nú bí *huldí* gibu“

“I call on Ermen God as witness from heaven above,
that thou never henceforth with such close kin shouldst lead dispute!”
Then he wound from his arm twisted bighs,
made of Caesar’s coin, which him the king had given,
the lord of the Huns.—“This I now give thee out of holdness.”

30 hevane ‘heaven’ | heuane *ms.*

30 hevane ‘heaven’ | A likely Old Saxon form, which merits some discussion on the relation between the synonymous *bimil* and *bevan* in West Germanic. The form *bimil* is found in both OS and OHG, but a cognate of *bevan* is never found in OHG. Further, the use of OS *bevan* is unusual; it is never used in prose, and in poetry (*Heli* and *OSGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects. In any case these facts pose some difficulty for the providence of the poem; if *Hild* were an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would have replaced the neutral *bimil* with the rare, stereotyped *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 bighs’ | The association between bighs (armlets, torcs) and a warrior’s honour is well attested; see Index. This encounter is particularly reminiscent of *Hárb* 42.

33 kheisur-ingu gi-tán ‘made of Caesar’s coin’ | A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin ‘lord of the Huns’ | Almost certainly Atle, although he is not mentioned by name in the poem.

Hadu-brant gi-mahalta · Hilti-brantes sunu:
36 „mit gêru skal man · geba in-fāhan
ort widar orte!
38 dú bist dir altér hun · um-meṭ spáhér
spēnis mih mit díném wortun · wili mih dínu speru werpan
40 bist al-só gi-altét man · só dú êwín in-wit fórtós
daṭ sagetun mí · sêo-lídante
42 westar ubar Wēntil-sêo · daṭ inan wík fur-nam:
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
wont o’er the Wendle-sea: that war took him off—
dead is Hildbrand, Harbrand’s son!”

40 bist | pist *ms.*

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 *MB*⁹ 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

42 Wēntil-sēo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

- 44 Hilti-brant gi-mahalta · Hēri-brantes suno:
 „wela gi-sihu ih in dínēm hrustim
 46 daṭ dú habés hēme · hērron góten
 daṭ dú noh bí desemo ríkhe · rēkkhjo ni wurti“

Hildbrand spoke, Harbrand’s son:

“Well do I behold on thy garb,
 that thou hast at home a good lord,
 that thou yet in this realm hast not become an exile.”

- 48 „welaga nú waltant got“ (kwad Hilti-brant) „wē-wurt skihit
 ih wallóta sumaro ėnti wintro · sehs-tik ur lante
 50 dar man mih eo skērita · in folk skeoṭantero
 só man mir aṭ burk ênigeru · banun ni gi-fasta
 52 nú skal mih swásaṭ khind · swertu hauwan
 bretón mit sínu billju · eddo ih imo ṭi banin werdan.
 54 Doh maht dú nú aod-líhho · ibu dir dín ėllen taok
 in sus hēremo man · hrusti gi-winnan
 56 rauba bi-^{*}rahanen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.
 I roamed for sixty summers and winters from the land,
 where I always was placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my very child hew at me with his sword,
 strike me with his blade, or I become his bane.
 Yet mayst thou now easily—if thy zeal avail thee—
 from such a hoary man win the garb,
 bear away the booty—if thou have any right thereto!”

56 bi-^{*}rahanen | bihrahamen *ms.*

48 waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

48 wē-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norn; cf. ON *grimmur urðir* ‘grim “weirds”’ TODO.

49 sumaro ċnti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Cf. *Beow* 1498, 1769: *bund miséra* ‘a hundred half-years’. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

50 skeoŋterero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceōtend* stands for “warriors” in general.

54 ibu dir din ċllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð oft nęreð // un-fęgne eorl* · þonne his ċllen dęab. ‘Weird often saves the un-fey earl when his zeal avails.’

58 „der sí doh nú argósto“ (kwad Hilti-brant) „ôstar-liuto
der dir nú wíges warne · nú dih es só wel lustit
gűdja gi·męinun · niuse de móŋŋi
60 hweđar sih hiutu dęro hregilo · hruomen muoŋŋi
eddo desero brunnóno · będero 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 hweđar | werdar *ms.* 60 hiutu dęro | *metr. emend.*; dero hiutu *ms.* 60 hruomen | hrumen
ms. 61 eddo | erdo *ms.*

60–61 hregilo hruomen muoŋŋi ... desero brunnóno będero waltan ‘of these garments may boast ... both these byrnies wield’ | Like in the *Iliad*, the winner is expected to strip the slain of his armour.

62 Dó lęŋŋun sé aerist · askim skřitan
skarpén skűrim · daŋ in dem skiltim stónt
64 dó stóptun ŧó-samane · staim-bort hludun
hewun harm-likko · hwítŋe skilti
66 unti imo iro lintún · lűŋŋilo wurtun
gi·wigan miti wábnum · [...]

Then let they first their ash-spears glide,
in sharp showers, that in the shields they stuck.
Then they charged at each other—the coloured boards [SHIELDS] clashed—
they hewed harmfully at the white shields,
until for them their lindens [SHIELDS] became little,
worn down by the weapons, [...]

62 askim | askim *ms.* 64 hludun | chludun *ms.*

63 skarpén skűrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

Widsith (*Widsiþ*)

Dating: C7th–8th (Neidorf, 2013)

Meter: *Ancient-words-law*

Introduction

An archaic heroic poem.

Widsith

- 1 **W**id-sið maðolade, · word-hord ƿn-leac,
2 sé þe mæst · mærp̃a ofer eorþan,
 folca geond-førde; · oft hé fl̃ette ge-þāh
4 myne-licne m̃aþpum. · Hine fr̃om Myrgingum
 æpele ƿn-wócon. · He mid Ealh-hilde,
6 f̃ælre freoþu-ƿebban, · forman siþe
 Hreð-cyniges · h̃am ge-sóhte
8 éastan of ƿngle, · Eorman-rices,
 wr̃aþes wær-logan. · ƿn-g̃onn þā worn sprecan:

Widsith spoke, unlocked his word-hoard,
he who most through tribes on the earth
and nations had journeyed. Oft on the bench had he received
delightful treasures. From the Mirgings
his ancestors came. Along with Elhild
the good peace-weaveress for the very first time
had he sought the Reth-King's realm,

east of the Angles, [the realm of] Ermenric,
the fierce oath-breaker. He then began a long speech:

6 *freoþu-wębban* ‘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 Mirginges (see ll. 97–98) and Ermenric of the Gots.

7 *Hreð-cyniges* ‘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* rædan,
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
who on his ruling-seat will prosper.

- 3 Þāra wæs Wala · hwile sélast,
2 ʒnd *Alexandreas* · *ealra* rícost
mōnna cynnes, · ʒnd he *māst* ge·þāh
4 þāra þe ic ofer *foldan* · ge·frægen hæbbe.

Of them was Wale for a while the best,
and Alexander of all the strongest
of mankind, and he prospered most
of those men over the earth of whom I’ve learned.

- 4 *Ætla* weold *Húnum*, · Eorman-ric Gotum,
2 *Becca* *Banigungum*, · *Burgendum* Gifica.
Cāsere weold *Créacum* · ʒnd *Cælic* Finnum,
4 *Hagena* *Holm-rycum* · ʒnd *Henden* Glommum.

Attle ruled the Huns, Ermenric the Gots,
Bicke the Banings, Yivick the Burgends.
Choser ruled the Greeks and Calic the Finns,
Hain the Holmrighs and Henden the Glams.”

- 5 Witta weold *Swæfum*, · Wada Hælsingum,
2 Meaca Myrgingum, · Mearc-healf Hundingum.
Þeód-ric weold *Frōncum*, · *Þyle* Rōndingum,
4 Breoca Brōndingum, · Billing Wernum.

TODO.

- 6 Óswine weold Eowum · ƿnd Ytum Gef-wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige-herc lēngest · Sæ-ðenum weold,
 4 Hnæf Hocingum, · Helm Wulfingum,
 Wald Wóingum, · Wód Þyringum,
 6 Sæ-ferð Sycgum, · Swéom Ongend-þeow,
 Scaft-herc Ymbrum, · Scafa Long-beardum,
 8 Hún Hæt-werum · ƿnd Holen Wrosnum;
 Hring-wald wæs hāten · Hcra-farena cyning.

TODO.

- 7 Offa weold ƿngle, · Ale-wih Denum;
 2 sé wæs þara manna · módgast ealra,
 no hwæpre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge-slóg · ærest mōnna,
 cniht-wesende, · cyne-ríca 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.

ALL | The great praise here accorded to Offe is paralleled by *Beow* 1954–1960a.

- 8 Nænig efen-eald him · eorl-scipe mārān
 2 ƿn or-ette: · āne sweorde
 mērc ge-mārde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþpan
 Engle ƿnd Swæfe, · swá hit Offa ge-slóg.

No man of his age accomplished
 greater earlship: with but one sword
 he marked the border against the Mírgings
 by Fiveldoor. It was thenceforth held
 by the Angles and Sweves as Offe had won it.

- 9 Hróp-wulf ƿnd Hród-gār · heoldon lēngest
 2 sibbe æt-sōmne · suhtor-fædran,

- sipþan hý for·wrḁcon · Wicinga cynn
 4 ʒnd Ingeldes · ord for·bigdon,
 for·heowon æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
 the peace together, uncle and nephew,
 since they drove away the race of Wikings,
 and bent down Ingeld's spear-point;
 at Hart they cut down the host of the Hathbeards.

5 Heorote 'Hart' | The legendary hall of the Danish kings, the Shieldings. It is described at length in *Beow*.

- 10 Swá ic geond·fórde fela · fremdra londa
 2 geond ginne grund. · Gódes ʒnd 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 · ʒnd seċgan spell,
 2 mænan fore męgo · 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 · ʒnd mid Hreð-gotum,
 2 mid Swéom ʒnd mid Géatum · ʒnd mid Sūþ-ðenum.
 Mid Wenlum ic wæs ʒnd mid Wærnun · ʒnd mid wicingum;
 4 mid Geſpum ic wæs ʒnd mid Winedum · ʒnd mid Gefflegum;
 mid Englum ic wæs ʒnd mid Swæfum · ʒnd mid Ænenum;
 6 mid Seaxum ic wæs ʒnd Sycgum · ʒnd mid Sweord-werum;
 mid Hronum ic wæs ʒnd mid Deanum · ʒnd 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 **Þ**yringum ic wæs · ƿnd mid **Þ**rowendum,
 2 ƿnd mid **B**urgendum, · þær ic **b**æg ge·þâh;
 mé þær **G**ûð-hære for·geaf · **g**læd-licne maþþum
 4 **s**onges to léane. · Næs þæt **s**æne 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 **F**rōncum ic wæs ƿnd mid **F**rysum · ƿnd mid
Frumtingum;
 2 mid **R**ugum ic wæs ƿnd mid **G**lommum · ƿnd mid
Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
 among Ruges I was and among Glams, and among Rome-Wales.

-
- 15 Swylce ic wæs ƿn **E**atule · mid **Æ**lf-wine,
 2 sé hæfde **m**ōn-cynnes, · **m**íne ge·fræge,
 leohteste hōnd · **l**ofes tó wýrcenne,
 4 **h**eortan un·**h**neaweste · **h**ringa ge·dâles,
beorhtra **b**éaga, · **b**earn Éad-wines.

Likewise was I in Italy with Elfwin;
 of mankind he had—as far as I have learned—
 the lightest hand in the winning of praise,
 the unstingiest heart in the dealing of rings
 and bright bighs, that child of Edwin.

- 16 Mid **S**ercingum ic wæs · ƿnd mid **S**eringum;
 2 mid **C**reacum ic wæs ƿnd mid **F**inum · ƿnd mid **C**âsere,
 sé þe **w**in-burga · ge·**w**eald áhte,
 4 **w**iolena ƿnd **w**ilna, · ƿnd **W**ala rices.

as repayment for his giving me land,
—that lord of Mirgins—my father's ethel.

- 20 Qnd mé þá Ealh-hild · ðþerne for·geaf,
2 dryht-cwén duguþe, · dohtor Éad-wines.
 Hyre lof lęngde · geond lęnda fela,
4 þonne ic be sęnge · sęcgan sceolde
 hwær ic under swegl · sēlast 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 · sęng a-hófan,
 hlúde bi hearpan, · hleoþor swinsade,
4 þonne męnige męnn, · módum wlęnce,
 wordum spręcan, · þá þe wel cūpan,
6 þæt hí nǣfre sęng · sēllan ne hýrdon.

Then I and Shilling with clear voices,
before our victorious lord raised up a song, loudly by the harp—the tune rang
out.

Then many men proud of heart
told with words—those who knew well—
that they never had heard a better song.

-
- 22 Ðonan ic ealne geond·hwearf · ðþel Gotena,
2 sóhte ic ā sīþa · þá sēlestan;
 þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;
TODO.

- 23 Heðcan sóhte ic ęnd Beadecan · ęnd Here-lingas,
2 Emercan sóhte ic ęnd Fridlan · ęnd East-gotan,

fródne ond góðne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic ond Beccan, · Seafolan ond þeód-ric,
 2 Heaþo-ric ond Sifecan, · Hliþe ond Incgen-þeow.
 Éad-wine sóhte ic ond Elsan, · Ægel-mund ond Hún-gâr,
 4 ond þá wloncan ge-dryht · Wiþ-myrginga.

TODO

- 25 Wulf-þere sóhte ic ond Wyrm-þere; · ful oft þær wīg ne a-læg,
 2 þonne Hræda þere · heardum sweordum
 ymb Wistla-wudu · wergan sceoldon
 4 ealdne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrm—very seldom did the warring there stop,
 when the Reth-army, with hard swords,
 in the Wistlewood had to defend
 the old homeland-seat against Attle's people.

- 26 Ræd-þere sóhte ic ond Rōnd-þere, · Rúm-stân ond Gisl-þere,
 2 Wiþer-gield ond Freoþe-ric, · Wudgan ond Hâman;
 ne wæran þæt ge-sīþa · þá sáðmestan,
 4 þeah þe ic hý a-nihst · nēmnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwinende fléag
 2 giellende gâr · on grōme þeóde;
 wræccan þær weoldan · wundnan golde
 4 werum ond wífum, · Wudga ond 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 gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle on-fōnd · on þære feringe,
 2 þæt sé biþ leófast · lond-búendum
 sé þe him God syleð · gumena rice

4 to ge·healdenne, · þenden hé hér leofað.“

So I always did 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·scepum hweorfað
2 gleó-męnn gumena · geond grunda fela,
þearfe seċgað, · 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 ȝnd lif sȝmod; · lof sé ge·wyrceð,
hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,
the song-men of mankind, through many lands;
they say their needs, speak thoughtful words;
whether in the south or north they meet some one,
gay in songs, unstingy with gifts,
who for the old troop will rear up doom,
accomplish earlship until all goes away,
light and life together. He who works praise
has under the heavens a high, firm doom.

Walder

(*Waldhere*)

Dating: TODO

Meter: *Ancient-words-law*

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 *Hild*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072>

Walder

- 1 hyrde hyne georne:
2 „Húru **W**elandes · worc ne ge·swíceð
 mōnna ænigum · þāra þe **M**imming can
4 heardne ge·healdan. · Oft æt hilde ge·dreas
 swât-fāg and sweord-wund · secg æfter oðrum.
6 ætlan ord-wyga, · ne læt ðin ellen nu gyt
 ge·dreosan to dæge, · dryht-scipe
8 nū is se dæg cumen
 þæt ðu scealt āninga · oðer twega,
10 lif for·leosan · oððe langne dóm
 āgan mid e·ldum, · Ælf-hēres sunu!
12 Nalles ic ðé, wine mín, · wordum cide,
 þý ic ðé ge·sāwe · æt ðam sweord-plegan
14 ðurh e·dwit-scype · æniges mōnnes
 wīg for·bugan · oððe on weal fleon,

- 16 *lice* beorgan, · þeah þe *lāðra* fela
 þinne *byrn-hōmon* · *billum* heowun,
 18 ac þú symle *furðor* · *feohtan* sóhtest,
 mæl ofer *meorce*; · þý ic þe *metod* on-dréd,
 20 þæt þú to *fyren-lice* · *feohtan* sóhtest
 æt þām *æt-stealle* · *ōðres* monnes,
 22 *wig-rædenne*. · *Weorða* þe selfne
 gódum dædum, · þenden þín *God* ræcce.
 24 Ne *murn* þú for þi *méce*; · þe wearð *māðma* cyst
 gifeðe to *geoce*, · mid þý þú *Gūðhere* scealt
 26 *beot* for-*bigan*, · þæs þe hé þas *beaduwe* on-gan
 ...d *un-ryhte* · *árest* sécan.
 28 For-*sóc* hé þām *swurde* · and þām *sync-fatum*,
 béaga mænigo, · nú sceal *béaga-léas*
 30 *hworfan* frōm þisse *hilde*, · *hlāfurd* sécan
 ealdne *éðel* · *oððe* hér *ær* swefan,
 32 gif hé þa [...]“

TODO.

-
- 2 „...ce bæteran
 2 b-útōn þām *ānum* · þe ic *eac* hafa
 on *stān-fate* · *stille* ge-hided.
 4 Ic wāt þæt hit *þōhte* · *Peodric* Widian
 selfum on-*sendon*, · and eac *sinc* micel
 6 *māðma* mid ði *méce*, · *monig* oðres mid him
 golde ge-*girwan* · (*iu-léan* ge-nam),
 8 þæs ðe hine of *nearwum* · *Níðhades* mæg,
 Welandes bearn, · *Widia* út for-lét;
 10 þurh *fifela* ge-weald · *forð* on-ette.“
 Waldere maðelode, · *wiga* ellen-rof,
 12 *hæfde* him on *handa* · *hilde*-frófre,
 gūð-billa *gripe*, · *gyddode* wordum:
 14 „Hwæt, þú hūru *wédest*, · *wine* Burgenda,
 þæt mé *Hagenan* *hand* · *hilde* ge-fremede
 16 and ge-twæmde ...ðe-wigges. · Feta, gyf þú dyre,
 æt þus *heaðu-węrgan* · *hære* byrnan.
 18 Standeð mé hér on *eaxelum* · *Ælfheres* lāf,

20 gód and géap-nēb, · golde ge·weorðod,
 calles un-scende · æðelinges réaf
 to habbanne, · þonne hand wæreð
 22 feorh-hord feondum. · Ne bið fāh wið mé,
 þonne un-mágas · eft on·gynnað,
 24 mécum ge·métað, · swá gé mé dydon.
 Þeah mæg sige syllan · se þe symle byð
 26 recon and ráð-fēst · ryh... ...a ge·hwilces.
 Se þe him tó þām hālgan · helpe ge·lifeð,
 28 to gode gioce, · hé þær gearo findeð
 gif þa earnunga · ær ge·ðenceð.
 30 Þonne móten wlance · welan britnian,
 æhtum wealdan, · þæt is [...]“

TODO.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *Þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this the poet reflects on fate, and finally tells his own story as an outcast.

The five legends mentioned are:

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots.
5. Ermenric, who succeeded Thedric, and was eventually slain.

The name *Dēor*, first revealed in line 37, is the ancestor of modern English “deer”, and it can mean this in Old English as well, but it can also betoken ‘beast, animal’ more generally. It is not otherwise known as a personal name and is clearly fictional; we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gefugt dýr* ‘noble beast/deer’.

Deer

1 Welund him be wurman · wræces cunnade,

- 2 **ān**-hýdig eorl · **ear**foþa dréag,
 hæfde him tó ge·sibþe · **sorge** ƿnd lōngað,
 4 **winter**-cealde **w**ræce; · **wéan** oft ƿn·fōnd,
 sibþan hine **Níð**had ƿn · **néde** legde,
 6 **sw**ƿoncre **seono**-bende · ƿn **syllan** mōnn.
 Þæs ofer-eode, · **þ**isses swá mæg!

Wayland with worms his exile experienced;
 the one-minded earl hardship did suffer;
 had him for companions sorrow and longing,
 winter-cold exile; woes he often found,
 since Nithad on him fetters did lay;
 heavy sinew-bonds on the better man.
That passed over; *this* may likewise.

- 8 2 **B**eadohilde ne wæs · hyre **bró**þra déaþ
 on **sefan** swá sār · swá hyre **sy**lfre þing,
 10 þæt heo **gearo**-lice · on·gieten hæfde
 þæt heo **é**acen wæs; · **æ**fre ne meahte
 12 **þ**riste ge·þencan, · hú ymb þæt sceolde.
 Þæs ofer-eode, · **þ**isses swá mæg!

For Beadhild was not her brothers' deaths
 on her heart so sore, as her own thing,
 that she clearly had understood,
 that she was pregnant. Never could she
 bravely think out what about *that* she should do.
That passed over; *this* may likewise.

- 14 3 **Wé** þæt **Mæð**hilde · **m**ōnge ge·frugnon
 wurdon **grund**-léase · **G**eates frige,
 16 þæt hi seo **sorg**-lufu · **slæp** ealle bi·nōm.
 Þæs ofer-eode, · **þ**isses swá mæg!

That for Mathild many, we have heard,
 bottomless [troubles] arose, for Geat's beloved,
 that the sorrowful love her of sleep all deprived.
That passed over; *this* may likewise.

- 18 4 **Þ**eodric áhte · **þ**ritig wintra
 Mæringa burg; · þæt wæs **m**ōnegum cūþ.
 20 **Þ**æs ofer-eode, · **þ**isses swá mæg!

Thedric owned for thirty winters
the fort of the Meerings; that was to many known.
That passed over; *this* may likewise.

- 5 Wé ge·ascodan · Eormanríces
22 wylfenne ge·þóht; · áhte wíde folc
 Gotena ríces. · Þæt wæs grim cyning!
24 Sæt sæcg mōnig · sorgum ge·bunden,
 wéan on wéan, · wýscte ge·neahhe
26 þæt þæs cyne·ríces · ofer·cumen wære.
 Þæs ofer·eode, · þisses swá mæg!

We have learned of Ermenric's
woven 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 6 Siteð sorg·céarig, · sǣlum bi·dǣled,
 on sefan sweorceð, · sylfum þinceð
30 þæt sý ende·léas · earfoda dǣl.
 Mæg þonne ge·þencan, · þæt geond þás woruld
32 witig dryhten · wendeþ ge·neahhe,
 eorle mōnegum · āre ge·sceawað,
34 wís·licne blǣd, · sumum wéana dǣl.

One sits grieved with sorrow, of blessings bereft;
his heart darkens; to himself he thinks
that endless must be his share of hardships.
He may then think that throughout this world
the Wise Lord turns coat aplenty.
To many an earl honour he shows,
sure success—to another a share of woes.

- 7 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,

40 holdne hlaford, · oþþæt Heorrenda nú,
 léoð-cræftig mōnn · lond-ryht ge·páh,
 þæt me eorla hléo · ær ge·sealde.
 42 Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,
 that for a while I was the Heedenings's shop,
 dear to their lord—Deer was my name.
 I had a multitude of winters a good retinue,
 a hold bread-giver, until Harrend now,
 the lay-crafty man has won the land-right
 which to *me* the shelter of earls once did grant.
That passed over; *this* may likewise.

Poetry on Christian Subjects

Introduction to Old Saxon Christian Poetry

The forced conversion of the Saxons to Christianity was a notoriously violent process.

The two poems edited here form the totality of the Old Saxon poetic corpus. Both are Biblical, and although they are written in the language of traditional epic, apparently for a noble audience, they launch a pointed Christian attack on the Germanic warrior ethos and worldview. Before the two poems I present the Old Saxon baptismal formula as an important piece of historical context.

Old Saxon Baptismal Vow

Dating: ?
Meter: None

Introduction

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, for which reason I have here set it before the Christian poetry, in order to give some relevant cultural context.

The format of the text is straight-forward and resembles the modern Catholic questions posed to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil, all “Devil-yields” (i.e. non-Christian rituals, see note to that word), and all the Devil’s works and words and followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet; second to profess belief in each member of the Trinity: God the Almighty Father, Christ, son of God, and the Holy Ghost (P6).

Old Saxon Baptismal Vow

„For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

² „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

² diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

- 4 „End allum dioboles wercum?“ respondeat „end ec for·sacho al-
 lum dioboles wercum and wordum, Thuner ende Wóden ende
 6 Sax·nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond*: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

- 8 „Ge·lôbistu in Got ala·męhtigun fader?“ „Ec ge·lôbo in Got ala-
 męhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

- 10 „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.”

„Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“
 “Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Heliand

Dating: 830s

Meter: *Ancient-words-law*

Introduction

The **Heliand** (signum *Heli*; OS *Hēljand* ‘Saviour’, cf. OE *Hēlend*, OHG *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. Although based on the 9th Old High German translation of Tatian’s 2nd gospel harmony, the *Diatessaron*, *Heli* is still an original work in the Saxon epic tradition, and betrays a creative spirit not afraid to interface with earlier, now-lost, pagan poetry. It is by far the most important source of Old Saxon literature.

Historical context

We have a Latin preface preserved independently of *Heli* itself which can offer some external historical information about the poem. The original manuscript of this short work is now lost, but it was fortunately printed by the Croatian reformer Flacius Illyricus in 1562. It consists of two titled parts.

The first is in prose and entitled *Praefatio ad librum antiquum in lingua Saxonica conscriptum* ‘Preface to an ancient book written in the Saxon language’. This short text in turn appears to consist of two separate paragraphs. According to the first, *Heli* was composed at the behest of emperor Ludwig (*Ludowicus Augustus*, probably Ludwig “the Pious” 778–840, son of Charlemagne), who commanded a Saxon man, *qui apud suos non ignobilis vates habebatur* ‘who was regarded among his own as a not undistinguished poet’ to render the entirety of the Old and New Testaments into Saxon verse. Thus, the poet, *a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Veteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit*, ‘beginning with the creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and

with rather witty eloquence, through to the end of the entire Old and New Testaments;’ further, *iuxta morem vero illius poematis omne opus per vitteas distinxit, quas nos lectiones vel sententias possumus appellare* ‘according to the manner of that poem, he distinguished every work by *fitts*, which we can call lessons or sentences.’

There is no reason to doubt the general truth of this account, although it is hard to believe that our unnamed poet should have rendered the entirety of the Old and New Testaments, even the prophets and epistles, into alliterative verse. The antiquity of this paragraph of the preface is in any case certified by the use of the Germanic technical word *vitteas* ‘fitts’, which, as pointed out already by Sievers (TODO), could not possibly have been known by a 16th century scholar. The rendering of the Old Testament is probably to be identified with *OSGen*, while the New Testament is what we have before us in *Heli*.

This first paragraph of the *Praefatio* is then followed by a second, where we hear (in part) that, “they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language.” (*ferunt eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitum, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.*) This narrative is clearly closely related to that which Bede (TODO) tells us about the illiterate Anglo-Saxon poet Cadman (see Cadman’s Hymn below); in fact its Latin wording is so close to that of Bede that it must have been plagiarised thence. Finally, the same narrative is then told in Latin verse under the title *Versus de poeta et interprete huius codicis* ‘Verses about the poet and interpreter of this codex’.

Whatever the truth of Cadman’s story, it can scarcely be the case that the poet(s) behind *Heli* and *OSGen* were ignorant of the poetic art. Both poems are wrought in an intricate style, and their composer must doubtless have been trained in the traditional craft, having first mastered the art of secular (or pagan) heroic poetry before he was commissioned to versify the Biblical texts; the first paragraph of the *praefatio* itself tells us as much when it says that he “was regarded among his own as a not undistinguished poet”, and the idea that Emperor Ludwig would have commissioned a man entirely without poetic experience is obviously absurd. This strongly suggests that the second paragraph of the *praefatio* and the *versus* are both later interpolations, and not of historical weight.

Style and content

It was for good reason that the poet was esteemed among his own, for he displays considerable mastery in such “Beowulfian” type scenes as the feast in the great mead-hall (2005–12, 2736–42), the stormy sea-voyage (2233–68, 2906–65), or the host asking for the identity of noble strangers come to his land (551–561); a mastery which reveals his training in traditional vernacular Saxon poetry dealing with heroic matters. In fact, it is precisely in these passages that his poetry is most fluent, for it is here he can make the most use

of his inherited stock of oral-formulaic expressions, synonyms, and kennings. When our poet, by contrast has to deal with exclusively Christian matters, he is treading new ground, and it is apparent that his work suffers as a result. This is in part due to the lack of traditional formulae for the new religion, and although he invents some (e.g. for Christ *allaro barno bēst* 'best of all babes' and *frīðu-barn godes* 'peace-child of God'), they quickly end up stale from overuse. Another hinder is, as will be discussed shortly, his frequent moralising, which is entirely foreign to the genuine Germanic poetry.

Another notable traditional element found throughout the poem is the relationship between Christ and his Disciples, who are consistently described using the vocabulary of the Germanic warband (as found in earlier heroic poetry like *Beow* and *Hild*). Thus, the Disciples are brave "thanes" who express their undying loyalty towards their lord Jesus Christ through long heroic speeches, exclaiming their wish to win ever-lasting fame and glory by dying alongside him in the "dance of weapons" (e.g. Thomas at 3994–4002, Simon Peter at 4674–4689). In conjunction with this there is an emphasis on the noble ancestry and high social status of the Disciples (e.g. 4003a) and especially Jesus and his family (e.g. 361b–367a), something which gives us an idea of the intended audience—these were members of the Saxon social elite, no mere commoners, and it was important for them that the heroes of the Gospel-story were of similarly high birth.

Still, we should not interpret such traditional elements as evidence for *Heli* reflecting a syncretist Germanic "warrior Christianity", as some more romantic scholars have done. It would not have been possible for the poet to excise the traditional heroic language—after all, he was hired to write an alliterative poem, and those elements were built into the very essence of the alliterative genre, and were necessary for the poetry to function in the social setting of courtly performance, and for it to work as poetry at all, for the alliteration itself required the existence of a large number of poetic synonyms and formulaic expressions. It is thus within these confines that the poet relates the New Testament message, but that message is still one of pacifism and humility. The New Testament is not a warlike text, and neither is *Heli*; regardless of its aesthetics, its *ethics* are thoroughly Christian.

Although *Heli* generally adheres closely to Germanic poetic tradition in its language, we find important divergences in its content. Here the heroic poetic tradition is turned against itself, and the Germanic warrior ideology comes under direct attack by means of its own specialised vocabulary, which is condemned not just in the speeches of Jesus Christ, but in the poet's own, sermonising voice. This is perhaps best seen in the episode of the Denial of Peter. At the Last Supper Peter first makes a solemn speech (4674–4689), declaring in formal heroic language that he will not betray Jesus Christ, his lord, but stay with him until the end and give his life in battle; he swears upon his heart (*bugi*) and strength of hand (*band-kraft*). Jesus first praises Peter's courage, and says that he indeed has a "thane's heart" (*pegnes bugi*), but then predicts that he will betray him thrice before cockcrow anyway. Peter does just that, and upon hearing the cock repents by a lamenting speech (5012–5021). The poet himself then delivers a short sermon on the events (5022–

50)—if not even Peter, “the best of men” and “most valiant of thanes” could keep his promise without God’s help, what is its worth? Man’s solemn vow (*bi-hêt*, = OE *béot* which is used positively in *Beow*), pride (*bróm*; cf. *Hild* 60), bravery (*mód*), and strength of hand (*band-kraft*, by which Peter vowed) are all to no avail if the God’s grace should fail him due to his lack of faith. Naturally, moral exegesis of this kind is totally foreign to the older pagan tradition.

In this context it is of value to talk about the language of war; although the New Testament is not a warlike text, the poet takes the opportunity to break out some traditional formulae when he can, e.g. at the arrest of Jesus (4866–4885). Still, he is generally very restrained, and tries hard to avoid the active *celebration* of war, probably because of its association with the warlike pre-Christian cult of Woden and his Walkirries and Oneharriers. Where warlike sentiments are expressed by the Disciples (e.g. at the arrest, or in Peter’s vow at the Last Supper; see above) they are swiftly reproached by Jesus and ultimately proven flawed and misguided. Traditional motifs like the greedy beasts of battle are entirely expunged, and the old feminine poetic synonyms **gūðja* and *hildi*, found in *Hild* and commonplace in Norse and English poetry, have not fared much better. **gūðja*, found in early OS female names and the non-*Heli* compound *gūþ-fano* ‘field standard’, is entirely absent, and *hildi* is only used twice (ll. 68, 5044)—in both cases disparagingly. In their stead we find neuter-gender synonyms like *strid*, *ur-lagi*, *wig*, and *gi-winn*. It is probably significant that *Gunnr* and *Hildr* are known as walkirries in the Norse tradition, and in the C9th were still actively worshipped in pagan Denmark, just to the north of Saxony.

It was described above how the depiction of the Disciples in their relationship as servants of Christ makes use of the language of the Germanic war-band, and that is the case when it comes to singular words, but although the Disciples are described as loyal thanes (*þegnos*), heroes (*þeliðos*, cf. *Hild* 6), and earls (*erlos*)—words perfectly fit for a Germanic war-band in a poem like *Beow*—they are not a *war-band* and are never described by explicitly warlike terms like *hildi-skalkos* ‘war-servants’, *wēpan-berandos* ‘weapon-bearers’, or *helm-berandos* ‘helmet-bearers’. Those terms—which in *Beow* or Norse poetry could describe any group of warriors, including the protagonists—are instead given a derogatory sense, and for the most part refer only to the wicked Jews under their kings (68b, 765b, 2779b, 4811a).

There are, of course, other ways in which *Heli* departs from Germanic heroic tradition. One that deserves mention is the treatment of hostile fate, which often plays a key role in driving the narrative in the old pagan legends (e.g. in *Hild* or the Walsing Cycle). Although *Heli* refers to fated events by what are almost certainly originally pagan expressions like *regano gi-skapu* ‘Shapes of the Reins’ and *wurdi-gi-skapu* ‘Shapes of Weird’, fated events can also be called *godes gi-skapu* ‘God’s Shapes’, for in the Christian worldview it is God that wields the destinies of Men—not the ambivalent Norns.

Orthography

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *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*.
- If attested in all mss., epenthetic (*svara-b^hakti*) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in C are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ę*.
- 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*.

Preservation

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	5824b–5871a	Thomas 4073
P	840–850	958–1006a	Berlin DHM R 56/2537
V	800–850	1279–1358a	Palatini Latini 1447
		351b–360a, 368b–384, 393–400a,	
S	850	492–582a, 675–683a, 693–706,	BSB Cgm 8840
		716b–722a	
M	850–875	TODO	BSB Cgm 25
C	950–1000	1–5970	Cotton Caligula A VII

The two main mss. are **M** and **C**. Fragments **L** and **P** are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. **V** also attests *OSGen*, which suggests a close relation between that text and *Heli*.

NOTE!

The following edition is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been thoroughly critically edited, nor is there any English translation.

Heliand

- 1 **Manega** wáron, · þe sia iro **mód** ge·spón,
2 þat sia bi·gunnun word godes,
3 **rękkjan** þat gi·**rúni**, · þat þie **rikjo** Krist
4 undar **man**-kunnja · **máriða** gi·frumida
5 mid **wordun** ĕndi mid **werkun**. · þat wolda þó **wísara** filo
6 **liudo** barno **lovon**, · **lêra** Kristes,
7 **hêlag** word godas, · ĕndi mid iro **handon** skrivan
8 **beręht**-liko an **buok**, · hwó sia is gi·**bod**-skip skoldin
9 **frummjan**, **firiho** barn. · þan wárun þoh sia **fiori** te þiu
10 under þera **męnigo**, · þia habdon **maht** godes,
11 **helpa** fan **himila**, · **hêlagna** gęst,
12 **kraft** fan **Kriste**; · sia wurðun gi·**korana** te þio,
13 þat sie þan **Ēwangelium** · **ĕnan** skoldun
14 an **buok** skrivan · endo só manag gi·**bod** godes,
15 **hêlag** **himilisk** word: · sia ne muosta **hęliðo** þan mēr,
16 **firiho** barno **frummjan**, · newan þat sia **fiori** te þio
17 þuru **kraft** godas · ge·**korana** wurðun,
18 **Matheus** ĕndi **Markus**, · —só wárun þia **man** hêtana—
19 **Lukas** ĕndi **Johannes**; · sia wárun **gode** lieva,
20 **wirðiga** ti þem gi·**wirkje**. · Habda im **waldand** god,
21 þem **hęliðon** an iro **hertan** · **hêlagna** gęst
22 **fasto** bi·**folhan** · ĕndi **ferąhtan** hugi,
23 só manag **wis**-lík **word** · ĕndi gi·**wit** mikil,
24 þat sea skoldin a·**hębbjan** · **hêlagaro** stemnun
25 **god**-spell þat **guoda**, · þat ni havit ĕnigan gi·**gaddon** hwęrgin,
26 þiu **word** an þesaro **wer**-oldi, · þat io **waldand** mēr,

28 drohtin diurje · efþo dervi þing,
 firin-werk fēllje · efþo fiundo nīð,
 30 strīd wiðer·stande—, · hwand hie habda starkan hugi,
 mildjan ėndi guodan, · þie þe mēster was,
 32 aðal·ord·frumo · alo·mahtig.
 Þat skoldun sea fiori · þuo fingron skrivan,
 34 settjan ėndi singan · ėndi seggjan forð,
 þat sea fan Kristes · krafte þem mikilon
 gi·sāhun ėndi gi·hōrdun, · þes hie selvo gi·sprak,
 36 gi·wisda ėndi gi·warāhta, · wundar·likas filo,
 só manag mid mannon · mahtig drohtin,
 38 all so hie it fan þem an·ginne · þuru is ėnes kraht,
 waldand gi·sprak, · þuo hie ėrist þesa wer·old gi·skuop
 40 ėndi þuo all bi·fieng · mid ėnu wordo,
 himil ėndi erða · ėndi al þat sea bi·hlidan ėgun
 42 gi·warāhtes ėndi gi·wahasanes: · þat warð þuo all mid wordon
 godas
 fasto bi·fangan, · ėndi gi·frumid after þiu,
 44 hwi·līk þan liud·skepi · landes skoldi
 widost gi·waldan, · efþo hwār þiu wer·old·aldar
 46 ėndon skoldin. · Ēn was iro þuo noh þan
 firiho barnun bi·foran, · ėndi þiu fivi wārun a·gangan:
 48 skolda þuo þat sehsta · sālīg·līko
 kuman þuru kraft godes · ėndi Kristas gi·burd,
 50 hēlandero beſtan, · hēlagas gēstes,
 an þesan middil·gard · managon te helpun,
 52 firjo barnon ti frumon · wið fiundo nīð,
 wið dērnero dwalm. · Þan habda þuo drohtin god
 54 Rómano-liudjon far·liwan · ríkjo mēsta,
 habda þem hēri·skipje · herta gi·stērkið,
 56 þat sia habdon bi·þwungana · þiedo gi·hwi·līka,
 habdun fan Rúmu·burg · rīki gi·wunnan
 58 helm·gi·trōstjon, · sáton iro hēri·togan
 an lando gi·hwem, · habdun liudjo gi·wald,
 60 allon ėli·þeodon. · Erodes was
 an Jerusalem · over þat Judeono folk
 62 gi·koran te kuninge, · só ina þie kēser þarod,
 fon Rúmu·burg · rīki 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 kêsures 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 êhta,
 Eródes þes ríkjas · ęndi rád-burdjon held
 72 Judeo liudi. · Þan was þár ên 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 hêtan. · Þat was só sálíg 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-hêdi · 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, · mênes gi-frummjan,
 ne saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · êgan ni móstun,
 ak wárun im barno-lôs. · Þan skolda hé gi·bod godes
 88 þár an Jerusalem, · só oft só is gi·gęngi gi·stód,
 þat ina torht-líko · tídi gi-manodun,
 90 só skolda hé at þem wiha · waldandes geld
 hêlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was hé swiđo,
 þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

85 saka | *With this word M begins. Above it seven lines have been erased.*

41 himil ęndi erđa · ęndi al þat sea bi·hlidan ęgun | A cosmological expression, reappearing almost identically in 1425 below.

45 wer-old-aldar | The six ages of the world was a common concept in medieval Christianity, being popularized by Augustine of Hippo around 400 CE. It is not found in Tatian, and so Augustine or a text derived from his writing must have been a source for *Heli*.

47–48 fivi ... sehsta ‘five ... sixth’ | The five ages lasted (1) from Creation to the Flood, (2) from then to Abraham, (3) from him to David, (4) from him to the Babylonian Exile, (5) from then until the birth of Christ, which inaugurated the sixth age.

71 *Eródes* | The name *Erodes* can alliterate either with a vowel (following the Germanic root stress pattern: / x x) or with the consonant *r* (following the Latin penultimate stress: x / x). Out of 17 total appearances of the name in *Heli*, 12 alliterate with a vowel; 4 with *r*; and 1 has no alliteration.

- 94 2 Þó warð þiu tíð kuman, · —þat þár gi·tald habdun
wísa man mid wordun,— · þat skolda þana wíh godes
96 Zakharias bi·sehan. · Þó warð þár gi·samnod filu
þár te Jerusalem · Judeo liudi,
98 werodes te þem wíha, · þár sie waldand god
swíðo þeo·líko · þiggjan skoldun,
100 hêrron is huldi, · þat sie hevan-kuning
lêðes a·léti. · Þea liudi stóðun
102 umbi þat hêlaga hús, · ɛndi géng im þe gi·hêrodo man
an þana wíh innan. · Þat werod ôðar bêð
104 umbi þana alah útan, · Ebreo liudi,
hwan êr þe fródo man · gi·frumid habdi
106 waldandes willjon. · Só hé þó þana wí·rôk dróg,
ald aftar þem alaha, · ɛndi umbi þana altari géng
108 mid is rôk-fatun · ríkjun þionon,
—frēmida ferht-líko · frâon sínes,
110 godes jungar-skêpi · gerno swíðo
mid hluttru hugi, · *só man hêrren skal
112 gerno ful-gangan—, · grurjos kwámun im,
ɛgison an þem alæhe: · hie gi·sah þár aftar þiu ênna ɛngil
godes
114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
hiet þat fruod gumo · forøht ni wári,
116 hiet þat hie im ni an·driede: · „þína dádi sind“, kwap-hie*,
„waldanda werðe · ɛndi þín word só self,
118 þín þionost is im an þanke, · þat þú su-líka gi·þiht haves
an is ênes kraft. · Ik is ɛngil bium,
120 Gabriel bium ik hêtan, · þe gio for goda standu,
and-ward for þem alo-waldon, · ne sí þat hé mé an is ârundi
hwárod
122 sɛndjan willja. · Nú hiet hé mé an þesan sīð faran,
hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,
124 fon þínera alderu idis · ôðan skoldi
werðan an þesero wer-oldi, · wordun spáhi.
126 Þat ni skal an is liva gio · líðes an·bitan,
wínes an is wer-oldi: · só haved im wurd-gi·skapu,

128 metod gi·markod · ɛndi 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 treuwa, · kwað þat hé im tías só filu
 132 an godes ríkja · for·gevan weldi.
 Hé kwað þat þe gódo gumo · Johannes te namon
 134 hebbjan skoldi, · gi·bôð þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Kristes gi·sið
 136 an þesaro wíðun wer-old · werðan skoldi,
 is selves sunjes, · ɛndi kwað þat sie sliumo herod
 138 an is bod-skępi · bêðe kwámin.“
 Zakharias þó gi·mahalda · ɛndi wið selvan sprak
 140 drohtines ɛngil, · ɛndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,
 142 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun aldres · êr efno twên-tig
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;
 146 þan wárun wit nú at·samna · ant·sivunta wintro
 gi·bęnkjon ɛndi gi·będdjon, · siðor ik sie mí te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·ginnan ni mohtun,
 þat wit ɛrvi-ward · êgan móstin,
 150 fódjan an unkun flęttja, · nú wit sus gi·fródod sint
 —havad unk ɛldi bi·noman · ɛlljan-dádi,
 152 þat wit sint an unkro siuni gi·slekit · ɛndi an unkun síðun lat;
 flêsk is unk ant·fallan, · fel un·skôni,
 154 is unka lud gi·liðen, · lik gi·drusnod,
 sind unka and-bári · ôðar-líkaron,
 156 mód ɛndi megin-kraft—, · só wit giu só managan dag
 wárun an þesero wer-oldi, · só mí þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun
 gi·sprikis.

TODO.

116 an·driede | The original segmenting of *an-dráðan* is *and-* + *ráðan*, but already by the time of *Heli* it had clearly been reanalyzed as *an(t)-dráðan*, as seen by the alliteration in the present line and by the variant spelling *antdráðan* seen throughout the poem. Cf. English *dread*, from OE *dréðan*, from earlier OE *on-dréðan*.

3 Þó warð þat hevan-kuninges bodon · harm an is móde,
 160 þat hé is gi·werkes · só wundron skolda

162 ɛndi þat ni welda gi·huggjan, · þat ina mahta hêlag god
 só ala-jungan, · só hé fon êrist was,
 selvo gi·wirkjan, · of hé só weldi.
 164 Skerida im þó te wítja, · þat hé ni mahte ênig word sprekan,
 gi·mahljen mid is mûðu, · „êr þan þi magu wirðid,
 166 fon þínero aldero idis · erl a·fódit,
 kind-jung gi·boran · kunnjes gódes,
 168 wánum te þesero wer-oldi. · Þan skalt þú eft word sprekan,
 hêbbjan þínaro stemna gi·wald; · ni þarft þú stum wesan
 170 lēngron hwíla.“ · Þó warð it sán gi·lêstid só,
 gi·worðan te wáron, · só þár an þem wíha gi·sprak
 172 ɛngil þes alo-waldon: · warð ald gumo
 spráka bi·lôsit, · þoh hé spáhan hugi
 174 bári an is breostun. · Bidun allan dag
 þat werod for þem wíha · ɛndi wundrodun alla,
 176 bi·hwí hé þár só lango, · lof-sálig man,
 swíðo fród gumo · fráon sínun
 178 þionon þorfti, · só þár êr ênig þegno ni deda,
 þan sie þár at þem wíha · waldandes geld
 180 folmon frumidun. · Þó kwam fród gumo
 út fon þem alaha. · Erlos þrungun
 182 náhor mikilu: · was im niud mikil,
 hwat hé im sôð-likes · seggjan weldi,
 184 wísjan te wáron. · Hé ni mohta þó ênig word sprekan,
 gi·seggjan þem gi·sǿja, · b-útan þat hé mid is swíðron hand
 186 wísda þem weroda, · þat sie úses waldandes
 lēra lēstin. · Þea liudi for·stódun,
 188 þat hé þár habda gegnungo · god-kundes hwat
 for·sehen selvo, · þoh hé is ni mahti gi·seggjan wiht,
 190 gi·wísjan te wáron. · Þó habda hé úses waldandes
 geld gi·lêstid, · al só is gi·gengi was
 192 gi·markod mid mannum. · Þó warð sán aftar þiu maht godes,
 gi·küðid is kraft mikil: · warð þiu kwán ôkan,
 194 idis an ira ɛldju: · skolda im ɛrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,
 198 géng þes géres gi·tal. · Johannes kwam
 an liudjo lioht: · lík was im skôni,

200 was im fel fagar, · fahs ɛndi naglos,
 wangun wárun im wlitige. · Þó fórun þár wíse man,
 202 snelle te·samne, · þea swásostun mēst,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
 204 þat undar só aldun twēm · ôðan wurði
 barn an gi·burðjon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it ɛlkor só wán·lík · werðan ni mahti.
 208 Þó sprak þár ên gi·fródot man, · þe só filo konsta
 wísaro wordo, · habde gi·wit mikil,
 210 frágode niud·líko, · hwat is namo skoldi
 wesan an þesaro wer·oldi: · „mí þunkid an is wísu gi·lík
 212 iak an is gi·bárja, · þat hé sí bætara þan wi,
 só ik wániu, þat ina ùs gegnungo · god fon himila
 214 selvo sɛndi“. · Þó sprak sán aftar
 þiu móðar þes kindes, · þiu þana magu habda,
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,
 „fernun gére, · furmon wordu
 218 gi·bôð, þat hé Johannes · bi godes lêrun
 hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar
 220 wêndjan mid wihti, · of ik is gi·waldan mót“.
 Þó sprak ên gêl·hert man, · þe ira gaduling was:
 222 „ne hét êr io·wiht só“, (kwað hé,) „aðal·boranes
 ùses kunnjes efþo knósles; · wita kiasan im ôðrana
 224 niud·samna namon: · hé niate of hé móti“.
 Þó sprak eft þe fródo man, · þe þár konsta filo mahljan:
 226 „ni givu ik þat te ráde“, (kwað hé,) „rinko neg·ênun,
 þat hé word godes · wêndjan bi·ginna;
 228 ak wita is þana fader frágon, · þe þár só gi·fróðod 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“. · Þó hé náhor géng,
 232 lēgða im êna bók an barm · ɛndi bad gerno
 wrítan wís·líko · word·gi·merkjun,
 234 hwat sie þat hêlaga barn · hêtan skoldin.
 Þó nam hé þia bók an hand · ɛndi an is hugi þahte
 236 swíðo gerno te gode: · Johannes namon
 wís·líko gi·wrêt · ɛndi ôk aftar mid is wordu gi·sprak
 238 swíðo spáh·líko: · habda im eft is spráka gi·wald,

gi·wittjas ɛndi wísun. · Þat wíti was þó a·gangan,
 240 hard harm-skare, · þe im hêlag god
 mahtig makode, · þat hé an is mód-sevon
 242 godes ni for·gáti, · þan hé im eft sɛndi is jungron tó.

TODO.

4 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
 244 só hé man-kunnja · managa hwíla,
 god alo-mahtig · for·geven habda,
 246 þat hé is himilisk barn · herod te wer-oldi,
 sí selves sunu · sɛndjan weldi,
 248 te þiu þat hé hér a·lôski · al liud-stamna,
 werod fon wítja. · Þó warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 ɛngil þes alo-waldon, · þár hé éne idis wisse,
 252 muni-líka magað: · María was siu hêten,
 was iru þiorna gi·þigan. · Sea ên þegan habda,
 254 Joseph gi-mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant-hêti. · Þár sie þe ɛngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gegin-warde · ɛndi sie fon gode kwêdda:
 „Hêl wis þú, Maria“, (kwað hé,) „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ɛnstjo fol. · Þú skalt for allun wesan
 262 wírun gi·wíhit. · Ne have þú wêkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson
 herod,
 264 ne dragu ik ênig drugi-þing. · Þú skalt úses drohtines wesan
 módar mid mannun · ɛndi skalt þana magu fódjan,
 266 þes hôhon hevan-kuninges suno. · Þe skal Hêljand te namon
 êgan mid ɛldjun. · Neo ɛndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 mári þeodan.“ · Þó sprak im eft þiu magað an·gegin,
 270 wið þana ɛngil godes · idiso skônjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð
 wis an mínara wer-oldi.“ · Þó habde eft is word garu
 274 ɛngil þes alo-waldon · þero idisiu te·gêgnes:

„an þi skal hêlag gêt · fon hevan-wange
 276 kuman þurh kraft godes. · Þanan skal þi kind ôðan
 werðan an þesaro wer-oldi; · waldandes kraft
 278 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skônjera gi-burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi-hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su-líkun ambaht-skêpi, · só hé mí êgan wili.
 Þiu bium ik þeot-godes. · Nú ik þeses þinges gi-trúon;
 286 werðe mí aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mí hugi twifli,
 288 ne word ne wísa.“ · Só gi-fragn ik, þat þat wíf ant-féng
 þat godes ârundi · gerno swíðo
 290 mid leohtu hugi · çndi mid gi·lôvon gódun
 çndi mid hluttrun treuwun; · warð þe hêlago gêt,
 292 þat barn an ira bósma; · çndi siu ira breostun for-stód
 iak an ire sevon selvo, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þó warð hugi Josepes,
 296 is mód gi-worrid, · þe im êr þea magað habda,
 þea idis ant-hêttja, · aðal-knósles wíf
 298 gi-boht im te brúðju. · Hé af-sóf þat siu habda barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habdi
 300 gi-wardod só waro-líko: · ni wisse waldandes þó noh
 blíði gi-bod-skêpi. · Ni welda sia imo te brúdi þó,
 302 halon imo te híwon, · ak bi-gan im þó an hugi þenkjan,
 hwó hé sie só for-léti, · só iru þár nú wurði lêdes wiht,
 304 ôðan arvides. · Ni welda sie aftar þiu
 meldon for męnigi: · ant-dréd þat sie manno barn
 306 lívu bi-námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi-lík só þár an un-reht · idis gi-híwida,
 þat siu simbla þana bed-skêpi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fēmja só gód,
 þat siu mid þem liudun lęng · libbjen mósti,
 312 wesan undar þem weroda. · Bi-gan im þe wíso mann,
 swíðo gód gumo, · Joseph an is móda

314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for·léti. · Þó ni was lang te þiu,
 316 þat im þár an drôma · kwam drohtines engil,
 hevan-kuninges bodo, · ęndi hét sie ina haldan wel,
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun
 wrēð,
 þiornun þínaro; · siu is gi·þungan wíf;
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,
 wardon ira an þesaro wer-oldi. · Lêsti þú inka wini-treuwu
 322 forð só þú dádi, · ęndi hald inkan friund-skępi wel!
 Ne lát þú sie þi þiu lēðaron, · þoh siu undar ira liðon ęgi,
 324 barn an ira bósmā. · It kumid þurh gi·bod godes,
 hēlagēs gēstes · fon hevan-wanga:
 326 þat is Jēsu Krist, · godes ęgan barn,
 waldandes sunu. · Þú skalt sie wel haldan,
 328 hēlag-líko. · Ne lát þú þi þinan hugi twiřfen,
 męrrjan þína mód-gi·þāht.“ · Þó warð eft þes mannes hugi
 330 gi·węndid aftar þem wordun, · þat hé im te þem wíwa ge·nam,
 te þera magað minnja: · ant-kęnda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat hé sia só hēlag-líko · haldan mósti:
 334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súvro dróg
 al te huldi godes · hēlagna gēst,
 336 gód-líkan gumon, · ant-þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ina an manno lioht,
 338 allaro barno bęttst, · bręngjan skolda.

TODO.

266 hevan-kuninges | so *M*; himilcuninges *C*

266 Hēljand te namon | The first appearance of the word which has given the whole poem its scholarly name; this is one of two places (cf. l. 443) where it is treated as a true proper noun, for which reason it is capitalized. Its presence is an undeniable sign of influence from an earlier work, the OHG Tatian, which in the corresponding passage (3:4) translated the Latin *concipies in utero et paries filium et vocabis nomen eius Ihesum* ‘thou wilt conceive in your womb and bear a son, and thou wilt call his name Jesus’ as OHG *nu in-fabis in reue inti gi-biris sun inti gi-nemnis sinan namon Heilant*. ‘... and thou wilt call his name Healend.’ This is an important point for determining the sources of *Heli* since it shows that the poet did not rely directly on the Latin version, but rather on the OHG translation.

336 godes gi·skapu ‘God’s shapes’ | TODO: some note about this.

5 Þó warð fon Rúmu-burg · ríkes mannes
 340 ovar alla þesa irmin-þiod · Oktawiánas

342 ban ɛndi bod-skɛpi · ovar þea is brêdon gi·wald
 kuman fon þem kêsure · kuningo gi·hwi·likun,
 344 hêm-sittjandjun, · só wído só is hɛri-togon
 ovar al þat land-skɛpi · liudjo gi·weldun.
 Hiet man þat alla þea ɛli-lɛndjun man · iro óðil sóhtin,
 346 hɛliðos iro hand-mah̄al · an·gegen iro hêrron bodon,
 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
 ovar þesa wídon wer-old; · werod samnoda
 350 te allaro burgjo gi·hwem. · Fórun þea bodon ovar all,
 þea fon þem kêsura · kumana wárun,
 352 bók-spáha weros, · ɛndi an bréf skrivun
 swíðo niud-líko · namono gi·hwi·likan,
 354 ia land ia liudi, · þat im ni mahti a·lêttjan mann
 gumono su-líka gambra, · só im skolda geldan gi·hwe
 356 hɛliðo fon is hôvda. · Þó gi·wêt im ôk mid is híwiska
 Joseph þe gódo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hêm,
 þea burg an Bethleem, · þár iro bɛiðero was,
 360 þes hɛliðes hand-mah̄al* · ɛndi ôk þera hêlagun þiornun,
 Mariun þera gódun. · Þár was þes márjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe hé þana druht-skɛpi þár,
 364 erl undar Ebreon · êgan mósta,
 haldan hôh-gi·setu. · Sie wárun is híwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bêðju bi gi·burdjun. · Þár gi·fragn ik, þat sie þiu berhtun
 gi·skapu,
 368 Mariun gi·manodun · *ɛndi maht godes,
 þat iru an þem siða · sunu ôdan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe márjo,
 372 mahtig an manno lioht, · só is êr managan dag
 biliði wárun · ɛndi bôkno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi·lík ôd-módi · hé þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,

bi·wand ina mid wádu · wívo skônjost,
 380 fagaron fratahun, · ɛndi ina mid iro folmon twê
 lēgda liov·liko · luttilna man,
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,
 manno drohtin. · Þár sat þiu móðar bi·foran,
 384 wíf wakojandi, · war*doda selvo,
 held þat hêlaga barn: · ni was ira hugi twíflī,
 386 þera magað ira mód·sevo. · Þó warð þat managun kûð
 ovar þesa wídon wer·old, · wardos ant·fundun,
 388 þea þár eh·skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ɛndi kwam lioht godes
 392 wánum þurh þiu wolkan · ɛndi þea wardos þár
 bi·fēng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móða: · gi·sáhun þár mahtigna
 godes ɛngil kuman, · þe im te·gēgnes sprak,
 396 hét þat im þea wardos · wiht ne ant·drédin
 lēðes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,
 398 swíðo wár·liko · willjon sēggjan,
 kûðjan kraft mikil: · nú is Krist ge·boran
 400 an þeser*o selvun naht, · sálig barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is mēðdislo · manno kunnjas,
 allaro firiho fruma. · Þár gí ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hēbbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat hé þár bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
 408 erðun ɛndi himiles · ɛndi ovar ɛldjo barn,
 wer·oldes waldand“. · Reht só hé þó þat word gi·sprak,
 410 só warð þár ɛngilo te þem ênun · un·rím kuman,
 hêlag hēri·skēpi · fon hevan-wanga,
 412 fagar folk godes, · ɛndi filu sprákon,
 lof·word manag · liudjo hêrron.
 414 Af·hóvun þó hêlagna sang, · þó sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hôrdun,
 416 hwó þiu ɛngilo kraft · alo·mahtigna god
 swíðo werð·liko · wordun lovodun:

418 „diuriða sí nú“, (kwáðun sie), „drohtine selvun
 an þem hôhoston · himilo ríkja
 420 ęndi friðu an erðu · firiho barnun,
 gód-willigun gumun, · þem þe god ant-ķennjad
 422 þurh hluttran hugi.“ · Þea hirdjo for-stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-skępi: · gi-witun im te Bethlehem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.

TODO.

359 bæðero | so *M* ('beidero') *S* ('beiðera'); 'bethero' *C*

359 bæðero | This very rare occurrence of the original diphthong, which almost everywhere else has been contracted to *ē*, is found in 2/3 witness mss. It also occurs at lines 2265 and 3674.

6 Habda im þe ęngil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 ęndi fundun sán · folko drohtin,
 liudjo hērron. · Sagðun þó lof goda,
 432 waldande mid iro wordun · ęndi wído kúððun
 ovar þea berhtun burg, · hwi-lík im þar biliði warð
 434 fon hevan-wanga · hēlag gi·tōgit,
 fağar an felde. · Þat frí al bi-held
 436 an ira hugi-skęftjun, · hēlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hórda þea mann
 sprekan.
 438 Fódða ina þó fağaro · friho skânjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hēlag himilisk barn. · Hēliðos gi·sprákon
 an þem ahtodon daga · erlos managa,
 442 swíðo glauwa gumon · mid þera godes þiornun,
 þat hé Hēljand te namon · hębbjan skoldi,
 444 só it þe godes ęngil · Gabriel gi·sprak
 wáron wordun · ęndi þem wíve gi·bôð,
 446 bodo drohtines, · þó siu ęrist þat barn ant-féng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hēlag-líko · haldan mósti,
 ful-géng im þó só gerno. · Þat gęr furðor skrêð

450 unt·þat þat friðu-barn godes · fiar-tig habda
 dago ċndi nahto. · Þó skoldun sie þár ċna dād 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·lātan ne-gēn
 idis undar Ebreon, · ef iru at ċrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wiha · for·gevan skolda.
 458 Gi-witun im þó þiu gódun twê, · Joseph ċndi 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 lēstjan
 Judeo folkes. · Þár fundun sea ċnna gódan man
 464 aldan at þem alāha, · aðal-boranan,
 þe habda at þem wiha só filu · wintro ċndi sumaro
 466 gi·libd an þem liohta: · oft warhta hé þár lof goda
 mid hluttru hugi; · habda im hêlagna gēst,
 468 sálig-líkan sevon; · Simeon was hé hêtan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat hé ni mósta ċr þit lioht a·gevan,
 wēndjan af þesero wer-oldi, · ċr þan im þe willjo gi·stódi,
 472 þat hé selvan Krist · gi·sehan mósti,
 hêlagna hevan-kuning. · Þó warð im is hugi swiðo
 474 blíði an is briostun, · þó 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 þó te·gēgnes · ċndi ina gerno ant-féng
 478 ald mid is armun: · al ant-kēnde
 bôkan ċndi biliði · ċndi ôk þat barn godes,
 480 hêlagna hevan-kuning. · „Nú ik þi, hêrro, skal“, kwað hé,
 „gerno biddjan, · nú ik sus gi·gamalod bium,
 482 þat þú þinan holdan skalk · nú hinan hwervan lātas,
 an þína friðu-wára faran, · þár ċr mína forðrun dedun,
 484 weros fon þesero wer-oldi, · nú mí þe willjo gi·stód,
 dago liovosto, · þat ik mínan drohtin gi·sah,
 486 holdan hêrron, · só mí gi·hêtan was
 langa hwíla. · Þú bist lioht mikil
 488 allun ċli-þiodun, · þea ċr þes alo-waldon

kraft ne ant·këndun. · Þína kumi sindun
 490 te dóma ċndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · ċganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem alaħa · idis þero góðun,
 494 sagda sôð·liko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvrú · firihó barnun,
 þem liudjun te leova, · þe is lērun gi·hōrdin,
 498 ċndi þem te harma, · þe hōrjen ni weldin
 Kristas lēron. · „Þu skalt noh“, kwað hé, „kara þiggjan,
 500 harm an þínumu herton, · þan ina hēliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stóð
 wísas mannas word. · Þó kwam þár ôk ên wíf gangan
 504 ald innan þem alaħa: · Anna was siu hētan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað·hēdi, · siðor siu mannes warð,
 508 erles an ēhti · ċðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þár sorga gi·stóð
 þat sie þiu mikila maht · metodes te·dēlda,
 512 wrēð wurdi-gi·skapu. · Þó was siu widowa aftar þiu
 at þem friðu-wiħa · fior ċndi ant·ahtoda
 514 wintro an iro wer-oldi, · só siu nia þana wíħ ni for·lét,
 ak siu þár ira drohtine wel · dages ċndi nahtes,
 516 gode þionode. · Siu kwam þár ôk gangan tó
 an þea selvun tid: · sán ant·kēnde
 518 þat hēlage barn godes · ċndi þem hēliðon kúðde,
 þem weroda aftar þem wiħa · wil-spel mikil,
 520 kwað þat im nērjandas gi·nist · gi·náhid wári,
 helpa hevan-kuninges: · „nú is þe hēlago Krist,
 522 waldand selvo · an þesan wíħ kuman
 te a·lōsjenne þea liudi, · þe hér nú lango bidun
 524 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nú þes þinges mugun
 526 mēndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wiħa: · gi·hōrdun wil-spel mikil

528 fon gode seggjan. · Þat geld habde þó gi-lêstid
þiu idis an þem alaha, · al só it im an ira êwa gi-bôd
530 êndi an þera berhtun burg · bók gi-wîsdun,
hêlagaro hand-gi-werk. · Gi-witun im þó te hús þanan
532 fon Jerusalem · Joseph êndi Maria,
hêlag híwiski: · habdun im hevan-kuning
534 simbla te gi-siða, · sunu drohtines,
managaro mund-boron, · só it gio mári ni warð
536 þan wíðor an þesaro wer-oldi, · b-útan só is willjo géng,
hevan-kuninges hugi.

TODO.

7
 538 Krist ant-**k**endi, · **p**oh ni warð it gio te þes **k**uninges hove
 540 þem **m**annun gi-**m**árid, · þea im an iro **m**ód-sevon
 542 holde ni wárun, · ak was im só bi-**h**alden forð
 544 mid **w**ordun **e**ndi mid **w**erkun, · ant-þat þár **w**eros ôstan,
 546 swiðo **g**lauwa **g**umon · **g**angan kwámun
 548 þrea te þero þiodu, · þegnos snelle,
 550 an **l**angan weg · ovar þat **l**and þarod:
 552 folgodun ênun **b**erhtun **b**ôkne · **e**ndi sóhtun þat **b**arn godes
 554 mid **h**luttru **h**ugi: · **w**eldun im **h**nígan tó,
 556 **g**ehan im te **j**ungrun: · **d**rivun im **g**odes gi-skapu.
 558 Ðó sie **E**ródesan þár · **r**íkjan fundun
 560 an is **s**e- li **s**ittjen, · **s**lið-wurdjan kuning,
 562 **m**ódagna mid is **m**annun: · —simbla was hé **m**orðes gern—
 564 þó **k**waddun sie ina **k**usko · an **k**uning-wisun,
 566 **f**agaro an is **f**lettje, · **e**ndi hé **f**rágoda sán,
 568 hwi-lik sie **â**rundi · **û**ta gi-bráhti,
 570 **w**eros an þana **w**rak-sið: · „hweðer lédjad **g**í **w**undan gold
 572 te **g**evu hwi-likun **g**umuno? · te hwi **g**í þus an **g**anga kumad,
 574 gi-faran an **f**óðju? · Hwat **g**í n-êt-hwanan **f**erran sind
 576 erlos fon **ô**ðrun þiodun. · Ik gi-sihu þat **g**í sind
 578 **e**ðili-gi-burdjun
 580 kunnjes fon **k**nósle góðun: · nio hér êr su-lika **k**umana ni
 582 wurðun
 584 êri fon **ô**ðrun þiodun, · siðor ik mósta þesas **e**rlo folkes,
 586 gi-waldan þesas **w**ídon ríkjas. · **G**í skulun mí te **w**árun seggjan
 588 for þesun **l**iudjo folke, · bi-hwi **g**í sín te þesun **l**ande kumana“

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
 bóknā herod
 wegas ɛndi waldas hwílon. · Þat wári ús allaro willjono mēsta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwár wí ina sókjan
 skoldin,
 þana kuning an þesumu kēsur·dóma. · Saga ús, undar
 hwi·líkumu hé sī þesaro kunnjo a·fódit.“
 606 Þó warð Erodessa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hörde seggjan þó,
 þat hé þár ovar·hōvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
 612 só hwat só an Jerusalem · gódaro manno
 allaro spáhoston · sprákono wárun
 614 ɛndi an iro brioston · bók·krafte mēst
 wissun te wárun, · ɛndi hé sie mid wordun fragn,
 616 swíðo niud·líko · nið·hugdig man,
 kuning þero liudjo, · hwár Krist gi·boran
 618 an wer·old·ríkja · werðan skoldi,
 friðu·gumono bēst. · Þó sprak im eft þat folk an·gegin,
 620 þat werod wár·líko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an úsun
 bókun gi·skrivan,
 622 wís·líko gi·writan, · só it wár·sagon,
 swíðo glauwa gumon · bi godes krafta
 624 fil·wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád·gevo, · þe rihtjen skal
 628 Judeono gum·skēpi · ɛndi is geva wesan
 mildi ovar middil·gard · managun þiodun.“

TODO.

554 wundan gold | Formulaic, belonging to the culture of the Germanic Migration Period.

630 8 Þó gi·fragn ik þat sán aftar þiu · slíð·mód kuning
 þero wár·sagono word · þem wrēkkjun sagda,

632 þea þár an *eli-lendi* · *erlos* wárun
ferran gi·*farana*, · *endi* hé *frágoda* aftar þiu,
 634 hwan sie an *ôstar-wegun* · *êrist* gi·*sáhin*
 þana *kuning-sterron kuman*, · *kumbal* liuhtjen
 636 *hêdro* fon *himile*. · Sie ni weldun is im þó *helen* eo-wiht,
 ak *sagdun* it im *sôð-liko*. · Þó hét hé sie an þana *sïð* faran,
 638 hét þat sie ira *ârundi al* · *undar* fundin
 umbi þes *kindes kumi*, · *endi* þe *kuning* selwo gi·*bôð*
 640 swíðo *hard-liko*, · *hêrro* Judeono,
 þem *wisun* mannun, · *êr* þan sie fórin *westan* forð,
 642 þat sie im eft gi·*küðdin*, · hwár hé þana *kuning* skoldi
sókjan at is *sêlðon*; · kwað þat hé þár weldi mid is gi·*sïðun* tó,
 644 *bedan* te þem *barne*. · Þan hogða hé im te *banon* werðan
wápnes eggjun. · Þan eft *waldand* god
 646 þáhte wið þem þinga: · hé mahta a·þengjan mêt,
 gi·lêstjan an þesum *liohte*: · þat is noh *lango* skín,
 648 gi·*küðid* *kraft* godes. · Þó géngun eft þiu *kumbl* forð
wánum undar *wolknun*. · Þó wárun þea *wíson* man
 650 *fûsa* te *faranne*: · gi·*witun* im forð þanan
balda an *bod-skêpi*: · weldun þat *barn* godes
 652 *selvon* *sókjan*. · Sie ni habdun þanan gi·*sïðjas* mêt,
 b·útan þat sie þrie wárun: · *wissun* im þingo gi·*skêð*,
 654 wárun im *glauwe gumon*, · þe þea *geva* lêddun.
 Þan sáhun sie só *wís-liko* · undar þana *wolknes* skion,
 656 up te þem *hôhon* *himile*, · hwó fórun þea *hwíton* sterron
 —ant·*kêndun* 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*, · *sïð-wórige* man,
berht *bôkan* godes, · *blêk* an *himile*
 662 *stillo* gi·*standen*. · Þe *sterro* *liohto* skên
hwít ovar þem *húse*, · þár þat *hêlage* barn
 664 *wonode* an *willjon* · *endi* ina þat *wíf* bi·held,
 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
 666 *blíði* an iro *briostun*: · bi þem *bôkna* for·stóðun,
 þat sie þat *friðu-barn* godes · *funden* habdun,
 668 *hêlagna* *hevan-kuning*. · Þó sie an þat *hús* innan
 mid iro *gegun* *géngun*, · *gumon* ôstr-onja,

670 sið-wórige man: · sán ant·kændun
 þea weros waldand Krist. · Þea wrekkjon fellun
 672 te þem kinde an kneo-beda · çndi ina an kuning-wisa
 góðan gróttun · çndi im þea geva drógun,
 674 gold çndi wih-rôk · bi godes têknun
 *çndi myrra þár mid. · Þea man stóðun garowa,
 676 holde for iro hêrron, · þea it mid iro handun sán
 fagaro ant·féngun. · Þó gi·witun im þea ferah-ton man,
 678 seggi te seþðon · sið-wórige,
 gumon an gast-seþi. · Þár im godes engil
 680 slápandjun an naht · swevan gi·tôgde,
 gi·drog im an drôme, · al so it drohtin self,
 682 waldand welde, · þat im þuhte þat man im mid wordun
 gi·budi,
 þat sie im* þanan ôðran weg, · erlos fórin,
 684 liðodin sie te lande · çndi þana lêðan man,
 Erodesan · eft ni sóhtin,
 686 módagna kuning. · Þó warð morgan kuman
 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man
 688 seggjan iro swevanos; · selvon ant·kændun
 waldandes word, · hwand sie gi·wit mikil
 690 bárun an iro briostun: · bádun alo-waldon,
 hêron hevan-kuning, · þat sie móstin is huldi forð,
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·wëndit
 hugi,
 *iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,
 694 erlos ôstr-onje, · al só im þe engil godes
 wordun gi·wíste: · námun im weg ôðran,
 696 ful·gúngun godes lêrun: · ni weldun þemu Judeo kuninge
 umbi þes barnes gi·burd · bodon ôstr-onje,
 698 sið-wórige man · seggjan gio·wiht,
 ak wændun im eft an iro willjon.

TODO.

9

Þó warð sán aftar þiu waldandes,

700 godes engil kumen · Josepe te sprákun,
 sagde im an swefne · slápandjun an naht,
 702 bodo drohtines, · þat þat barn godes
 slið-mód kuning · sókjan welda,

704 áhtjan is aldres; · „nú skaltu ine an Aegypteo
 land ant·lédjan · çndi undar þem liudjun wesán
 706 mid þiu godes barnu · çndi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt·þat þi word kume
 708 hêrron þines, · þat þú þat hêlage barn
 eft te þesum land-skêpi · lédjan mótis,
 710 drohtin þinen.“ · Þó fon þem drôma an·sprang
 Joseph an is gëst·sêli, · çndi þat godes gi·bod
 712 sán ant·kenda: · gi·wêt im an þana sið þanen
 þe þegan mid þeru þiornon, · sóhta im þiod ôðra
 714 ovar brêðan berg: · welda þat barn godes
 fiundun ant·fórjan. · *Þó gi·frang aftar þiu
 716 Eródes þe kuning, · þár hé an is ríkja sat,
 þat wárun þea wíson man · westan gi·hworvan
 718 ôstar an iro óðil · çndi fórun im ôðran weg:
 wisse þat sie im þat ârundi · eft ni weldun
 720 seggjan an is sêlðon. · Þó warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hêliðos* te hônðun. · Þó hé só hriuwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bêtaron rád,
 724 ôðran gi·þenkjen: · „nú ik is aldar kan,
 wêt is wintêr-gi·talú: · nú ik gi·winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hêr undar þesum hêri-skêpi.“ · Þó hé só hardo gi·bôð,
 728 Eródes ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hôvdu bi·námin,
 só manag barn umbi Bethleem, · só filo só þár gi·boran wurði,
 732 an twêm gêrun a·togan. · Tionon frumidon
 þes kuninges gi·siðos. · Þó skolda þár só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 jámar-likara for·gang · jungaro manno,
 736 arm-likara dôð. · Idisi wiopun,
 módar managa, · gi·sáhun iro megi spildjan:
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twêm
 iro êgan barn · armun bi·fengi,
 740 liof çndi luttill, · þoh skolda is simbla þat lif gevan,
 þe magu for þeru módar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun

744 fremidun firin-werk mikil. · Fellun managa
 746 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 748 hofno hlúdost: · þoh man im iro herton an twê
 750 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a·kwêlljan. · Þan habde ina kraftag god
 gi·nêridan wið iro niðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lêddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bêtstun, · þár ên aha fliutid,
 Níl-strôm mikil · norð te sêwa,
 760 flódo fagorosta. · Þár þat friðu-barn godes
 wonoda an willjon, · ant·þat wurd for·nam
 762 Erodes þana kuning, · þat hé for·lét êldjo barn,
 módag manno drôm. · Þó skolda þero marka gi·wald
 764 êgan is êrvi-ward: · þe was Arkheláus
 hêtan, hêri-togo · helm-berandero:
 766 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 768 þár an Egypti · êðiljun manne,
 þat hé þár te Josepe, · godes engil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lêdjen te lande. · „nú havað þit lioht af·geven“, kwað hé,
 772 „Erodes þe kuning; · hé welde is áhtjen giu,
 frêson is ferahas. · Nú maht þú an friðu lêdjen
 774 þat kind undar euwa kunni, · nú þe kuning ni livod,
 erl ovar·módig.“ · Al ant·kênde
 776 Josep godes têkan: · gêriwide ina sniumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 778 bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.

TODO.

780 **IO** Gi-witun im þó eft an Galilea-land · Joseph ęndi Maria,
 hêlag híwiski · hevan-kuninges,
 782 wárun im an Nazareth-burg. · Þár þe ęęęjondjo Krist
 wóhs undar þem werode, · warð gi-wittjes ful,
 784 an was imu anst godes, · hé was allun liof
 módar-mágun: · hé ni was ôðrun mannun gi-lík,
 786 þe gumo an sínera gódi. · Þó hé gęę-talo
 twe-livi habde, · þó warð þiu tíđ kuman,
 788 þat sie þár te Jerusalem, · Juđeo liudi
 iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þár an þana wih innan
 þár te Jerusalem · Judeono gi-samnod
 792 man-kraft mikil. · Þár Maria was
 self an gi-siðja · ęndi iru sunu habda,
 794 godes êgan barn. · Þó sie þat geld habdun,
 erlos an þem alaha, · só it an iro êwa gi-bôđ,
 796 gi-lêstid te iro land-wisun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þár an þem wiha af-stôđ
 798 mahtig barn godes, · só ina þiu módar þár
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi-frang aftar þiu
 eft an ôðrun daga · ađal-kunnjes wíf,
 802 sálig þiorna, · þat hé undar þem gi-siðja ni was.
 warð Mariun þó · mód an sorgun,
 804 hriuwig umbi iro herta, · þó siu þat hêlaga barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi-witun im þó eft te Jerusalem
 iro sunu sókjan, · fundun ina sittjan þár
 808 an þem wiha innan, · þár þe wisa man,
 swiđo glauwa gumon · an godes êwa
 810 lásun ęnde línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi-skóp.
 812 Þár sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant-kęnnjan wiht,
 814 þe þes wihes þár · wardon skoldun,
 ęndi frágoda sie · firi-wit-liko
 816 wísera wordo. · Sie wundradun alle,
 bi-hwí gio só kindisk man · su-líka kwidi mahti
 818 mid is müđu gi-mênjan. · Þár ina þiu módar fand

sittjan under þem gi·siðja · ęndi iro sunu gróttā,
 820 wisan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þinera módar, · manno liovosto,
 822 gi·sidon su-líka sorga, · þat ik þi só sęrag-mód,
 idis arm-hugdig · ęskon skolda
 824 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn
 an·gegin
 wisan wordun: · „Hwat þú wēst garo“, kwað hé,
 826 „þat ik þár gi·rísu, · 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 mūðu: · Maria al bi·held,
 gi·barg an ira breostun, · só hwat só siu gi·hórda ira barn
 sprekan
 832 wísaro wordo. · Gi·witun im þó eft þanan
 fon Jerusalem · Joseph ęndi Maria,
 834 habdun im te gi·siðja · sunu drohtines,
 allaro barno bętsta, · þero þe io gi·boran wurði
 836 magu fon módar: · habdun im þár minnja tó
 þurh hluttran hugi, · ęndi hé só gi·hōrig was,
 838 godes ęgan barn · gaduling-mágun
 þurh is ôð-módi, · aldron sínun:
 840 ni welda an is kindiski þó noh · is kraft mikil
 mannum mārjan, · þat hé su-lík megin ęhta,
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bēd
 gi·þiudo undar þero þiudu · þri-tig gęro,
 844 ęr þan hé þár tēkan ęnig · tōgjan weldi,
 sęggjan þem gi·siðja, · þat hé selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hēlag barn godes
 848 word ęndi wís-dóm · ęnde allaro gi·wittjo mēst,
 tulgo spāhan hugi: · ni mahta man is an is sprākun werðan,
 850 an is wordun gi·war, · þat hé su-lík gi·wit ęhta,
 þegan su-líka gi·þāhti, · ak hé im só gi·þiudo bēd
 852 torhtaro tēkno. · Ni was noh þan þiu tíd kuman,
 þat hé ina ovar þesan middil-gard · mārjan skolda,
 854 lērjan þie liudi, · hwó sie skoldin iro gi·lōvon haldan,
 wirkjan willjon godes; · wissun þat þoh managa

856 liudi aftar þem landa, · þat hé was an þit lioht kuman,
 þoh sie ina küð-liko · an-kennjan ni mahtin,
 858 êr þan hé ina selvo · seggjan welda.

TODO.

817 bi-hwi | hwó C 818 mid is müðu gi-mênjan | gi-mahljan mid is müðu C

II Þan was im Johannes · fon is juguð-hêdi
 860 a·wahsan an ênero wóstunni; · þár ni was werodes þan mêt,
 b·útan þat hé þár ên-kora · alo-waldon gode,
 862 þegan þionoda: · for-lét þioda gi-mang,
 manno gi-mênðon. · Þár warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lik stemna godes, · êndi Johanne gi·bod,
 866 þat hé Kristes kumi · êndi is kraft mikil
 ovar þesan middil-gard · mârjan skoldi;
 868 hét ina wár-liko · wordun seggjan,
 þat wári hevan-ríki · hêlido barnun
 870 an þem land-skepi, · liudjun gi·náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat hé fon su-likun sáldun · seggjan mósti.
 Gi·wêt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · êndi þem weroda allan dag,
 aftar þem land-skepi · þem liudjun küðða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrênja“, (kwað hé;) „hevan-ríki is
 gi·náhid manno barnun. · Nú látad eu an euwan mód-sevon
 880 euwar selvoro · sundja hreuwán,
 lêdas þat gí an þesun liohta frêmidun, · êndi mínun lêrun
 hôrjad,
 882 wêndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dôpjan diur-liko, · þoh ik euwa dádi ne mugí,
 884 euwar selvaro · sundja a·látan,
 þat gí þurh mín hand-gi-werk · hluttra werðan
 886 lêðaro gi·lêsto: · ak þe is an þit lioht kuman,
 mahtig te mannun · êndi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi·sehan ni willjan—,
 þe eu gi·dôpjan skal · an euwes drohtines namon
 890 an þana hálagon gêst. · Þat is hêrro ovar al:

892 hé mag allaro **manno** gi·hwena · **mên**-gi·þáhtjo,
 sundjono **sikoron**, · só hwene só só **sálig** mót
 894 **werðen** an þesaro **wer**-oldi, · þat þes **willjon** havad,
 þat hé só gi·lêstja, · só hé þesun **liudjun** wili,
 gi·bioden **barn** godes. · Ik bium an is **bod**-skêpi herod
 896 an þesa **wer**-old kumen · êndi skal im þana **weg** rúmjen,
 lêrjan þesa **liudi**, · hwo sea skulin iro gi·lôvon haldan
 898 þurh **hluttran** **hugi**, · êndi þat sie an **hêl**ja ni þurvin,
 faran an **fern** þat hêta. · Þes wirðid só **fagan** an is móde
 900 man te só **managaro** stundu, · só hwe só þat **mên** for·látid,
 gerno þes **gramon** an·busni, · —só mag im þes **gôdon**
 gi·wirkjan,
 902 **huldi** **hevan**-kuninges,— · só hwe só havad **hluttra** treuwa
 up te þem **alo**-mahtigon gode.“ · **Erlos** managa
 904 bi þem lêrun þó, · **liudi** wândun,
weros **wár**-líko, · þat þat **waldand** Krist
 906 **selbo** wári, · hwanda hé só filu **sôðes** gi·sprak,
wároro **wordo**. · Þó warð þat só **wído** kûð
 908 ovar þat for·gevana land · **gumono** gi·hwi·líkum,
sêggjun at iro **sêlðun**: · þó kwámun ina **sókjan** þarod
 910 fon Jerusalem · **Judeo** **liudjo**
bodon fon þeru **burgi** · êndi frágodun, ef hé wári þat **barn**
 godes,
 912 „þat hér **lango** giu“, (kwáðun sie,) „**liudi** sagdun,
weros **wár**-líko, · þat hé skoldi an þesa **wer**-old kuman“.
 914 **Johannes** þó gi·mahalde · êndi te·**gægnes** sprak
 þem **bodon** **bald**-líko: · „ni bium ik“, kwað hé, „þat **barn**
 godes,
 916 **wár** **waldand** Krist, · ak ik skal im þana **weg** rúmjen,
hêrron mínmu.“ · Þea **hêliðos** frugnun,
 918 þea þár an þem **ârundje** · **erlos** wárun,
bodon fon þero **burgi**: · „ef þú nú ni bist þat **barn** godes,
 920 bist þú þan þoh **Elias**, · þe hér an **êr**-dagu
was undar þesumu **werode**? · hé is **wis**-kumo
 922 eft an þesan **middil**-gard. · Saga ús, hwat þú **manno** sí!
 Bist þú **ênig** þero, · þe hér **êr** wári
 924 **wísaro** **wár**-saguno? · Hwat skulun wí þem **werode** fon þi
sêggjan te **sôðon**? · Neo hér **êr** **su**-lík ni warð
 926 an þesun **middil**-gard · **man** ôðar kuman

dáðjun só mári. · Bi·hwí þú hér dōpisli
 928 frēm̃is undar þesumu folke, · ef þú þaro fora·sagono
 ên·hwi·lík ni bist?“ · Þó habde eft garo
 930 Johannes þe gódo · glau and·wordi:
 „Ik bium fora·bodo · frāon mines,
 932 lioves hêrron; · ik skal þit land rekon,
 þit werod aftar is willjon. · Ik hebbju 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 mínmu: · hé is mid is dáðjun só strang,
 só mári êndi só mahtig · —þat wirðid managun kũð,
 938 werun aftar þesaro wer·oldi— · þat ik þes wirðig ni bium,
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:
 só mikilu is hé bêtara þan ik. · Nis þes bodon gi·mako
 942 ênig ovar erðu, · ne nú aftar ni skal
 werðan an þesaro wer·oldi. · Hebbjad euwan willjon þarod,
 944 liudi euwan gi·lōvon: · þan eu lango skal
 wesau euwa hugi hrómag; · þan gi helli·gi·þwing,
 946 for·látad lēðaro drōm · êndi sókjad eu lioht godes,
 up·ôdes hēm, · êwig ríki,
 948 hôhan hevan·wang. · Ne látad euwan hugi twífljen!“

TODO.

925 seġgan te sōðon | Formulaic, also found in *Heli* 2077a, 4018a, 4988a, along with *Beow* 51a: *seġgan tō sōðe*.

12 Só sprak þó jung gumo · bi godes lêrun
 950 mannun te mārðu. · Manag samnoda
 þár te Bethania · barn Israheles;
 952 kwámun þár te Johannese · kuningo gi·siðos,
 liudi te lêrun · êndi iro gi·lōvon ant·fêngun.
 954 Hé dōpte sie dago gi·hwi·líkes · êndi im iro dádi lóg,
 wrēðaro willjon, · êndi lovode im word godes,
 956 hêrron sínes: · „hevan·ríki wirðid“, kwað hé,
 „garu gumono só hwem, · só ti gode þenkid
 958 êndi an þana hêljand *wili · hluttro gi·lōvjan,
 lēstjan is lêra“. · Þó ni was lang te þiu,
 960 þat im fon Galilea gi·wêt · godes êgan 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. · Þó hé an is willjon kwam,
 þár Johannes · an Jordana strôme
 966 allan langan dag · liudi manage
 dōpte diur-líko. · Reht só hé þó is drohtin gi·sah,
 968 holdan hêrron, · só warð im is hugi bliði,
 þes im þe willjo gi·stód, · ęndi sprak im þó mid is wordun tó,
 970 swiðo gód gumo, · Johannes te Kriste:
 „nú kumis þú te mínero dōpi, · drohtin frô mín,
 972 þiod-gumono bętsto: · só skolde ik te þínero duan,
 hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôð,
 974 waldand wár-líko, · þat hé ni spráki þero wordo þan mēr:
 „wêst þú, þat ős só gi·rísid“, (kwað hé,) „allaro rehto gi·hwi-lík
 976 te gi·fulljanne · forð-wardes nú
 an godes willjon“. · Johannes stód,
 978 dōpte allan dag · druht-folk mikil,
 werod an watere · ęndi ôk waldand Krist,
 980 hêran hevan-kuning · handun sínun
 an allaro baðo þem bętston · ęndi im þár te bedu gi·hnêg
 982 an kneo kraftag. · Krist up gi·wêt
 fagar fon þem flóde, · friðu-barn godes,
 984 liof liudjo ward. · Só hé þó þat land af·stóp,
 só ant·hlidun þó himiles doru, · ęndi kwam þe hêlago gęst
 986 fon þem alo-waldon · ovane te Kriste:
 —was im an gi·lík-nissje · lungras fugles,
 988 diur-líkara dúvun— · ęndi sat im uppan őses drohtines ahslu,
 wonoda im ovar þem waldandes barne. · Aftar kwam þár
 word fon himile,
 990 hlúd fon þem hôhon radura · ęndi grótta þane hêljand selvon,
 Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana
 habdi
 992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi
 bętst allaro gi·boranaro manno, · kwað þat hé im wári allaro
 barno liovost.
 994 Þat móste Johannes þó, · al só it god welde,
 gi·sehan ęndi gi·hôrjan. · Hé gi·deda it sán aftar þiu
 996 mannan mári, · þat sie þár mahtigna
 hêrron habdun: · „Þit is“, kwað hé, „hevan-kuninges sunu,

998 ên alo-waldand: · þesas willjo ik ur-kundjo
 wesan an þesaro wer-oldi, · hwand it sagda mí word godes,
 1000 drohtines stemne, · þó hé mí dōpjan hét
 weros an watære, · só hwár só ik gi·sáwi wár-liko
 1002 þana hêlagon gêst · *fan hevan-wange
 an þesan middil-gard · ênigan man waron,
 1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wesan,
 diur-lik drohtines suno. · Hie dōpjan skal
 1006 an þana hêlagan gêst · êndi hêljan managa
 manno mên-dádi. · Hé havad maht fon gode,
 1008 þat hé a·látan mag · liudjo gi·hwi-likun
 saka êndi sundja. · Þit is selvo Krist,
 1010 godes êgan barn, · gumono bêtsto,
 friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi
 1012 wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,
 þat gi só libbjanda · þana landes ward
 1014 selvon gi·sáhun. · Ní mót sliumo sundjono lōs
 manag gêst faran · an godes willjon
 1016 tionon a·tómid, · þe mid treuwon wili
 wið is wini wirkjan · êndi an waldand Krist
 1018 fasto gi·lōvjan. · Þat skal te frumun werðen
 gumono só hwi-likun, · só þat gerno dót“.

TODO.

1020 13 Só ge·fragn ik þat Johannes þó · gumono gi·hwi-likun,
 lovoda þem liudjun · lêra Kristes,
 1022 hêrron sînes, · êndi hevan-riki
 te gi·winnanne, · welono þane mēston,
 1024 sálig sin·líf. · Þó hé im selvo gi·wêt
 aftar þem dōpislja, · drohtin þe gódo,
 1026 an êna wóstunnja, · waldandes sunu;
 was im þár an þero ên-ôdi · 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 mên-werk: · hé konsta is mód-sevon,
 wrêðan willjon, · hwó hé þesa wer-old êrist,
 1034 an þem an·ginnja · irmin-þioda

bi·swêk mit sundjun, · þó hé þiu sin·hiun twê,
 1036 Adaman êndi Êwan, · þurh un·treuwa
 for·lêdda mid luginun, · þat liudo barn
 1038 aftar iro hin·fêrði · hêlja sóhtun,
 gumono gêstos. · Þó welda þat god mahtig,
 1040 waldand wêndjan · êndi welda þesum werode for·geven
 hôh himil·ríki: · be·þiu hé herod hêlagna bodon,
 1042 is sunu sênda. · Þat was Satanase
 tulgo harm an is hugi: · afonsta hevan·ríkjes
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Adaman · an êr·dagun
 darnungo bi·dróg, · þat hé warð is drohtine lêð,
 1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón
 hêlandjan Krist. · Þan habda hé is hugi fasto
 1050 wið þana wam·skaðon, · waldandes barn,
 herte só gi·hêrddid: · welda hevan·ríki
 1052 liudjun gi·lêstjan. · Was im þes landes ward
 an fastunnja · fior·tig nahto,
 1054 manno drohtin, · só hé þár mates ni ant·bêt;
 þan langa ni gi·dorstun · im dêrnja wihti,
 1056 nið·hugdig fiund, · náhor gangan,
 grótjan ina gegin·warðan: · wánde þat hé god ên·fald,
 1058 for·útar man·kunnjes wiht · mahtig wári,
 hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan
 aftar þem fiuwar·tig dagun, · þe fiund náhor géng,
 1062 mirki mēn·skaðo: · wánda þat hé man ên·fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 grótta ina þe gêr·fiund: · „ef þú síis godes sunu“, kwað hé,
 „be·hwí ni hêtis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bêtst, · brôð af þesun stēnun?
 Ge·hêli þinna hungar!“ · Þó sprak eft þe hêlago Krist:
 1068 „ni mugun êl·di·barn“, (kwað hé,) „ên·faldes brôdes,
 liudi libbjen, · ak sie skulun þurh lêra godes
 1070 wesan an þesero wer·oldi · êndi skulun þiu werk frummjen,
 þea þár werðad a·hlúdid · fon þero hêlogun tungun,
 1072 fon þem galme godes: · þat is gumono líf
 liudjo só hwi·líkon, · só þat lêstjan wili,

- 1074 þat fon **waldandes** · **worde** ge·biudid.“
 Þó bi·gan eft **nison** · **endi** **náhor** géng
 1076 **un**-hiuri fiund · **öðru** siðu,
 fandoda is **frôhan**. · Þat **friðu**-barn þolode
 1078 **wrêðes** **willjon** · **endi** im gi·wald for·gaf,
 þat hé umbi is **kraft** mikil · **koston** mósti,
 1080 lét ina þó **lédjan** · þana liud-skaðon,
 þat hé ina an Jerusalem · te þem **godes** wiha,
 1082 **alles** **ovan**-wardan, · **up** gi·setta
 an allaro **húso** **hôhost**, · **endi** **hosk**-wordun sprak,
 1084 þe **gramo** þurh **gelp** mikil: · „ef þú síis **godes** sunu“, kwað hé,
 „**skríd** þi te erðu hinan. · Ge·**skrivan** was it giu lango,
 1086 an **bókun** ge·writen, · hwo gi·boden havad
 is **engilun** · **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** **bætst**: · „só is ôk an **bókun** ge·skrivan“, kwað hé,
 „þat þú te **hardo** ni skalt · **hêrran** þínes,
 1094 fandon þínes **frôhan**: · þat nis þi allaro **frumono** neg·ên.“
 Lét ina þó an þana **þriddjan** sið · þana **þiod**-skaðon
 1096 gi·**brëngen** uppán ênan **berg** þen hôhon: · þár ina þe **balo**-wiso
 lét **al** **ovar**-sehan · **irmin**-þiode,
 1098 **wonod**-saman **welon** · **endi** **wer**-old-ríki
endi **all** su-lik **ôdes**, · só þius **erða** bi·havad
 1100 **fagororo** **frumono**, · **endi** sprak im þó þe **fiund** an·gëgin,
 kwað þat hé im þat al só **gód**-lik · for·**geven** weldi,
 1102 **hôha** **hëri**-dómos, · „ef þú wilt **hnígan** te mí,
 fallan te mínun **fótun** · **endi** mí for **frôhan** havas,
 1104 **bedos** te mínun **barma**. · Þan látu ik þi **brúkan** wel
alles þes **ôd**-welon, · þes ik þi **hëbbju** gi·ôgit hír.“
 1106 Þó ni welda þes **lêðan** word · **lënger**on hwíle
hôrjan þe **hêlago** Krist, · ak hé ina fon is **huldi** for·drêf,
 1108 **Satanasan** for·swêp, · **endi** **sán** aftar sprak
 allaro **barno** **bætst**, · kwað þat man **bedon** skoldi
 1110 **up** te þem **alo**-mahtigon gode · **endi** im **ênum** þionon
 swíðo **þio**-liko · **þegnos** managa,
 1112 **hëliðos** aftar is **huldi**: · „þár ist þiu **hëlp**a ge·lang

1114 manno ge·hwi-likun.“ · Þó gi·wēt im þe mēn-skaðo,
 swiðo sêrag-mód · Satanas þanan,
 1116 fiund undar fern-dalu. · Warð þár folk mikil
 fon þem alo-waldan · ovana te Kriste
 1118 godes engilo kumen, · þie im siðor jungar-dóm,
 skoldun ambaht-skepi · aftar lēstjen,
 þionon þio-liko: · só skal man þiod-gode,
 1120 hêrron aftar huldi, · hevan-kuninge.

TODO.

1035–1037 þó ... luginun | As told in *OSGen*, the sister poem of *Heli*.

1053 fior-tig ‘forty’ | Note the unstable form of this numeral; *fior-tig* is the younger form, but the older *fiuwar-tig* occurs at l. 1061 below.

1061–1062 þe fiund náhor géng, / mirki mēn-skaðo | The way Satan is described in this passage (continuing to 1115a) is noticeably similar to the descriptions of Grendel and his mother in *Beow*. Agreements are found not just in descriptive nouns (*Heli* 1062a *mēn-skaðo* = *Beow* 712a, 737b, 1339a *mān-scaða*, *Heli* 1061b et c. *fiund* = *Beow* 101b, 143b, 164b et c. *fēond*) and adjectives (*Heli* 1056a *nið-hugðig*, 1096a *balu-wis* ~ *Beow* 723a *bealo-hýdig*) but also in verbs that describe the antagonists as visiting (*Heli* 1075a *niuson* = *Beow* 115a, 2074b *néosian*) and drawing nearer (*Heli* *nábor géng* 1061b, 1075b ~ *Beow* 745b *forð néar æt-stóp* ‘he stepped up nearer’) their intended victim. It seems likely that the *Heli*-poet is drawing on older stories of night-stalking monsters in his description of Satan, in which case Christ in the present passage would have been understood by the contemporary Saxon audience as taking on the archetypal role of the Germanic monster-slayer.

14 Was im an þem sin-wēldi · sálig barn godes
 1122 lange hwíle, · unt-þat im þó liovora warð,
 þat hé is kraft mikil · kúðjen wolda
 1124 weroda te willjon. · Þó for-lét hé waldes hleo,
 ên-ôdjes ard · êndi sóhte im eft erlo ge-mang,
 1126 mári megin-þiode · êndi manno drôm,
 géng im þó bi Jordanes staðe: · þár ina Johannes ant-fand,
 1128 þat friðu-barn godes, · frôhan sínan,
 hêlagana hevan-kuning, · êndi þem hêliðun sagða,
 1130 Johannes is jungurun, · þó hé ina gangan ge-sah:
 „þit is þat lamb godes, · þat þár lôsjan skal
 1132 af þesaro wídon wer-old · wrêða sundja,
 man-kunnjas mēn, · mári drohtin,
 1134 kuningo kraftigost.“ · Krist im forð gi-wēt
 an Galileo land, · godes égan barn,
 1136 fôr im te þem friundun, · þár hé a-fódit 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 · hreuwan létin,
 feldin iro firin-dádi: · „nú is it all ge·fullot só,
 1142 só hír alde man · êr hwanna sprákon,
 ge·hétun eu te helpu · hevan-ríki:
 1144 nú is it giu gi·náhid þurh þes neŕjandan kraft: · þes mótun gi
 neotan forð,
 só hwe só gerno wili · gode þeonojan,
 1146 wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
 þero liudjo an lustun: · wurðun im þea lêra Kristes,
 1148 só swótja þem gi·siðja. · Hé bi·gan im samnon þó
 gumono te jungoron, · góđoro manno,
 1150 word-spáha weros. · Géng im þó bi ênes watares staðe,
 þat þár habda Jordan · a·nevan Galileo land
 1152 ênna sê ge·warhtan. · Þár hé sittjan fand
 Andreas ęndi Petrus · bi þem aha-strôme,
 1154 bêðja þea ge·bróðar, · þár sie an brêd watar
 swíðo niud-líko · neŕtti þenidun,
 1156 fiskodun im an þem flóde. · Þár sie þat friðu-barn godes
 bi þes sêes staðe · selvo gróttu,
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi
 godes ríkjas for·geven; · „al só git hír an Jordanes strôme
 1160 fiskos fāhat, · só skulun git noh firiho barn
 halon te inkun handun, · þat sie an hevan-ríki
 1162 þurh inka lêra · liðan mótin,
 faran folk manag.“ · Þó warð frô-mód hugi
 1164 bêðjun þem gi·bróðrun: · ant·kęndun þat barn godes,
 liovan hęrron: · for·létun al saman
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,
 ge·wunstes bi þem watare: · was im willjo mikil,
 1168 þat sie mid þem godes barne · gangan móstin,
 samad an is gi·siðja, · skoldun sálig-líko
 1170 lôn ant·fāhan: · só dót liudjo so hwi-lík,
 só þes hęrran wili · huldi gi·þionon,
 1172 ge·wirkjan is willjon. · Þó sie bi þes watares staðe
 furðor kwámun, · þó fundun sie þár ênna fróðan man
 1174 sittjan bi þem sêwa · ęndi is suni twêne,
 Jakobus ęndi Johannes: · wárun im junga man.
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,
 brugdun ęndi bóttun · bêðjum handun

1178 piu 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,
 Jakobus ęndi Johannes, · gęgin bēðje,
 1182 kind-junge man. · Þó wárun im Kristes word
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
 1184 iro aldan fader · ęnna for·létun,
 fróðan bi þem flóde, · ęndi al þat sie þár fehas ęhtun,
 1186 nēttju ęndi nęglid-skipu, · ge·kurun im þana nęrjandan Krist,
 hēlagna te hērron, · was im is helpono þarf
 1188 te gi·þionnonne: · só is allaro þegno ge·hwem,
 wero an þesero wer-oldi. · Þó gi·wēt im þe waldandes sunu
 1190 mid þem fiuwarjun forð, · ęndi im þó þana fifton gi·kôs
 Krist an ęnero kôp-stędi, · kuninges jungoron,
 1192 mód-spáhana man: · Mattheus was hé hētan,
 was im ambahtjo · ęðilero manno,
 1194 skolda þár te is hērron · handun ant-fáhan
 tins ęndi tolna; · treuwa habda hé góða,
 1196 aðal-and·bári: · for·lét al saman
 gold ęndi siluvar · ęndi geva managa,
 1198 diurje mēðmos, · ęndi warð im ęses drohtines man;
 kôs 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. · Þó warð it allun þem liudjun küð,
 fon allaro burgo gi·hwem, · hwó þat barn godes
 1204 samnode ge·sīðos · ęndi selvo ge·sprak
 só manag wís-lík word · ęndi wáres só filu,
 1206 torhtes gi·tôgde · ęndi tēkan manag
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín
 1208 iak an is dádjun só same, · þat hé drohtin was,
 himilisk hērro · ęndi te helpu kwam
 1210 an þesan middil-gard · manno barnun,
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande
 skín,
 1212 þan hé þár torht-líko · só manag tēkan gi·warhte,
 þár hé hēlde mid is handun · halte ęndi blinde,
 1214 lôsde af þeru léf-hēdi · liudi manage,
 af su-líkun suhtjun, · só þan allaro swároston

1216 an **firiho** barn · **f**und bi-wurpun,
tulgo **lang-sam** **legar**.

TODO.

1176 **ge·sun-fader** | An archaic compound form. TODO.

1186 **neglid-skipu** | A clinker-built ship, certainly a native Saxon term. Cf. the *bōb burnid-skip* at 2266a, 2907a.

1198 **diurje mēðmos** | Formulaic, shared with *Beow* 2236a.

15 Þó fórun þár þie **liudi** tó
1218 allaro **dago** ge·hwi-likes, · þár úsa **drohtin** was
selvo undar þem gi·sīðje, · unt·þat þár ge·samnod warð
1220 **męgin-folk** **mikil** · **managero** þiодо,
þoh sie þár alle be ge·líkumu · ge·lóvon ni kwámin.
1222 **weros** þurh énan **willjon**: · sume sóhtun sie þat **waldandes**
barn,
armoro manno filu · —was im **átes** þarf—,
1224 þat sie im þár at þeru **męnigi** · **mates** ęndi drankes,
þigidin at þeru þiodu; · hwand þár was manag **þęgan** só gód,
1226 þie ira **alamosnje** · **armun** mannun
gerno gávun. · Sume wárun sie im eft **Judeono** kunnjes,
1228 **fęgni** folk-skepi: · wárun þár ge·farana te þiu,
þat sie úses **drohtines** · **dádjo** ęndi wordo
1230 **fáron** woldun, · habdun im **fęknjan** hugi,
wrēðen **willjon**: · woldun **waldand** Krist
1232 a·lédjen þem liudjun, · þat sie is **léron** ni hōrdin,
ne węndin aftar is **willjon**. · Suma wárun sie im eft só **wise**
man,
1234 wárun im **glauwe** gumon · ęndi **gode** werðe,
a·lesane undar þem liudjun, · kwámun im þarod be þem **léron**
Kristes,
1236 þat sie is **hēlag** word · **hōrjen** móstin,
linon ęndi **lęstjen**: · habdun mid iro ge·lóvon te im
1238 **fasto** ge·fangen, · habdun im **ferhten** hugi,
wurðun is **þęgnos** te þiu, · þat hé sie an **þiod-welon**
1240 **aftar** iro **én-dagon** · **up** ge·bráhti,
an **godes** ríki. · Hé só **gerno** ant-fęng
1242 **man-kunnjes** **manag** · ęndi **mund-burd** gi·hét
te **langaru** hwílu, · ęndi mahta só gi·lęstjen wel.
1244 Þó warð þár **męgin** só **mikil** · umbi þana **márjon** Krist,

1246 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 fon allun wíðun wegun · werod te·samne
 1248 lungro liudjo: · is lof was só wíðo
 managun ge·márid. · Þó gi·wét im mahtig self
 1250 an éнна berg uppan, · barno ríkjost,
 1252 sundar ge·sittjen, · ęndi im selvo ge·kôs
 twe·livi ge·talda, · treu·hafta man,
 1254 góðoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwi·líkes, · drohtin welda
 1256 an is ge·sið·skeþja · simblon heþbjan.
 Neþmnida sie þó bi naman · ęndi hét sie im þó náhor gangan,
 1258 Andreas ęndi Petrus · êrist sána,
 ge·bróðar twêne, · ęndi bêðje mid im,
 1260 Jakobus ęndi Johannes: · sie wárun gode werðe;
 mildi was hé im an is móde; · sie wárun énes mannes suni
 1262 bêðje bi ge·burðjun; · sie kôs þat barn godes
 góde te jungoron · ęndi gumono filu,
 1264 márjero manno: · Mattheus ęndi Þomas,
 1266 Judasas twêna · ęndi Jakob ôðran,
 1268 is selves swiri: · sie wárun fon gi·sustruonjon twêm
 knósles kumana, · Krist ęndi Jakob,
 1270 góde gadulingos. · Þó habda þero gumono þár
 þe neþjendo Krist · niguni ge·talde,
 1272 treu·hafte man: · þó hét hé ôk þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hêtan;
 1274 hét ôk Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ęndi Philippus mid im,
 1276 treu·hafte man. · Þó géngun sie twe·livi samad,
 rinkos te þeru rúnu, · þár þe ráðand sat,
 1278 managoro mund·boro, · þe allumu man·kunnje
 wið heþlje ge·þwing · helpen welde,
 formon wið þem ferne, · só hwem só frummjen wili
 só liov·líka lêra, · só hé þem liudjun þár
 þurh is gi·wit mikil · wísjan hogða.

TODO.

16 Þó umbi þana neþjandon Krist · náhor géngun
 1280 su·líka ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stóðun wísa man,

- 1282 gumon umbi þana godes sunu · gerno swíðo,
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
lêrjan þea liudi, · hwó sie lof gode
- 1290 an þesum wer-old-rikja · wirkjan skoldin.
Sat im þó ęndi swígoda · ęndi sah sie an lango,
- 1292 was im hold an is hugi · hêlag drohtin,
mildi an is móde, · ęndi þó is mund ant-lók,
- 1294 wísde mid wordun · waldandes sunu
manag mār-lík þing · ęndi þem mannum sagde
- 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
Krist alo-waldo, · ge·kora habda,
- 1298 hwi-like wárin allaro · irmin-manno
gode werđoston · gumono kunnjes;
- 1300 sagde im þó te sôđan, · kwađ þat þie sálige wárin,
man an þesoro middil-gardun, · þie hér an iro móde wárin
- 1302 arme þurh ôd-módi: · „þem is þat êwana ríki,
swíðo hêlag-lík · an hevan-wange
- 1304 sin-líf far·geven.“ · Kwađ þat ôk sálige wárin
măđ-mundja man: · „þie mótun þie mārjon erðe,
- 1306 of·sittjen þat selve ríki.“ · Kwađ þat ôk sálige wárin,
þie hír wiopin iro wammun dádi; · „þie mótun eft willjon
ge·bídan,
- 1308 frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono
gi·lustid,
rinkos, þat sie rehto a·dómjen. · Þes mótun sie werđan an
þem ríkja drohtines
- 1310 gi·fullit þurh iro ferhton dádi: · su-líkoro mótun sie frumono
bi·knégan
þie rinkos, þie hír rehto a·dómjad, · ne willjad an rúnun
be·swíkan
- 1312 man, þár sie at mahle sittjad. · Sálige sind ôk þem hír mildi
wirđit
hugi an hêliđo briostun: · þem wirđit þe hêlego drohtin,

- 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon
þiodu,
þie hæbbjad iro herta gi·hrênod: · þie mótun þane hevanes
waldand
- 1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,
„þie þe friðu-samo undar þesumu folke libbjod · ęndi ni
willjad ęniga fehta ge·wirken,
- 1318 saka mid iro selvoro dádjun: · þie mótun wesun suni
drohtines ge·nēmniðe,
hwande hé im wil ge·nádig werðen; · þes mótun sie niotan
lango
- 1320 selvon þes sines ríkjes.“ · Kwað þat ôk sálige wárin
þie rinkos, þe rehto weldin, · „ęndi þurh þat þolod ríkjoro
manno
- 1322 hęti ęndi harm-kwidi: · þem is ôk an himile eft
godes wang for·geven · ęndi gęst-lík líf
- 1324 aftar te ęwan-dage, · só is io ęndi ni kumit,
welan wun-sames.“ · Só habde þó waldand Krist
- 1326 for þem erlom þár · ahto ge·talda
sálða ge·sagða; · 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, · siððor hé þese wer-old a·givid,
erð-livi-gi·skapu, · ęndi sókit im ôðar lioht
- 1332 só liof só lēð, · só hé mid þesun liudjun hér
gi·werkod an þesoro wer-oldi, · al só it þár þó mid is wordun
sagde
- 1334 Krist alo-waldo, · kuningo ríkjost
godes ęgan barn · jungorun sínun:
- 1336 „Gé werðat ôk só sálige“, (kwað hé,) „þes iu saka biodat
liudi aftar þeson lande · ęndi lēð 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 fund-skępi,
lāgnjad iuwa lēra, · dót iu lēðes filu,
- 1342 harmes þurh iuwan hērron. · Þes látad gí iuwan hugi simbla,
líf an lustun, · hwand iu þat lôn stęndit
- 1344 an godes ríkja garu, · gódo ge·hwi-líkes,
mikil ęndi manag-fald: · þat is iu te médu far·gevan,

- 1346 hward gí hér êr bi·foran · arvid þolodun,
 wíti an þesoro wer·oldi. · Wirs is þem öðrum,
 1348 giviðig grimmora þing, · þem þe hér gód êgun,
 wídan worold-welon: · þie for·slítat iro wunnja hér;
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
 aftar iro hin·færði · hēliðos þolojan.
 1352 Þan wópjan þár wan·skefti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spēnit,
 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
 1356 uvil arvêd-sam, · þan sie is þane çndi skulun
 sorgondi ge·sehan. · Þan wirðid im sêr hugi,
 1358 þes sie þesero wer·oldes só filu · willjan ful-géngun,
 man an iro mód-sevon. · Nú skulun gí im þat mēn lahan,
 1360 wērjan mid wordun, · al só ik giu nú ge·wisjan mag,
 seggjan sôð·liko, · ge·siðos míne,
 1362 wárun wordun, · þat gí þesoro wer·oldes nú forð
 skulun salt wesan, · sundigero manno,
 1364 bótjan iro balu·dádi, · þat sie an bētara þing,
 folk far·fáhan · çndi for·látan fiundes gi·werk,
 1366 diuvalas ge·dádi, · çndi sókjan iro drohtines ríki.
 Só skulun gí mid iuwon lērun · liud-folk manag
 1368 wēndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi·lík,
 far·látid þea lêra, · þea hé lēstjan skal,
 1370 þan is im só þem salte, · þe man bi sêas staðe
 wído te·wirpit: · þan it te wihti ni dōg,
 1372 ak it firiho barn · fótun spurnat,
 gumon an greote. · Só wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,
 þat hí ne willja mid hluttro hugi · te hevan·ríkja
 1376 spanen mid is spráku · çndi seggjan spel godes,
 ak wēnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig módag, · çndi só samo manno barn;
 wirðid allun þan · irmin·þiodun,
 1380 liudjun a·lêðid, · ef is lêra ni dugun.“

TODO.

1323 lif | end V/27r; text continues on 32v. 1358 sie | cuts off V

1284 þáhtun çndi þagodun | Found identically in three other places; TODO.

1300 kwað þat þie sálga wárin | Beginning the list of beatitudes; cf. 1326b and note.

1305 mǣð-mundja | A hapax, generally assumed to be the same word as English “smooth”, but without the s-mobile.

1326–1327 ahto ge·talda / sálða ge·sagða | Sievers connects the eight-numbering of the beatitudes to a passage from Hrabanus. TODO.

- 17 Só sprak hé þó spáh-liko · ɛndi sagða spel godes,
1382 lérde þe landes ward · liudi síne
mid hluttru hugju. · Hɛliðos stóðun,
1384 gumon umbi þana godes sunu · gerno swíðo,
weros an willjon: · was im þero wordo niud,
1386 þáhtun ɛndi þagodun, · gi·hórdun þero þiодо drohtin
seggjan ɛw godes · ɛldi-barnun;
1388 gi·hét im hevan-ríki · ɛndi te þem hɛliðun sprak:
„Ôk mag ik iu seggjan, · ge·sīðos mína,
1390 wárun wordun, · þat gí þesoro wer-olde nú forð
skulun lioht wesan · liudjo barnun,
1392 fagar mid frihun · ovar folk manag,
wlitig ɛndi wun-sam: · ni mugun iuwa werk mikil
1394 bi·holan werðan, · mid hwi-liko gí sea hugi kúðjat:
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·dɛrnit. · Dót, só ik iu lérju:
1400 látad iuwa lioht mikil · liudjun skínan,
manno barnun, · þat sie far-standan iuwan mód-sevon,
1402 iuwa werk ɛndi iuwan willjon, · ɛndi þes waldand god
mid hluttro hugju, · himiliskan fader,
1404 lovon an þesumu liohte, · þes hé iu su-líka lēra far·gaf.
Ni skal neoman lioht, þe it havad, · liudjun dɛrnjan,
1406 te hardo be·hwɛlvjan, · ak hé it hōho skal
an sɛli settjan, · þat þea ge·sehan mugin
1408 alla ge·liko, · þea þár inna sind,
hɛliðos an hallu. · Þan hald ni skulun gí iuwa hêlag word
1410 an þesumu land-skɛpa · liudjun dɛrnjen,
hɛlið-kunnje far·helan, · ak gé it hōho skulun
1412 brédjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lík,
ovar al þit land-skɛpi · liudi far-standan
1414 ɛndi só ge·frummjen, · só it an forn-dagun

- tulgo wíse man · wordun ge·sprákuṇ,
 1416 þan sie þana aldan êw · erlos heldun,
 ęndi ôk su·líku swíðor, · só ik iu nú seggjan mag,
 1418 alloro gumono ge·hwi·lík · gode þionojan,
 þan it þár an þem aldom · êwa ge·beode.
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old
 kwámi,
 þat ik þana aldan êw · irrlen willje,
 1422 felljan undar þesumu folke · efþo þero fora-sagono
 word wiðar·werpen, · þea hér só gi·wárja man
 1424 bar·líko ge·budun. · Êr skal bêðju te·faran,
 himil ęndi erðe, · þiu nú bi·hlidan standat,
 1426 êr þan þero wordo · wiht bi·líva
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
 1428 wár·líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,
 1430 ôkjon ęndi nígian · ęldi-barnum,
 þesumu folke te frumu. · Þat was forn ge·skrivan
 1432 an þem aldon êo · —ge hôrdun it oft sprekan
 word·wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,
 1434 þat hé âðrana · aldru bi·neote,
 lívu bi·lôsje, · þem skulun liudjo barn
 1436 dôd a·dêljan. · Þan willjo ik it iu diopor nú,
 furður bi·fáhan: · só hwe só ina þurh fund·sképi,
 1438 man wiðar ôðrana · an is mód·sevon
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,
 1440 sálig folk godes, · sibbjon bi·tęngja,
 man mid mág·sképi—, · þan wirðit þoh hwe ôðrumu an is
 móde só gram,
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:
 þan is hé sán a·fêhit · ęndi is þes ferahas skolo,
 1444 al su·líkes ur·dêljes · só þe ôðar was,
 þe þurh is hand·megin · hôvdo bi·lôsde
 1446 erl ôðarna. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gi witon alle,
 1448 þan man is náhiston · niud·líko skal
 minnjan an is móde, · wesen is mágun hold,
 1450 gadulingun gód, · wesen is geva mildi,
 fráhon is friunda ge·hwane, · ęndi skal is fund hatan,

1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 werjan wiðar wrêðun. · Þan seggjo ik iu te wáron nú,
 1454 ful·líkur for þesumu folke, · þat gí iuwa fiund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im gódes filu,
 tógjat im hluttran hugi, · holda treuwa,
 1458 liof wiðar ira lêðe. · Þat is lang·sam rád
 manno só hwi·líkumu, · só is mód te þiu
 1460 ge·flihit wiðar is fiunde. · Þan mótun gí þea fruma êgan,
 þat gí mótun hêten · hevan·kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bêtaran rád
 ge·winnan an þesoro wer·oldi. · Þan seggjo ik iu te wáron ôk,
 1464 barno ge·hwi·líkum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas gódes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fahanne, · só lango só þú fiund·skępjes wiht,
 1468 wiðer ôðran man · in·wid hugis.
 Êr skalt þú þi simbla ge·sónjen · wið þana sak·waldand,
 1470 ge·módi gi·mahljan: · siðor maht þú mēðmos þína
 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe
 1472 hevan·kuninge. · Mēr skulun gí aftar is huldi þionon,
 godes willjon ful·gán, · þan ôðra Judeon duon,
 1474 ef gí willjat êgan · êwan ríki,
 sin·líf sehan. · Ôk skal ik iu seggjan noh,
 1476 hwó it þár an þem aldon · êo ge·biudid,
 þat ênig erl ôðres · idis ni bi·swíka,
 1478 wíf mid wammu. · Þan seggjo ik iu te wáron ôk,
 þat þár man is siuni mugun · swíðo far·lêdjan
 1480 an mirki mên, · ef hí ina látid is mód spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · hęlli·wíti.
 1484 Ef þan þana man is siun wili · eþþa is swíðare hand
 far·lêdjen is liðo hwi·lík · an lêðan weg,
 1486 þan is erlo ge·hwem · ôðar bêtara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lík·hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,

hwerve mid só hêlun · an hêlli-grund.
 1492 þan mênid þiu léf-hêd, · þat ênig liudjo ni skal
 far·folgan is friunde, · ef hé ina an firina spanit,
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun
 bi·lang,
 ne iro mág-skêpi só mikil, · ef hé ina an morð spenit,
 1496 bêdid balu-werko; · bētera is imu þan ôðar,
 þat hé þana friund fan imu · fer far-werpa,
 1498 mīðe þes mages · ėndi ni hēbbja þár êniga minnja tó,
 þat hé móti êno · up ge·stigan
 1500 hōh himil-riki, · þan sie hēlli-ge·þwing,
 brêd balu-wíti · bēðja gi·sókjan,
 1502 uvil arvidi.

TODO.

1500 hōh | *TODO: Critical note (ms. apparently has hō)*

1396 holm-klivu | Also found in *Beow.*

1502 **18** Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witun alle,
 1504 þat mīðe mên-êðos · man-kunnjes ge·hwi-lík,
 ni for·swērje ina selvon, · hwand þat is sundje te mikil,
 1506 far·lêdid liudi · an lêðan weg.
 þan willjo ik iu eft sēggjan, · þan sán ni swērja neo-man
 1508 ênigan êð-staf · ėldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hêrron stól,
 1510 ne bi erðu þár undar, · hwand þat is þes alo-waldon
 faḡar fōt-skamel, · nek ênig firiho barno
 1512 ne swērja bi is selves hōvde, · hwand hé ni mag þár ne swart
 ne hwít
 ênig hár ge·wirkjan, · b·útan só it þe hêlago god,
 1514 ge·markode mahtig; · be·þiu skulun mīðan filu
 erlos êð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.
 Bi·þiu skal ik iu nú te wárun · wordun gi·beodan,
 1518 þat gí neo ne swērjen · swíðoron êðos,
 méron met mannun, · b·útan só ik iu mid mínun hér
 1520 swíðo wár-liko · wordun ge·biudu:
 ef man hwemu saka sókja, · bi·sēggja þat wære,

- 1522 kweðe **já**, gef it **sí**, · **ge**ha þes þár wár is,
 kweðe **nên**, af it **nis**, · láta im **ge·nóg** an þiu;
 1524 só hwat só is **mêr** owar þat · **man** ge·frummjad,
 só kumid it **al** fan **u**vile · **ę**ldi·barnun,
 1526 þat **erl** þurh **un**·treuwa · **ôðres** ni wili
wordo ge·lôvjan. · Ðan 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 **lik**·haman, · eþþa is **liðo** hwi·likan,
 þat hé it eft mid is **selves** skal · **sán** ant·gelden
 1532 mid ge·**líkun** **liðjon**. · Ðan willjo ik iu **lêrjan** nú,
 þat gí só ni **wrekan** · **wrêða** dádi,
 1534 ak þat gí þurh **ôð**·módi · **al** ge·þolojan
wítjes ęndi **wammes**, · só hwat só man iu an þesoro **wer**·oldi
 ge·dóe.
 1536 Dóe **alloro** **erlo** ge·hwi·lik · **ôðrom** manne
frume ęndi ge·**fôri**, · só hé willje, þat im **firiho** barn
 1538 **gódes** an·**gegin** dóen. · Ðan wirðit im **god** mildi,
liudjo só hwi·líkun, · só þat **lêstjen** wili.
 1540 **Êrod** gí **arme** man, · **dêljad** iuwan **ôð**·welon
 undar þero þurf^{ti}gon þi^odu; · ne rókjad, hweðar gí is ênigan
 þank ant·fáhan
 1542 efþo lôn an þesoro **lêhnjon** wer·oldi, · ak huggjat te iuwomu
 leovon hêrran
 þero **ge**vono te **gelde**, · þat sie iu **god** lôn,
 1544 **mahtig** **mund**·boro, · só hwat só gí is þurh is **minnes** gi·dót.
 Ef þú þan **ge**vajan wili · **gódun** mannan
 1546 **fagare** **feho**·skattos, · þár þú eft **frumono** hugis
mêr ant·fáhan, · te hwi havas þú þes êniga **méda** 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** ęndi þero **werko**: · te hwi wêt þi þes úsa **waldand**
 þank,
 1552 þes þú þín só bi·**filhis** · ęndi ant·fáhis eft þan þú wili?
iuwan **ôð**·welon · **ge**van gí þem **armun** mannan,
 1554 þe ina iu an þesoro **wer**·oldi ne lônnon · ęndi rómot te iuwes
waldandes ríkja.
 Te **hlúd** ni dó þú it, · þan þú mid þínun **handun** bi·felhas

1590 allaro barno bēstst, · þat þú ús bedon lēres,
 jungoron þíne, · só Johannes duot,
 1592 diur-lík dōperi, · dago ge·hwi-líkas
 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 gí god willjan“, kwað hé,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro kuningo kraftigostan, · þan kweðad gí, só ik iu lērju:
 1600 ,Fadar úsa · firiho barno,
 þú bist an þem hōhon · himila ríkja,
 1602 ge·wihid sí þín namo · wordo ge·hwi-líko.
 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, · ėndi a·lát ús, hevanes ward,
 managoro mēn-skuldjo, · al só we öðrum mannum dóan.
 1610 Ne lát ús far·lédjan · lēða wihti
 só forð an iro willjon, · só wí wirðige sind,
 1612 ak help ús wiðar allun · uvilon dádjun.
 Só skulun gí biddjan, · þan gí te bede hnígað
 1614 weros mid iuwom wordun, · þat iu waldand god
 lēðes a·láte · an leut-kunnja.
 1616 Ef gí þan willjad a·látan · liudjo ge·hwi-líkun
 þero sakono ėndi 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 gí ne wiljat öðrun · erlun a·látan,
 1622 weron wam-dádi, · þan ne wil iu ök waldand god
 grim-werk far·gevan, · ak gí skulun is geld niman,
 1624 swiðo lēð-lik lôn · te languru hwílu,
 alles þes un-rehtes, · þes gí öðrum hír
 1626 gi·lêstjad an þesumu liohte · ėndi þan wið liudjo barn
 þea saka ni gi·sónjad, · ėr gí an þana sið faran,
 1628 weros fon þesoro wer-oldi. · Ök skal ik iu te wárun seggjan,

- hwó gí lēstjan skulun · lēra mína:
 1630 þan gí iuwa fastonnja · frummjan willjan,
 minson iuwa mēn-dádi, · þan ni duad gí þat te managom küð,
 1632 ak mīðad is far óðrum mannum: · þoh wēt mahtig god,
 waldand iuwan willjan, · þoh iu werod óðar,
 1634 liudjo barn ne lovon. · Hé gildid is iu lôn aftar þiu,
 iuwa hēlag fadar · an himil-ríkja,
 1636 þes ge im mid su-líkum ôð-módja, · erlos þeonod,
 só ferht-líko undar þesumu folke. · Ne willjat feho winnan
 1638 erlos an un-reht, · ak wirkjad up te gode
 man aftar médu: · þat is mēra þing,
 1640 þan man hír an erðu · ôdag libbja,
 wer-old-skattes ge-wono. · Ef gí willjad mínun wordun
 hōrjan,
 1642 þan ne samnod gí hír sink mikil · silōvres ne goldes
 an þesoro middil-gard, · mēðom-hordes,
 1644 hwand it rotat hír an roste, · endi rēgin-þeovos far-stelad,
 wurmi a-wardjad, · wirðid þat gi-wádi far-slitán,
 1646 ti-gangid þe gold-welo. · Lēstjad iuwa gódon werk,
 samnod iu an himile · hord þat méra,
 1648 fagara feho-skattos: · þat ni mag iu ênig fiund be-niman,
 ne-wiht an-wēndjan, · hwand þe welo standid
 1650 garu iu te-gēgnes, · só hwat só gí gódes þarod,
 an þat himil-ríki · hordes ge-samnod,
 1652 hēliðos þurh iuwa hand-geva, · endi hēbbjad þarod iuwan
 hugi fasto;
 hwand þár ist alloro manno gi-hwes · mód-ge-þáhti,
 1654 hugi endi herta, · þár is hord ligid,
 sink ge-samnod. · Nis eo só sálíg man,
 1656 þat mugi an þesoro brēdon wer-old · bēðju ant-þengjan,
 ge þat hí an þesoro erðo · ôdag libbja,
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
 te þanke ge-þeono: · ak hé skal alloro þingo gi-hwes
 1660 simbla óðar-hweðar · ên far-látan
 eþþo lusta þes lík-hamon · eþþo lif êwig.
 1662 Be-þiu ni gornot gí umbi iuwa ge-garuwi, · ak huggjad te gode
 fasto,
 ne mornont an iuwomu móde, · hwat gí eft an morgan skulin
 1664 etan eþþo drinkan · eþþo an hēbbjan

- 1666 weros te ge·wēdja: · it wēt al waldand god,
 hwes þea bi·þurvon, · þea im hīr þionod wel,
 folgod iro frōhan willjon. · Hwat gī þat bi þesun fuglun
 mugun
 1668 wār-liko undar·witan, · þea hīr 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 gī an iuwom hugi markon,
 1672 weros umbi iuwa ge·wādi, · hwô þie wurti sint
 fagoro ge·fratohot, · þea hīr an felde stād,
 1674 berht-liko ge·blôid: · ne mahta þe burges ward,
 Salomon þe kuning, · þe habda sink mikil,
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,
 welono ge·wunnan · êndi allaro ge·wādjo kust,—
 1678 þoh ni mohte hé an is live, · þoh hé habdi alles þeses landes
 ge·wald,
 a·winnan su-lik ge·wādi, · só þiu wurt havad,
 1680 þiu hīr an felde stād · fagoro ge·gariwit,
 lilli mid só liof-liku blómon: · ina wādīt þe landes waldand
 1682 hēr fan hevanes wange. · Mēr 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 gī umbi iuwa
 ge·wādi sorgon,
 ne gornot gī umbi iuwa ge·gariwi te swiðo: · god wili is alles
 rádan,
 1686 helpan fan hevanes wange, · ef gī willjad aftar is huldi þeonon.
 Gerot gī simbla êrist þes godes ríkjas, · êndi þan duat aftar
 þem is gódon werkun,
 1688 rómod gī rehtoro þingo: · þan wili iu þe ríkjo drohtin
 gevon mid alloro gódu ge·hwi-liku, · ef gī im þus ful·gangan
 willjad,
 1690 só ik iu te wárun hīr · wordun seggjo.

TODO.

1656 ant·þengjan | so M; a·þengjan (norm.) C

1603 Kuma þín | A three-syllable line, which is otherwise unmetrical in Old Saxon. Its presence suggests that the poet is following the text of his source particularly closely and therefore is willing to sacrifice meter for the sake of sense.

1645 wurmi a·wardjad | Sounds very similar to “dragons guard it”, but the sense of *a-werđjan* is ‘destroy’.

- 20 Ne skulun gí ênigumu manne · un-rehtes wiht,
 1692 dêrvjes a·dêljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þár it im te sorgon skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
 un-reht ôðrum. · Neo þat iuwar ênig ne dua
 1696 gumono an þesom gardon · geldes êþþo kôpes,
 þat hí un-reht gi·met · ôðrumu manne
 1698 mên-ful mako, · hwand it simbla mótjan skal
 erlo ge·hwi-líkomu, · su-lík só hé it ôðrumu ge·dód,
 1700 só kumid it im eft te·gegnes, · þár hé gerno ne wili
 ge·sehan is sundjon. · Ôk skal ik iu seggjan noh,
 1702 hwár gí iu wardon skulun · wítjo mêsta,
 mên-werk manag: · te hwi skalt þú ênigan man be·sprekan,
 1704 brôðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ôgon, · êndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,
 hard trio êndi hevg. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi líoht be·foran,
 ôgun werðad þi ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes ge·siun · siðor ge·bótjan,
 ge·hêljan an is hôvde. · Só mag þat an is hugi mêra
 1712 an þesoro middil-gard · manno ge·hwi-líkumu,
 wesan an þesoro wer-oldi, · þat hí hír wammas ge·duot,
 1714 þan hí ahtoja · ôðres mannes
 saka êndi sundja, · êndi havad im selvo mêr
 1716 firin-werko ge·frumid. · Ef hé wili is fruma lêstjan,
 þan skal hí ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hí mid is lêrun werðan
 hêliðun te helpu, · siðor hí ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gí swinum te·foran
 iuwa mēre-gríton makon · êþþo mēðmo ge·striuni,
 1722 hêlag hals-mēni, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skêð,
 1724 fagaroro fratoho. · Su-lík sint hír folk manag,
 þe iuwa hêlag word · hôrjan ne willjad,
 1726 ful-gangan godes lêrun: · ne witun gôdes ge·skêð,

1728 ak sind im lári word · leovoron mikilu,
 umbi·þarvi þing, · þanna þeot-godes
 werk ęndi willjo. · Ne sind sie wirðige þan,
 1730 þat sie ge·hōrjan iuwa hēlag word, · ef sie is ne willjad an iro
 hugi þenkjan,
 ne línon ne lēstjan. · Þem ni seggjan gí iuworo lēron wiht,
 1732 þat gí þea spráka godes · ęndi spel managu
 ne far·leosan an þem liudjun, · þea þár ne willjan gí·lōvjan tó,
 1734 wároro wordo. · Ōk skulun gí iu wardon filu
 listjun undar þesun liudjun, · þár gí aftar þesumu lande farad,
 1736 þat iu þea luggjon ne mugin · lēron be·swíkan
 ni mid wordun ni mid werkun. · Sie kumad an su-líkom
 ge·wádjon te iu,
 1738 fagoron fratohon: · þoh hēbbjad sie fēknan hugi:
 þea mugun gí sán ant·kennjan, · só gí sie kuman ge·sehad:
 1740 sie sprekad wís-lík word, · þoh iro werk ne dugin,
 þero þegno ge·þahti. · Hwand gí witun, þat eo an þornjun ne
 skulun
 1742 wín-beri wesan · eþþa welon eo·wiht,
 fagororo fruhtjo, · nek ōk figun ne lesad
 1744 hēliðos an hiopon. · Þat mugun gí undar·huggjan wel,
 þat eo þe uвило bōm, · þár hé an erðu stád,
 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-líkumu
 su-lík wastom te þesero wer-oldi, · só im fan is wurtjon
 ge·dręgid,
 1750 eþþa berht eþþa bittar. · Þat mēnid þoh breost-hugi,
 managoro mōd-sevon · manno kunnjes,
 1752 hwó alloro erlo ge·hwi-lík · ôgit selvo,
 meldod mid is mūðu, · hwi-líkan 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-spráka, · su-lík só hí an is breostun havad
 ge·hęftid umbi is herte: · simbla is hugi kũðid,
 1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.
 Só kumad fan þemu gódan manne · glau and·wordi,
 1760 wís-lík fan is ge·wittja, · þat hí simbla mid is wordu ge·sprikid,
 man mid is mīðu su-lík, · só hé an is móde havad

- 1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,
 swiðo wun-sam word, · ɛndi skulun is werk aftar þiu
 1764 þeodu ge·þihan, · þegnun managun
 werðan te willjon, · al só it waldand self
 1766 góðun mannun far·givid, · god alo-mahtig,
 himilisk hêrro, · hwand sie áno is helpa ni mugun
 1768 ne mid wordun ne mid werkun · wiht a·þengjan
 gódes an þesun gardun. · Be·þiu skulun gumono barn
 1770 an is ênes kraft · alle gi·lôvjan.

TODO.

1714 ahtoja | ‘hatogea’ *M*

1722 hêlag hals-mēni | In an interesting example of cultural adaptation, OHG Tatian 39:7 *heilagaz* ‘that which is holy’ is concretized as a “holy neck-ring”, an important type of object in pre-Christian Germanic society commonly found in archeological excavations. We must assume that such rings were still not entirely uncommon in Old Saxony in the 830s, when *Heli* was written.

- 21 Ôk skal ik iu wísjan, · hwó hír wegos twêna
 1772 liggiad an þesumu liohte, · þea farad liudjo barn,
 al irmin-þiod. · Þero is ôðar sán
 1774 wíð stráta ɛndi brêð, · —farid sie werodes filu,
 man-kunnjes manag, · hwand sie þarod iro mód spęnit,
 1776 wer-old-lusta weros— · þiu an þea wirson hand
 liudi lêdid, · þár sie te far·lora werðad,
 1778 hêliðos an hêllju, · 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.
 Þan ligid eft ôðar · ɛngira mikilu
 1782 weg an þesoro wer-oldi, · fêrid ina werodes lút,
 fâho folk-skepi: · ni willjad ina firiho barn
 1784 gerno gangan, · þoh hé te godes ríkja,
 an þat êwiga lif, · erlos lédja.
 1786 Þan nimad gí iu þana ɛngjan: · þoh hé só ôði ne sí
 firihon te faranne, · þoh skal hí te frumu werðan
 1788 só hwemu só ina þurh·gęngid, · só skal is geld niman,
 swiðo lang-sam lôn · ɛndi lif êwig,
 1790 diur-líkan drôm. · Eo gí þes drohtin skulun,
 waldand biddjen, · þat gí þana weg mótin
 1792 fan foran ant·fahan · 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 gí ina **afar** þiu
 te iuworu **frumu** **fíðan**. · Kúðjad iuwa **fard** þarod
 1798 at iuwas **drohtines** **durun**: · þan werðad iu an·**dón** afar þiu,
 himil-portun ant·**hlidan**, · þat gí an þat **hêlage** lioht,
 1800 an þat **godes** ríki · **gangan** mótun,
 sin·líf **sehan**. · Ôk skal ik iu **seggjan** noh
 1802 far þesumu **werode** allun · **wár**·lík biliði,
 þat alloro **liudjo** só hwi·lík, · só þesa mína **lêra** wili
 1804 ge·**haldan** an is **herton** · çndi wil iro an is **hugi** a·þenkjan,
 lêstjan sea an þesumu **lande**, · þe gi·**liko** duot
 1806 wísumu manne, · þe gi·**wit** havad,
 horska **hugi**·skefti, · çndi **hús**·stêdi kiusid
 1808 an **fastoro** **foldun** · çndi an **felisa** uppan
 wêgos **wirkid**, · þár im **wind** ni mag,
 1810 ne **wág** ne **watares** strôm · **wihtju** ge·tunjan,
 ak mag im þár wið **un**·gi·widerjon · **allun** standan
 1812 an þemu **felise** uppan, · hwand it só **fasto** warð
 gi·**stêllit** an þemu **stêne**: · ant·havad it þiu **stêdi** niðana,
 1814 wrêðid wiðar **winde**, · þat it **wíkan** ni mag.
 Só duot eft **manno** só hwi·lík, · só þesun **mínun** ni wili
 1816 **lêrun** hôrjen · ne þero **lêstjen** wiht;
 só duot þe **un**·wíson · **erla** ge·liko,
 1818 un·ge·**wittigon** were, · þe im be **watares** staðe
 an **sande** wili · **sêli**·hús wirkjan,
 1820 þár it **westrani** **wind** · çndi **wágo** strôm,
 sêes üðjon te·**sláad**; · ne mag im **sand** çndi greot
 1822 ge·wrêðjan wið þemu **winde**, · ak wirðid te·**worpan** þan,
 te·fallen an þemu **flóde**, · hwand it an **fastoro** nis
 1824 erðu ge·timbrod. · Só skal allaro **erlo** ge·hwes
 werk ge·þíhan **wiðar** þiu, · þe hí þius mín **word** frumid,
 1826 **haldid** **hêlag** ge·bod.“ · Þó bi·gunnun an iro **hugi** wundron
 megin·folk **mikil**: · ge·hôrdun **mahtiges** godes
 1828 **liof**·líka **lêra**; · ne wárun an þemu **lande** ge·wuno,
 þat sie eo fan **su**·líkun êr · **seggjan** ge·hôrdin
 1830 **wordun** eþþo **werkun**. · Far·stóðun **wíse** man,
 þat hé só **lêrde**, · **liudjo** drohtin,
 1832 **wárun** **wordun**, · só hé ge·wald habde,

allun þem un-ge-liko, · þe þár an êr-dagun
 1834 undar þem liud-sképja · lêrjon wárun
 a·kora undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge·makon mid mannun, · þe hé far þero mēnigi sprak,
 ge·bôð uppan þemu berge.

TODO.

22

Hé im þó bēðju be·falh

1838 te ge·sēggennja · sínom wordun,
 hwó man himil-ríki · ge·halon skoldi,
 1840 wíd-brēðan welan, · gia hé im ge·wald far·gaf,
 þat sie móstin hēljan · halte ėndi blinde,
 1842 liudjo lēf-hēdi, · legar-bēð manag,
 swára suhti, · giak hé im selvo ge·bôð,
 1844 þat sie at ėnigumu manne · méde ne námin,
 diurje mēðmos: · „ge·huggjad gi“, kwað hé, „hwand iu is þiu
 dád kuman,
 1846 þat ge·wit ėndi þe wís-dóm, · ėndi iu þea ge·wald far·givid
 alloro firiho fadar, · só gí sie ni þurvun mid ėnigo feho kôpon,
 1848 mēðjan mid ėnigun mēðmun,— · só wesat gí iro mannun forð
 an iuwon hugi-skēftjun · helpono mildja,
 1850 lêrjad gí liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,
 1852 swára sundjon. · Ne látad iu silōvar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
 1854 fağara feho-skattos: · it ni mag iu te ėnigoro frumu hwęgin,
 werðan te ėnigumu willjon. · Ne skulun gí ge·wádjas þan mēr
 1856 erlos égan, · b·útan só gí þan an hēbbjan,
 gumon te garęwja, · þan gí gangan skulun
 1858 an þat gi·mang innan. · Neo gí umbi iuwan męti ni sorgot,
 lęng umbi iuwa lif-nare, · hwand þene lērjand skulun
 1860 fódjan þat folk-skēpi: · þes sint þea fruma werða,
 leov-likes lōnes, · þe hí þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi·sorgan · ėndi an þana sið spanen,
 gęstos an godes wang. · Þat is grôtara þing,
 1866 þat man bi·sorgon skal · seolun managa,
 hwó man þea ge·halde · te hevan-ríkja,

1868 þan man þene **lik**-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
 1870 haldan þene **hold**-liko, · þe im te hevan-ríkja
 þene **weg** wísit · ĕndi sie **wam**-skaðun,
 1872 feondun wit·fāhit · ĕndi **firin**-werk lahid,
 swāra **sund**jon. · Nū ik iu **sę**ndjan skal
 1874 aftar þesumu **land**-skępje · só **lamb** undar wulvos:
 só skulun gí undar iuwa **fiund** **faren**, · undar **filu** þeodo,
 1876 undar **mis**-like **man**. · Hębbjad iuwan **mód** wiðar þem
 só **glauwan** te·gęgnes, · só samo só þe **gelwo** wurm,
 1878 **nādra** þiu fēha, · þār siu iro **nīð**-skępjes,
 witodes **wānit**, · þat man iu undar þemu **werode** ne mugi
 1880 be·swikan an þemu **sīðe**. · Far þiu gí **sorgon** skulun,
 þat iu þea **man** ni **mugin** · **mód**-ge·þāhti,
 1882 **willjan** a·wardjen. · Wesat iu so **wara** wiðar þiu,
 wið iro **fēknjon** dādjun, · só man wiðar **fiundun** skal.
 1884 Þan wesat gí eft an iuwon **dādjun** · **dúvon** ge·lika,
 hębbjad wið **erlo** ge·hwene · **ēn**-faldan hugi,
 1886 **mildjan** **mód**-sevon, · þat þār **man** neg·ēn
 þurh iuwa **dādi** · be·drogan ne werðe,
 1888 be·swikan þurh iuwa **sundja**. · Nū skulun gí an þana **sīð** faran,
 an þat **ārundi**: · þār skulun gí **arvidjes** só filu
 1890 ge·þolon undar þeru **þiod** · ĕndi ge·þwing só samo
manag ĕndi **mis**-lik, · hwand gí an **mín**umu namon
 1892 þea **liudi** **lērjat**. · Be·þiu skulun gí þār **lēðes** filu
 fora **wer**-old-kuningun, · **wítjas** ant·fāhan.
 1894 Oft skulun gí þār for **ríkja** · þurh þius mín **rehtun** word
 ge·bundane standen · ĕndi **bēðju** ge·pologjan,
 1896 ge **hosk** ge **harm**-kwidi: · umbi þat ne látad gí iuwan **hugi**
 twíflon,
 1898 **sevon** **swikandjan**: · gí ni þurvon an ēnigun **sorgun** wesan
 an iuwomu **hugi** **hwęgin**, · þan man iu for þea **hēri** forð
 an þene **gast**-sēli · **gangan** hētid,
 1900 hwat gí im þan te·gęgnes skulin · **gó**đoro wordo,
spáh-líkoro ge·sprekan, · hwand iu þiu **spód** kumid,
 1902 **helpe** fon **himile**, · ĕndi sprikid þe **hēlogo** gēst,
mahtig fon iuwomu **munde**. · Be·þiu ne an·dráđad gí iu þero
manno **nīð**

- 1938 wordun ge·wíhad ·  ndi seggjad im wíssan fri u,
 h laga helpa · hevan-kuninges.
 1940 Ef sie  an s  s liga ·  urh iro selvoro d d
 wer an ni m tun, ·  at sie iuwa werk frummjen,
 1942 l stjen iuwa l ra, ·  an g  fan  em liudjun s n,
 farad fan  emu folke, · — e iuwa fri u hwirvid
 1944 eft an iuworo selvoro s  , — ·  ndi l tad sie mid sundjun for ,
 mid balu-werkun b an ·  ndi s kjad iu burg   ra,
 1946 mikil man-werod, ·  ndi ne l tad  es melmes wiht
 folgan an iuwom f tun, ·  anan  e man iu ant·f han ne wili,
 1948 ak skuddjat it fan iuwon sk hun, ·  at it im eft te skamu
 wer e,
  emu werode te ge·wit·sk pje, ·  at iro willjo ne d g.
 1950  an seggjo ik iu te w run, · s  hwan s   ius wer-old  ndjad
  ndi  e m rjo dag · ovar man farid,
 1952  at  an Sodomo-burg, ·  iu h r  urh sundjon war 
 an af·grundi ·  ldes kraftu,
 1954 fiuru bi·fallen, ·  at  iu  an havad fri u m ran,
 mildiran mund-burd, ·  an  ea man  gin,
 1956  e iu h r wi ar·werpat ·  ndi ne willjad iuwa word frummjen.
 S  hwe s  iu  an ant·f hit ·  urh ferhtan hugi,
 1958  urh mildjan m d, · s  havad m nan for 
 willjon ge·warhten ·  ndi  k waldand god,
 1960 ant·fangan fader iuwan, · firiho drohtin,
 r kjan r d-gevon, ·  ene  e al reht bi·kan.
 1962 w t waldand self, ·  ndi willjan l not
 gumono ge·hwi·likumu, · s  hwat s  h  h r g des ge·duot,
 1964  oh h   urh minnja godes · manno hwi·likumu
 willjandi far·geve · watares drinkan,
 1966  at h   urftigumu manne ·  urst ge·h lje,
 kaldes brunnan. ·  esa kwidi wer ad w ra,
 1968  at eo ne bi·l vid, · ne h   es l n skuli,
 fora godes  gun · geld ant·f han,
 1970 m da manag-falde, · s  hwat s  h  is  urh m na minnja
 ge·duot.
 S  hwe s  m n  an far·l gnid · liudi-barno,
 1972 h li o for  esoro h rju, · s  d m ik is an himile s  self
   r uppe far  em alo-waldan fader ·  ndi for allumu is  ngilo
 krafte,

- 1974 far þeru mikilon mēnigi. · Só hwi-lik só þan eft manno barno
an þesoro wer-oldi ne wili · wordun míoðan,
1976 ak gihit far gum-skēpi, · þat hé mín jungoro sí,
þene willju ek eft ôgjan · far ôgun godes,
1978 fora alloro firiho fader, · þár folk manag
for þene alo-waldon · alla gangad
1980 rēðinon wið þene ríkjon. · Þár willju ik imu an reht wesan
mildi mund-boro, · só hwemu só mínun hír
1982 wordun hôrid · êndi þiu werk frumid,
þea ik hír an þesumu berge uppan · ge·boden hēbbju.“
1984 Habda þó te wárun · waldandes sunu
ge·lêrid þea liudi, · hwo sie lof gode
1986 wirkjan skoldin. · Þó lét hí þat werod þanan
an alloro halva ge·hwi-líka, · hēri-skēpi manno
1988 sīðon te sēlðon. · Habdun selves word,
ge·hōrid hevan-kuninges · hēlaga lêra,
1990 só eo te wer-oldi sint · wordo êndi dádjo,
man-kunnjes manag · ovar þesan middil-gard
1992 sprákono þiu spáhiron, · só hwe só þiu spel ge-frang,
þea þár an þemu berge ge-sprak · barno ríkjast.

TODO.

- 1994 **24** Ge·wēt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin
an Galileo land, · þár hé te ênum gômum warð,
1996 ge·bedan þat barn godes: · þár skolda man êna brúð gevan,
muna-líka magað. · Þár Maria was,
1998 mid iro suni selvo, · sálíg þiorna,
mahtiges móder. · Managoro drohtin
2000 géng imu þó mid is jungoron, · godes êgan barn,
an þat hôha hús, · þár þiu hēri drank,
2002 þea Judeon an þemu gast-sēli: · hé im ôk at þem gômun was,
giak hí þár ge·kūðde, · þat hí habda kraft godes,
2004 helpa fān himil-fader, · hēlagna gēst,
waldandes wís-dóm. · Werod blíðode,
2006 wárun þár an luston · liudi at-samne,
gumon glad-módje. · Géngun ambaht-man,
2008 skēnkjon mid skálun, · drógun skírjane wín
mid orkun êndi mid alo-fatun; · was þár erlo drôm
2010 fagar an flēttja, · þó þár folk undar im

an þem bēnkjon só bēst · blīðsja af·hóvun,
 2012 wárun þár an wunnjun. · Þó im þes wínes brast,
 þem liudjun þes líðes: · is ni was far·lêvid wiht
 2014 hwergin an þemu húse, · þat for þene hēri forð
 skēnkjon drógin, · ak þiu skapu wárun
 2016 líðes a·láríd. · Þó ni was lang te þiu,
 þat it sán ant·funda · frío skōnjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þó mēr · wínes ne habdun
 þem gēstjun te gōmun. · Siu þó gerno bad,
 2022 þat is þe hêlogo Krist · helpa ge·riedi
 þemu werode te willjon. · Þó habda eft is word garu
 2024 mahtig barn godes · ėndi wið is móder sprak:
 „Hwat ist mí ėndi þí“, (kwað hé,) „umbi þesoro manno lið,
 2026 umbi þeses werodes wín? · Te hwi sprikis þú þes, wíf, só filu,
 manos mí far þesoro mēnigi? · Ne sint mína noh
 2028 tídi kumana.“ · Ðan þoh gi·trúoda siu wel
 an iro hugi-skēftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro bēst · helpa weldi.
 2032 Hét þó þea ambaht-man · idiso skōnjost,
 skēnkjon ėndi 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 lēstjan far þem liudjun. · Lárja stóðun þár
 stēn-fatu sehsi. · Þó só stillo ge·bôð
 2038 mahtig barn godes, · só it þár manno filu
 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;
 2040 hé hét þea skēnkjon · þó skírjas watares
 þiu fatu fulljen, · ėndi hí þár mid is fingrun þó,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ėndi hét is an ên wêgi hlaðen,
 2044 skēppjen mid ênoro skálon, · ėndi þó te þem skēnkjon sprak,
 hét is þero gēstjo, · þe at þem gōmun was
 2046 þemu hêroston · an hand gevan,
 ful mid folmun, · þemu þe þes folkes þár
 2048 ge·wêld aftar þemu werde. · Reht só hí þes wínes ge·drank,

2050 só ni mahte hé be·míðan, · ne hí far þeru mēnigi sprak
 te þemu brúdi-gumon, · kwað þat simbla þat bētste lið
 alloro erlo ge·hwi-lík · êrist skoldi
 2052 gevan at is gōmun: · „undar þiu wirðid þero gumono hugi
 a·wēkid mid wīnu, · þat sie wel blíðod,
 2054 druncan drōmjad. · Þan mag man þár dragan aftar þiu
 liht·líkora lið: · só ist þesoro liudjo þau.
 2056 Þan havas þú nú wunder·líko · werd·skēpi þínan
 ge·markod far þesoro mēnigi: · hétis far þit manno folk
 2058 alles þínes wínes · þat wirsiste
 þíne ambaht-man · êrist brēngjan,
 2060 gevan at þínun gōmun. · Nú sint þína gēsti sade,
 sint þíne druhtingos · drunkane swíðo,
 2062 is þit folk frô·mód: · nú hétis þú hír forð dragan
 alloro liðo lof·samost, · þero þe ik eo an þesumu liohte ge·sah
 2064 hwergin hēbbjan. · Mid þius skoldis þú ús hin·dag êr
 gevon ėndi gōmjān: · þan it alloro gumono ge·hwi-lík
 2066 ge·þigedi te þanke.“ · Þó warð þár þegān manag
 ge·war aftar þem wordun, · sīðor sie þes wínes ge·drunkun,
 2068 þat þár þe hēlogo Krist · an þemu hūse innan
 tēkan warhte: · trúodun sie sīðor
 2070 þiu mēr an is mund·burd, · þat hí habdi maht godes,
 ge·wald an þesoro wer·oldi. · Þó warð þat só wído kűð
 2072 ovar Galileo land · Judeo liudjun,
 hwó þár selvo ge·deda · sunu drohtines
 2074 water te wíne: · þat warð þár wundro êrist,
 þero þe hí þár an Galilea · Judeo liudjon,
 2076 tēkno ge·tōgdi. · Ne mag þat ge·tēlljan man,
 ge·seggjan te sōðan, · hwat þár sīðor warð
 2078 wundres undar þemu werode, · þár waldand Krist
 an godes namon · Judeo liudjon
 2080 allan langan dag · lēra sagde,
 gi·hét im hevan·ríki · ėndi hēlljo ge·þwing
 2082 wēride mid wordun, · hét sie wara godes,
 sin·líf sókjan: · þár is seolono lioht,
 2084 drōm drohtines · ėndi dag·skímon,
 gód·lík·nissja godes; · þár gēst manag
 2086 wunod an willjan, · þe hír wel þenkid,
 þat hé hír bi·halde · hevan·kuninges ge·bod.

TODO.

2001 þiu hēri | so C (norm. 'thiu heri'); þe hēri (norm. 'the heri') M.

- 2088 25 Ge·wēt imu þó mid is jungoron · fan þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru márjon burg. · Mēgin samnode,
 gumon imu te·gegnes, · gódro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hêlag hôrjen. · Þár im ên hunno kwam,
 2094 ên gód man an·gēgin · ̅endi ina gerno bad
 helpan hêlagne, · kwað þat hí undar is híwiskja
 2096 ênna lēfna lamon · lango habdi,
 seokan an is seļdon: · „só ina ênig seggjo ne mag
 2098 handun ge·hêljen. · Nú is im þínoro helpono þarf,
 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·gegnes,
 kwað þat hé þár kwámi · ̅endi þat kind weldi
 2102 nērjan af þeru nôdi. · Þó im nāhor gēng
 þe man far þeru mēnigi · wið só mahtigna
 2104 wordun wehsan: · „ik þes wirðig ne bium,“ kwað hé,
 „hêrro þe gódo, · þat þú an mín hús kumes,
 2106 sókjas mína seļiða, · hwand ik bium só sundig man
 mid wordun ̅endi mid werkun. · Ik ge·lówju þat þú ge·wald
 havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu lēf-hêd lōsot · ̅endi wirðid is lík-hamo
 hêl ̅endi hrêni, · ef þú im þína helpa far·givis.
 2112 Ik bium mí ambaht-man, · hēbbju mí ôdes ge·nóg,
 welono ge·wunnen: · þoh ik undar ge·wêlði sí
 2114 aðal-kuninges, · þoh hēbbju ik erlo ge·trōst,
 holde hēri-rinkos, · þea mí só ge·hōriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skepje · lēstjan hēte,
 2118 ak sie farad ̅endi frummjad · ̅endi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wid-brêdene welon · ̅endi werodes ge·nóg,
 hēliðos hugi-der̅vje, · þoh ni gi·dar ik þi só hêlagna
 2122 biddjen, barn godes, · þat þú an mín bú gangas,

- sókjas mína sēliða, · hwand ik só sundig bium,
 2124 wēt mína far-wurhti. “ · Þó sprak eft waldand Krist,
 þe gumo wið is jungoron, · kwað þat hí an Judeon hwęgin
 2126 undar Israheles · avoron ne fundi
 ge-makon þes mannes, · þe io mēr te gode
 2128 an þemu land-skępi · ge-lôvon habdi,
 þan hluttron te himile: · „nú látu ik iu þár hōrjen tó,
 2130 þár ik it iu te wárun hír · wordun sęggjo,
 þat noh skulun ęli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te-samne,
 hêlag folk godes · an hevan-ríki:
 2134 þea motun þár an Abrahames · ęndi an Isaakes só self
 ęndi ôk an Jakobes, · góđoro manno,
 2136 barmun ręstjen · ęndi bēðju ge-þolojan,
 welon ęndi willjon · ęndi wonod-sam líf,
 2138 gód lioht mid gode. · Þan skal Judeono filu,
 þeses ríkjas suni · be-rôvode werðen,
 2140 be-dêlide su-likoro diurðo, · ęndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggjen.
 2142 Þár mag man ge-hōrjen · hēliðos kwíðjan,
 þár sie iro torn manag · tandon bitad;
 2144 þár ist grist-grimmo · ęndi grádag fiur,
 hard hēlljo ge-þwing, · hêt ęndi þiustri,
 2146 swart sin-nahti · sundja te lône,
 wrêđoro ge-wurhtjo, · só hwemu só þes willjon ne havad,
 2148 þat hé ina a-lôsje, · êr hí þit lioht a-geve,
 węndje fan þesoro wer-oldi. · Nú maht þú þi an þinan willjon
 forð
 2150 sīðon te sēlðun; · þan findis þú ge-sundan at hús
 mago-jungan man: · mód is imu an luston,
 2152 þat barn is ge-hêlid, · só þú bēdi te mí:
 it wirðid al só ge-lêstid, · só þú ge-lôvon havas
 2154 an þínumu hugi hardo. “ · Þó sagde hevan-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þiодо, · þes hé imu at su-líkun þarvun halp.
 Habda þo gi-ârundid, · al só hé welde,
 2158 sálig-líko: · gi-wēt imu an þana sīð þanan,
 węnde an is willjan, · þár hé welon êhte,
 2160 bú ęndi bodlos: · fand þat barn ge-sund,

kind-jungan man. · Kristes wárun þó
 2162 word ge·fullot: · hí 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,
 himil ęndi erðe.

TODO.

2093 hunno 'centurion' | A native Germanic term perhaps going back to the days when the Saxons served in the Roman armies.

26 Þó ge·wēt imu þe hēlogo Krist
 2168 forð-wardes faren, · frēmide alo-mahtig
 alloro dago ge·hwi-likes, · drohtin þe gódo,
 2170 liudjo barnum leof, · lērde mid wordun
 godes willjon gumun, · habda imu jungorono filu
 2172 simbla te gi·sīðun, · sálig folk godes,
 manno megin-kraft, · managoro þeodo,
 2174 hēlag hēri-skepi, · was is helpono gód,
 mannun mildi. · Þó hí mid þeru menigi kwam,
 2176 mid þiu brahtmu þat barn godes · te burg þeru hōhon,
 þe nęjendo te Naim: · þár skolde is namo werðen
 2178 mannun ge·márid. · Þó géng mahtig tó
 nęjendo Krist, · ant-tat hé gi·nāhid was,
 2180 hēljandero bętst: · þó sáhun sie þár ên hrêo dragan,
 ênan lif-lōsan lík-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 hriuwig · ęndi handun slóg,
 karode ęndi 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 ęndi willjan, · ant-tat ina iru wurd be·nam,
 2190 mári metodo-ge·skapu. · Męgin folgode,
 burg-liudjo ge·brak, · þár man ina an báru dróg,
 2192 jungan man te grave. · Þár warð imu þe godes sunu,
 mahtig mildi · ęndi te þeru móder sprak,
 2194 hét þat þiu widowa · wóp far·lėti,

- 2196 kara aftar þemu kinde: · „þú skalt hír kraft sehan,
 waldandes gi·werk: · þí skal hír willjo ge·standen,
 2198 frófra far þesumu folke: · ne þarft þú ferah karon
 barnes þínes.“ · *Þuo hie ti þero báron géng
 2200 iak hie ina selvo ant·hrên, · suno drohtines,
 hêlagon handon, · êndi ti þem hêliðe sprak,
 2202 hiet ina só ala·jungan · up a·standan,
 a·rísan fan þeru rēstun. · Þie rink up a·sat,
 þat barn an þero bárun: · warð im eft an is briost kuman
 2204 þie gēst þuru godes kraft, · êndi hie te·gēgnes sprak,
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
 2206 hêlandi Krist an hand: · hugi warð iro te fróvra,
 þes wíves an wunnjon, · hwand iro þár su·lík willjo gi·stuoð.
 2208 Fél siu þó te fuotun Kristes · êndi þena folko drohtin
 lovoda for þero liudjo mēnigi, · hwand hie iro at só liobes
 ferāhe
 2210 mundoda wiðer metodi·gi·skēftje: · far·stuoð 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 wundēr, þat under þem weroda gi·burida, · kwāðun þat
 waldand selvo,
 2214 mahtig kwámi þarod is mēnigi wíson, · êndi þat hie im só
 mārjan sandi
 wár·sagon an þero wer·oldes ríki, · þie im þár su·líkan willjon
 frumidi.
 2216 Warð þár þuo erl manag · egison bi·fangan,
 þat folk warð an forohton: · 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 kũð 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 hwērgin was,
 2224 þia lévun 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
 wēndan an iro willjon. · Be·þiu skal man is werk lovon,

2228 diuran is **dá**di, · hwand hie is **d**rohtin self,
 mahtig **m**und-boro · **m**anno kunnje,
 2230 liudjo só hwi-likon, · só þár gi-**l**ôbit tuo
 an is **w**ord **e**ndi an is **w**erk.

TODO.

27 Duo was þár **w**erodes só filo
 2232 allaro **e**li-þiодо kuman · te þem **e**ron Kristes,
 te só mahtiges **m**und-burd. · Duo welda hie þár **e**na **m**eri
 liðan,
 2234 þie **g**odes suno mid is **j**ungron · a-nevan **G**alilea-land,
 waldand **e**na **w**ágo strôm. · Duo hiet hie þat **w**erod ôðar
 2236 forð-werdes **f**aran, · **e**ndi hie gi-wêt im **f**ahora sum
 an **e**na **n**akon innan, · **n**erjendi Krist,
 2238 slápan **s**îð-wórig. · **S**egel up **d**ádun
 wedeþ-wísa **w**eros, · lietun **w**ind after
 2240 manon ovar þena **m**eri-strôm, · unþ-þat hie te **m**iddjan kwam,
 waldand mid is werodu. · Duo bi-gan þes **w**edæres kraft,
 2242 **u**st up stígan, · **u**ðjun wahsan;
 swang gi-swerk an gi-mang: · þie **s**êw warð an hruoru,
 2244 wan **w**ind **e**ndi **w**ater; · **w**eros sorogodun,
 þiu **m**eri warð só **m**uodag, · ni wánda þero **m**anno nig-**e**n
 2246 lęngron **l**ives. · Duo sia **l**andes ward
wękidun mid iro **w**ordon · **e**ndi sagdun im þes **w**edæres kraft,
 2248 bádun þat im gi-**n**áðig · **n**erjendi Krist
wurði wið þem **w**atare: · „efþa wí skulun hier te
wunder-kwálu
 2250 **s**weltan an þeson **s**êwe.“ · **S**elf up a-rêš
 þie **g**uodo **g**odes suno · **e**ndi te is **j**ungron sprak,
 2252 hiet þat sia im **w**edæres gi-**w**in · **w**iht ni an-drédin:
 „te hwi sind gi só **f**orhta?“ (kwaþ-hie.) „Nis iu noh **f**ast hugi,
 2254 gi-**l**ôvo is iu te **l**uttil. · Nis nú **l**ang te þiu,
 þat þia **s**trômos skulun · **s**tilrun werðan
 2256 gi þit ***w**edæþ **w**un-sam.“ · Þo hí te þem **w**inde sprak
 ge te þemu **s**êwa só **s**elf · **e**ndi sie **s**multro hét
 2258 **b**êðja ge-**b**áran. · Sie gi-**b**od lęstun,
 waldandes **w**ord: · **w**edeþ stillodun,
 2260 **f**ağar warð an **f**lôde. · Þó bi-gan þat **f**olk undar im,
werod **w**undrajan, · **e**ndi suma mid iro **w**ordun sprákun,

- 2262 hwi-lík þat só mahtigoro · manno wári,
 þat imu só þe wind endi þe wág · wordu hôrdin,
 2264 bêðja is gi·bod-skëpjes. · Þó habda sie þat barn godes
 gi·nërid fan þeru nôdi: · þe nako furðor skrëid,
 2266 hôh hurnid-skip; · hëliðos kwámun,
 liudi te lande, · sagdun lof gode,
 2268 máridun is megin-kraft. · Kwam þár manno filu
 an·gëgin þemu godes sunje; · hé sie gerno ant·féng,
 2270 só hwene só þár mid hluttru hugi · helpa sóhte;
 lërde sie iro gi·lôvon · endi iro lík-hamon
 2272 handun hêlde: · nio þe man só hardo ni was
 gi·sêrit mid suhtjun: · þoh ina Satanases
 2274 fêknja jungoron · fiundes kraftu
 habdin undar handun · endi is hugi-skëfti,
 2276 gi·wit a·wardid, · þat hé wódjendi
 fôri undar þemu folke, · þoh im simbla ferh far·gaf
 2278 hêlandjo Krist, · ef hé te is handun kwam,
 drêf þea diuvlas þanan · drohtines kraftu,
 2280 wárun wordun, · endi im is ge·wit far·gaf,
 lét ina þan hêlan · wiðer hëttjandun,
 2282 gaf im wið þie fiund friðu, · endi im forð gi·wêt
 an só hwi-lík þero lando, · só im þan leovost was.

TODO.

2265 skrëid | A rare occurrence of the original diphthong; see note to line 359 above.

2266 hôh hurnid-skip 'high horned ship' | A high-prowed longship. The line is almost certainly a formulaic inheritance from earlier pagan Saxon poetry, for it belongs to the world of the North Sea, hardly the New Testament. It reoccurs below at 2907a. Cf. 1186a: *neglid-skipu*.

- 2284 **28** Só deda þe drohtines sunu · dago ge·hwi-likes
 gód werk mid is jungeron, · só neo Judeon umbi þat
 2286 an þea is mikilun kraft · þiu mër ne ge·lôvdun,
 þat hé alo-waldo · alles wári,
 2288 landes endi liudjo: · þes sie noh lôn nimat,
 wídana wrak-sið, · þes sie þár þat ge·win drivun
 2290 wið selvan þene sunu drohtines. · Þó hé im mid is ge·siðon
 gi·wêt
 eft an Galilaeo land, · godes êgan barn,
 2292 fôr im te þem friundun, · þár hé a·fôdid was
 endi al undar is kunnje · kind-jung a·wóhs,

- 2294 þe hêlago hêljand. · Umbi ina hêri-skêpi,
 þeoda þrungun; · þâr was þegan manag
 2296 só sâlig undar þem ge·sîðe. · Þâr drôgun ênna seokan man
 erlos an iro armun: · weldun ina for ôgun Kristes,
 2298 brêngjan for þat barn godes · —was im bótono þarf,
 þat ina ge·hêldi · hevanes waldand,
 2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lîk-hamon
 2302 wiht ge·waldan. · Ðan was þâr werodes só filu,
 þat sie ina fôra þat barn godes · brêngjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Ðó gi·wêt imu an ênna sêli innan
 2306 hêljando Krist; · hwarf warð þâr umbi,
 mēgin-þeodo ge·mang. · Ðó bi·gunnun þea man spreken,
 2308 þe þene lēfna lamon · lango fórdun,
 bārun mid is bēddju, · hwó sie ina ge·drôgin fôra þat barn
 godes,
 2310 an þat werod innan, · þâr ina waldand Krist
 selvo gi·sāwi. · Ðó géngun þea ge·sîðos tó,
 2312 hówun ina mid iro handun · êndi uppan þat hús stigon,
 slitun þene sêli ovana · êndi ina mid sêlun létun
 2314 an þene rakud innan, · þâr þe rîkjo was,
 kuningo kraftigost. · Reht só hé ina þó kuman gi·sah
 2316 þurh þes huses hróst, · só hé þó an iro hugi fār·stód,
 an þero manno mód-sevon, · þat sie mikilana te imu
 2318 ge·lôvon habdun, · þó hé for þen liudjun sprak,
 kwað þat hé þene siakon man · sundjono tótmjan
 2320 látan weldi. · Ðó sprákon im eft þea liudi an·gegin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar warodun, · kwáðun þat þat ni mahti gi·werðen só,
 grim-werk fār·geven, · bi·útan god êno,
 2324 waldand þesaro wer-oldest. · Ðó habda eft is word garu
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu
 manne skín,
 2326 þe hîr só siak ligid · an þesumu sêli innan,
 te wundron gi·wêgid, · þat ik ge·wald hêbbju
 2328 sundja te fār·gevanne · êndi ôk seokan man
 te ge·hêljanne, · só ik ina hrínan ni þarf.“
 2330 Manoda ina þó · þe mārjo drohtin,

2332 **l**iggjandjan **l**amon, · **h**ét ina **f**ar þem **l**iudjun a·standan
 up **a**lo·hêlan · **e**ndi **h**ét ina an is **a**hslun niman,
 2334 is **b**êd-gi·wádi te **b**aka; · **h**é þat gi·**b**od lêste
sniumo for þemu gi·**s**jöja · **e**ndi **g**éng imu eft ge·**s**und þanan,
 2336 **h**êl fan þemu **h**úse. · Þó þes só manag **h**êðin man,
weros **w**undradun, · **k**wáðun þat imu **w**aldand self,
 god alo·mahtig · far·**g**evan habdi
 2338 **m**êron **m**ahti · þan **e**lkor ênigumu **m**annes sunje,
kraft **e**ndi **k**ústi; · sie ni weldun ant·**k**ennjan þoh,
 2340 **J**udeo liudi, · þat **h**é **g**od wári,
 ne ge·lôvdun is **l**êran, · ak habdun im **l**êðan stríd,
 2342 **w**unnun wiðar is **w**ordun: · þes sie **w**erk hlutun,
lêð·lík lôn-geld, · **e**ndi só noh **l**ango skulun,
 2344 þes sie ni weldun **h**ôrjen · **h**evan-kuninges,
Kristes lêrun, · þea **h**é **k**üðde ovar al,
 2346 **w**ído aftar þesaro **w**er·oldi, · **e**ndi lét sie is **w**erk sehan
 allaro **d**ago ge·hwi·likes, · is **d**ádi skawon,
 2348 **h**ôrjen is **h**êlag word, · þe **h**é te **h**elpu ge·sprak
manno barnun, · **e**ndi só manag **m**ahtig·lík
 2350 **t**êkan ge·tôgda, · þat sie gi·trúodin þiu bêt,
 gi·lôvdin an is **l**êra. · **H**é só managan **l**ik·hamon
 2352 **b**alu·suhtjo ant·band · **e**ndi **b**óta ge·skêride,
 far·gaf fêgjun **f**erāh, · þem þe **f**usid was
 2354 **h**êlið an **h**êl·sjö: · þan gi·deda ina þe **h**êland self,
Krist þurh is **k**raft mikil · **k**wikan aftar dôða,
 2356 lét ina an þesaro **w**er·oldi forð · **w**unnjono neotan.

TODO.

2339 kústi | so M; *kunsti* norm. C

29 **S**ó **h**êlde **h**é þea **h**altun man · **e**ndi þea **h**ávon só self,
 2358 **b**ótta þem þár **b**linde wárun, · lét sie þat **b**erhte lioht,
sin-skôni **s**ehan, · **s**undja lôsda,
 2360 **g**umono **g**rim·werk. · Ni was gio **J**udeono be·þiu,
lêðes liud·skêpjes · gi·lôvo þiu bêtara
 2362 an þene **h**êlagon **K**rist, · ak habdun im **h**ardene mód,
 swíðo **s**tarkan **s**tríd, · far·standan ni weldun,
 2364 þat sie habdun for·fangan · **f**iundun an willjan,
liudi mid iro ge·lôvun. · Ni was gio þiu **l**atoro be·þiu
 2366 **s**unu drohtines, · ak **h**é **s**agde mid wordun,

hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wēnid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · ėndi hé im filu sagda,
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
 far·standan,
 2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · seggjan welda,
 márjan hwat hé mēnde. · Þár ina mēgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · hevan-kuninges
 2378 wár-fastun word. · Hé stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lēra kűðjan,
 ak géng imu þó þe gódo · ėndi is jungaron mid imu,
 2382 friðu-barn godes, · þemu flóde náhor
 an ên skip innan, · ėndi it skalden hét
 2384 lande rúmur, · þat ina þea liudi só filu,
 þioda ni þrungi. · Stód þegan manag,
 2386 werod bi þemu watere, · þár waldand Krist
 ovar þat liudjo folk · lēra sagde:
 2388 „Hwat ik iu seggjan mag“, (kwað hé,) „ge·siðos míne,
 hwó imu ên erl bi·gan · an erðu sájan
 2390 hrên-korni mid is handun. · Sum it an hardan stên
 ovan-wardan fel, · erðon ni habda,
 2392 þat it þár mahti wahsan · efþa wurtjo gi·fahan,
 kínan efþa bi·klíven, · ak warð þat korn far·loren,
 2394 þat þár an þeru léjan gi·lag. · Sum it eft an land bi·fel,
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 2396 wahsen wán·liko · ėndi wurtjo fahan,
 lôd an lustun: · was þat land só gód,
 2398 frânisko gi·fêhod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þár stópon géngun,
 2400 hrosso hóf·slaga · ėndi hēliðo tráda;
 warð imu þár an erðu · ėndi eft up gi·gég,
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes
 far·nam,
 þes folkes fard mikil · ėndi fuglos a·lásun,

- 2404 þat is þemu êksan 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 · endi eft up gi·gég,
kên imu þár endi klivode. · Þó slógun þár eft krúd an gi·mang,
- 2410 wæridun 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.“
Þó sátun endi swígodun · ge·siðos Kristes,
- 2414 word-spáha weros: · was im wundar mikil,
be hwi·líkun biliðjun · þat barn godes
- 2416 su·lík sôð·lík spel · seggjan bi·gunni.
Þó bi·gan is þero erlo · ên 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 endi niðara, · bist þú alo·waldo
- 2422 gumono gêsto, · endi wí þíne jungaron sind,
an ùsumu hugi holde. · Hêrro þe gódo,
- 2424 ef it þín willjo sí, · lát ùs þínaro wordo þár
endi gi·hôrjen, · þat wí it aftar þi
- 2426 ovar al Kristin·folk · kûðjan mótin.
wí witun þat þínun wordun · wár·lík biliði
- 2428 forð folgojad, · endi ùs is firinun þarf,
þat wí þín word endi þín werk, · —hwand it fan su·líkumu
ge·wittja kumid—
- 2430 þat wí it an þesumu lande · at þi linon mótin.“

TODO.

- 30 Þó im eft te·gegnes · gumono bætsta
2432 and·wordi ge·sprak: · „ni mênde ik êlkor wiht“, kwað hé,
„te bi·ðernjenne · dádjo mínaro,
- 2434 wordo efþa werko; · þit skulun gí witan alle,
jungaron mine, · hwand iu far·geven havad
- 2436 waldand þesaro wer·oldes, · þat gí witan mótun
an iuwom hugi·skeftjun · himilisk ge·rúni;
- 2438 þem ôðrun skal man be biliðjun · þat gi·bod godes
wordun wisjen. · Nú willju ik iu te wárun hier

2440 mārjen, hwat ik mēnde, · þat gí mína þiu bæt
 ovar al þit land-skēpi · lēra far·standan.
 2442 Þat sád, þat ik iu sagda, · þat is selves word,
 þiu hēlaga lēra · hevan-kuninges,
 2444 hwó man þea mārjen skal · ovar þene middil-gard,
 wido aftar þesaro wer-oldi. · Weros sind im gi·hugide,
 2446 man mis-líko: · sum su-líkan mód dregid,
 harda hugi-skēfti · ĕndi hréan sevon,
 2448 þat ina ni ge·werðod, · þat hé it be iuwon wordun due,
 þat hé þesa mína lēra forð · lēstjen willje,
 2450 ak werðad þár só far·lorana · lēra mína,
 godes am·busni · ĕndi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far·warð, · þat þár mid kíðun ni mahte
 2454 an þemu stēne uppan · stēdi-haft werðan.
 Só wirðid al far·loran · ĕðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge·wísid, · ĕndi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge·kiusid,
 an godes un-wiljan · ĕndi an gramono hróm
 2460 ĕndi an fiures farm. · Forð skal hé hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gí an þesumu lande þiu lés · lēra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesaro erðun: · bi·stéd þár ôðar man,
 þe is imu jung ĕndi glau, · —ĕndi havad imu góðan mód—,
 2466 sprákono spáhi · ĕndi wêt iuwaro spello gi·skêð,
 hugid is þan an is herton · ĕndi hôrid þár mid is ôrun tó
 2468 swíðo niud-líko · ĕndi náhor stéd,
 an is breost hlēdid · þat gi·bod godes,
 2470 línod ĕndi lēstid: · is is gi·lôvo só gód,
 talod imu, hwó hé ôðrana · ĕft gi·hwervje
 2472 mên-dádigan man, · þat is mód draga
 hluttra treuwa · te hevan-kuninge.
 2474 Þan brêdid an þes breostun · þat gi·bod godes,
 þie luvigo gi·lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þár it gi·kund havad
 ĕndi imu þiu wurð bi·hagod · ĕndi wedêres gang,
 2478 rēgin ĕndi sunne, · þat it is reht havad.

- 2480 Só duod þiu godes lêra · an þemu góðun manne
 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 2482 wrêða wihti · ęndi þe ward godes
 náhor mikilu · nahtes ęndi dages,
 2484 ant-tat sie ina bręngjad, · þat þár bêðju wirðid
 ia þiu lêra te frumu · liudjo barnun,
 þe fan is müðe kumid, · iak wirðid þe man gode;
 2486 havad só gi-wehslod · te þesaro wer-old-stundu
 mid is hugi-skeftjun · himil-rikjas gi-dêl,
 2488 welono þene mēstan: · farid imu an gi-wald godes,
 tionuno tómig. · Treuwa sind só góða
 2490 gumono ge-hwi-líkumu, · só nis goldes hord
 ge-lik su-líkumu gi-lôvon. · Wesad iuwaro lêrono forð
 2492 man-kunne mildje; · sie sind só mis-líka,
 hęliðos ge-hugda: · sum havad iro hardan stríd,
 2494 wrêðan willjan, · wankolna hugi,
 is imu fêknes ful · ęndi firin-werko.
 2496 Þan bi-ginnid imu þunkjan, · þan hé undar þeru þiodu stád
 ęndi þár gi-hôrid · ovar hlust mikil
 2498 þea godes lêra, · þan þunkid imu, þat hé sie gerno forð
 lêstjen willje; · þan bi-ginnid imu þiu lêra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi-fórja · ęndi fręmiði skat.
 2502 Þan far-lêdjad ina · lêða wihti,
 þan hé imu far-fáhid · an feho-giri,
 2504 a-lęskid þene gi-lôbon: · þan was imu þat luttíl fruma,
 þat hé it gio an is hertan ge-hugda, · ef hé it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be-gan,
 liodan an þemu lande: · þó far-nam ina eft þero liudjo fard.
 2508 Só duot þea męgin-sundjon · an þes mannes hugi
 þea godes lêra, · ef hé is ni gômid wel;
 2510 ęlkor bi-fęlljad sia ina · ferne te boðme,
 an þene hêtan hęl, · þár hé hevan-kuninge
 2512 ni wirðid furður te frumu, · ak ina fiund skulun
 wítju gi-warągian. · Simla gí mid wordun forð
 2514 lêrjad an þesumu lande: · *ik kan þesaro liudjo hugi,
 só mis-líkan muod-sevon · manno kunnjes,
 2516 só wanda wísa · [...].
 Sum havit all te þiu is muod gi-látan · 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 hêlaga gi·bod godes, · þoh it þár a·hafton mugi,
 wurtjon bi·werpan, · hwand it þie welo þringit.
 2522 Só samo só þat krúd êndi þie þorn · þat korn ant·fáhat,
 wērjat im þena wastom, · só duot þie welo manne:
 2524 gi·heftid is herta, · þat hie it gi·huggjan ni muot,
 þie man an is muode, · þes hie mêt bi·þarf,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
 þat hie ti êwon-dage · after muoti
 2528 hēbbjan þuru is hêrren þank · himiles ríki,
 só êndi-lôsan welon, · só þat ni mag ênig man
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan
 te gi·þenkjanne, · þegan an is muode,
 2532 þat it bi·haldan mugi · herta þes mannes,
 þat hie þat ti wáron witi, · hwat waldand god havit
 2534 guodes gi·gēŕewid, · þat all gēgin-werd stêð
 manno só hwi·líkon, · só ina hier minnjot wel
 2536 êndi selvo te þiu · is seola gi·haldit,
 þat hie an lioht godes · líðan muoti.“

TODO.

2538 **31** Só wísa hie þuo mid wordon, · stuod werod mikil
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo
 2540 umbi þesaro wer-oldes gi·wand · wordon telljan;
 kwað þat im ôk ên aðales man · an is akker sáidi
 2542 hluttar hrên-korni · handon sínon:
 wolda im þár só wun-sames · wastmes tiljan,
 2544 fagares fruhtes. · Þuo géng þár is fiond aftar
 þuru dērnjan hugi, · êndi it all mid durðu ovar·séu,
 2546 mid weodo wirsiston. · Þuo wóhsun sia bêðju,
 ge þat korn ge þat krúd. · Só kwámun gangan
 2548 is haga-stoldos te hús, · iro hêrren sagdun,
 þegnos iro þiodne · þristjon wordon:
 2550 „Hwat þú sáidos hluttar korn, · hêrro þie guodo,
 ên-fald an þínon akkar: · nú ni gi·sihit ênig erlo þan mēr
 2552 weodes wahsan. · Hwí mohta þat gi·werðan só?“
 Þuo sprak eft þie aðales man · þem erlon te·gēgnes,

2590 þea for·griponon gumon, · só samo só þea gódun man,
 ant·tat Múd·spelles megin · ovar man fērid,
 2592 ɛndi þesaro wer·oldes. · Þan is allaro akkaro ge·hwi·lik
 ge·rípod an þesumu ríkja: · skulun iro regan·gi·skapu
 2594 frummjen firiho barn. · Þan te·farid eða:
 þat is allaro beuwo brēdost; · þan kumid þe berhto drohtin
 2596 ovana mid is ɛngilo kraftu, · ɛndi kumad alle te·samne
 liudi, þe io þit lioht gi·sáun, · ɛndi skulun þan lôn ant·fāhan
 2598 uviles ɛndi gódes. · Þan gangad ɛngilos godes,
 hēlage hevan·wardos, · ɛndi lesat þea hluttron man
 2600 sundor te·samne, · ɛndi duat sie an sin·skôni,
 hōh himiles lioht, · ɛndi þea ôðra an hēllja grund,
 2602 werpad þea far·warhton · an wallandi fiur;
 þár skulun sie gi·bundene · bittra logna,
 2604 þrá·werk þolon, · ɛndi þea ôðra þiod·welon
 an hevan·ríkja, · hwítaro sunnon
 2606 liohtjan ge·liko. · Su·lik lôn nimad
 weros wal·dádjo. · Só hwe só gi·wit êgi,
 2608 ge·hugdi an is hertan, · eþþa gi·hōrjen mugī,
 erl mid is ôrun, · só láta imu þit an innan sorga,
 2610 an is mōd·sevon, · hwó hé skal an þemu mārjon dage
 wið þene ríkjon god · an rēðju standen
 2612 wordo ɛndi werko allaro, · þe hé an þesaro wer·oldi gi·duod.
 Þat is ɛgis·likost · allaro þingo,
 2614 forht·likost firiho barnun, · þat sie skulun wið iro frāhon
 mahljen,
 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe
 wesan,
 2616 allaro manno ge·hwi·lik · mēnes tómig,
 slīðero 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 hōh hevan·ríki · ɛndi huldi godes.“

TODO.

2591 Múd·spelles megin | Apparently an incorporation of an earlier Germanic expression, for which cf. OHG *Muspilli*, ON *Muspell*. Reoccurs at line TODO below.

32 Sô gi·fragn ik þat þó selvo · sunu drohtines,
 2622 allaro barno bēst · biliðjo sagda,

- hwi-lík þero wári · an wer-old-ríkja
 2624 undar hēlið-kunnje · himil-ríkje ge-lík;
 kwað þat oft luttiles hwat · liohtora wurði,
 2626 só hōho af-huovi, · „so duot himil-ríki:
 þat is simla mēra, · þan is man ênig
 2628 wánje an þesaro wer-oldi. · Ōk is imu þat werk ge-lík,
 þat man an sēo innan · sēgina wirpit,
 2630 fisk-ŋet an flód · ėndi fāhit bêðju,
 uvile ėndi góde, · tiuhid up te staðe,
 2632 liðod sie te lande, · lisit aftar þiu
 þea góðun an greote · ėndi látid þea ôðra eft an grund faran,
 2634 an wídan wág. · Só duod waldand god
 an þemu mārjon dage · mēnskono barn:
 2636 bręgid 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 mēdan man · gi-makon fiðen,
 ni þes welon ni þes willjon, · þes þár waldand skerid,
 2644 gildid god selvo · gumono só hwi-líkumu,
 só ina hér gi-halidid, · þat hé an hevan-ríki,
 2646 an þat lang-same lioht · líðan 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-lík word
 kumen,
 2650 só spáh-líko gi-sprokan, · þat hé spel godes
 gio só sōð-líko · sēggjan konsti,
 2652 só kraftig-líko gi-kweðen: · „Hé is þeses kunnjes hinen“,
 kwáðun sie,
 „þe man þurh mág-skępi: · hér is is móder mid ús,
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,
 só kúð is ús is kuni-burd · ėndi is knósles ge-hwat;
 2656 a-wóhs al undar þesumu werode: · hwanen skoldi imu su-lík
 ge-wit kuman,
 méron mahti, · þan hér ôðra man êgin?“

2658 Só far·munste ina þat manno folk · ęndi sprákun in
gi·mêd-lik word,
far·hogdun ina só hêlagna, · hôrjen ni weldun
2660 is gi·bod-sķępjes. · Ni hé þár ôk biliđjo filu
þurh iro un-gi·lôvon · ôgjan ni welde,
2662 torhtero têkno, · hwand hé wisse iro twiřljan hugi,
iro wrêđan willjan, · þat ni wárun weros ôđra
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-sķępi þoh
ant·fáhan ferht-liko, · ak bi·gan þat folk undar im,
2668 rinkos rádan, · hwó sie þene ríķjon Krist
wêgđin te wundron. · Hétun þó iro werod kumen,
2670 ge·siđi te·samne: · sundja weldun
an þene godes sunu · gerno gi·tęllen
2672 wrêđes willjon; · ni was im is wordo niud,
spáharo spello, · ak sie bi·gunnun sprekan undar im,
2674 hwó sie ina só kraftagne · fan ênumu klive wurpin,
ovar ênna berges wal: · weldun þat barn godes
2676 livu bi·lôsjen. · Þó hé imu mid þem liudjun samad
frô-liko fôr: · ni was imu foráht hugi,
2678 —wisse þat imu ni mahtun · męnniskono barn,
bi þeru god-kundi · Judeo liudi
2680 êr is tíđjun wiht · teonon gi·frummjen,
lêđaro gi·lêsto—, · ak hé imu mid þem liudjun samad
2682 stêg uppen þene stên-holm, · ant-þat sie te þeru stędi
kwámun,
þár sie ine fan þemu walle niđer · werpen hugdun,
2684 fęlljen te foldu, · þat hé wurđi is ferhes lôs,
is aldres at ęndje. · Þó warđ þero erlo hugi,
2686 an þemu berge uppen · bittra gi·þáhti
Judeono te·gangen, · þat iro ênig ni habde só grimmon sevon
2688 ni só wrêđen willjon, · þat sie mahtin þene waldandes sunu,
Krist ant·kęnnjen; · hé ni was iro kûđ ênigumu,
2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode
standen
ęndi an iro gi·mange · middjumu gangen,
faren undar iro folke. · Hé dede imu þene friđu selvo,

mund-burd wið þeru mēnegi · ęndi gi-wēt imu þurh middi
 þanan
 2694 þes fiundo folkes, · fōr imu þó, þár hé welde,
 an ēne wóstunnje · waldandes sunu,
 2696 kuningo kraftigost: · habde þero kustes gi-wald,
 hwár imu an þemu lande · leovost wári
 2698 te wesanne an þesaru wer-oldi.

TODO.

2698 33 Þan fōr imu an weg oðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lērde þea liudi · lang-samane rád,
 hét þat sie frume fręmidin, · firina far-létin,
 2702 mēn ęndi morð-werk. · Hé was þár managumu liof
 góðaro gumono. · Hé sóhte imu þó þene Judeono kuning,
 2704 þene hęri-togon at hús, · þe hēten was
 Eroses aftar is ęldiron, · ovar-móðig man:
 2706 búide imu be þeru brúdi, · þiu ēr sínes bróðer was,
 idis an ęhti, · ant-tat hé ęlljor skók,
 2708 wer-old weslode. · Þó imu þat wif gi-nam
 þe kuning te kwenun; · ēr wárun iro kind oðan,
 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 ęnig wero frumidi,
 þat bróðer brúd · an is będ námi,
 2714 hębbje sie imu te híwun. · „Ef þú mí hōrjen wili,
 gi-lōvjen mínun lērun, · ni skalt þú sie lęng ęgan,
 2716 ak mío ire an þinum móde: · ni hava þár su-líka minnja tó,
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi
 2718 þes wifes aftar þem wordun; · an-dréd þat hé þene
 wer-old-kuning
 sprákono ge-spóni · ęndi spáhun wordun,
 2720 þat hé sie far-léti. · Be-gan siu imu þó lēðes filu
 ráden an rúnon, · ęndi ine rinkos hét,
 2722 un-sundigane · erlos fáhan
 ęndi ine an ęnum karkerja · klústar-bęndjun,
 2724 liðo-kospun bi-lúkan: · be þem liudjun ne gi-dorstun
 ine feráhu bi-lōsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · ęndi gode werðen,

habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gér-tale · Judeo kuninges
 tídi kumana, · só þár gi-tald habdun
 2730 fróde folk-weros, · þó hé gi-fōdid was,
 an liot kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge-hwi-lík · óvjan skolde,
 Judeono mid gōmun. · Þó warð þár an þene gast-sēli
 2734 megin-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-sēli; · warð im þár glad-mód hugi,
 2738 blíði an iro breostun: · gi-sáhun iro bâg-gevon
 wesen an wunnjon. · Dróg man wín an flet
 2740 skíri mid skálun, · skenkjon hwurvon,
 géngun mid gold-fatun: · gaman was þár inne
 2742 hlúd an þero hallu, · hēliðos 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 bēnki sat
 wínu gi-wlēnkid, · ėndi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-skēpje · ėndi gerno bad,
 þat siu þár fora þem gastjun · gaman af-hóvi
 2750 fagar an flet̥tje: · „lát þit folk sehan,
 hwó þú ge-línod havas · liudjo mēnegi
 2752 te blíðsjanne an bēnkjun; · ef þú mí þera bede tugíðos,
 mín word for þesumu werode, · þan willju ik it hér te wárun
 ge-kweðen,
 2754 liahto fora þesun liudjun · ėndi ôk gi-lēstjen só,
 þat ik þi þan aftar þiu · êron willju,
 2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:
 þoh þú mí þesaro hēri-dómo · halvaro fergos,
 2758 ríkjas mínes, · þoh gi-dón ik, þat it ėnig rínko ni mag
 wordun gi-wēndjen, · ėndi it skal gi-werðen só.“
 2760 Þó warð þera magað aftar þiu · mód gi-hworven,
 hugi aftar iro hērron, · þat siu an þemu húse innen,
 2762 an þemu gast-sēli · gamen up a-huof,
 al só þero liudjo · land-wíse gi-dróg,
 2764 þero þiодо þau. · Þiu þiorne spilode

hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þó þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2768 ęndi allumu þemu erl-skepje, · þe þár inne was
 góðaro gumono, · siu welde þó ira geva ęgan,
 2770 þiu magað for þeru męnegi: · gęng þó wið iro móðar sprekan
 ęndi frágode sie · firi-wit-liko,
 2772 hwes siu þene burges ward · biddjen skoldi.
 Þó wíse siu aftar iro willjon, · hét þat siu wihtes þan ęr
 2774 ni gęrodi for þemu gum-skepje, · bi-útan þat man iru Johannes
 an þeru hallu innan · hōvid gávi
 2776 a·lōsid af is lík-hamon. · Þat was allun þem liudjun harm,
 þem mannun an iro móde, · þó sie þat gi·hōrdun þea magað
 sprekan;
 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,
 is word węndjen: · hét þó is wępan-berand
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man
 lívu bi·lōsjen. · Þó ni was lang te þiu,
 2782 þat man an þea halla · hōvid brāhte
 þes þiod-gumon, · ęndi it þár þeru þiornun far-gaf,
 2784 magað for þeru męnegi: · siu dróg it þeru móder forð.
 Þó was ęn-dago · allaro manno
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
 þero þe kwene ęnig · kind gi·bári,
 2788 idis fan erle, · lét man simla þen ęnon bi·foran,
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
 2790 wís an iro wer-oldi, · bi-útan só ine waldand god
 fan hevan-wange · hēlages gēstes
 2792 gi·markode mahtig: · þe ni habde ęnigan gi·makon hwęgin
 ęr nek aftar. · Erlos hwurvun,
 2794 gumon umbi Johannen, · is jungaron managa,
 sálig ge·sīði, · ęndi ine an sande bi·gróvun,
 2796 leoves lík-hamon: · wissun þat hé lioht godes,
 diur-líkan drôm · mid is drohtine samad,
 2798 up-ôdas hēm · ęgan móste,
 sálig sókjan.

TODO.

2800 Johannes jungaron · jámer-móde,
 hêlag-feraha: · was im iro hêrron dôð
 2802 swiðo an sorgun. · Ge-witun im sókjan þo
 an þeru wóstunni · waldandes sunu,
 2804 kraftigana Krist · ęndi imu küð gi-dedun
 gódes mannes for-gang, · hwó habde þe Judeono kuning
 2806 manno þene márjostan · mákjas ęggjun
 hówdu bi-hauwan: · hé ni welde is ęnigen harm spreken,
 2808 sunu drohtines; · hé wisse þat þiu seole was
 hêlag gi-halden · wiðer hettjandjon,
 2810 an friðe wiðer fiundun. · Þó só gi-frági warð
 aftar þem land-skepjun · lêrjandero betst
 2812 an þeru wóstunni: · werod samnode,
 fôr folkun tó: · was im firi-wit mikil
 2814 wísaro wordo; · imu was ôk willjo só samo,
 sunje drohtines, · þat hé su-lík ge-siðo folk
 2816 an þat lioht godes · laðojan mósti,
 węnnjen mid willjon. · Waldand lêrde
 2818 allan langan dag · liudi managa,
 ęli-þeodige man, · ant-tat an ávand sêg
 2820 sunne te sedle. · Þó géngun is ge-siðos twe-livi,
 gumon te þemu godes barne · ęndi sagdun iro gódumu
 hêrron,
 2822 mid hwi-líku arvêdju þár þea erlos livdin, · kwáðun þat sie is
 êra bi-þorftin,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid
 wihti ant-hębbjen,
 2824 hęliðos bi hungres ge-þwinge. · Nú lát þú sie, hêrro þe gódo,
 siðon, þár sie sęliða fiðen. · Náh sind hér ge-setana burgi
 2826 managa mid męgin-þiodun: · þár fiðad sie męti te kôpe,
 weros aftar þem wikjon.“ · Þó sprak eft waldand Krist,
 2828 þioda drohtin, · kwað þat þes ęniga þurufiti ni wárin,
 „þat sie þurh męti-lôsi · mína far-látan
 2830 leov-líka lêra. · Gevad gi þesun liudjun gi-nóg,
 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu
 2832 Philippus fród gumo, · kwað þat þár só filu wári
 manno męnigi: · „þoh wí hér te męti habdin
 2834 garu im te gevanne, · só wí mahtin far-gelden mêt,
 ef wí hér gi-saldin · siluwer-skatto

2874 þea **man** an iro **móde**, · þat sie þár **mahtigna**
hêrron **habdun**. · Þó sie **hevan**-kuning,
 þea **liudi** **lovodun**, · **kwáðun** þat gio ni wurði an þit **lioht**
 kuman
 2876 **wísaro** **wár**-sago, · eþþa þat hé gi-**wald** mid gode
 an þesaru **middil**-gard · **méron** **habdi**,
 2878 **ên**-faldaran hugi. · **Alle** gi-sprákun,
 þat hé **wári** **wirðig** · **welono** ge-hwi-líkes,
 2880 þat hé **erð**-ríki · **êgan** **mósti**,
widene **wer**-old-stól, · „nú hé su-lík ge-**wit** havad,
 2882 só **grôte** kraft mid **gode**.“ · Þea **gumon** alle gi-warð,
 þat sie ine gi-**hóvin** · te **hêrosten**,
 2884 gi-**kurin** ine te **kuninge**: · þat **Kriste** ni was
wihtes **wirðig**, · hwand hé þit **wer**-old-ríki,
 2886 **erðe** **endi** **up**-himil · þurh is **ênes** kraft
selvo gi-warhte · **endi** **sīðor** gi-held,
 2888 **land** **endi** **liud**-skêpi, · —þoh þes **ênigan** gi-**lôvon** ni dedin
wrêðe **wiðer**-sakon— · þat al an is gi-**walde** stád,
 2890 **kuning**-ríkjo **kraft** · **endi** **kêsur**-dómes,
mêgin-þiодо **mahal**. · Be-þiu ni welde hé þurh þero **manno**
 spráka
 2892 **hêbbjan** **ênigan** **hêr**-dóm, · **hêlag** drohtin,
wer-old-kuninges **namon**; · ni hé þó mid **wordun** stríd
 2894 ni af-hóf wið þat **folk** **furður**, · ak **fôr** imu þó, þár hé welde,
 an **ên** ge-**birgi** **uppan**: · flóh þat **barn** **godes**
 2896 **gêlaro** **gelp**-kwidi · **endi** is **jungaron** hét
 ovar **ênne** **sêo** **sīðon** · **endi** im **selvo** gi-bôð,
 2898 **hwár** sie im eft te-**gêgnes** · **gangen** skoldin.

TODO.

35 2900 Þó te-**lét** þat **liud**-werod · aftar þemu **lande** allumu,
 te-**fôr** **folk** mikil, · **sīðor** iro **fráho** gi-wêt
 an þat ge-**birgi** **uppan**, · **barno** ríkjost,
 2902 **waldand** an is **willjon**. · Þó te þes **watares** staðe
samnodun þea ge-**sīðos** **Kristes**, · þe hé imu habde **selvo**
 gi-**korane**,
 2904 sie **twelivi** þurh iro **treuwa** góða: · ni was im **tweho** nigijan,
 nevu sie an þat **godes** þionost · **gerno** weldin
 2906 ovar þene **sêo** **sīðon**. · Þó létun sie **swiðjan** strôm,

- 2908 hōh hurnid-skip · hluttron ūðjon,
 skêðan skír water. · Skrêd lioht dages,
 sunne warð an sedle; · þe sêo-liðandjan
 2910 naht nevulo bi-warþ; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nējendo Krist
 warode þea wág-liðand—: · þó warð wind mikil,
 2914 hōh weder af·haven: · hlamodun ūðjon,
 strôm an stamne; · stríðjun fēridun
 2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-liðandja · an land kumen
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fāðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mōd-sevo: · an·drédun þat it im mahtig fiund
 te gi·droge dádi. · Þó sprak im iro drohtin tó,
 2926 hêlag hevan-kuning, · ėndi sagde im þat hé iro hêrro was
 mári ėndi mahtig: · „nú gi módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gi bald·liko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan mēri-strôm.“ · Þó sprak imu ên þero
 manno an·gēgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde pīne þolon,
 2934 watares wīti—: · „ef þú it waldand sīs“, kwað hé,
 „hêrro þe gódo, · só mí an mínumu hugi þunkit,
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,
 drokno ovar diap water, · ef þú mín drohtin sīs,
 2938 managoro mund-boro.“ · Þó hét ine mahtig Krist
 gangan imu te·gēgnes. · Hé warð garu sáno,
 2940 stôp af þemu stamne · ėndi stríðjun gēng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · ant-tat hé imu an is móde bi·gan
 an·dráden diap water, · þó hé drīven gi·sah
 2944 þene wég mid windu: · wundun ina ūðjon,

2946 hōh strōm umbi·hring. · Reht só hé þó an is hugi twehode,
 só wēk imu þat water under, · ɛndi hé an þene wág innan,
 2948 sank an þene sēo-strōm, · ɛndi hé hriop sán aftar þiu
 gáhon te þemu godes sunje · ɛndi gerno bad,
 2950 þat hé ine þó ge·nɛridi, · þó hé an nōdjun was,
 þegan an ge·þwinge. · Þiодо drohtin
 ant·feng ine mid is fǣmun · ɛndi frágode sána,
 2952 te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft
 2954 an þemu sēe innen · þínes siðes ni mahte,
 lagu-strōm gi·lɛttjen, · só lango só þú habdes ge·lōvon te mí
 2956 an þínumu hugi hardo. · Nú willju ik þi an helpun wesen,
 nɛrjen þi an þesaru nōdi“. · Þó nam ine alo-mahtig,
 2958 hēlag bi handun: · þó warð imu eft hlutter water
 fast under fōtun, · ɛndi sie an fǣði samad
 2960 bēðja géngun, · ant-tat sie ovar bord skipes
 stópun fan þemu strōme, · ɛndi an þemu stamne ge·sat
 2962 allaro barno bɛtst. · Þó warð brêd water,
 strōmos ge·stillid, · ɛndi sie te staðe kwámun,
 2964 lagu-líðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun ɛndi wordun,
 fellun imu te fōtun · ɛndi filu sprákun
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat hé wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · ɛndi ge·wald habdi
 ovar middil-gard, · ɛndi þat hé mahti allaro manno gi·hwes
 2972 feráhe gi·formon, · al só hé im an þemu flóde dede
 wið þes watares ge·win.

TODO.

36

Þó gi·wêt imu waldand Krist

2974 siðon fan þemu sēe, · sunu drohtines,
 ɛnag barn godes. · Ʒli-þiода kwam imu,
 2976 gumon te·gɛgnes: · wárun is gódun werk
 ferran ge·frági, · þat hé só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat hé su·lík folk-skepí · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,

- wárin ge·hôrige · hevan-kuninge
 2982 **man**-kunnjes **manag**. · Þó gi-wêt hé imu over þea **marka**
 Judeono,
 sóhte imu **Sidono** burg, · habde ge·siðos mid imu,
 2984 **góde** jungaron. · Þár imu te·gegnes kwam
 ên **idis** fan **aðrom** þiodun; · siu was iru **aðali**-ge·burdjo,
 2986 kunnjes fan **Kananeo** lande; · siu bad þene **kraftagan** drohtin,
hêlagna, þat hé iru **helpe** ge·rédi, · kwað þat iru wári **harm**
 gi·standen,
 2988 **soroga** at iru **selvaru** dohter, · kwað þat siu wári mid **suhtjun**
 bi·fangen:
 „be·drogan habbjad sie **ðernja** wihti. · Nú is iro **dôd** at hendi,
 2990 þea **wreðon** habbjad sie ge·wittju be·numane. · Nú biddju ik
 þi, **waldand** frô min,
selvo **sunu** Dawides, · þat sie af su·likum **suhtjun** a·tómjes,
 2992 þat þú sie só **arma** · ê·gróht·fullo
wam-skaðon bi·weri.“ · Ni gaf iru þó noh **waldand** Krist
 2994 ênig **and**-wordi; · siu imu **aftar** géng,
folgode fruokno, · ant-tat siu te is **fôtn** kwam,
 2996 grótte ina **greatandi**. · Jungaron **Kristes**
bádun iro **hêrron**, · þat hé an is **hugja** mildi
 2998 **wurði** þemu **wíve**. · Þó habde eft is **word** garu
sunu drohtines · êndi te is ge·siðun **sprak**:
 3000 „êrist skal ik **Israheles** · avoron werðen,
folk-skêpi te **frumu**, · þat sie **ferhtan** hugi
 3002 **hëbbjan** te iro **hêrron**: · im is **helpono** þarf,
 þea liudi sind far·lorane, · far·lâten habbjad
 3004 **waldandes** **word**, · þat **werod** is ge·twíflid,
drívad im **ðernjan** hugi, · ne willjad iro **drohtine** hôrjen
 3006 **Israhelo** **erl**-skêpi, · **un**-gi·lôviga sind
hêliðos iro **hêrron**: · þoh skal þanen **helpe** kumen
 3008 **allun** **eli**-þiodun.“ · **Agalêto** bad
 þat **wíf** mid iro **wordun**, · þat iru **waldand** Krist
 3010 an is **mód**-sevon · **mildi** wurði,
 þat siu iro **barnes** forð · **brúkan** mósti,
 3012 **hëbbjan** sie **hêle**. · Þó **sprak** iru **hërro** an·gegin,
mári êndi **mahtig**: · „nis þat“, kwað hé, „**mannes** reht,
 3014 **gumono** nig·ênum · **gód** te gi·frummjenne
 þat hé is **barnun** · **brôdes** af·tíhe,

- 3016 wernje im ovar willjon, · láte sie wíti þoljan,
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „Wár is þat, waldand“, (kwað siu,) „þat þú mid þínun wordun
 sprikis,
 sôð-liko sagis: · Hwat þoh oft an sęli innen
 3020 undar iro hęrron diske · hwelpos hwervad
 brosmoño fulle · þero fan þemu biode niðer
 3022 ant·fallat iro frôjan.“ · Þó gi·hôrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wíf haves · willjan góden!
 Mikil is þín gi·lôvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes líf, · só þú bádi te mí.“
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár-fastun: · þat wíf fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,
 wam-skaðun bi·węrid. · Þó gi·wêt imu waldand forð,
 3034 barno þat bętste, · sóhte imu burg ôðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid süðar-liudjun gi·seten. · Þár gi·fragn ik þat hé is ge·siðos
 grótte,
 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie
 mid imu gerno ge·wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid
 wordun frágon,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-liko · 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-skępje, · sum sagad þat þú Johannes
 sí,
 3046 diur-lik drohtines bodo, · þe hér dôpte iu
 werod an watere; · alle sie mid wordun sprekað,
 3048 þat þú ên-hwi-lik sí · ęðilero manno,
 þero wár-sagono, · þe hér mid wordun giu

3050 lêrdun þese liudi, · ęndi þat þú sís eft an þit lioht kumen
 te wísanne þesumu werode.“ · Þó sprak eft waldand Krist:
 3052 „Hwe kweðad gí, þat ik sí“, (kwað hé,) „jungaron míne,
 liovon liud-weros?“ · Þó te lat ni warð
 3054 Símon Petrus: · sprak sán an·gegin
 êno for im allun · —habde imu ęlljen gód,
 3056 þristja gi·þáhti, · was is þeodone hold—:

TODO.

37 „Þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi·skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú sís god selvo,
 hêljandero bêtst.“ · Þó sprak imu eft is hêrro an·gegin:
 3062 „sálig bist þú Símon“, kwað hé, „sunu Jonases; · ni mahtes þú
 þat selvo ge·huggjan,
 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi
 mannes tunge
 3064 wordun ge·wísjen, · ak dede it þi waldand selvo,
 fader allaro firiho barno, · þat þú só forð gi·spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn
 ant·fáhen,
 hluttro havas þú an þínan hêrron gi·lôvon, · hugi-skefti sind
 þíne stêne ge·líka,
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sęli wirkjan,
 3070 hêlag hús godes; · þár skal is hiwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an·þebbjjen hęllje portun. · Ik far·givu þi himil-rikjas slutilas,
 þat þú móst aftar mí · allun gi·waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gęstos; · þú have grôte gi·wald,
 3076 hwene þú hér an erðu · ęldi-barno
 ge·binden willjes: · þemu is bęðju gi·duan,
 3078 himil-ríki bi·loken, · ęndi hęllje sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hęndi, · þemu is himil-ríki,
 ant·loken liohto męst · ęndi lif êwig,
 3082 gróni godes wang. · Mid su-líkaru ik þi gevu willju

3084 lônnon þinen gi·lôvon. · Ni willju ik, þat gi þesun liudjun noh,
 mârjen þesaru mēnigi, · þat ik bium mahtig Krist,
 3086 godes êgan barn. · Mî skulun Judeon noh,
 un·skuldigna · erlos binden,
 wêgjan mî te wundrun · —dôt mî wîtjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldres · eggjun skarpun,
 3090 bi·lôsjen mî lívu. · Ik an þesumu liohte skal
 þurh üses drohtines kraft · fan dôde a·standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swiðo an sorgun, · Sîmon Petrus,
 3094 warð imu hugi hriuwig, · êndi te is hêrron sprak
 rink an rûnun: · „ni skal þat rîki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su·lík wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gëgin,
 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 mēnniskan sidu: · þú ni wêst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu seggjan
 3104 wárun wordun, · þár hér undar þesumu werode standad
 ge·siðos míne, · þea ni mótun swelten êr,
 3106 hwerven an hinen·fard · êr sie himiles lioht,
 godes rîki sehat.“ · Kôs imu jungarono þó
 3108 sán aftar þiu · Sîmon Petrus,
 Jakob êndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · êndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·siðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiodo drohtin,
 waldand þesaro wer·oldes: · welde im þár wundres filu,
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bêt,
 þat hé selvo was · sunu drohtines,
 3116 hêlag hevan·kuning. · Þó sie an hôhan wall
 stigun stēn êndi berg, · ant·tat sie te þeru stēdi kwámun,
 3118 weros wiðer wolkan, · þár waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat hé is god·kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,

3122 berht-lik biliði.

TODO.

3122 38 Þó imu þár te bedu gi·hnêg,
 þó warð imu þár uppe · ôðar-likora
 3124 wlti êndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skên þat barn godes,
 3126 liuhte is lík-hamo: · liomon stóðun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
 3128 só snêw te sehanne. · Þó warð þár seld-lik þing
 gi·ôgid aftar þiu: · Elias êndi 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 márjan man · mahljen welde,
 3134 só bliði warð uppan þemu berge: · skên þat berhte lioht,
 was þár gard gód-lik · êndi gróni wang,
 3136 Paradise ge·lik. · Petrus þó gi·mahalde,
 hêlið hard-módig · êndi te is hêrron sprak,
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
 3140 þat man þi hér an þesaru hôhe · ên hús ge·wirkja,
 mâr-liko ge·mako · êndi Moysesê ôðer
 3142 êndi Eliase þridþja: · þit is ôðas hêm,
 welono wun-samost.“ · Reht só hé þó þat word ge·sprak,
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,
 glítandi glímo, · êndi þea góðun man
 3146 wlti-skôni be·warp. · Þó fan þemu wolkne kwam
 hêlag stemne godes, · êndi þem hêliðun þár
 3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
 3150 an mínun hugi-skêftjun. · Þemu gí hôrjen skulun,
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
 3152 þes wolknes wlti · êndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
 lêngiron lîves. · Þó géng im tó þe landes ward,
 3156 be·hrên sie mid is handun · hêljandero bêtst,
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,

3158 þes gí hér seld-likes · gi·sehen habbjad,
 mérjaro þingo.“ · Þó eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hêlid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ęnna standen, · was þat ôðer þó,
 be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist
 3164 fan þemu berge niðer; · gi·bôð aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hér
 swiðo diur-liko · fan dôðe a·stande,
 3168 a·rise fan þeru ręstu: · siðor mugun gí it rękkjen forð,
 márjen ovar middil-gard · managun þiodun
 3170 wido aftar þesaru wer-oldi.“

TODO.

3170 39 Þó gi·wêt imu waldand Krist
 eft an Galileo land, · sóhte is gadulingos,
 3172 mahtig is mágo hēm, · sagde þár manages hwat
 berhtero biliðjo, · ęndi þat barn godes
 3174 þem is sáligun ge·siðun · sorg-spell ni for·hal,
 ak hé im open-liko · allun sagde,
 3176 þem is góðun jungarun, · hwó ine skolde þat Judeono folk
 wêgjan te wundrun. · Þes wurðun þár wíse man
 3178 swiðo an sorgun, · warð im sêr hugi,
 hriuwig umbi iro herte: · gi·hórdun iro hêrron þó,
 3180 waldandes sunu · wordun tēlljen,
 hwat hé undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þó gi·wêt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þár fundun sie ęnan kuninges
 þegān
 wlankan undar þemu werode: · kwað þat hé wári gi·wêldig
 bodo
 3186 aðal-kêsuress; · hé grótte aftar þiu
 Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,
 3188 þat hé þár gi·manodi · manno ge·hwi-líken
 þero hôvid-skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ęnig
 gumono ni-gj·ênumu, · ne sie ina far·gelden sán

- 3192 **m**êðmo kustjon, · bi·úten iuwe **m**êster êno
 havad it far·lâten. · Ni skal þat **l**íkon wel
 3194 mínimu **h**êrron, · só man it imu at is **h**ove kúðid,
 aðal·kêsure.“ · Þó géng **a**ftar þiu
 3196 **S**ímon Petrus, · welde it **s**eggjan þó
hêrron sínumu: · hé was is an is **h**ugi iu þan,
 3198 gi·waro **w**aldand Krist: · —imu ni mahte **w**ord ênig
 bi·holen werðen, · hé wisse **h**ugi·skęfti
 3200 **m**anno ge·hwi·líkes—: · hét þó þene is **m**árjan þegan,
Símon Petrus · an þene **s**êo innen
 3202 **a**ngul werpen: · „su·líken só þú þár **ê**rist mugis
fisk gi·fâhen“, (kwað hé,) „só teoh þú þene fan þemu **f**lóde te þi,
 3204 ant·klęmmi imu þea **k**inni: · þár maht þú undar þem **k**aflon
 nimen
guldine skattos, · þat þú far·**g**elden maht
 3206 þemu **m**anne te gi·**m**ódja · **m**ínen ęndi þinen
tinsjo só hwi·líkan, · só hé ús **t**ó sókid.“
 3208 Hé ni þorfte imu þó **a**ftar þiu · **ô**ðaru wordu
furður gi·bioden: · géng **f**iskari gód,
 3210 **S**ímon Petrus, · warp an þene **s**êo innen
angul an **ú**ðjon · ęndi **u**p gi·tôh
 3212 **f**isk an **f**lóde · mid is **f**olmun twêm,
 te·klóf imu þea **k**inni · ęndi undar þem **k**aflun nam
 3214 **g**uldine skattos: · dede al, só imu þe **g**odes sunu
wordun ge·**w**isde. · Þár was þó **w**aldandes
 3216 **m**ęgin·kraft gi·**m**árid, · hwó skal allaro **m**anno ge·hwi·lík
 swíðo **w**illjendi · is **w**er·old·hêrron
 3218 **s**kuldi ęndi **s**kattos, · þea imu gi·**s**kęride sind,
gerno **g**elden: · ni skal ine far·**g**úmon eo·wiht,
 3220 ni far·**m**uni ine an is **m**óde, · ak wese imu **m**ildi an is hugi,
þiono imu **þ**io·líko: · an þiu mag hé **þ**iod·godes
 3222 **w**illjan ge·**w**irkjan · ęndi ôk is **w**er·old·hêrron
huldi **h**abbjen.

TODO.

40 Só lérde þe **h**élago Krist

- 3224 þea is **g**ódon **j**ungaron: · „ef ênig **g**umono wið iu“, kwað hé,
 „**s**undja ge·wirkja, · þan nim þú ina **s**undar te þi,
 3226 þene **r**ink an **r**úna · ęndi imu is **r**ád saga,

wísi imu mid wordun. · Ef imu þan þes werð ne sí,
 3228 þat hé þi gi·hôrje, · hala þi þár ôðara tó
 góðaro gumono, · ęndi lah imu is grimmun werk,
 3230 sak ina sôð-wordun. · Ef imu þan is sundja aftar þiu,
 lôs-werk ni lêðon, · gi·duo it ôðrun liudjun kûð,
 3232 mári it þan for męnegi · ęndi lát manno filu
 witen is far·wurhti: · ôðo be·ginnad imu þan is werk tregan,
 3234 an is hugi hreuwen, · þan hé it gi·hôrid hęliðo filu,
 ahton ęldi-barn · ęndi imu is uvilon dád
 3236 węrjad mid wordun. · Ef hé þan ôk węndjen ne wili,
 ak far·módat su-lika męnegi, · þan lát þú þene man faren,
 3238 hava ina þan far hêðinen · ęndi lát ina þi an þinumu hugi
 lêðen,
 mîð is an þinumu móde, · ne sí þat imu eft mildi god,
 3240 hêr hevan-kuning · helpe far·lihe,
 fader allaro firiho barno.“ · Þó frágoðe Petrus,
 3242 allaro þegno bętst · þeodan sínan:
 „hwó oft skal ik þem mannun, · þe wið mí habbjad
 3244 lêð-werk gi·duan, · leovo drohtin,
 skal ik im sivun siðun · iro sundja a·látan,
 3246 wrêðaro werko, · êr þan ik is êniga wréka frummje,
 lêðes te lône?“ · Þó sprak eft þe landes ward,
 3248 an·gęgin þe godes sunu · góðumu þegne:
 „ni seggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlis mid þínu müðu, · ik duom þi mêra þár tó:
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
 3252 lêðes a·látan: · só willju ik þi te lęrun geven
 wordun wár-fastun. · Nú ik þi su-lika gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hêrost wáris,
 manages mann-kunnjes, · nú skalt þú im mildi wesen,
 3256 liudjun líði.“ · Þó þár te þemu lęrjande kwam
 ên jung man an·gęgin · ęndi frágoðe 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 ôð-welon · allen ge·wunnen,
 mêðom-hord manag, · þoh hé mildjan hugi
 3262 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 3264 bi·útan þe êno, · þe þár al ge·skóp,

wer-old ɛndi 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 mênes ni sweri,
 3270 far·legar-nessi far·lát · ɛndi luggi ge·wit-skêpi,
 stríd ɛndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni frêmi;
 av-unst alla far·lát; · wis þínun ɛldirun gód,
 3274 fader ɛndi móder, · ɛndi þínun friundun hold,
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst
 3276 himilo ríkjas, · ef þú it bi·halden wili,
 ful-gangan godes lêrun.“ · Þó sprak eft þe jungo man
 3278 „al hebbju ik só gi·lêstid“, (kwað hé,) „só þú mí lêris nú,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínero kindiski.“ · Þó bi·gan ina Krist sehan
 an mid is ôgun: · „ên is þár noh nú“, kwað hé,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-frêmid · þionon mótis
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far·kôpjen,
 3286 diurje mêðmos, · ɛndi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mí,
 folgo þi mínaro fêrði: · þan havas þú friðu síður.“
 3290 Þó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mêðmo filu,
 welono ge·wunnen; · wênde imu eft þanen,
 3294 was imu un-ôðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3296 Krist alo-waldo, · kwað it þó, þár hé welde,
 te þem is jungarun gegin-wardun, · þat wári an godes ríki
 3298 un-óði ôdagumu manne · up te kumanne:
 „ôður mag man olvundjon, · þoh hé sí un-met grôt,
 3300 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh-slóþjen, · þan mugi kuman þiu siole te himile
 3302 þes ôdagan mannes, · þe hér al havad
 gi·wêndid an þene wer-old-skat · willjon sínen,

3304 mód-gi-þáhti, · ęndi ni hugid umbi þie maht godes.“

TODO.

41 Imu and-wordjade · ęr-þungan gumo,
 3306 Sımon Petrus, · ęndi sęggjan bad
 leovan hęrron: · „Hwat skulun wı þes te lōne nimen“, kwað
 hé,
 3308 „gódes te gelde, · þes wı þurh þın jungar-dóm
 ęgan ęndi ęrvi · al far-lętun
 3310 hovos ęndi híwiski · ęndi þi te hęrron gi-kurun,
 folgodun þınaru fęrdi: · hwat skal ős þes te frumu werðen,
 3312 langes te lōne?“ · Liudjo drohtin
 sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,
 3314 „an þie mikilan maht · an þemu márjan dage,
 þár ik allun skal · irmin-þiodun
 3316 dōmos a-dēljen, · þan mótun gı mid iuwomu drohtine þár
 selvon sittjen · ęndi mótun þera saka waldan:
 3318 mótun gı Israhelo · ęðili-folkun
 a-dēljen aftar iro dádjun: · só mótun gı þár gi-diuride wesen.
 3320 Þan sęggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi
 gi-duot,
 þat hé þurh mína minnja · mágo ge-sidli
 3322 liof far-létid, · þes skal hí hēr lōn niman
 tehan siðun tehin-fald, · ef hé it mid treuwon duot,
 3324 mid hluttru hugi. · Ovar þat havad hé ok himiles lioht,
 open ęwig líf.“ · Bi-gan imu þó aftar þiu
 3326 allaro barno bętst · ęn biliði sęggjan,
 kwað þat þár ęn ôdag man · an ęr-dagun
 3328 wári undar þemu werode: · þe habde welono ge-nóg,
 sinkas gi-samnod · ęndi imu simlun was
 3330 garu mid goldu · ęndi mid godo-wębbju,
 fagarun fratahun · ęndi imu so filu habde
 3332 gódes an is gardun · ęndi imu at gōmun sat
 allaro dago ge-hwi-likes: · habde imu diur-lík líf,
 3334 blíðsja an is bęnkjun. · Þan was þár eft ęn biddjendi man,
 gi-lévod an is lík-hamon, · Lazarus was hé hēten,
 3336 lag imu dago ge-hwi-likes · at þem durun foren,
 þár hé þene ôdagan man · inne wisse
 3338 an is gęst-sęli · gōme þiggjan,

- sittjen at sumble, · ɛndi hé simlun bêd
 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·wêld, · bi·útan þat þár
 géngun is hundos tó,
 likkodun is lík-wundon, · þár hé liggjandi
 3346 hungar þolode; · ni kwam imu þár te helpu wiht
 fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano
 gi·skapu,
 3348 þene armon man · is ên-dago
 gi·manoda mahtjun swíð, · þat hé manno drôm
 3350 a·geven skolde. · Godes ɛngilos
 ant·féngun is ferh · ɛndi léddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·settun: · þár móste hé simlun forð
 3354 wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
 þemu ôdagan man · or-lag-hwíle,
 3356 þat hé þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton heļ,
 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, · ɛndi Lazarus sat
 3362 blíði an is barme, · berht lôn ant·féng
 allaro is arm-ódjo, · ɛndi lag þe ôdago man
 3364 hêto an þeru heļļu, · 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: · sɛndi mí Lazarus herod,
 3368 þat hé mí ge·fórja · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 3370 hêto an þesaru heļļu: · nú is mí þínaro helpono þarf,
 þat hé mí a·lɛskje · mid is luttikon fingru
 3372 tungon míne, · nú siu têkan havad,
 uvil arvêdi. · Inwid-rádo,
 3374 lêðaro spráka, · alles is mí nú þes lôn kumen.“

Imu and-wordjade þó Abraham · —þat was ald-fader—:
 3376 „ge·hugi þú an þínumu herton“, (kwað hé,) „hwat þú habdes iu
 welono an wer-oldi. · Hwat þú þár alle þíne wunnja far·sliti,
 3378 gódes an gardun, · só hwat só þi giviðig forð
 werðen skode. · Wíti þolode
 3380 Lazarus an þemu liohte, · habde þár lêðes filu,
 wítjas an wer-oldi. · Be·þiu skal hé nú welon êgan,
 3382 libbjen an lustun: · þú skalt þea logna þolan,
 brinnendi fiur: · ni mag is þi ênig bóte kumen
 3384 hinana te hêllju: · 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.“
 Þó sprak eft Abraham · þe erl te·gegnes
 3388 fan þeru hêtan hêll · êndi helpono bad,
 þat hé Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat hé ge·seggja 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 ôk an þit wíti te mí,
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak
 3396 Abraham ald-fader, · kwað þat sie þár êo godes
 an þemu land-skêpi, · liudi habdin,
 3398 Moyseses gi·bôd · êndi þár managaro tó
 wár-saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,
 3404 þanne ni hêrjad sie ôk · þemu þe hinan a·stád,
 man fan dôðe. · Láte man sie an iro mód·sevon
 3406 selvon keosen, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
 3408 þat sie eft uvil eþþa gód · aftar habbjén.“

TODO.

42 Sô lérde hé þó þea liudi · liohton wordon,
 3410 allaro barno bêtst, · êndi biliði sagde
 manag man-kunnje · mahtig drohtin,

- 3412 kwað þat imu ên sálig gumo · samnon bi·gunni
 man an morgen, · „endi im méda gi·hét,
 3414 þe hêrosto þes híwiskjas, · swíðo *hold-lik lôn“,
 kwað þat hie iro allaro gi·hwem · ênna gávi
 3416 silövrinna skat. · „Þuo samnodun managa
 weros an is wín-gardon, · —endi hie im werk bi·falāh—
 3418 ádro an úhtan. · Sum kwam þár ôk an undorn tuo,
 sum kwam þár an middjan dag, · man te þem werke,
 3420 sum kwam þár te nónu, · þuo was þiu niguða tíð
 sumar-landes dages; · sum þár ôk siðor kwam
 3422 an þia elliðtun tíð. · Þuo géng þár ávand tuo,
 sunna ti sedle. · Þuo hie selvo gi·bôð
 3424 is ambahtjon, · erlo drohtin,
 þat man þero manno gi·hwem · is meoda for·guldi,
 3426 þem erlon arvid-lôn; · hiet þiem at êrist gevan.
 þia þár at lêtst wárun, · liudi kumana,
 3428 weros te þem werke, · endi mid is wordon gi·bôð,
 þat man þem mannon iro · mieda for·guldi
 3430 alles at aftan, · þem þár kwámun at êrist tuo
 willendi te þem werke. · Wándun sia swíðo,
 3432 þat man im mêra lôn · gi·makod habdi
 wið iro aravedje: · þan man im allon gaf,
 3434 þem liudjon gi·liko. · Lêð was þat swíðo,
 allon þem ando, · þem þár kwámun at êrist tuo:
 3436 „wí kwámun hier an morāgan“, (kwáðun sia,) „endi þolodun hier
 manag te dage
 aravid-werko, · hwílon un-met hét,
 3438 skínandja sunna: · nú ni givis þú ús skattes þan mêt,
 þie þú þem ôðron duos, · þia hier êna hwíla
 3440 wáron an þínor werke.“ · Þuo habda eft is word garo
 þie hêrosto þes híwiskes, · kwað þat hie im ni habdi gi·hêtan
 þan mêt
 3442 werðes wið iro werke: · „Hwat ik gi·wald hēbbju“, kwaþ-hie,
 „þat ik iu allon gi·liko · muot lôn for·geldan,
 3444 iuwes werkes werð.“ · Þan waldandi Krist
 mēnda im þoh méra þing, · þoh hie ovar þat manno folk
 3446 fan þem wín-gardon só · wordon spráki,
 hwó þár un-efno · erlos kwámun,
 3448 weros te þem werke. · Só skulun fan þero wer-öldi duon

mann-kunnjes barn · an þat mārjo lioht,
 3450 gumon an godes wang: · sum bi·ginnit ina giriwan sán
 an is kindiski, · havit im gi·koranan muod,
 3452 willjon guodan, · wer-old-saka mīðit,
 far·látit is lusta; · ni mag ina is lik-hamo
 3454 an un·spuod for·spanan: · spáhiða línót,
 godes êw, · gramono for·látit,
 3456 wrêðaro willjon, · duot im só te is wer-oldi forð,
 lêstit só an þeson liohte, · ant-þat im is líves kumit,
 3458 aldres ávand; · gi·wítit im þan up·wegos:
 þár wirðit im is aravedi · all gi·lónot,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mēndun þia wuruhtjon, · þia an þem win·gardon
 3462 ádro an úhta · arvid·liko
 werk bi·gunnun · ęndi þuru·wonodun forð,
 3464 erlos unt ávand. · Sum þár ôk an undern kwam,
 habda þuo far·męrrid, · þia morāgan-stunda
 3466 þes dag·werkes for·duolon; · só duot doloro filo,
 gi·mêðaro manno: · drívit im mis·lík þing
 3468 gerno an is juguði, · —havit im gelp·kwidi
 lêða gi·línót · ęndi lôs-word manag—,
 3470 ant-þat is kindiski · far·kuman wirðit,
 þat ina after is juguði · godes anst manot
 3472 blíði an is brioston; · fáhit im te bęteron þan
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldā ant þena ęndi: · kumit im alles lôn
 an godes ríkje, · góðaro werko.
 3476 Sum mann þan mid·firi · mēn far·látit,
 swāra sundjun, · fáhit im an sálig þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo·sprāka, · látit im is bittrun dād
 3480 an is hugje hreuwān; · kumit im þiu helpa fon gode,
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;
 3482 farit im forð mid þiu, · ant·fáhit is mieda,
 guod lôn at gode; · ni sindun êniga geva bęteran.
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,
 is aldāres af·hêldit, · —þan bi·ginnat im is uvilon werk
 3486 lêðon an þeson liohte, · þan ina lēra godes
 gi·manod an is muode: · wirðit im mildera hugi,

- 3488 þuru·gengit im mid guodu · ęndi geld nimit,
 hōh himil-ríki, · þan hie hīnan węndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þár te nōnu dages, · an þea nigunda tíd,
 3492 an þene wīn-gardon · wirkjan kwámun.
 Sum wirðid þan só swíðo ge·fródot, · só hé ni wili is sundja
 bótjen,
 3494 ak hé ôkid sie mid uvilu ge·hwi-líku, · ant-tat imu is ávand
 náhid,
 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid hé imu
 wíti an·dréden,
 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 bittrun
 trahnun,
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hēlagon drohtin
 mahtigne, þat hé imu mildi werðe: · ni látid imu sīðor is mód
 gi·twífljen;
 3502 só ê-gróht-ful is, þe þár alles ge·wēldid: · hé ni wili ênigumu
 irmin-manne
 far·wernjen willjan sines; · far·givid imu waldand selvo
 3504 hēlag himil-ríki: · þan is imu gi·holpen sīður.
 Alle skulun sie þár êra ant·fāhen, · þoh sie þarod te ênaru tídi
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo
 drohtin,
 gi·lōnon allaro liudjo só hwi-líkumu, · só hér is gi·lōvon
 ant·fāhit:
 3508 ên himil-ríki · givid hé allun þeodun,
 mannun te médu. · Þat mēnde mahtig Krist,
 3510 barno þat bētste, · þó hé þat biliði sprak,
 hwó þár te þem wīn-gardun · wurhtjon kwámin,
 3512 man mis-liko: · þoh nam is méde ge·hwe
 fulle te is frōjan. · Só skulun firiho barn
 3514 at gode selvumu · geld ant·fāhen,
 swíðo leov-lík lōn, · þoh sie sume só late werðan.

TODO.

- 3516 **43** Hét imu þó þea is góðan · jungaron náhor
 twe·livi gangan · —þea wárun imu triuwiston
 3518 man ovar erðu—, · sagde im mahtig selvo
 ôðer-siðu, · hwi·lík imu þár arvêdi
 3520 tó·ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;
 kwað þat sie þó te Jerusalem · an þat Judeono folk
 3522 líðan skoldin: · „þár wirðid all gi·lêstid só,
 ge·frumid undar þemu folke, · só it an furn·dagun
 3524 wise man be mí · wordun ge·sprá kun.
 Þár skulun mí far·kôpon · undar þea kraftigon þiod,
 3526 hêliðos te þeru hêri; · þár werðat mína hendi ge·bundana,
 faðmos werðad mí þár ge·fastnod; · filu skal ik þár gi·þolojan,
 3528 hoskes gi·hôrjen · endi harm·kwidi,
 bismerspráka · endi bi·hêt·word manag;
 3530 sie wêg jat mí te wundron · wápnes eggjun,
 bi·lôsjad mí lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dôðe a·standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín êl di·barn · arvêd habdin,
 þat mí þionodi þius þiod: · ni willju ik is sie þiggjen nú,
 3536 fergon þit folk·skêpi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo·liko · endi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nú
 lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man·kunnjes manag, · mínara helpa.“
 Fór imu þó forð·wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wisan: · hé konste þes werodes só garo
 hêti·grimmen hugi · endi hardan strid,
 3546 wrêðan willjon. · Werod siðode
 furi Jerikho·burg; · was þe godes sunu,
 3548 mahtig undar þero mēnigi. · Þár sátun twēnje man bi wege,
 blinde wárun sie bêðje: · was im bótono þarf,
 3550 þat sie ge·hêl di · hevanes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hórdun þó þat mēgin faren

- 3554 ɛndi frágodun sán · firi-wit-líko
 regini-blindun, · hwi-lík þár ríki man
 undar þemu folk-skepi · furista wári,
 3556 hêrost an hôvid. · Þó sprak im ên hēlið an·gëgin,
 kwað þat þár Jesu Krist · fan Galilea-lande,
 3558 hêljandero bëtst · hêrost wári,
 fôri mid is folku. · Þó warð fráh-mód hugi
 3560 bêðjun þem blindun mannun, · þó sie þat barn godes
 wissun under þemu werode: · hreopun im þó mid iro wordun
 tó,
 3562 hlúdo te þemu hêlagon Kriste, · bádun þat hé im helpe
 ge·rédi:
 „drohtin Dawides sunu: · wis ús mid þínun dádjun mildi,
 3564 nêri ús af þesaru nôdi, · só þú gi·nóge dós
 manno kunnjes: · þú bist managun gód,
 3566 hilpis ɛndi hêlis.“ · Þo bi·gan im þat hēliðo folk
 wërjen mid wordun, · þat sie an waldand Krist
 3568 só hlúdo ni hriopin. · Si ni weldun im hôrjen te þiu,
 ak sie simla mêr ɛndi mêr · ovar þat manno folk
 3570 hlúdo hreopun. · Hêljand ge·stód,
 allaro barno bëtst, · hét sie þó brængjen te imu,
 3572 lêðjen þurh þea liudi, · sprak im listjun tó
 mild-líko for þeru mēnegi: · „hwat willjad git mínaro hér“,
 kwað hé,
 3574 „helpono habbjēn?“ · Sie bádun ina hêlagna,
 þat hé im ira ôgon · opana gi·dádi,
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,
 swigle sunnun skín · gi·sehen móstin,
 3578 wlití-skônje wer-old. · Waldand 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 ɛndi himil
 3582 þurh kraft godes · ant·kiennjen mahtun,
 lioht ɛndi 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 fërdi: · was im þiu fruma giviðig,
 ɛndi ôk waldandes werk · wído ge·küðid,
 3588 managun gi·márid.

TODO.

3588 **44** Þár was só mahtig-lík
 biliði gi·bôknid, · þár þe blindon man
 3590 bi þemu wege sátun, · wíti þolodun,
 liohtes lôse: · þat mênid þoh liudjo barn,
 3592 al man-kunni, · hwó sie mahtig god
 an þemu ana-ginne · þurh is ênes kraft
 3594 sin-híun twê · selvo gi-warhte,
 Ādam ęndi Ēwan: · far-gaf im up-wegos,
 3596 himilo ríki; · ak þó warð im þe hatola te náh,
 fiund mid fêknun · ęndi mid firin-werkun,
 3598 bi·swêk sie mid sundjun, · þat sie sin-skôni,
 lioht far-létun: · wurðun an lêðaron stędi,
 3600 an þesen middil-gard · man far-worpen,
 þolodun hér an þiustrju · þiod-arvêdi,
 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 hęljju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil-gard, · męnniskono barn,
 hwand siu ine ni ant-kiendun, · kraftagne god,
 3608 himilisken hêrron, · þene þe sie mid is handun gi-skóp,
 gi-warhte an is willjon. · Þius wer-old was þó só far-hwerved,
 3610 bi·þwungen an þiustrje, · an þiod-arvidi,
 an dōðes dalu: · sátun im þó bi þeru drohtines strátun
 3612 jámar-móde, · godes helpe bidun:
 siu ni mahte im þó êr werðen, · êr þan waldand god
 3614 an þesan middil-gard, · mahtig drohtin,
 is selves sunu · sęndjen weldi
 3616 þat hé lioht ant-luki · liudjo barnun,
 oponodi im êwig líf, · þat sie þene alo-waldon
 3618 mahtin ant-ķęnnjen wel, · kraftagna god.
 Ôk mag ik giu gi-tęlljen, · of gí þár tó willjad
 3620 huggjen ęndi hōrjen, · þat gí þes hêljandes mugun
 kraft ant-ķęnnjen, · hwó is kumi wurðun
 3622 an þesaru middil-gard · managun te helpu,
 ia hwat hé mid þem dádjun · drohtin selvo
 3624 manages mēnde, · ia be-hwiu þiu márje burg

- Jerikho hêtid, · þiu þár an Judeon stád
 3626 gi·makod mid mûrun: · þiu is aftar þemu mánen gi·nēmnid,
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,
 3628 ak hé dago ge·hwi·likes · duod ôðer·hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer·oldi hér,
 3630 an þesaru middil-gard · mēnskono barn:
 farad ėndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat mēde þat barn godes, · þó hé fon þeru burgi fór,
 þe gódo fan Jerikho, · þat ni mahte ėr werðen gumono barnun
 3636 þiu blindja gi·bótíd, · þat sie þat berhte lioht,
 gi·sáhin sin-skôni, · ėr þan hé selvo hér
 3638 an þesaru middil-gard · mēnskiski ant·féng,
 flêsk ėndi lík-hamon. · Þó wurðun þes firiho barn
 3640 gi·war an þesaru wer·oldi, · þe hér an wítje ėr,
 sátun an sundjun · gi·siunjes lôse,
 3642 þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod
 kuman
 hêljand te helpu · fan hevan·ríkje,
 3644 Krist allaro kuningo bęst; · sie mahtun is ant·kēnnjen sán,
 gi·fóljen is fardjo. · Þó sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wēridun im swiðo
 3648 þia swárun sundjon, · þe sie im ėr selvon gi·dádun,
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wējen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · ant-tat hé im iro hêli far·gaf,
 3652 þat sie sin·líf · gi·sehen móstin,
 open êwig lioht · ėndi an faren
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,
 þe þár bi Jerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat hé im iro hêli far·lihi,
 liohtes an þesumu líve: · þan im þea liudi só filu
 3658 wēridun mid wordun, · þea þár an þemu wege fórun
 bi·foren ėndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunnje.
 hōrjad nú hwó þie blindun, · siður im gi·bótíd warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,

3664 hwó si þó **dá**dun: · ge-witun im mid iro **drohtine** samad,
 folgodun is **fēr**di, · sprákun **filu** wordo
 þemu **landes** hirdje te love: · só **dód** im noh **liudjo** barn
 3666 **wido** aftar þesaru **wer**-oldi, · siður im **waldand** Krist
 ge·liuhte mid is **lēr**un · ęndi im **líf** ęwig,
 3668 **godes** ríki far·**gaf** · **gó**dun mannun,
hóh **himiles** lioht · ęndi is **helpe** þár tó,
 3670 só hwemu só þat gi·**wer**kod, · þat hé móti þemu is **wege**
 folgon.

TODO.

45 Þó **ná**hide · **nę**rjendo Krist,
 3672 þe **gó**do te **Jerusalem**. · Kwam imu þár te·**gę**gnes **filu**
werodes an **will**jon · **wel** huggendjes,
 3674 ant·**fę**gun ina **fag**aro · ęndi imu bi·**foren** stręidun
 þene **weg** mid iro gi·**wá**djun · ęndi mid **wurt**jun só same,
 3676 mid **berhtun** **bló**mun · ęndi mid **bó**mo tógun,
 þat **feld** mid **fag**aron palmun, · al só is **fard** ge·buride,
 3678 þat þe **godes** sunu · **gan**gan welde
 te þeru **már**jan burg. · Hwarf ina **mę**gin umbi
 3680 **liudjo** an **lustun**, · ęndi **lof**-sang a·hóf
 þat **werod** an **will**jon: · sagdun **wald**ande þank,
 3682 þes þár **selvo** kwam · **sunu** Dawides
wison þes **werodes**. · Þó ge·sah **waldand** Krist
 3684 þe **gó**do te **Jerusalem**, · **gumono** bętsta,
blíkan þene **burges** wal · ęndi **bú** Judeono,
 3686 **hóha** **horn**-sęli · ęndi ók þat **hús** godes,
 allaro **wího** **wun**-samost. · Þó **wel** imu an innen
 3688 **hugi** wið is **herte**: · þó ni mahte þat **hę**lage barn
wópu a·**wis**jen, · sprak þó **wordo** **filu**
 3690 **hriuwig**-liko · —was imu is **hugi** sęreg—:
 „**wę** warð þí, **Jerusalem**“, (kwað hé,) „þes þú te **wá**run ni **wę**st
 3692 þea **wurde**-gi·skęfti, · þe þí noh gi·**wer**ðen skulun,
hwó þú noh **wirðis** be·**habd** · **hę**rjes kraftu
 3694 ęndi þi bi·**sitt**jad · **slíð**-móde man,
fiund mid **folkun**. · Þan ni havas þú **friðu** hwęgin,
 3696 **mund**-burd mid **mannun**: · lędjad þi hér **man**age tó
ordos ęndi **eggja**, · **or**-legas word,
 3698 **far**-**fiop** þín **folk**-skępi · **fiures** liomon,

þese wíki a·wóstjad, · wallos hôha
 3700 felljad te foldun: · ni af·stád is felis nígijan,
 stên ovar ôðrumu, · ak werðað þesa stędi wóstja
 3702 umbi Jerusalem · Judeo liudjo,
 hwand sie ni ant·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 þó mid þeru męnegi · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sęg mid þiu ge·siðu, · þó warð þár allaro sango męst,
 3710 hlúd stemnje af·haven · hęlagun wordun,
 lovodun þene landes ward · liudjo męnegi,
 3712 barno þat bętste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ęndi frágodun sán,
 3714 hwe þat wári, · þat þár mid þiu werodu kwam,
 mid þeru mikilon męnegi. · Þó sprak im ęn man an·gęgin,
 3716 kwað þat þár Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nęrjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu ęr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó gęngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·siði · swígon hęti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lęð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gí sie a·męrrjad“, (kwað hé,) „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stęnos
 for þesumu folk-skępi, · felisos starka,
 3732 ęr þan it eo be·live, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þó hé an þene wih innen,
 3734 gęng an þat godes hús: · fand þár Judeono filu,
 mis-like man, · manage at·samne,
 3736 þea im þár kôp-stędi · gi·koran habdun,
 mangodun im þár mid manages hwí: · munitęrjas sátun

3738 an þemu wihe innan, · habdun iro wesl gi·dago
 garu te gevanne. · Þat was þemu godes barne
 3740 al an andun: · drêf sie út þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þár te bedu fórin · barn Israheles
 „endi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stêdi halden,
 3746 þea far·warhton weros · wehsal drívan,
 un-reht ên-fald. · Ne gí êniga êra ni witun
 3748 þeses godes huses, · Judeo liudi.“
 Só rúmde hé þó endi rekode, · ríki drohtin,
 3750 þat hêlaga hús · endi an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge·frugnun · endi þár gi·faran kwámun
 ovar langan weg. · Warð þár léf so manag,
 3754 halt gi·hêlid · endi háf só same,
 blindun gi·bótíd. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·wêldi stéd
 umbi þesaro liudjo líf · endi ôk umbi þit land só same.

TODO.

3758 **46** Stód imu þó fora þemu wihe · waldandjo Krist,
 liof landes ward, · endi imu þero liudjo hugi,
 3760 iro willjon aftar·warode: · gi·sah werod mikil
 an þat márje hús · mēðmos forjen,
 3762 gevon mid goldu · endi mid godu·wēbbju,
 diurjun fratahun. · Þat al drohtin Krist
 3764 warode wis-liko. · Þó kwam þár ôk ên widowa tó,
 idis arm-skapen, · endi te þemu alāha géng
 3766 endi siu an þat tresur-hús · twêne lēgde
 êríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þár geva bráhti
 3770 mēron mikilu þan êlkor · ênig mannes sunu:
 „ef hér ôdaga man“, (kwað hé), „êra bráhtun,
 3772 mēðom-hord manag, · sie létun im mēr at hús
 welona ge·wunnen. · Ni dede þius widowa só,
 3774 ak siu te þesumu alāhe gaf · al þat siu habde

- welono ge·wunnen, · só siu iru wiht ni far·lét
 3776 gódes an iro gardun. · Be·þiu sind ira ge·va mēron,
 waldande werða, · hwand siu it mid su·líkumu willjon dede
 3778 te þesumu godes húse. · Þes skal siu geld niman,
 swiðo lang·sam lôn, · þes siu su·líkan gi·lôvon havad.“
 3780 Só gi·fragn ik þat þár an þemu wíhe · waldandjo Krist
 allaro dago ge·hwi·likes, · drohtin manno,
 3782 wísde mid wordun. · Stód ine werod umbi,
 grôt folk Judeono, · gi·hórdun is góðan word,
 3784 swótja seggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea lêra, · þe þe landes ward
 al be biliðjun sprak, · barn drohtines.
 3788 Sumun wárun eft so lêða · lêra Kristes,
 waldandes word: · was im wiðer·mód hugi
 3790 allun þem, þe an þemu hēri·skepi · hērost wárun,
 furiston an þemu folke: · fāres hugdun
 3792 wrêða mid iro wordun · —habdun im wiðer·sakon
 gi·haloden te helpu, · þes hēroston man,
 3794 Erodeses þegan, · þe þár and·ward stód
 wrêðes willjan, · þat hé iro word ovar·hórði—
 3796 ef sie ina for·féngin, · þat sie ina þan feteros an,
 þea liudi liðo·bēndi · læggjen móstin,
 3798 sundja lōsan. · Þó géngun im þea ge·siðos tó
 bittra gi·hugde, · þat sie wið þat barn godes,
 3800 wrêða wiðer·sakon · wordun sprákun:
 „Hwat þú bist êo·sago“, (kwáðun sie,) „allun þiodun,
 3802 wísis wāres só filu: · nis þi werð eo·wiht
 te bi·míðanne · manno ni·ênumu
 3804 umbi is ríki·dóm, · nevo þú simlun þat reht sprikis
 ėndi an þene godes weg · gumono ge·siði
 3806 lêdis mid þinun lērun: · ni mag þi laster man
 fīðan undar þesumu folke. · Nú wí þi frágon skulun.
 3808 ríki þiodan, · hwi·lík reht havad
 þe kēsúr fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ėndi gi·tald havad,
 hwat wí imu gelden skulin · gēro ge·hwi·likes
 3812 hōvid·skatto. · Saga hwat þi þes an þinum hugi þunkja:
 is it reht þe nis? · Rád for þinun

3814 land mēgun wel: · ūs is mīnaro lēron þarf.“
Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh
ant·kennjen wel
3816 iro wrêðon willjon: · „te hwi gí wár-logon“, kwað hé,
„fandot mín só frókno? · Ni skal iu þat te frumu werðen,
3818 þat gi dreogerjas · darnungo nú
willjad mí far·fáhen.“ · Hét hé þó forð dragan
3820 te skawonne þe skattos, · „þe gi skuldige sind
an þat geld geven.“ · Judeon drógun
3822 ênna silvurinna forð: · sáhun manage tó,
hwó hé was ge·munitod: · was an middjen skín
3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist,
3826 aftar hwemu þiu ge·lik-nessi · gi·legid wári.
Sie kwáðun þat it wári · wer-old-kêsures
3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“,
kwað hé,
3830 „selvo seggjan, · þat gí imu sín gevad,
wer-old-hêrron is ge·wunst, · êndi waldand gode
3832 sêlljad, þat þár sín ist: · þat skulun iuwa seolon wesen,
gumono gêstos.“ · Þó warð þero Judeono hugi
3834 ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon
wordun ge·winnen, · só iro willjo géng,
3836 þat sie ina far·fêngin, · hwand imu þat friðu-barn godes
wardode wið þe wrêðon · êndi im wár an·gegín,
3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,
þat sie it só far·fêngin, · só it iro fruma wári.

TODO.

3840 47 Sie ni weldun it þoh far·lāten, · ak hétun þár lēden forð
 3842 ên wíf for þemu werode, · þiu habde wam ge·frumid,
 un·reht ên·fald: · þiu idis was bi·fangen
 3844 an far·legar·nessi, · was iro līves skolo,
 þat sie friho barn · ferahu bi·nāmin,
 êhtin iro aldres: · só was an iro êw ge·skriven.
 3846 Sie bi·gunnun ina þó frāgon, · fruokne liudi,
 wrēða mid iro wordun, · hwat sie skoldin þemu wīve duan,
 3848 hweðer sie sie kwelidin, · þe sie sie kwika létin,

- 3850 þe hwat hé umbi su-líka **dá**di · a·**dél**jen weldi:
 „þú wêst, hwó þesaru **mę**negi“, (kwáðun sie,) „**M**oyseš gi·bôd
 3852 wárun wordun, · þat allaro wívo ge·hwi-lik
 an far·legar-nessi · **l**ives far-warhti
 3854 ĕndi þat sie þan a·**w**urpin · **w**eros mid handun,
 3856 **st**arkun **st**ēnun: · nú maht þú sie sehan **st**anden hér
 an **s**undjun bi·fangan: · **s**aga hwat þú is willjes.“
 3858 **w**eldun ine þea **wið**er-sakon · **w**ordun far·fāhen,
 ef hé þat gi·kwáði, · þat sie sie **k**wika létin,
 3860 **f**riðodi ira **f**erāhe, · þan weldi þat **f**olk Judeono
 kweðen, þat hé iro **a**ldiron · **ē**o wiðer-sagdi,
 3862 þero **l**iudjo **l**and-reht; · ef hé sie þan hēti **l**ivu bi·nimen,
 þea **m**agað fur þeru **mę**negi, · þan weldin sie kweðen, þat hé só
 mildjene hugi
 3864 ni **b**ári an is **b**reostun, · só skoldi habbjēn **b**arn godes:
 weldun sie só **h**weðeres · **h**ēlagne **K**rist
 3866 þero **w**ordo ge·wítnon, · só hé þár for þemu **w**erode ge·spráki,
 a·**d**ēldi te **d**óme. · þan wisse **d**rohtin **K**rist
 3868 þero **m**anno só garo · **m**ód-gi·þāhti,
 iro **w**rēðon **w**illjon; · þó hé te þemu **w**erode sprak,
 3870 te **a**llun þem **e**rlun: · „só hwi-lik só iuwar **á**no sí“, kwað hé,
 „**s**líðja **s**undjon, · só ganga iru **s**elwo tó
 3872 ĕndi sie at **ē**rist · **e**rl mid is handun
stēn ana werpe.“ · Só **st**ódun **J**udeon,
 3874 þāhtun ĕndi þagodun: · ni mahte þeġan nigijan
 wið þem **w**ord-kwidi · **wið**er-saka finden:
 3876 ge·hugde **m**anno ge·hwi-lik · **m**ēn-gi·þāhti,
 is **s**elves **s**undja: · ni was iro só **s**ikur **ē**nig,
 3878 þat hé bi þemu **w**orde · þemu wíve ge·dorsti
stēn an werpen, · ak létun sie **st**anden þár
 3880 **ē**nan þár inne · ĕndi im **út** þanen
 gēgun **g**ram-harde · **J**udeo liudi,
 3882 **ē**n aftar **ōð**rumu, · ant-tat iro þár **ē**nig ni was
 þes **f**iundo **f**olkes, · þe iro **f**erhes þó,
 3884 þeru **i**dis **a**ldar-lago · **á**htjen weldi.
 Þó gi·fragn ik þat sie **f**rágode · **f**riðu-barn godes,
 allaro **g**umono bēst: · „Hwár kwámun þit **J**udeono folk“,
 kwað hé,
 „þíne **wið**er-sakon, · þea þi hér **w**rógdun te mí?

3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lêðes, · þe þi weldun lívu be·niman,
 3888 wêgjan te wundrun?“ · Þó sprak imu eft þat wif an·gegin,
 kwað þat iru þár nio·man · þurh þes neŕjandan
 3890 hêlaga helpa · harm ne gi·frumidi
 wammes te lône. · Þó sprak eft waldand Krist,
 3892 drohtin manno: · „ne ik þi geþ ni deŕju n·eo·wiht“, kwað hé,
 „ak gang þi hêl hinen, · lát þi an þinum hugi sorga,
 3894 þat þú nio sið aftar þius · sundig ni werðes.“
 Habde iru þó gi·holpen · hêlag barn godes,
 3896 ge·friðot iro feŕahe. · Þan stód þat folk Judeono
 uviles an·mód · só fan êristan,
 3898 wrêðes willjan, · hwó sie word·hêti
 wið þat friðu·barn godes · frummjen móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu smale þioda · sínes willjan
 3902 gernora mikilu, · þes godes barnes word
 te ge·frummjenne, · só im iro frâho gi·bôd:
 3904 rómodun te rehta · bet þan þie ríkjon man,
 habdun ina far iro hêrron · ia far hevan·kuning,
 3906 ful·gêngun imu gerno. · Þó gi·wêt imu þe godes sunu
 an þene wih innan: · hwarf ina werod umbi,
 3908 megin·þiodo gi·mang. · Hé an middjen stód,
 lêrde þea liudi · liohtun wordun,
 3910 hlúdero stemnun: · was hlust mikil,
 þagode þegan manag, · êndi hé þeru þiod gi·bôd,
 3912 só hwe só þár mid þurstu · bi·þwungan wári,
 „só ganga imu herod drinkan te mí“, (kwað hé,) „dago
 ge·hwi·líkes
 3914 swótjes brunnan. · Ik mag seggjan iu,
 só hwe só hér gi·lôvid te mí · liudjo barno
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun
 fan is lík·hamon · libbjendi flód,
 3918 irnandi water, · aho·spring mikil,
 kumad þanen kwika brunnon. · Þesa kwidi werðad wára,
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mí.“
 Þan mênde mid þiu wataru · waldandjo Krist,
 3922 hêr hevan·kuning · hêlagna gêst,
 hwó þene firiho barn · ant·fâhen skoldin,

willjon wonodun: · suohta werod öðer,
 3960 deda þár só hie gi·wonoda, · drohtin selvo,
 lérda þia liudi: · gi·lôvda þie wolda
 3962 an is hêlagun word. · Þat skolda sinnon wel
 manno só hwi·líkon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þár te Kriste · kumana wurðun
 bodon fan Bethaniu · êndi sagdun þem barne godes,
 3966 þat sia an þat ârundi þarod · idisi sêndin,
 Maria êndi Martha, · magað frí·líka,
 3968 swíðo wun·sama wíf; · þia wissa hie bêðja,
 wárun im gi·swester twá, · þia hie selvo êr
 3970 minnjoda an is muode · þuru iro mildjan hugi,
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
 3972 an·budun fon Bethaniu, · þat iro bruoðer was
 Lazarus legar·fast · êndi þat sia is lives ni wáundun;
 3974 bádun þat þarod kwámi · Krist alo·waldo
 hêlag te helpu. · Reht só hie sia gi·hôrda þuo
 3976 sêggjan fan só siekon, · só sprak hie sán an·gêgin,
 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 öðron frêson gi·duan.“
 3980 was im þár þuo selvo · suno drohtines
 twá naht êndi dagas. · Þiu tíð was þuo ge·náhit,
 3982 þat hie eft te Jerusalem · Judeo liudjo
 wíson welda, · só hie gi·wald habda.
 3984 Sagda þuo is gi·siðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gêgin
 jungron sína: · „te hwi bist þú só gern þarod“, kwaðun sia,
 3988 „frô mín, te faranne? · Ni þat nú furn ni was,
 þat sia þik þínero wordo · wítnon hogdun,
 3990 weldun þi mid stênon starkan a·werpan? · nú þú eft undar þia
 strídigun þioda
 fundos te faranne, · þár ist fiondo gi·nuog,
 3992 erlos ovar·muoda?“ · Þuo ên þero twe·livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur·lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwaþ·hie,
 „ni wêrnjan wí im þes willjen, · ak wita im wonjan mid,

3996 þuolojan mid ússon þíodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dōje mid im þár an duome. · Duan ús alla só,
 folgon im te þero fērdi: · ni lātan úse ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dōjan mid úson drohtine. · Þan lēvot ús þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos ađal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Þuo sagda hêlag Krist
 selvo is gi·siðon · þat a·slāpan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an·swevit ist an selmon. · Nú wí an þena sið faran
 4008 ėndi ina a·wekkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirðit iuwa gi·lōvo after þiu
 4010 forð-werd gi·fēstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · an-þat hie mid is jungron kwam
 4012 þár te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þár þia gi·swester twá,
 4014 Maria ėndi Martha · an muod-karon
 sêraga sātun. · Was þár gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wíf weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas dōð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þár gi·küðid, · þat hé só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wíun su·lík willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.

TODO.

49 Þó þem wíun was · willjono mēsta
 4026 kumi drohtines · ėndi Kristes word
 te gi·hōrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ėndi wið waldand sprach
 4030 an iro hugi hriuwig: · „Þár þú mí, hêrro mín“, kwað siu,
 „neřjendero bēst, · náhor wáris,
 4032 hêljand þe gódo, · þan ni þorftri ik nú su·lík harm þolon,

bittra breost-kara, · þan ni wári nú mín bróðer dôd,
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lôvju, · lêrjandero bêtst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat hé it þi sán far·givid, · god alo-mahtig,
 gi·werðot þinan willjan.“ · Þó sprak eft waldand Krist
 4040 þeru idis and-wordi: · „Ni lát þú þi an innan þes“, kwað hé,
 „þinan sevon swerkan: · ik þi sêggjan mag
 4042 wárun wordun, · þat þes nis gi·wand ênig,
 nevu þín bróðer skal · þurh gi·bod godes,
 4044 þurh drohtines kraft · fan dôðe a·standen
 an is lik-hamon.“ · „All hêbbju ik gi·lôvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old êndjod
 êndi þe márjo dag · ovar man fêrid,
 4048 þat hé þan fan erðu skal · up a·standen
 an þemu dômes daga, · þan werðad fan dôðe kwika
 4050 þurh maht godes · man-kunnjes ge·hwi·lik,
 a·rísad fan rēstu.“ · Þó sagde ríkjo Krist
 4052 þeru idis alo-mahtig · oponun wordun,
 þat hé selvo was · sunu drohtines,
 4054 bêðju ia líf ia lioht · liudjo barnon
 te a·standanne: · „nio þe sterven ni skal,
 4056 líf far·liosen, · þe hér gi·lôvid te mí:
 þoh ina ęldi-barn · erðu bi·þekkjen,
 4058 diapo bi·delven, · nis hé dôd þiu mêt:
 þat flêsk is bi·folhen, · þat ferah is gi·halden,
 4060 is þiu siola gi·sund.“ · Þó sprak imu eft sán an·gegin
 þat wíf mid iro wordun: · „ik gi·lôvju þat þú þe wáro bist“,
 kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kennjen wel,
 witen an þínun wordun, · þat þú gi·wald haves
 4064 þurh þiu hêlagon gi·skapu · himiles êndi erðun.“
 Þó ge·fragn ik þat þár þero idisjo kwam · ôðar gangan
 4066 Maria mód-karag: · géngun iro managa aftar
 Judeo liudi. · Þó siu þemu godes barne
 4068 sagde sêrag-mód, · hwat iru te sorgun gi·stód
 an iro hugi harmes: · hofnu kúmde
 4070 Lazaruses far·lust, · liaves mannes,

- griat gornundi, · ant-tat þemu godes barne
 4072 hugi warð gi·hrórid: · hēte trahni
 wópu a·wellun, · ęndi þó te þem wívun sprak,
 4074 hét ina þó lédjen, · þár Lazarus was
 foldu bi·folhen. · Lag þár ęn felis bi·ovan,
 4076 hard stēn be·hliden. · Þó hét þe hēlago Krist
 ant·lúkan þea lēja, · þat hé mósti þat lík sehan,
 4078 hrēo skawojen. · Þó ni mahte an iro hugi mīðan
 Marþa for þeru męnegi, · wið mahtigne sprak:
 4080 „frō 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 sęggjan mag
 wárun wordun, · þat þes nis gi·wand ęnig,
 4084 þat hé þár nú bi·folhen was · fiuwar naht ęndi dagos
 an þemu erð-grave.“ · And-wordi gaf
 4086 waldand þemu wíve: · „Hwat ni sagde ik þi te wárun ęr“,
 kwað hé,
 „ef þú gi·lōvjen wili, · þan nis nú lang te þiu,
 4088 þat þú hér ant·kennjen skalt · kraft drohtines,
 þe mikilon maht godes?“ · Þó gęgun manage tó,
 4090 af·hóvun harden stēn. · Þó sah þe hēlago Krist
 up mid is ôgun, · á-lát sagde
 4092 þemu þe þese wer-old gi·skóp, · „þes þú mín word gi·hōris“,
 kwað hé,
 „sigi-drohtin selvo; · ik wēt þat þú só simlun duos,
 4094 ak ik duom it be þesumu grōton · Judeono folke,
 þat sie þat te wárun witin, · þat þú mí an þese wer-old sęndes
 4096 þesun liudjun te lērun.“ · Þó hé te Lazaruse hriop
 starkaru stemnju · ęndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þó warð þe gēst kumen
 an þene lík-hamon: · hé bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wēdje: · was imo só be·wunden þó
 noh,
 an hrēo-bēddjon bi·helid. · Hét imu helpen þó
 4102 waldandjo Krist. · Weros gęgun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rēs
 4104 Lazarus te þesumu liohte: · was imu is lif far·geven,
 þat hé is aldar-lagu · ęgan mósti,
 4106 friðu forð-wardes. · Þó fagonadun bēðja,

Maria  ndi Martha:   ni mag  at man   orumu
 4108 gi seggjan te s  e,   hw   ea ge swester tw 
 m  ndjodun an iro m  e.   Maneg wundrode
 4110 Judeo liudjo,      sie ina fan  emu grave s hun
 s  on ge sunden,    ene  e  r suht far nam
 4112  ndi sie bi dulvun   diapo undar er u
 l ves l sen:      m ste imu libbjen for 
 4114 h l an h mun.   S  mag hevan kuninges,
  iu mikil  maht godes   manno ge hwi likes
 4116 fer he gi formon    ndi wi  fiundo n  
 h lag helpen,   s  hwemu s  h  is huldi far givid.

TODO.

4118       war    r s  managumu manne   m d aftar Kriste,
 gi hworven hugi skefti,   s  or sie is h lagon werk
 4120 selvon gi s hun,   hwand eo  r su lik ni war 
 wunder an wer oldi.     n was eft  es werodes s  filu,
 4122 s  m d starke man:   ni weldon  e maht godes
 ant k nnjen k      ,   ak sie wi  is kraft mikil
 4124 wunnun mid iro wordun:   w run im waldandes
 l ra so l  a:   s htun im liudi   ra
 4126 an Jerusalem,     r Judeono was
 h ri hand mah l    ndi h vid st di,
 4128 gr t gum skepi   grimmaro  ioda.
 Sie k       im    Kristes werk,   kw      at sie kwikan s hin
 4130  ene erl mid iro     ,    e an er u was,
 foldu bi folhen   fiuwar naht  ndi dagos,
 4132 d d bi dolven,   ant tat h  ina mid is d      selvo,
 mid is wordun a w    ,    at h  m sti  ese wer old sehan.
 4134    was  at s  wi         wlankun mannun,
 Judeo liudjun:   h tun iro gum skepi   ,
 4136 werod samnojan    ndi warvos f hen,
 m         gi mang,   an mahtigna Krist
 4138 riedun an r    :     nis  at r d  nig , kw     sie,
   at w   at gi  olojan:   wili  esaro  ioda te filu
 4140 gi l vjen aftar is l    .        liudi farad,
 an eo rid folk,   wer at  sa ovar h v    
 4142 rinkos f   R    .        w   eses r      skulun
 l  e libbjen   e  a w  skulun  ses l ves  olon,

4144 hēliðos úsaro hōvdo.“ · Þó sprak þár ên gi·hêrod man
 ovar warf wero, · þe was þes werodes þó
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêten; · habdun ina gi·kōranen te þiu
 4148 an þeru gēr-talu · Judeo liudi,
 þat hé þes godes huses · gōmjēn skoldi,
 4150 wardon þes wíhes—: · „Mí þunkid wundēr mikil“, kwað hé,
 „mári þioda, · —gí kunnun manages gi·skêð—
 4152 hwí gí þat te wárun ni witin, · werod Judeono,
 þat hér is bētera rád · barno ge·hwi-líkumu,
 4154 þat man hér ênne man · aldru bi·lōsje
 ėndi þat hé þurh iuwa dádi · drōreg sterve,
 4156 for þesumu folk-skēpi · ferah far·lāte,
 þan al þit liud-werod · far·loren werðe.“
 4158 Ni was it þoh is willjan, · þat hé só wár ge·sprak,
 só forð for þemu folke, · frume man-kunnjes
 4160 gi·mēnde for þeru mēnegi, · ak it kwam imu fan þeru maht
 godes
 þurh is hēlagan hêd, · hwand hé þat hús godes
 4162 þár an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,
 4164 biskop þero liudjo, · hwó skoldi þat barn godes
 alla irmin-þiod · mid is ênes ferhe,
 4166 mid is lívu a·lōsjen: · þat was allaro þesaro liudjo rád,
 hwand hé gi·halode · mid þiu hêðina liudi,
 4168 weros an is willjon · waldandjo Krist.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · ėndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fengi · ėndi forð bráhti
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan leng,
 þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · Þan wisse waldand Krist
 þero manno só garo · mód-gi·þáhti,
 4178 hēti-grimmon hugi, · hwand imu ni was bi·holen eo-wiht
 an þesaru middil-gard: · hé ni welde þó an þie mēnigi innen
 4180 siðour open-líko, · under þat erlo folk,
 gangan under þea Judeon: · bēd þe godes sunu

4182 þero **torohtjon** **tíd**, · þe imu **tó**-ward was,
 þat hé far **þesa** **þi**oda · **þo**lojan welde,
 4184 far þit **werod** **wí**ti: · **wis**se imu selvo
 þat **dag**-þingi garo. · Þó gi-wêt imu **use** **drohtin** forð
 4186 **endi** imu þó an **Effrem** · **alo**-waldo Krist
 an þeru **hó**hon burg · **hê**lag drohtin
 4188 **wunode** mid is **werodu**, · ant-tat hé an is **will**jan hwarf
 eft te **Bethania** · **brahtmu** þiu mikilun,
 4190 mid þiu is **gó**dum **gum**-skepi. · **Judeon** bi·sprákuþ þat
wordu ge·hwi·líku, · þó sie imu su·lík **werod** mikil
 4192 **folgon** gi·sáhun: · „nis **frume** ênig“, kwáðun sie,
 „**uses** **ríkjes** gi·rádi, · þoh **wí** **reht** sprekan,
 4194 ni **þí**hit **uses** **þinges** wiht: · þius **þi**od wili
wendjen after is **will**jan; · imu all þius **wer**-old folgot,
 4196 **liudi** bi þem is **lê**run, · þat **wí** imu **lê**ðes wiht
 for þesumu **folk**-skepi · gi·**frummjen** ni **mótun**.“

TODO.

4198 **51** Gi-wêt imu þó þat **barn** godes · innan **Bethania**
sehs nahtun êr, · þan þiu **samnunga**
 4200 þár an **Jerusalem** · **Judeo** liudjo
 an þem **wih**-dagun · **werðen** skolde,
 4202 þat sie skoldun **haldan** · þea **hê**lagon tídi,
Judeono paskha. · Béd þe **godes** sunu,
 4204 **mahtig** under þeru **mēnegi**: · was þár **manno** kraft,
werodes bi þem is **wordun**. · Þár géngun ina twê **wíf** umbi,
 4206 **Maria** **endi** **Martha**, · mid **mildju** hugi,
þionodun imu **þeo**-líko. · **Þi**odo drohtin
 4208 gaf im **lang**-sam **lôn**: · lét sea **lê**ðes gi·hwes,
sundjono **sikora**, · **endi** **selvo** gi·bôð,
 4210 þat sea an **friðe** **fórin** · wiðer **fi**undo níð,
 þea **i**disa mid is **orlovu** **gódu**: · **habdun** iro **ambaht**-skepi
 4212 bi·**wendid** an is **willjon**. · Þó gi-wêt imu **waldand** Krist
forð mid þiu **folku**, · **firiho** drohtin,
 4214 innan **Jerusalem**, · þár **Judeono** was
hête·lík **hard**-buri, · þár sie þea **hê**lagon tíd
 4216 **warodun** at þemu **wí**he; · was þár **werodes** só filu,
kraftigaro **kunnjo**, · þie ni **weldun** **Kristes** word
 4218 **gerno** hórjen · ni te þemu **godes** barne

an iro mód-sevon · minnje ni habdun,
 4220 ak wárun im só wrêða · wlanka þíoda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in-wid an innan: · an avuh far-féngun
 Kristes lêre, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þár werodes só filu,
 umbi erl-skepi · ant-langana dag,
 4226 habde ine þiu smale þíod · þurh is swótjun word
 werodu bi-worpen, · þat ine þie wiðer-sakon
 4228 under þemu folk-skepi · fâhen ne gi-dorstun,
 ak miðun is bi þeru mēnegi. · Þan stôd mahtig Krist
 4230 an þemu wihe innan, · sagde word manag
 firiho barnun te frumu. · Was þár folk umbi
 4232 allan langan dag, · ant-tat þiu liohte gi-wêt
 sunne te sedle. · Þó te sēliðun fôr
 4234 man-kunnjes manag. · Þan was þár ên mári berg
 bi þeru burg úten, · þe was brêd êndi hôh,
 4236 gróni êndi skôni: · hétun ina Judeo liudi
 Oliueti bi namon. · Þár imu up gi-wêt
 4238 nējrendjo Krist, · só ina þiu naht bi-féng,
 was imu þár mid is jungarun, · só ine þár Judeono ênig
 4240 ni wisse ti wárun, · hwand hé an þemu wihe stôd,
 liudjo drohtin, · só lioht ôstene kwam,
 4242 ant-féng þat folk-skepi · êndi im filu sagde
 wároro wordo, · só nis an þesaru wer-öldi 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 aláhe gi-sprak,
 waldand an þemu wihe, · êndi simlun mid is wordun gi-bôd,
 4248 þat sie sie gēgewidin · te godes ríkje,
 allaro manno ge-hwi-lík, · þat sie móstin an þemu mārjon daga
 4250 iro drohtines · diuriða ant-fâhen.
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi-bôd,
 4252 þat sie þea a-lēskidin; · hét sie lioht godes
 minnjon an iro móde, · mên far-láten,
 4254 avoha ovar-hugdi, · ôd-módi niman,
 hlaðen þat an iro hertan; · kwað þat im þan wári hevan-ríki,
 4256 garu gódo mēst. · Þó warð þár gumono só filu
 gi-wēndid aftar is willjon, · siður sie þat word godes

4258 hêlag gi·hôrdun, · hevan-kuninges,
 ant·kêndun kraft mikil, · kumi drohtines,
 4260 hêrron 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 lêðen stríd, · þat sie gi·lôvon te imu
 4268 fasto gi·fêngin; · ni was im þiu frume giviðig,
 þat sie hevan-ríki · habbjen móstin.
 4270 Géng imu þó þe godes sunu · êndi is jungaron mid imu,
 waldand fan þemu wihe, · all só is willjo géng,
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:
 sat imu þár mid is ge·sīðun · êndi im sagde filu
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
 þie gumon umbi þat godes hús, · kwáðun þat ni wári
 gód·líkora
 4276 alah ovar erðu · þurh erlo hand,
 þurh mannes gi·werk · mid mēgin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr hevan-kuning · —hôrdun þe ôðra—:
 4280 „ik mag iu gi·têlljen“, (kwað hé,) „þat noh wirðid þiu tíð kumen,
 þat is af·standen ni skal · stên ovar ôðrumu,
 4282 ak it fallid ti foldu · êndi fiur nimid,
 grádag logna, · þoh it nú só gód·lík sí,
 4284 só wís·líko gi·warht, · êndi só dód all þesaro wer-oldes
 gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“,
 kwáðun sie,
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkan-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·dêljenne, · dôdun êndi kwikun?
 4292 frô mín þe gódo, · ús is þes firi-wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“

TODO.

- 4294 52 Þó im and·wordi · alo·waldo Krist
 gód·lík far·gaf · þem gumun selvo:
 4296 „þat havad só bi·ðernid“, (kwað hé,) „drohtin þe gódo,
 iak só hardo far·holen · himil·ríkjes fader,
 4298 waldand þesaro wer·oldes, · só þat witen ni mag
 ênig mannisk barn, · hwan þiu márje tíð
 4300 gi·wirðid an þesaru wer·oldi, · ne it ôk te wáran ni kunnun
 godes engilos, · þie for imu gegin·warde
 4302 simlun sindun: · sie it ôk gi·seggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 4304 þat hé willje an þesan middil·gard, · mahtig drohtin,
 firiho fandon. · Fader wêt it êno
 4306 hêlag fan himile: · êlkur is it bi·holen allun,
 kwikun çndi dôðun, · hwan is kumi werðad.
 4308 Ik mag iu þoh gi·têlljen, · hwi·lík hér têkan bi·foran
 gi·werðad wunder·lík, · êr þan hé an þese wer·old kume
 4310 an þemu márjon daga: · þat wirðid hér êr an þemu mánon
 skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 4312 mid finistre werðad bi·fangan; · fallad sterron,
 hwít hevan·tungal, · çndi hrisid erðe,
 4314 bivod þius brêde wer·old · —wirðid su·líkaro bôkno filu—:
 grimmid þe grôto sêo, · wirkid þie gevenes strôm
 4316 çgison mid is ûðjun · erð·búandjun.
 Þan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwęgin,
 ak wirðid wíg só maneg · ovar þese wer·old alla
 4320 hęte·lík af·haben, · çndi hęri lêdid
 kunni ovar ôðar: · wirðid kuningo gi·win,
 4322 męgin·fard mikil: · wirðid managoro kwalm,
 open ur·lagi · —þat is çgis·lík þing,
 4324 þat io su·lík morð · skulun man af·hębbjen—,
 wirðid wól só mikil · ovar þese wer·old alle,
 4326 man·stervono mêt, · þero þe gio an þesaru middil·gard
 swulti þurh suhti: · liggjad seoka man,
 4328 driosat çndi dôjat · çndi iro dag çndjad,
 fulljad mid iro ferahu; · fęrid un·met grôt

4330 hungar hēti-grim · ovar hēliðo barn,
 mēti-gēdjono mēst: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 ér dômes dage. · Só hwan só gí þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gí þan te wáran
 far·standen,
 þat þan þe latsto dag · liudjun náhid
 4336 mári te mannun · endi maht godes,
 himil-kraftes hróri · endi þes hêlagon kumi,
 4338 drohtines mid is diuriðun. · Hwat gí þesaro dádjo mugun
 bi þesun bômun · biliði ant·kennjen:
 4340 þan sie brustjad endi blójat · endi bladu tōgjat,
 lóf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm endi wun-sam · endi wedeð skôni.
 4344 Só witin gí ôk bi þesun tēknun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Ðan seggjo ik iu te wáran, · þat ér þit werod ni mót,
 te·faran þit folk-skēpi, · ér þan werðe ge·fullid só,
 4348 mínu word gi·wárod. · Noh gi·wand kumid
 himiles endi erðun, · endi stéid mín hêlag word
 4350 fast forð-wardes · endi wirðid al ge·fullod só,
 gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
 4352 wakot gí war-liko: · iu is wis-kumo
 duom-dag þe mārjo · endi iuwes drohtines kraft,
 4354 þiu mikilo mēgin-strengi · endi þiu mārje tíd,
 gi·wand þesaro wer-oldest. · Fora þiu gí wardon skulun,
 4356 þat hé iu slápandje · an swef-rēstu
 fārungo ni bi·fāhe · an firin-werkun,
 4358 mēnes fulle. · Mút-spelli kumit
 an þiustrja naht, · al só þiof fērid
 4360 darno mid is dádjun, · só kumid þe dag mannun,
 þe latsto þeses liohtes, · só it ér þese liudi ni witun,
 4362 só samo só þiu flód deda · an furn-dagun,
 þe þár mid lagu-strômun · liudi far·tēride
 4364 bi Nôeas tídjun, · bi·útan þat ina nēride god
 mid is híwiskja, · hêlag drohtin,
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman
 hêt fan himile, · þat þea hôhon burgi

4368 umbi Sodomo land · swart logna bi-féng
 grim çndi grádag, · þat þár n-énig gumono ni gi-nas
 4370 bi-útan Loth êno: · ina ant-léddun þanen
 drohtines çngilos · çndi is dohter twá
 4372 an ênan berg uppen: · þat óðar al brinnandi fiur,
 ia land ia liudi · logna far-teride:
 4374 só fārungo warð þat fiur kumen, · só warð êr þe flód só samo:
 só wirðid þe latsto dag, · For þiu skal allaro liudjo ge-hwi-lík
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge-hwi-líkumu: · be-þiu látad iu an iuwan mód sorga.

TODO.

4378 53 Hwand só hwan só þat ge-wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · çndi samod mid imu
 4382 alle þea çngilos, · þe þár uppa sind
 hêlaga an himile, · þan skulun þarod hçliðo barn,
 4384 çli-þeoda kuman · alla te-samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 friho a-fódid. · Þár hé þemu folke skal,
 allumu man-kunnje · mári drohtin
 4388 a-dêljen aftar iro dádjun. · Þan skêðid hé þea far-duanan man,
 þea far-warhton weros · an þea winistron hand:
 4390 só duot hé ôk þea sáligon · an þea swiðeron half;
 grótid hé þan þea góðun · çndi im te-gegnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þár gi-korene sindun, · çndi
 ant-fáhad þit kraftiga ríki,
 þat góde, þat þár gi-gerewid stçndid, · þat þár warð gumono
 barnun
 4394 gi-warht fan þesaro wer-oldes çndje: · iu havad ge-wíhid selvo
 fader allaro friho barno: · gí mótun þesaro frumono neotan,
 4396 ge-waldon þeses wídon ríkjás, · hwand gi oft mínan willjon
 frumidun,
 ful-géngun mí gerno · çndi wárun mí iuwaro gevo mildje,
 4398 þan ik bi-þwungan was · þurstu çndi hungru,
 frostu bi-fangan · efþo an feteron lag,
 4400 bi-klçmmid an karkare: · oft wurðun mí kumana þarod

4402 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi
 mildje,
 4404 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod
 an·gegin:
 „Frô mín þe gódo“, (kweðat sie,) „hwan wári þú bi·fangan só,
 4406 be·þwungan an su·líkun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þi man ênig
 be·þwungen an su·líkun þaravun? · Hwat þú haves allaro
 þiodo gi·wald
 iak só samo þero mēðmo, · þero þe io manno barn
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand
 god:
 „só hwat só gí dádun“, (kwiðit hé,) „an iuwes drohtines namon,
 4410 gódes far·gávun · an godes êra
 þem mannun, þe hér minniston sindun, · þero nú undar
 þesaru mēnegi standad
 4412 endi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon frēmidun · —só hwat só gí
 im iuwaro welono far·gávun,
 4414 gi·dádun þurh diuriða, · þat ant·fēng iuwa drohtin selvo,
 þiu helpe kwam te hevan-kuninge. · Be·þiu wili iu þe hēlago
 drohtin
 4416 lônnon iuwan gi·lôvon: · givid iu lif êwig.“
 Wēndid ina þan waldand · an þea winistron hand,
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin
 þea dád ant·gelden,
 þea man iro mēn-gi-werk: · „nú gí fan mí skulun“, kwiðit hé,
 4420 „faran só for·flókane · an þat fiur êwig,
 þat þár gi·garēwid warð · godes and-sakun,
 4422 fiundo folke · be firin-werkun,
 hwand gí mí ni hulpun, · þan mí hunger endi þurst
 4424 wēgde te wundrun · efþa ik ge·wádjes lōs
 géng jámer-mód, · was mí grôtun þarf,
 4426 þan ni habde ik þár ênige helpe, · þan ik ge·hēftid was,
 an liðo-kospun bi·lokan, · efþa mí legar bi·fēng,
 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 hēllje skulun
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gegin:

- 4432 „Wola waldand god“, (kweðad sie,) „hwí wilt þú só wið þit werod
sprekan,
mahljēn wið þese mēnegi? · Hwan was þí io manno þarf,
4434 gumono gódes? · Hwat sie it al be þínun geuon êgun,
welon an þesaro wer-olde“. · Þan sprikid eft waldand god:
4436 „þan gí þea armostun“, (kwiðid hé,) „ēldi-barno,
manno þea minniston · an iuwomu mōd-sevon
4438 hēliðos far·hugdun, · létun sea iu an iuwomu hugi lêðe,
be·dēldun sie iuwaro diurða, · þan dādun gí iuwana drohtin só
sama,
4440 gi·wērnidun imu iuwaro welono: · be·þiu ni wili iu waldand
god,
ant·fāhen fader iuwa, · ak gí an þat fiur skulun,
4442 an þene diopun dōð, · diuwlun þionon,
wrēðun wiðer-sakun, · hwand gí só warhtun bi·foran.“
4444 Þan aftar þem wordun skēðit · þat werod an twē,
þea gōdun ėndi þea uvilon: · farad þea far·griponon man
4446 an þea hētan hēl · hriuwig-mōde,
þea far·warhton weros, · wíti ant·fāhat,
4448 uvil ėndi-lōs. · Lēdid up þanen
hēr hevan-kuning · þea hluttaron þeoda
4450 an þat lang-same lioht: · þár is lif êwig,
gi·garēwid godes ríki · góðaro þiado.“

TODO.

Passion.

- 4452 54 Só ge·fragn ik þat þem rinkun þó · ríki drohtin
umbi þesaro wer-olde gi·wand · wordun talde,
4454 hwó þiu forð fērid, · þan lango þe sie firih barn
ardon mótun, · ia hwó siu an þemu ėndje skal
4456 te·gliden ėndi te·gangen. · Hé sagde ôk is jungarun þár
wárun wordun: · „Hwat gí witun alle“, kwað hé,
4458 „þat nú ovar twá naht · sind tídi kumana,
Judeono paskha, · þat sie skulun iro gode þionon,
4460 weros an þemu wíhe. · Þes nis ge·wand ênig,
þat þár wirðid mannes sunu · te þeru mēgin-þiodu
4462 kraftag far·kōpot · ėndi an krúke a·slagan,

4464 þolod þiad-kwála.“ · Þó warð þár þegan manag
 4466 slíð-mód gi·samnod, · sūðar-liudjo,
 4468 Judeono gum-skēpi, · þár sie skoldun iro gode þionon.
 4470 wurðun êo-sagon · alle kumane,
 4472 an warf weros, · þe sie þó wísostun
 4474 undar þeru mēnegi · manno taldun,
 4476 kraftag kuni-burd. · Þár Kaiphas was,
 4478 biskop þero liudjo. · Sie rédun þó an þat barn godes,
 4480 hwó sie ina a·sluogin · sundja lōsan,
 4482 kwáðun þat sie ina an þemu hēlagon daga · hrínen ni skoldin
 4484 undar þero manno mēnegi, · „þat ni werðe þius mēgin-þioda,
 4486 hēliðos an hróru, · hwand ina þit hēri-skēpi wili
 4488 far·standen mid strídu. · Wí só stillo skulun
 4490 frêson is ferahes, · þat þit folk Judeono
 4492 an þesun wih-dagun · wróht ni af·hēbbjen.“
 4494 Þó géng imu þár Júdas forð, · jungaro Kristes,
 4496 ên þero twe-livjo, · þár þat aðali sat,
 4498 Judeono gum-skēpi; · kwað þat hé is im góðan ráð
 4500 seggjan mahti: · „hwat willjad gí mí selljen hér“, kwað hé,
 4502 „mêðmo te mēdu, · ef ik iu þene man givu
 4504 áno wíg êndi áno wróht?“ · Þó warð þes werodes hugi,
 4506 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,
 4508 „þín word gi·wáron, · þan þú gi·wald haves,
 4510 hwat þú at þesaru þiodu · þiggjan willjes
 4512 góðaro mêðmo.“ · Þó gi·hét imu þat gum-skēpi þár
 4514 an is selves dóm · siluvar-skatto
 4516 þrí-tig at-samne, · êndi hé te þeru þiodu gi·sprak
 4518 dērevjun wordun, · þat hé gávi is drohtin wið þiu.
 4520 wēnde ina þó fan þemu werode: · was im wrêð hugi,
 4522 talode im só treu-lōs, · hwan êr wurði imu þiu tid kuman,
 4524 þat hé ina mahti far·wísjen · wrêðaro þiodo,
 4526 fiundo folke. · Ðan wisse þat friðu-barn godes,
 4528 wár waldand Krist, · þat hé þese wer-old skolde,
 4530 a·geven þese gardos · êndi sókjen imu godes ríki,
 4532 gi·faren is fader-óðil. · Þó ni gi·sah ênig firiho barno
 4534 mêron minnje, · þan hé þó te þem mannun gi·nam,
 4536 te þem is góðun jungaron: · gôme warhte,
 4538 sētte sie swás-liko · êndi im sagde filu
 4540 wároro wordo. · Skrêd westēr dag,

4502 sunne te **sedle**. · Þó hé **selvo** gi·bôð,
 waldand mid is **wordun**, · hét im **water** dragan
 4504 hluttar te **handun**, ·  ndi r  s þ   þe **  lago** Krist,
 þe **g  do** at þem **g  mun** ·  ndi þ  r is **jungarono** þw  g
 4506 f  ti mid is **folmun** ·  ndi swarf sie mid is **fanon** aftar,
 druknide sie **diur-l  ka**. · Þ   wi   is **drohtin** sprak
 4508 S  mon Petrus: · „Ni þunkid m   þit **s  mi** þing“, kwa   h  ,
 „fr   m  n þe g  do, · þat þ   m  ne **f  ti** þwahes
 4510 mid þem þ  nun **  lagun handun**.“ · Þ   sprak imu eft is **  rro**
 an·g  gin,
 waldand mid is **wordun**: · „Ef þ   is **willjan** ni haves“, kwa   h  ,
 4512 „te ant·f  hanne, · þat ik þ  ne **f  ti** þwahe
 þurh su-l  ka **minnja**, · s   ik þesun    run **mannun** h  r
 4514 d  m þurh **diur  a**, · þan ni haves þ     nigan **d  l** mid m  
 an **hevan-r  kja**.“ · **Hugi** war   þ   gi·w  ndid
 4516 S  mon Petruse: · „Þ   hava þ   **selvo** gi·wald“, kwa   h  ,
 „fr   m  n þe g  do, · f  to   ndi hando
 4518   ndi m  nes **  vdes** s   sama, · **handun** þ  nun,
 þiadan, te þwahanne, · te þ   þak ik m  ti **þ  na** for  
 4520 **huldi** **   bbjan** ·   ndi **hevan-r  kjes**
 su-l  k gi·d  li, · s   þ   m  , **drohtin**, wili
 4522 far·geven þurh **þ  na g  di**.“ · **Jungaron** Kristes,
 þene **ambaht-sk  pi** · **erlos** þolodun,
 4524 þegnos mid gi·þulldjon, · s   hwat s   im iro þiadan dede,
 4526 **mahtig** þurh þ   **minnja**, ·   ndi m  nde imu al **m  ra** þing
 firihon te gi·frummjenne.

TODO.

4526 55 Fri  u-barn godes
 g  ng imu þ   eft gi·sittjen · under þat ge·s   o folk
 4528   ndi im sagda filu **lang-samna** r  d. · War   eft **lioht** kuman,
 morgen te **mannun**. · **Mahtigne** Krist
 4530 gr  ttun is **jungaron**   ndi fr  godun, · hw  r sie is **g  ma** þ  
 an þemu **w  h-dage** · **wirkjen** skoldin,
 4532 hwar h   weldi **halden** · þ   **  lagon** t  di
selvo mid is ge·s   un. · Þ   h   sie **s  kjen** h  t,
 4534 þ   **gumon** Jerusalem: · „s   g   þan **gangan** kumad“, kwa   h  ,
 „an þ   **burg** innan · —þ  r is **braht** mikil,
 4536 **m  gin**-þi  do gi·mang—, · þ  r mugun g     nan **man** sehan

an is handun dragen · hluttres watares
 4538 ful mid folmun. · Þemu gí folgon skulun
 an só hwi-like gardos, · só gí ina gangan gi·sehat,
 4540 ia gí þan þemu hêrron, · þe þie hoves êgi,
 selvon seggjad, · þat ik iu sēnde þarod
 4542 te gi·garuwenne mína gōma. · Þan tōgid hé iu ên gód-lík hús,
 hōhan sóleri, · þe is bi·hangen al
 4544 fagarun fratahun. · Þár gí frummjen skulun
 werd-skepi mínan. · Þár bium ik wis-kumo
 4546 selvo mid mínun ge·siðun.“ · Þó wurðun sán aftar þiu
 þár te Jerusalem · jungaron Kristes
 4548 forð-ward an fērdi, · fundun all só hé sprak
 word-tēkan wár: · ni was þes gi·wand ênig.
 4550 Þár gēřewidun sie þea gōma. · Warð þe godes sunu,
 hēlag drohtin · an þat hús kuman,
 4552 þár sie þe land-wise · lēstjen skoldun,
 ful·gangan godes gi·bode, · al só Judeono was
 4554 êo ėndi ald-sidu · an êr-dagun.
 Gi·wēt imu þó an þemu ávande · alo-waldand Krist
 4556 an þene sēli sittjen; · hét þár is ge·siðos te imu
 twe-livi gangan, · þea im gi·triuwiston
 4558 an iro mód-sevon · manno wárun
 bi wordun ėndi bi wísun: · wisse imu selvo
 4560 iro hugi-skefti · hēlag drohtin.
 Grótte sie þó ovar þem gōmun: · „Gern bium ik swíðo“, kwað
 hé,
 4562 „þat ik samad mid iu · sittjen móti,
 gōmono neoten, · Judeono paskha
 4564 dēljen mid iu só diurjun. · Nú ik iu iuwes drohtines skal
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót
 4566 mid mannun mēr · móses an·bíten
 furður mid firihun, · êr þan gi·fullod wirðid
 4568 himilo ríki. · Mí is an handun nú
 wíti ėndi wundēr-kwále, · þea ik for þesumu werode skal,
 4570 þolon for þesaru þiodu.“ · Só hé þó só te þem þegnun sprak,
 hēlag drohtin, · só warð imu is hugi dróvi,
 4572 warð imu gi·sworcen sevo, · ėndi eft te þem ge·siðun sprak,
 þe gódo te þem is jungaron: · „Hwat ik iu godes ríki“, kwað
 hé,

- 4574 „gi·hét himiles lioht, · ɛndi gí mí hold-líko
 iuwan þegan-skępi. · Nú ni willjat gí a·þęngjan só,
 4576 ak węnkjat þero wordo. · Nú sęggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ɛn · treuwana swikan,
 4578 wili mí far·kôpon · undar þit kunni Judeono,
 gi·selljen wiðer siluvre, · ɛndi wili imu þár sink niman,
 4580 diurje mēðmos, · ɛndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat hé þea wurdi far-sihit
 ɛndi hé þes arvêdjes · ɛndi skawot,
 4584 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
 bętera mikilu, · þat hé gio gi·boran ni wurði
 4586 libbjendi te þesumu liohte, · þan hé þat lôn nimid,
 uvil arvêdi · in-wid-rádo.“
 4588 Þó bi·gan þero erlo ge·hwi-lík · te ôðrumu skawon,
 sorgondi sehan; · was im sêr hugi,
 4590 hriuwig umbi iro herta: · gi·hôrdun iro hêrron þó
 gorn-word sprekan. · Þea gumon sorgodun,
 4592 hwi-líkan hé þero twe-livjo · te þiu telljen weldi,
 skuldigna skaðon, · þat hé habdi þea skattos þár
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su-likes in-widdjes · ôði te gehanne,
 4596 mên-gi·þáhtjo · —ant-suok þero manno ge·hwi-lík—,
 wurðun alle an forhtun, · frágon ne gi·dorstun,
 4598 êr þan þó ge·bôknide · bar-wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · hé was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mêt an minnjun · ɛndi móste þár þó an þes mahtiges Kristes
 barme ręstjen · ɛndi an is breostun lag,
 4604 hlinode mid is hôvdu: · þár nam hé só manag hêlag ge·rúni,
 diapa gi·þáhti, · ɛndi þó te is drohtine sprak,
 4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað
 hé,
 „þat þi far·kôpon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ûs wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,

4612 birid bittran hugi; · þe skal mí an banono ge-wald,
 fiundun bi-felhen, · þár man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam hé þó aftar þiu
 þes móses for þem mannun · ɛndi gaf is þemu mên-skaðen,
 4616 Judase an hand · ɛndi imu te-geɣnes sprak
 selvo for þem is ge-siðun · ɛndi ina sniumo hét
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,
 „dó þat þú duan skalt: · þú ni maht bi-ðernjen lęng
 4620 willjon þinan. · Þiu wurd is at handun,
 þea tidi sind nú gi-náhid.“ · Só þó þe treu-logo
 4622 þat mós ant-féng · ɛndi mid is müðu an-bêt,
 só af-gaf ina þó þiu godes kraft, · gramon in ge-witun
 4624 an þene lik-hamon, · lēða wihti,
 warð imu Satanas · sêro bi-tęngi,
 4626 hardo umbi is herte, · siður ine þiu helpe godes
 far-lét an þesumu liohte. · Só is þena liudjo wê,
 4628 þe só undar þesumu himile skal · hêrron wehslon.

TODO.

56 Gi-wêt imu þó út þanen · in-widjas gern
 4630 Judas gangan: · habde imu grimmen hugi
 þegan wið is þiodan. · Was þó iu þiustri naht,
 4632 swiðo gi-sworcen. · Sunu drohtines
 was ima at þem gômun forð · ɛndi is jungarun þár
 4634 waldand wín ɛndi brôð · wihide bēðju,
 hêlagode hevan-kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ɛndi gode þankode,
 sagde þem á-lát, · þe þár al gi-skóp,
 4638 wer-old ɛndi wunnja, · ɛndi sprak word manag:
 „gi-lôvjot gí þes liohto“, (kwað hé,) „þat þit is mín lik-hamo
 4640 ɛndi mín blód só same: · givu ik iu hér bēðju samad
 etan ɛndi drinkan. · Þit ik an erðu skal
 4642 gevan ɛndi geotan · ɛndi iu te godes ríkje
 lôsjen mid mínu lik-hamen · an lif êwig,
 4644 an þat himiles lioht. · Gi-huggjat gí simlun,
 þat gí þiu ful-gangan, · þiu ik an þesun gômun dón;
 4646 márjad þit for męnegi: · þit is mahtig þing,
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,
 4648 habbjad þit mín te gi-hugdjun, · hêlag biliði,

- þat it elli-barn · aftar læstjen,
 4650 waron an þesaru wer-oldi, · þat þat witin alle,
 man ovar þesan middil-gard, · þat it is þurh mína minnja
 gi·duan
 4652 hêrron te huldi. · Ge·huggjad gí simlun,
 hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skêpi
 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 Òk skal ik iu kúðjen, · hwó hér wili kraftag fiund,
 hettjand heru-grim, · umbi iuwan hugi niusjen,
 4660 Satanas selvo: · hé kumid iuwaro seolono herod
 frókno frêson. · Simlun gí fasto te gode
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,
 þat iu ni mugi þe mên-skaðo · mód ge·twiðljan;
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Òk kwam hé herod giu
 frêson mín,
 þoh imu is willjon hér · wiht ne gi·stódi,
 4666 lioves an þemu mínumu lik-hamon. · Nú ni willju ik iu leng
 helen,
 hwat iu hér nú sniumo skal · te sorgu gi·standen:
 4668 gí skulun mí ge·swíkan, · ge·siðos míne,
 iuwes þegan-skêpjies, · êr þan þius þiustrje naht
 4670 liudi far·líða · çndi eft lioht kume,
 morgon te mannun.“ · Þó warð mód gumon
 4672 swíðo gi·sworcen · çndi sêr hugi,
 hriuwig umbi iro herte · çndi iro hêrron word
 4674 swíðo an sorgun. · Símon Petrus þó,
 þegan wið is þiodan · þrist-wordun sprak
 4676 bí huldi *wið is hêrron: · „þoh þi all þit hçliðo folk“, kwaþ-hie,
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þi
 4678 at allon þaravon · þolojan willju.
 Ik biun garo sinnon, · ef mí god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mí luttil tweho,
 ne ik an þem bændjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan

þuru **e**ggja níð · áhtjan willjad,
 4686 frô mín þie guodo, · ik givu mín **f**erāh furi þik
 an wáþno spil: · nis mí **w**erð iowiht
 4688 te bi·míðanne, · só lango só mí mín warod
hugi **e**ndi hand·kraft.“ · Þuo sprak im eft is **h**ërro an·gegin:
 4690 „Hwat þú þik bi·wánis“, (kwaþ·hie,) „**w**issaro treuwono,
þrístero **þ**ingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi sēggjan, hwó it þoh gi·werðan
 skal,
 þat þú **w**irðis só **w**ēk·muod, · þoh þú nú ni wánjes só,
 4694 þat þú þines þiadnes te naht · þriwo far·lôgnis
 êr hano·krádi **e**ndi kwiðis, · þak ik þín **h**ërro ni sí,
 4696 ak þú far·manst mína mund·burd.“ · Þuo sprak eft þie man
 an·gegin:
 „ef it gio an **w**er·oldi“, (kwaþ·hie,) „gi·werðan muosti,
 4698 þat ik samad midí þí · sweltan muosti,
dôjan diur·líko, · þan ne wurði gio þie **d**ag kuman,
 4700 þat ik þín far·lôgnidi, · lievo drohtin,
gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þár an þem þingon mid im · þoljan weldin.

TODO.

57 Þuo im eft mid is wordon gi·bôd · **w**aldand selvo,
 4704 **h**ër hevan·kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin [...] · **d**iopa gi·þáhti:
 4706 „Ne **d**ruovje iuwa herta · þuru iuwes **d**rohtines word,
 ne forøhtjat te filo: · ik skal **f**ader ūsan
 4708 selvan suokjan · **e**ndi iu sēndjan skal
 fan hevan·ríkje · **h**êlagna gēst:
 4710 þie skal iu eft gi·fruofrjan · **e**ndi te frumu werðan,
manon iu þero mahlo, · þie ik iu manag hebbju
 4712 wordon gi·wisid. · Hie givit iu gi·wit an briost,
lust·sama lêra, · þat gí lēstjan forð
 4714 þiu word **e**ndi þiu werk, · þia ik iu an þesaro **w**er·oldi gi·bôd.“
A·rēs im þuo þe ríkjo · an þemo **r**akode innan,
 4716 **n**erjendo Krist · **e**ndi gi·wēt im nahtes þanan
 selvo mid is gi·sīðon: · sêrago géngun
 4718 swíðo gornondja · jungron Kristes,
hriuwig·muoda. · Þuo hie im an þena hôhan gi·wēt

- 4720 Oliueti-berg: · þár was hie **up** gi-wuno
 gangan mid is **j**ungron. · Þat wissa **J**udas wel,
 4722 balo-hugdig man, · hwand hie was oft an þem **berē**ge mid im.
 Þár **gruotta** þie **godes** suno · **jū**gron sína:
 4724 „Gí sind nú só **druovja**“, (kwaþ-hie,) „nú gí mínan **dôð** witun;
 nú **gornonð** gí **endi** **griotand**, · **endi** 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 **sēr** hugi,
 þan **mornjat** sia an iro **móde**, · **endi** gí **mēndjan** skulun
 4730 **after** te **ēwon-dage**, · hwand gio **endi** ni kumið,
 iuwes **wel-līves** gi-**wand**: · be-þiu ne þurvun iu þius **werk**
 tregan,
 4732 **hreowan** mín **hin-fard**, · hwand þanan skal þiu **helpa** kuman
gumono barnon.“ · Þuo hiet hie is **j**ungron þár
 4734 **bídan** uppan þemo **berge**, · kwað þat hie ti **bedu** weldi
 an þiu **holm-klivu** · **hōhor** stígan;
 4736 hiet þuo þria mid im · þegnos gangan,
Jakobe **endi** **Johannese** · **endi** þena **guodan** Petruse,
 4738 **þrist-muodjan** þegañ. · Þuo sia mid iro þiedne samad
gerno **gégun**. · Þuo hiet sia þie **godes** suno
 4740 an **berge** uppan · te **bedu** hnígan,
 hiet sia **god** **gruotjan**, · ***gerno** biddjan,
 4742 þat hé im þero **kostondero** · **kraft** far-stódi,
wrēðaro **willjon**, · þat im þe **wiðer-sako**,
 4744 ni **mahti** þe **mēn-skaðo** · **mód** gi-twífljan,
 iak imu þó **selvo** gi-hnêg · **sunu** drohtines
 4746 **kraftag** an **knio-beda**, · **kuningo** ríkjust,
forð-ward te foldu: · **fader** alo-þiado
 4748 **gódan** **grótte**, · **gorn-wordun** **sprak**
hriuwig-líko: · was imu is **hugi** dróvi,
 4750 bi þeru **mēnniski** · **mód** gi-hrórid,
 is **flêsk** was an **forhtun**: · **fellun** imo trahni,
 4752 **drôp** is **diur-lík** swêt, · al só **drôr** kumid
wallan fan **wundun**. · Was an ge-**winne** þó
 4754 an þemu **godes** barne · þe **gêst** **endi** þe lík-hamo:
ôðar was **fúsid** · an **forð-wegos**,
 4756 þe **gêst** an **godes** ríki, · **ôðar** **jámar** stóð,

lík-hamo Kristes: · ni welde þit lioht a·geven,
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð
 þiu mēr aftar þiu · mahtigna grótte,
 4760 hōhan himil-fader, · hēlagna god,
 waldand mid is wordun: · „ef nú werðen ni mag“, kwað hé,
 4762 „man-kunni ge·nērid, · ne sí þat ik mīnan geve
 liovan lík-hamon · for liudjo barn
 4764 te wēgjanne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kēlik an hand,
 4766 drinku ina þi te diurðu, · drohtin frō mín,
 mahtig mund-boro. · Ni seh þú mīnes hér
 4768 flēskes gi·fōrjes. · Ik fullon skal
 willjon þinen: · þú haves ge·wald ovar al.“
 4770 Gi·wēt imu þó gangen, · þár hé ér is jungaron lét
 bīdan uppan þemu berge; · fand sie þat barn godes
 4772 slāpen sorgandje: · was im sēr hugi,
 þes sie fan iro drohtine · dēljen skoldun.
 4774 Só sind þat mōd-þraka · manno ge·hwi-líkumu,
 þat hé far·lāten skal · liavane hērron,
 4776 af·geven þene só gōdene. · Þó hé te is jungarun sprak,
 wahte sie waldand · ĕndi wordun grótte:
 4778 „Hwī willjad gī só slāpen?“ (kwað hé;) „ni mugun samad mid mí
 wakon ēne tīd? · Þiu wurd is at handun,
 4780 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:
 4782 mín gēst is garu · an godes willjan,
 fūs te faranne: · mín flēsk is an sorgun,
 4784 lētid mik mín lík-hamo: · lēð is imu swiðo
 wīti te þolonne. · Ik þoh willjan skal
 4786 mīnes fader ge·frummjen; · hēbbjad gī fasten hugi.“
 Gi·wēt imu þó eft þanan · ððer-siðu
 4788 an þene berg uppen · te bedu gangan,
 mári drohtin, · ĕndi þár só manag gi·sprak
 4790 gōdoro wordo. · Godes ĕngil kwam
 hēlag fan himile, · is hugi fastnode,
 4792 bēldide te þem bēndjun. · Hé was an þeru bedu simla
 forð an flite · ĕndi is fader grótte,
 4794 waldand mid is wordun: · „ef it nú wesen ni mag“, kwað hé,
 „mári drohtin, · nevu ik for þit manno folk

4796 þíod-kwále þoloje, · ik an þínan skal
 willjan wonjan.“ · Gi-wêt imu þó eft þanen
 4798 sókjan is ge-siðos: · fand sie sláþandje,
 grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon siðu te bedu · ęndi sprak þíod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só hé êr dede,
 manode mahtigna · manno frumana
 4804 swiðo niud-líko · nęrjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „sláþad gí ęndi ręstjad“, (kwað hé,) „nú wirðid sniumo herod
 kuman mid kraftu, · þe mí far-kôpot havad,
 4808 sundja lósan gi-sald.“ · Ge-siðos Kristes
 wakodun þó aftar þem wordun · ęndi gi-sáhun þó þat werod
 kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wáþan-berand.

TODO.

58

Wísde im Judas,

4812 gram-hugdig man; · Judeon aftar sigun,
 fiundo folk-skepi; · dróg man fiur an gi-mang,
 4814 logna an lioht-fatun, · lédde man faklon
 brinnandja fan burg, · þár sie an þene berg uppan
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,
 hwár hé þea liudi · tó lédjan skolde.
 4818 Sagde imu þó te tękne, · þó sie þár tó fórun
 þemu folke bi-foran, · te þiu þat sie ni far-fęngin þár,
 4820 erlos óðren man: · „ik gangu imu at êrist tó“, kwað hé,
 „kussju ine ęndi kwaddju: · þat is Krist selvo.
 4822 Þene gí fáhēn skulun · folko kraftu,
 binden ina uppan þemu berge · ęndi ina te burg hinan
 4824 lédjen undar þea liudi: · hé is lives havad
 mid is wordun far-werkod.“ · Werod siðode þó,
 4826 ant-tat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þár hé mid is jungarun stód,
 4828 mári drohtin: · bēd metodo-gi-skapu,
 torhtero tidjo. · Þó géng imu treu-lós man,
 4830 Judas te-gegnēs · ęndi te þemu godes barne

hnêg mid is hōvdu · ɛndi is hêrron kwêdde,
 4832 kuste ina kraftagne · ɛndi is kwidi lêste,
 wisde ina þemu werode, · al só hé êr mid wordun ge·hét.
 4834 Þat þolode al mid gi·þuldjun · þiодо drohtin,
 waldand þesara wer-olde · ɛndi sprak imu mid is wordun tó,
 4836 frágode ine frókno: · „be·hwí kumis þú só mid þius folku te
 mí,
 be·hwí lêdis þú mí só þese liudi tó · ɛndi mí te þesare lêðan
 þiоde sprekan,
 4838 far·kōpos mid þínu kussu · under þit kunni Judeono,
 meldos mí te þesaru mēnegi?“ · Géng imu þó wið þea man
 4840 wið þat werod ôðar · ɛndi sie mid is wordun fragn,
 hwene sie mid þiu ge·sīðu · sókjan kwámin
 4842 só niud·liko an naht, · „so gí willjan nōð frummjen
 manno hwi·likumu.“ · Þó sprak imu eft þiu mēnegi an·gēgin,
 4844 kwáðun þat im hêljand · þár an þemu holme uppan
 ge·wisid wári, · „þe þit gi·wer frumid
 4846 Judeo liudjun · ɛndi ina godes sunu
 selvon hêtid. · Ina kwámun wí sókjan herod,
 4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,
 fan Nazareth-burg.“ · Só im þó þe nērjendjo Krist
 4850 sagde te sōðan, · þat hé it selvo was,
 só wurðun þó an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só stríðige man,
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
 bundun briost-gi·þáht, · gi·bolgane géngun
 4858 náhor mid niðu, · ant-tat sie þene nērjendjon Krist
 werodo bi·wurpun. · Stóðun wíse man,
 4860 swíðo gornundje · jungaron Kristes
 bi·foran þeru dērvjon dádi · ɛndi te iro drohtine sprákon:
 4862 „wári it nú þín willjo“, (kwáðun sic,) „waldand frô mín,
 þat sie ús hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ús wiht só gód,
 só þat wí hér for úsumu drohtine · dóan móstin
 4866 bēniðjun blēka“. · Þó gi·bolgan warð
 snel swerd·þegan, · Símon Petrus,

4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þár
 4870 binden welde. · Þó hé gi·bolgan géng,
 swiðo þrist-mód þegan · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífl,
 blóð an is breostun, · ak hé is bil a·tôh,
 4874 swerd bi sídu, · slóg imu te·gegnes
 an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mákjas eggjun,
 an þea swiðaron half · swerdu gi·máloð:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru·drôrag · hlear êndi ôre
 4880 bēni-wundun brast: · blóð aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stóð þat folk an rúm:
 an·drédun im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
 4886 „wið þeses werodes ge·win · wíg-saka frummjen,
 þan manodi ik þene márjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mí só managan engil herod · ovana sandi
 4890 wíges só wísen, · só ni mahtin iro wápan-þreki
 man a·dôgjan: · iro ni stódi gio su·lík megin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ôðar gi·markot,
 þat wí gi·þolojan skulun, · só hwat só ùs þius þioda tó
 4896 bittres bręngit: · ni skulun ùs belgan wiht,
 wrêðjan wið iro ge·winne; · hwand só hwe só wápnio nið,
 4898 grimman gêr-hęti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôregan: · wí mid ùsun dádjun ni skulun
 wiht a·werðjan.“ · Géng hé þó te þemu wundon manne,
 4902 legde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · êndi sprak þat barn godes
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lêðes wiht · lêstjen weldun,

4908 hwi gí mí þó ni fēngun, · þan ik undar iuwomu folke stód,
 an þemu wihe innan · ęndi þár word manag
 sōð-lik sagde. · Þan was sunnon skín,
 4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo-wiht
 lēðes an þesumu liohte, · ęndi nú lēdjad mí iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fāhan wili · ęndi hé is ferhes havad
 4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mēnes ni sáhun—,
 4918 heftun heru-bęndjun · handi te-samne,
 faðmos mid fiterjun. · Im ni was su-líkaro firin-kwála
 4920 þarf te gi·polonne, · þiod-arvędjes,
 te winnanne su-lík wíti, · ak hé it þurh þit werod deda,
 4922 hwand hé liudjo barn · lōsjen welda,
 halon fan heļļu · 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.

TODO.

4926 59 Þó wurðun þes só malske · módag folk Judeono,
 þiu hēri warð þes só hrómeg, · þes sie þena hēlagon Krist
 4928 an liðo-bęndjon · lēdjan muostun,
 fōrjan an fiterjun. · Þie fiund eft ge·witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu hēri-skepi · handun ge·bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·siðos ge·swikane, · al só hé im ēr selvo gi·sprak:
 4934 ni was it þoh be ęnigaru blóði, · þat sie þat barn godes,
 lioven far·létun, · ak it was só lango bi·foren
 4936 wár-sagono word, · þat it skoldi gi·werðen só:
 be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru męnegi
 géngun
 4938 Johannes ęndi Petrus, · þie gumon twēne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · þár iro biskop was,

- iro wíhes ward, · þár lêddun ina wlanke man,
 4944 erlos undar ederos. · Þár was êld mikil,
 fiur an fríd-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 bændjun. · Was þár braht mikil,
 gêl-módigaro galm. · Johannes was êr
 4950 þemu hêroston kûð: · be·þiu móste hé an þene hof innan
 þringan mid þeru þioda. · Stód allaro þegno bêtsto,
 4952 Petrus þár úte: · ni lét ina þe portun ward
 folgon is frôen, · êr it at is friunde a·bad,
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þár kwam im ên fêkni wíf
 4956 gangan te·gegnes, · þiu ênas Judeon was,
 iro þeodanes þiw, · êndi þó te þemu þegne sprak
 4958 magað un·wán·lík: · „Hwat þú mahtis man wesan“, kwað siu,
 „jungaro fan Galilea, · þes þe þár genower stéd
 4960 faðmun gi·fastnod.“ · Þó an forhtun warð
 Símon Petrus sán, · slak an is móde,
 4962 kwað þat hé þes wíves · word ni bi·konsti
 ni þes þeodanes · þegan ni wári:
 4964 mêð is þó for þeru mænegi, · kwað þat hé þena man ni
 ant·kendi:
 „ni sind mí þíne kwidi kûðe“, (kwað hé;) was imu þiu kraft godes,
 4966 þe hêrdislo fan þemu hertan. · Hwaravondi géng
 forð undar þemu folke, · ant·tat hé te þemu fiure kwam;
 4968 gi·wêt ina þó warmjen. · Þár im ôk ên wíf bi·gan
 fêlgjan firin·spráka: · „hér mugon gi“, kwað siu, „an iuwan
 fiund sehan:
 4970 þit is gegnungo · jungaro Kristes,
 is selves ge·sîð.“ · Þó géngun imu sán aftar þiu
 4972 náhor níð·hwata · êndi ina niud·líko
 frágodun fiundo barn, · hwi·likes hé folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, (kwáðun sie;) „þat mugon wí an
 þinumu gi·bárje gi·sehan,
 an þínun wordun êndi an þínaru wíson, · þat þú þeses werodes
 ni bist,
 4976 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,
 ak stód þó êndi strídda · êndi starkan êð

- 4978 swið·liko ge·swór, · þat hé þes ge·siðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man·kunnjes
 far·wardot an þesaru wer·oldi. · Þó kwam imu ôk an þemu
 warve tó
 4982 þes mannes mág·wini, · þe hé êr mid is mákjo gi·héw,
 swerdu þiu skarpon, · kwað þat hé ina sáhi þár
 4984 an þemu berge uppan, · „þár wí an þemu bôm·gardon
 hêrron þínumu · hendi bundun,
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes
 lîves skolo,
 4988 ef it mahti ênig þár · irmin·manno
 gi·sëggjan te sôðan, · þat hé þes ge·siðes wári,
 4990 folgodi þeru fêrði. · Þó warð an þena formon sið
 hano·krád af·haven. · Þó sah þe hêlago Krist,
 4992 barno þat bêtste, · þár hé ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,
 Símon Petruse · sêr an is móde,
 4996 harm an is hertan · ɛndi is hugi dróvi,
 swiðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat hé an þeru swartan naht
 5000 êr hano·krádi · is hêrron skoldi
 þríwo far·lôgnjen. · Þes þram imu an innan mód
 5002 bittro an is breostun, · ɛndi géng imu þó gi·bolgan þanen
 þe man fan þeru mēnigi · an mód·karu,
 5004 swiðo an sorgun, · ɛndi is selves word,
 wam·skēfti weop, · ant·tat imu wallan kwámun
 5006 þurh þea hert·kara · hête trahni,
 blóðage fan is breostun. · Hé ni wánde þat hé is mahti
 gi·bótjen wiht,
 5008 firin·werko furður · efþa te is frâhon kuman,
 hêrron huldi: · nis ênig hēliðo só ald,
 5010 þat io mannes sunu · mēr gi·sáhi
 is selves word · sêrur hreuwān,
 5012 karon efþa kúmjen: · „Wola krafteg god“, kwað hé,
 þat ik hēbbju mí só for·werkot, · só ik mínaro wer·oldes ni þarf

5014 ó-lát seggjan. · Ef ik nú te aldre skal
 huldjo þínaro · ęndi hevan-rikjas,
 5016 þeoden, þolojan, · þan ni þarf mí þes ęnig þank wesn,
 liovo drohtin, · þat ik io te þesumu liohte kwam.
 5018 Ni bium ik nú þes wirðig, · waldand frô mín,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge-sīðos: · ik iro selvo skal
 miðan an mínumu móde, · nú ik mí su-lík mēn ge-sprak.“
 5022 Sô gornode · gumono bętsta,
 hrau im sô hardo, · þat hé habde is hērren þó
 5024 leoves fār-lôgnid. · Þan ni þurvun þes liudjo barn,
 weros wundrojan, · be-hwí it weldi god,
 5026 þat sô lioven man · lēð gi-stódi,
 þat hé sô hōn-liko · hērren sines
 5028 þurh þera þiwun word, · þegno snellost,
 fār-lôgnide sô lioves: · it was al bi þesun liudjun gi-duan,
 5030 firiho barnun te frumu. · Hé welde ina te furiston dóan,
 hērost ovar is híwiski, · hēlag drohtin:
 5032 lét ina ge-kunnon, · hwi-líke kraft havet
 þe męnniska mód · áno þe maht godes;
 5034 lét ina ge-sundjon, · þat hé sīðor þiu bęt
 liudjun gi-lôvdi, · hwó liof is þár
 5036 manno gi-hwi-líkumu, · þan hé mēn ge-frumit,
 þat man ina a-láte · lēðes þinges,
 5038 sakono ęndi sundjono, · sô im þó selvo dede
 hevan-ríki god · harm-ge-wurhti.

TODO.

5040 60 Be þiu nis mannes bág · mikilun bi-þervi,
 hagu-staldes hróm: · ef imu þiu helpe godes
 5042 ge-swikid þurh is sundjon, · þan is imu sán aftar þiu
 breost-hugi blóðora, · þoh hé ęr bi-hēt spreka,
 5044 hrómje fan is hildi · ęndi fan is hand-krafti,
 þe man fan is męgine. · Þat warð þár an þemu mārjon skín,
 5046 þegno bętston, · þó imu is þiodanes gi-swěk
 hēlag helpe. · Be-þiu ni skoldi hrómjen man
 5048 te swiðo fan imu selvon, · hwand imu þár swikid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hēr hevan-kuning · herte ni stærkit.

5052 þan bēd allaro barno bēst, · bēndi þolode
 þurh man-kunni. · Hwurvun ina managa umbi
 5054 Judeono liudi, · sprákon gelp mikil,
 habdun ina te hoska, · þár hé gi·heftid stód,
 5056 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,
 liudi lēðes. · Þó warð eft lioht kuman,
 5058 morgan te mannun. · Manag samnoda
 hēri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Warð þár êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri ėndi ên-hard, · in·widjas gern,
 5062 wrēðes willjan. · Géngun im an warf samad
 rinkos an rúna, · bi·gunnun im rádan þó,
 5064 hwó sie ge·wísadin · mid wár-lôsun,
 mannun mēn-ge-witun · an mahtigna Krist
 5066 te gi·seggjanne sundja · þurh is selves word,
 þat sie ina þan te wundēr-kwálu · wēgjan móstin,
 5068 a·dēljen te dōðe. · Sie ni mahtun an þemu dage finden
 só wrēð ge·wit-skepi, · þat sie imu witi be·þiu
 5070 a·dēljen gi·dorstin · efþa dōð frummjen,
 lívu bi·lōsjen. · Þó kwámun þár at latstan forð
 5072 an þena warf wero · wár-lōse man
 twēne gangan · ėndi bi·gunnun im tēljen an,
 5074 kwáðun þat sie ina selvon · seggjan gi·hōrdin,
 þat hé mahti te-werpen · þena wíh godes,
 5076 allaro húso hōhost · ėndi þurh is hand-megin,
 þurh is ênes kraft · up a-rihtjen
 5078 an þriddjon daga, · só is ėlkor ni þorfti be·þíhan man.
 Hé þagoda ėndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat hé it mid lēðun an·gēgin
 wordun wráki. · Þó þár undar þemu werode a-rēs
 5082 balu-hugdig man, · biskop þero liudjo,
 þe furisto þes folkes · ėndi frágode Krist
 5084 iak ina be imu selvon bi·swór · swíðon êðun,
 grótte ina an godes namon · ėndi gerno bad,
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári
 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 5088 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht

5124 só gi·bundanan, · þat barn godes,
 5124 ęndi ina þó lęddun, · þár þero liudjo was,
 þere þiade þing-hús. · Þár þegan manag
 5126 hwurvon umbi iro hęri-togon. · Þár was iro hęrron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·wéld:
 5128 kumen was hé fan þemu kęsure, · gi·sęndid was hé undar þat
 kunni Judeono
 te rihtjenne þat ríki, · was þár rád-gevo:
 5130 Pilatus was hé hęten; · hé was fan Ponto lande
 knósles kęnnit. · Habde imu kraft mikil,
 5132 an þemu þing-húse · þiod gi·samnod,
 an warf weros; · wár-lóse man
 5134 a·gávun þó þena godes sunu, · Judeo liudi,
 under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
 5136 þat man ina wítnodi · wápnes eggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138 þringan an þat þing-hús, · ak þiu þiod úte stód,
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang
 faren,
 5140 an ęli-landige man, · þat sie þár un-reht word,
 an þemu dage dęrvjes wiht · a·dęljan ne gi·hórdin,
 5142 ak kwáðun þat sie im só hluttro · hęlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fęg
 5144 at þem wam-skaðun · waldandes barn,
 sundja lōsen. · Þó an sorgun warð
 5146 Judases hugi, · þó hé a·gevan gi·sah
 is drohtin te dōðe, · þó bi·gan imu þiu dád aftar þiu
 5148 an is hugja hreuwān, · þat hé habde is hęrron ęr
 sundja lōsen gi·sald. · Nam imu þó þat siluvar an hand,
 5150 þrí-tig skatto, · þat man imu ęr wið is þiodane gaf,
 gęg imu þó te þem Judiun · ęndi im is grimmon dád,
 5152 sundjon sagde, · ęndi im þat siluvar bōd
 gerno te a·gevanne: · „ik hębbju it só grio·líko“, kwað hé,
 5154 „mínes drohtines · drōru gi·kōpot,
 só ik wēt þat it mí ni þīhit.“ · Þiod Judeono
 5156 ni weldun it þó ant·fāhan, · ak hętun ina forð aftar þiu
 umbi su·líka sundja · selvon ahton,
 5158 hwat hé wið is frāhon · ge·frumid habdi:

„Þú sáhi þi selvo þes“, (kwáðun sie;) „hwat wili þú þes nú sóken te
ús?

- 5160 Ne wít þú þat þesumu werode!“ · Þó gi·wêt imu eft þanan
Judas gangan · te þemu godes wihe
5162 swíðo an sorgun · ęndi þat silųvar warp
an þena alah innan, · ne gi·dorste it ęgan leng;
5164 fór imu þó só an forhtun, · só ina fiundo barn
módage manodun: · habdun þes mannes hugi
5166 gramon under·gripanen, · was imu god a·bolgan,
þat hé imu selvon þó · símon warhte,
5168 hnêg þó an heru·sêl · an hinginna,
warag an wurgil · ęndi wíti ge·kôs,
5170 hard hęllje ge·þwing, · hêt ęndi þiustri,
diap dôðes dalu, · hwand hé êr umbi is drohtin swêk.

TODO.

- 5172 **62** Þan bêd þat barn godes · —bęndi þolode
an þemu þing·húse—, · hwan êr þiu þiod under im,
5174 erlos ęn·wordje · alle wurðin,
hwat sie imu þan te ferah·kwálu · frummjan weldin.
5176 Þó þár an þem bęnkjun a·rês · bodo kêsures
fan Rúmu·burg · ęndi géng imu wið þat riki Judeono
5178 módag mahljen, · þár þiu męnigi stód
aftar þemu hove hwarvon: · ni weldun an þat hús kuman
5180 an þemu paskha·dage. · Pilatus bi·gan
frókno frágon · ovar þat folk Judeono,
5182 mid hwiu þe man habdi · morðes gi·skuldit,
wítjes gi·wertot: · „be hwí gí imu só wrêðe sind,
5184 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi
harmes só filu,
lêðes gi·lêstid: · „ni gávin ina þesa liudi þi,
5186 þár sie ina êr bi·foran · uvilan ni wissin,
wordun far·warhten. · Hé havat þeses werodes só filu
5188 far·lêdid mid is lêrun · —ęndi þesa liudi męrrid,
dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove
kêsures
5190 tinsi gelden; · þat mugun wí ina gi·tęlljen an
mid wáru ge·wit·skępi. · Hé sprikid ôk word mikil,
5192 kwiðit þat hé Krist sí, · kuning ovar þit riki,

be·gihit ina só grôtes.“ · Þó im eft te·gegnes sprak
 5194 bodo kêsures: · „ef hé só bar·liko“, kwað hé,
 „under þesaru mēnigi · mēn·werk frumid,
 5196 ant·fāhad ina þan eft under iuwe folk·skēpi, · ef hé sí is ferhes
 skolo,
 5198 ęndi imu só a·dēljad, · ef hé sí dōðes werð,
 só it an iuwaro aldrono · ēo ge·biode.“
 Sie kwāðun þó, þat sie ni móstin · manno nig·ēnumu
 5200 an þea hēlagon tíð · te hand·banon,
 werðen mid wápnun · an þemu wih·dage.
 5202 Þó wēnde ina fan þemu werode · wrêð·hugdig man,
 þegañ kêsures, · þe ovar þea þioda was
 5204 bodo fan Rúmu·burg—: · hét imu þó þat barn godes
 náhor gangan · ęndi ina niud·liko,
 5206 frágoda frókno, · ef hé ovar þat folk kuning
 þes werodes wári. · Þó habde eft is word garu
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“,
 kwað hé,
 „þe it þi ôðre hér · erlos sagdun,
 5210 kwāðun umbi mínan kuning·duom?“ · Þó sprak eft þe kêsures
 bodo
 wlank ęndi wrêð·mód, · þár hé wið waldand Krist
 5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“,
 kwað hé,
 „Judeo liudjo, · ni gadoling þín,
 5214 þesaro manno mág·wini, · ak mí þi þius mēnigi 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?“ · Þó sprak imu eft Krist
 an·gegin,
 hēlendero bętst, · þár hé gi·hęftid stód
 5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,
 „fan þesaru wer·old·stundu. · Ef it þoh wári só,
 5222 þan wárin só stark·móde · wiðer stríd·hugi,
 wiðer grama þioda · jungaron míne,
 5224 só man mí ni gávi · Judeo liudjun,
 hęttendjun an hand · an heru·bęndjun

þat þena hafton man · hēliðos nāmin
 5262 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodese, · erlos bráhtin
 5264 haften te handun, · hwand hé fan is hēri-skepi was,
 fan is werodes ge·wald. · Wīgand frumidun
 5266 iro hêrron word: · hēlagne Krist
 fōrdun an fiterjun · for þena folk-togun,
 5268 allaro barno bēstst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bēndjun gēng,
 5270 ant-tat sie ina bráhtun, · þár hé an is bēnkja sat,
 kuning Erodese: · umbi·hwarf ina kraft wero,
 5272 wlanke wīgandos: · was im willjo mikil,
 þat sie þár selvon Krist · gi·sehan móstin:
 5274 wāndun þat hé im sum tēkan · þár tōgjan skoldi,
 mári ėndi mahtig, · só hé managun dede
 5276 þurh is god-kundi · Judeo *liudjon.
 Frágoda ina þuo þie folk-kuning · firi-wit-líko
 5278 managon wordon, · wolda is muod-sevon
 forð undar·findan, · hwat hie te frumu mohti
 5280 mannon gi·markon. · Þan stuod mahtig Krist,
 þagoda ėndi 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 · ėndi þena godes suno
 wurrun ėndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ėndi all is hēri-skipi,
 far·muonstun ina an iro muode: · ne ant·ķendun maht godes,
 5288 himiliskan hêrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrēðun werk, · word ėndi dádi
 þuru ôd-muodi · all gi·þoloda,
 5292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 5294 umbi is liði leggan, · þiu mēr hie wurði þem liudjon þár,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hēbbjan gi·sáhun,
 erlos ovar-muoda. · Þuo sēnda ina eft þanan
 5298 Erodese sé kuning · an þat ôðer folk;
 a·lédjan hiet ina lungra mann, · ėndi lastar sprákun,

- 5300 felgidun im firin-word, · þár hie an feteron géng
 bi·hlagan mid hosku: · ni was im hugi twíflí,
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;
 ne welda iro uvilun word · idug-lônön,
 5304 hosk êndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús
 innan,
 an þia palenkja uppan, · þár Pilatus was
 5306 an þero þing-stêdi. · Þegnos a·gávun
 barno þat bēsta · banon te handon
 5308 sundi-lôsjan, · só hie selvo gi·kôs:
 welda manno barn · morðes a·tuomjan,
 5310 nērtjan af nōdi. · Stuoðun nið-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 mí þesan haftan mann“, kwāþ-hie,
 5316 „an þesan sēli sēndun · êndi selvon an·budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far·lêdid mid is lêron. · Nú ik mid þeson liudon ni mag,
 findan mid þius folku, · þat hie is ferāhes sí
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
 Erodes mohta, · þie iuwan êo bi·kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is līves gi·frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 lif far·látan. · Nú 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 · hlúðero stemnu,
 hietun flít-liko · ferāhes áhtjan
 5330 Krist mid kwalmu · êndi an krúki slahan,
 wēgtjan te wundron: · „hie mid is wordon havit
 5332 dôðes 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-líka firin-kwidi · ferāhu kôpo.“

TODO.

- 5336 **64** Duo warð þie an forhton, · þie þes folkes gi·wêld,
 mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
 5338 þat sia ina selvon · sæggjan gi·hôrdin,
 gehan fur þem gum-skipe, · þat hie wâri godes suno.
 5340 Duo hwarf im eft þie hêri-togo · an þat hús innan
 te þero þing-stêdi, · þristjon wordon
 5342 gruotta þena godes suno · êndi frágoda, hwat hie gumono
 wâri:
 „hwat bist þú manno?“ (kwaþ-hie,) „Te hwi þú mí só þinan muod
 hilis,
 5344 dërnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd
 umbi þínes lîves gi·lagu? · Mí þi hëbbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwelljanne an krúkjum, · só kwikan lâtan,
 só hweðer sí mí selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Duo sprak eft þat
 friðu-barn godes:
 „Wêst þú þat te wáron“, (kwaþ-hie,) „þat þú gi·wald ovar mik
 5352 hëbbjan ni mohtis, · ne wâri þat it þi hêlag god
 selvo far·gávi? · Ôk hëbbjat þia sundjono mër,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Duo welda ina sið after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegaþ kêsures, · þár hie is havdi for þero þioda gi·wald;
 5358 ak sia wëridun im þena willjon · wordu gi·hwi-líku,
 kunni Judeono: · „ne bist þú“, kwaðun sia, „þes kêsures
 friund,
 5360 þínon hêrren hold, · ef þú ina hinan látis
 siðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su·lík word spriket,
 a·havið ina só hôho, · kwiðit þat hie hëbbjan mug
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsûr geve,
 hie wirrid im is wer·uld-ríki · êndi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lík mên wrekan,
 hosk-word manag, · ef þú umbi þínes hêrren ruokis,
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·niman.“
 Duo gi·hôrda þie hêri-togo · þia hêri Judeono

- 5370 þrêgjan fan is þiodne; · þuo hie far þero þing-stêdi géng
 selvo gi·sittjan, · þár gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lêdjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,
 kwêlan an krúkje; · sia kwáðun þat sia kuning ôðran
 5376 ne havdin undar iro hêri-skipje, · nevan þena hêran kêsar
 fan Rúmu-burg; · „þie havit hier ríki over ùs.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ùs só filo lêðes
 gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti êndi wundar-kwála.“ · Werod Judeono
 só manag mis·lík þing · an mahtigna Krist
 5382 sagdun te sundjun. · Hie swígondi stuod
 þuru ôð-muodi, · ne ant-wordida n·io-wiht
 5384 wið iro wrêðun word: · wolda þesa wer-old alla
 lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod
 5386 wêgjan te wundron, · all só iro willjo géng:
 ni wolda im opan·líko · allon kûðjan
 5388 Judeo liudjon, · þat hie was god selvo;
 hwand wissin sia þat te wáron, · þat hie su·líka gi·wald havdi
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrinan: · þan ni wurði hevan·ríki,
 ant·lokan liohto mêt · liudjo barnon.
 5394 Be·þiu mêð hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia warahtun. · Þiu wurd náhida þuo,
 5396 mári maht godes · êndi middi dag,
 þat sia þia ferah-kwála · frummjan skoldun.
 5398 Þan lag þár ôk an bændjon · an þero burg innan
 ên ruof regin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · êndi man-slahta gi·frumid,
 was mári megin-þiof: · ni was þár is gi·mako hwêrgin;
 5402 was þár ôk bi sínon · sundjon gi·hêftid,
 Barrabas was hie hêtan; · hie after þem burgjon was
 5404 þuru is mên-dádi · manogon gi·kúðid.
 Þan was land-wísa · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hêlagon dage · ênna haftan mann

5408 a·biddjan skoldun, · þat im iro **burg**es ward,
 iro folk-togo · **fer**aþ far·gávi.
 5410 Þuo bi·gan þie **h**eri-togo · þia **h**êri Judeono,
 þat **folk** **frá**gojan, · þár sia im **for**a stuodun,
 5412 hweðeron sia þero **t**wejo · **tuom**jan weldin,
feraþes biddjan: · „þia hier an **f**eteron sind
 5414 **h**aft undar þeson **h**eri-skipje?“ · Þiu **h**êri Judeono
 habdun þuo þia **a**ramun man · **alla** gi·spanana,
 5416 þat sia þemo **land**-skaðen · **l**if a·bádin,
 gi·þingodin þem þiove, · þie oft an þiustrja naht
 5418 **w**am gi·warahta, · **endi** **wald**and Krist
kwelidin an **krúk**je. · Þuo warð þat **küð** ovar all,
 5420 hwó þiu þiod havda **duomos** a·**d**êlid. · Þuo skoldun sia þia **dád**
 frummjan,
háhan þat **h**êlaga barn. · Þat warð þem **h**eri-togen
 5422 **s**iðor te **sorg**on, · þat hie þia **saka** wissa,
 þat sia þuru **níð**-skipi · **n**erjendon Krist,
 5424 **hat**oda þiu **h**êri, · **endi** hie im **h**ôrda te þiu,
warahta iro **w**illjon: · þes hie **wí**ti ant·féng,
 5426 **lôn** an þeson **lio**hte · **endi** **lang** after,
wói sîðor **wann**, · sîðor hie þesa **w**er-old a·gaf.

TODO.

5428 **65** Þuo warð þas þie **w**rêðo gi·**w**aro, · **w**am-skaðono mêt,
Satanas selvo, · þuo þiu **seola** kwam
 5430 **J**udases an **grund** · **grim**maro hêlljun—
 þuo **w**issa hie te **wá**ren, · þat þat was **wald**and Krist,
 5432 **barn** drohtines, · þat þár gi·**b**undan stuod;
wissa þuo te **wá**ron, · þat hie welda þesa **w**er-old **alla**
 5434 **mid** is **h**enginnja · **h**êllja gi·þwinges,
liudi a·**l**ôsjan · an **lio**ht godes.
 5436 Þat was **Satanase** · **sêr** an muode,
 tulgo **harm** an is **hug**je: · welda is **h**elpan þuo,
 5438 þat im **liudjo** barn · **l**if ne bi·námin,
 ne **kw**elidin an **krúk**je, · **ak** hie welda, þat hie **kwik** livdi,
 5440 te þiu þat **firiho** barn · **f**ernes ne wurðin,
sundjono sikura. · **Satanas** gi·wêt im þuo,
 5442 þár þes **h**eri-togen · **hí**wiski was
 an þero **burg** innan. · Hie þero is **brúdi** bi·gann,

- 5444 þera idis opan-líko · un-hiuri fiond
 wunder tōgjan, · þat sia an word-helpon
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dōðe gi-skērid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi-wald bi-niman,
 þat hie sia owar þesan middil-gard · só mikila ni havdi,
 5450 owar wída wer-old. · Þat wif warð þuo an forāhton,
 swíðo an sorogon, · þuo iru þiu gi-siuni kwámun
 5452 þuru þes dērnjen dád · an dages liohte,
 an hēlið-helme bi-helid. · Þuo siu te iru hēren an-bôd,
 5454 þat wif mid iro wordon · ėndi im te wáren hiet
 selvon seggjan, · hwat iro þár te gi-siunjon kwam
 5456 þuru þena hêlagan mann, · ėndi im helpa bad,
 formon is ferhe: · „ik hēbbju hier só filo þuru ina
 5458 seld-likes gi-sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi-hwem · uvalo gi-þihan,
 5460 só im fruokno tuo · ferāhes áhtið.“
 Þie segg warð þuo an siðe, · ant-tat hie sittjan fand
 5462 þena hēri-togon · an hwarawe innan
 an þem stēn-wege, · þár þiu stráta was
 5464 felison gi-fuogid. · Þár hie te is frôhon gēng,
 sagda im þes wíwes word. · Þuo warð im wrêð hugi,
 5466 þem hēri-togen, · —hwarawoda 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-wēndid þuo
 hugi an herten · after þero hēri Judeono,
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht
 þia swárun sundjun, · þia hie im þár þuo selvo gi-deda.
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,
 watar an wégje, · þár hie furi þem werode sat,
 5476 þwóg ina þár for þero þioda · þegan kêsures,
 hard hēri-togo · ėndi þuo fur þero hēri sprak,
 5478 kwað þat hie ina þero sundjono þár · sikoran dádi,
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,
 gie wordo gie werko, · þes gi im hér te wítje gi-duan.“
 5482 Þuo hreop all saman · hēri-skipi Judeono,

þiu mikila mēnigi, · kwáðun þat sia weldin umbi þena man
 plegan
 5484 dęraworo dádjo: · „fare is drôr ovar ùs,
 is bluod ėndi is baneði · ėndi ovar ùsa barn só samo,
 5486 ovar ùsa avaron þar after · —wí willjat is alles plegan“,
 kwaðun sia,
 „umbi þena slęgi selvon,— · ef wí þar ėniga sundja gi·duan!“
 5488 A·gevan warð þar þuo furi þem Judeon · allaro gumono þęsta
 hęttendjon an hand, · an heru·bęndjon
 5490 narawo gi·nôdid, · þar ina níð·hwata,
 fiond ant·fęgun: · folk ina umbi·hwarf,
 5492 mēn·skaðono męgin. · Mahtig drohtin
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · ėr þan sia im ferahes tuo,
 aldres áhtin, · ėndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slógun,
 weros an is wangun · ėndi 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 · ėndi an waldand Krist
 5502 selvon settjan, · ėndi gęgun im þia gi·siðos tuo,
 kwęddun ina an kuning·wísu · ėndi þar an knio fellun,
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,
 þoh hie it all gi·þolodi, · þiodo drohtin,
 5506 mahtig þuru þia minnja · manno kunnjes.
 Hietun sia þuo wirkjan · wápnes eggjon
 5508 hęliðos mid iro handon · hardes bômes
 kraftiga krúki · ėndi hietun sia Kristan þuo,
 5510 sálig barn godes · selvon fuorjan,
 dragan hietun sia ùsan drohtin, · þar hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Siðodun Judeon,
 weros an willon, · lęddun waldand Krist,
 5514 drohtin te dôðe. · Þar mohta man þuo dęręvi þing
 harm·lík gi·hôrjan: · hiovandi þar after
 5516 gęgun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr·wegos: · was im iro frôhon dôð
 swíðo an soragan. · Þuo hie selvo sprak,

5520 barno þat bęsta · ęndi under bak be-sah,
 hiet þat sia ni wępin: · „ni þarf iu wiht tregan“, kwaþ-hie,
 5522 „mínero hin-ferdjo, · ak gí mid hofnu mugun
 iuwa wręðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,
 þat þia muoder þes · męndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ôðan an aldre. · Þan gí iuwa in-wid skulun
 5528 grimmo an-geldan; · þan gí só gerna sind,
 þat iu hier bi-hlidan · hôha bergos,
 5530 diopo be-delvan; · dðð wári iu þan allon
 liovera an þeson lande · þan su-lík liudjo kwalm
 5532 te gi-þoljanne, · só hier þan þesaro þioda kumid.“

TODO.

66 Þuo sia þár an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bôm an berege, · ęndi þár an þat barn godes
 5536 kwęlidun an krúkje: · slógun kald ísarn,
 niwa naglos · niðon skarpa
 5538 hardo mid hamuron · þuru is hęndi ęndi þuru is fuoti,
 bittra bęndi: · is blód ran an erða,
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wręðra: · „hwand sia ni witun, hwat sia
 duot“, kwaþ-hie.
 5544 Þuo þia wíganos · gi-wádi Kristes,
 drohtines dældun, · dęrevja mann,
 5546 þes ríken gi-rôbi. · Þia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi-sprekan,
 5548 êr sia an iro hwarawe · hlôtos wurpun,
 hwi-lík iro skoldi hębbjan · þia hêlagun pêda,
 5550 allaro gi-wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hęri-togo, · ovar þem hówde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þár nęglid stuod
 5554 an niwon galgon · þuru níð-skipi,
 an bômin treo. · Þuo bádun þia liudi

5556 þat word wendjan, · kwáðun þat hie im só an is willjon spráki,
 selvo sagdi, · þat hie habdi þes gi·siðes gi·wald,
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kêsures bodo,
 hard hêri-togo: · „it ist iu só ovar is hôvde gi·skriuan,
 5560 wis·liko gi·writan, · só ik it nú wendjan ni mag.“
 Dádun þuo þár te wítje · werod Judeono
 5562 twêna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 5564 an þem warag·trewe · werko te lône,
 lêðaro dádjo. · Þia liudi sprákun
 5566 hosk·word manag · hêlagon Kriste,
 grottun ina mid gelpu: · sáwun allaro gumono þen bēston
 5568 kwêlan an þemo krúkje: · „ef þú síš kuning ovar all“, kwáðun
 sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 nêri þik fan þero nôdi · êndi níðes a·tuomi,
 gang þi hêl herod; · þan wêlljat an þik hêliðo barn,
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak
 swiðo gêl·hert Judeo, · þár hie fur þem galgon stuod:
 5574 „Wah warð þesaro wer·oldi“, (kwaþ·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 mêst · êndi eft standan gi·duon
 5578 an þriddjon dage, · só is êlkor ni þorfti bi·þiðan mann
 þeses folkes furðor. · Sínu hwó þú nú gi·fastnod stés,
 5580 swiðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þár ôk an þem bēndjon sprak
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hôrda,
 wrêðon wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú síš þiod·kuning“, kwaþ·hie,
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · êndi ús samad allon
 hilf êndi hêli. · Ef þú síš hevan·kuning,
 5588 waldand þesaro wer·oldes, · gi·duo it þan an þínon werkon
 skín,
 mári þik fur þesaro mēnigi.“ · Þuo sprak þero manno ôðer
 5590 an þero hēnginna, · þár hie gi·hēftid stuod,
 wan wunder·kwála: · „Be·hwí wilt þú su·lík word sprekan,

- 5592 gruotis ina mid gelpu? · Stés þí hier an galgen haft,
 gi·brokan an bôme. · Wit hier bēðja þolod
 5594 sēr þuru unka sundjun: · is unk unkero selvero dád
 worðan te wítje. · Hie stéd hier wammes lós,
 5596 allaro sundjono sikur, · só hie selvo gio
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
 5598 willendi an þesaro wer·uldi · wíti ant·fahid.
 Ik willju þár gi·lövjan tuo“, (kwaþ·hie,) „endi willju þena landes
 ward,
 5600 þena godes suno · gerno biddjan,
 þat þú mín gi·huggjes · endi an helpun sís,
 5602 ráðendero þest, · þan þú an þín ríki kumis:
 wes mí þan gi·náðig.“ · Þuo sprak im eft nęrjendo Krist
 5604 wordon te·gegnes: · „Ik sęggju þí te wáron hier“, kwaþ·hie,
 „þat þú noh hiu·du móst · an himil·rike
 5606 mid mí samad · sehan liocht godes,
 an þemo Paradýse, · þoh þú nú an su·líkoro pínu sís.“
 5608 Þan stuod þár ôk Maria, · muoder Kristes,
 blék under þem bôme, · gi·sah iro barn þolon,
 5610 winnan wunder·kwála. · Ôk wárun þár wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan stuod þár ôk Johannes, · jungro Kristes,
 hriuwi undar is hērren, · was im is hugi sęrag—
 5614 drúvodun fur þem dōðe. · Þár sprak drohtin Krist
 mahtig te þero muoder: · „nú ik þí hier mínemo skal
 5616 jungron be·felhan, · þem þí hier gegin·ward stéd:
 wis þí an is gi·sīðje samad: · þú skalt ina furi suno hebbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful·gęngi wel,
 minnjodi sia só mildo, · só man is muoder skal,
 5620 idis un·wamma. · Þuo hie sia an is ēra ant·fęng
 þuru hluttran hugi, · só im is hērro gi·bōd.

TODO.

- 5622 67 Þuo warð þár an middjan dag · mahtig tēkan,
 wundar·lík gi·warht · ovar þesan wer·old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it kũð ovar all,
 5626 hwó þiu sunna warð gi·sworcan: · ni mahta swigli liocht
 skōni gi·skínan, · ak sia skado far·fęng,

5628 þimm ęndi þiustri · ęndi só gi·þrusmod neval.
 Warð allaro dago druovost, · dunkar swiðo
 5630 ovar þesan widun wer·uld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo rikost,
 5632 ant nuon dages. · Þuo þie neval ti·skrêd,
 þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht
 5634 hêdron an himile. · Þuo hreop up te gode
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
 5636 faðmon gi·fastnot: · „fader alo·mahtig“, kwaþ·hie,
 „te hwí þú mik só far·lieti, · lievo drohtin,
 5638 hêlag hevan·kuning, · ęndi þina helpa dedos,
 fullisti só ferr? · Ik standu under þeson fiondon hier
 5640 wundron gi·wêgid.“ · Werod Judeono
 hlógun is im þuo te hoske: · gi·hórdun þena hêlagun Krist,
 5642 drohtin furi þem dôðe · drinkan biddjan,
 kwað þat ina þurstidi. · Þiu þioda ne latta,
 5644 wrêða wiðar·sakon: · was im willjo mikil,
 hwat sia im bittres tuo · bringan mahtin.
 5646 Habdun im un·swóti · ękid ęndi galla
 gi·męgid þia mên·hwaton; · stuod ên mann garo,
 5648 swiðo skuldig skaðo, · þena habdun sia gi·skęrid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsja nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·kenda iro mirkjun dádi,
 gi·fuolda iro fęgnes: · furðor ni welda
 5654 is só bittres an·bítan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þina hęndi be·filhu“,
 kwaþ·hie,
 5656 „mínon gêst an godes willjon; · hie ist nú garo te þiu,
 fús te faranne.“ · Firiho drohtin
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom
 liet fan þemo lík·hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar·têkan gi·waráht, · þat þár waldandes dôð
 5662 un·kweðandes só filo · ant·kennjan skolda,
 þiadnes ên·dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · ęndi þat fêha lakan te·brast

- 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·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·opanoð
 5672 dôðero manno, · çndi sia þuru drohtines kraft
 an iro lík-hamon · libbjandi a·stuodun
 5674 up fan erðu · çndi wurðun gi·ôgida þár
 mannon te márðu. · Þat was só mahtig þing,
 5676 þat þár Kristes dôð · ant·kennjan skoldun,
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
 5678 word an þesaro wer-oldi. · Werod Judeono
 sáwun seld-lík 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·spráku,
 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 · çndi iro hêrren dôð
 5690 swíðo an sorogon. · Þan was sido Judeono,
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
 5692 lēngerun hwíla, · þan im þat líf skriði,
 þiu seola be·sunki: · slíð-muoda mann
 5694 géngun im mid níð-skipju náhor, · þár só be·neglida stuodun
 þeovos twêna, · þolodun bēðja
 5696 kwála bi Kriste: · wárun im kwika noh þan,
 unt·þat sia þia grimmun · Judeo liudi
 5698 bēnon be·brákon, · þat sia bēðja samad
 líf far·lietun, · suohtun im lioht ôðer.
 5700 Sia ni þorftun drohtin Krist · dôðes bēðjan
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:
 5702 is seola was gi·sçndid · an suôðan weg,
 an lang·sam lioht, · is líði kuolodun;
 5704 þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo

an nīð-hugi, · druog nēgilid sper
5706 hard an is handon, · mid heru-þrummjon stak,
liet wápnēs ord · wundum sníðan,
5708 þat an selves warð · síðu Kristes
ant-lokan is lík-hamo. · Þia liudi gi-sáwun,
5710 þat þanan bluod endi water · bēðju 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.

TODO.

5714 **68** Sô þuo gi·sêgid warð · sedle nâhor
hêdra sunna · mid hevan-tunglon
5716 an þem druoven dage, · þuo géng im üses 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 üses drohtines jungro: · hie ni welda þero
far·duanun þiod
5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem
folke Judeono,
hêlag himilo ríkjes— · hie géng im þuo wið þena hêri-togon
mahljan,
5724 þingon wið þena þegan kêsures, · þigida ina gerno,
þat hie muosti a·lôsjan · þena lik-hamon
5726 Kristes fan þemo krúkje, · þie þár gi·kwêlmid stuod,
þes guoden fan þem galgen · êndi an graf lëggjan,
5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
wernjan þes willjen, · ak im gi·wald far·gaf,
5730 þat hie só muosti gi·frumman. · 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 · êndi ina fan naglon
a·tuomda,
5734 ant·fêng ina mid is fâðmon, · só man is frôhon skal,
lioves lik-hamon, · êndi ina an lîne bi-wand,
5736 druog ina diur·liko · —só was þie drohtin werð—,

- 5738 þár sia þia stēdi havdun · an ênon stêne innan
 handon gi·hauwan, · þár gio hēliðo barn
 gumon ne bi·gruovon. · Þár sia þat godes barn
 5740 te iro land-wísu, · líko hēlgost
 foldu bi·fulhun · ęndi mid ênu felisu be·lukun
 5742 allaro gravo guod-líkost. · Griotandi sátun
 idisi arm-skapana, · þia þat all for·sáwun,
 5744 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 wópjandi wíf · ęndi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havdun im far·sewana · soroga gi·nuogja,
 5748 mikila muod-kara: · Maria wárun sia hêtana,
 idisi arm-skapana. · Þuo warð ávand kuman,
 5750 naht mid neflu. · Nið-folk Judeono
 warð an moragan eft, · męnigi gi·samnod,
 5752 rēkidun an rúnon: · „Hwat þú wēst, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nú ligid hie wundon siok,
 diopa bi·dolván. · Hie sagda simnen, þat hie skoldi fan dôðe
 a·standan
 5756 an þriddjan dage. · Þius þiod gi·lôvit te filo,
 þit werod after is wordon. · Nú þú hier wardon hét,
 5758 ovar þem grave gômjan, · þat ina is jungron þár
 ne far·stelan an þemo stêne · ęndi seggjan þan, þat hie
 a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rínko folk
 mēr gi·męrrid, · ef sia it bi·ginnat márjan hier.“
 5762 Þuo wurðun þár gi·skęrida · 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
 hrêwes 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 êr þie beręhto 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 lík-hamon. · Lioht was þuo gi·opand

5774 firiho barnon te frumu: · was ferkal manag
 ant·heftid fan hell-doron · ęndi te himile weg
 5776 gi·warāht fan þesaro wer-oldi. · Wānom up a·stuod
 friðu-barn godes, · fuor im þuo þār hie welda,
 5778 só þia wardos þes · wiht ni af-swovun,
 dervja liudi, · hwan hie fan þem dōðe a·stuod,
 5780 a·rēs fan þero rastun. · Rinkos sātun
 umbi þat graf útan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skrêd 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, · siluvres ęndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mêt,
 5788 þat sia þena lík-hamon · lioves hêren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf soragodun
 an iro sevon swiðo, · ęndi suma sprākun,
 5792 hwie im þena grōtan stên · fan þemo grave skoldi
 gi·hwērvjan an halva, · þe sia ovar þat hrêo sáwun
 5794 þia liudi leggan, · þuo sia þena lík-hamon þār
 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 þār swógan kwam
 5798 ęngil þes alo-waldon · ovana fan radure,
 faran an feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · ęndi þia erlos wurðun
 an wêkan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forāhton: · ne wāndun ira ferāh êgan,
 líf langerun hwíl.

TODO.

69

5804 þia gi·siðos sám-kwika: · sán up a·hlād
 þie grōto stên fan þem grave, · só ina þie godes ęngil
 5806 gi·hwērvida an halva, · ęndi im uppan þem hlêwe gi·sat
 diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon
 skawon,

- só berēht ęndi só blīði · all só bliksmun liht;
 5810 was im is gi·wádi · wintar-kaldon
 snēwe gi·likost. · Þuo sáwun sia ina sittjan þár,
 5812 þiu wíf uppan þem gi·węndidan stēne, · ęndi im fan þem
 wlitje kwámun,
 þem idison su·líka ęgison te·gegnes: · all wurðun fan þem
 grurje
 5814 þiu frí an forahton mikilon, · furðor ne gi·dorstun
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,
 5818 werk ęndi willjon · ęndi þero wívo hugi,
 hiet þat sia im ne an·drédin: · „ik wēt þat gi iuwan drohtin
 suokat,
 5820 nęrjendon Krist · fan Nazareth-burg,
 þena þi hier kwęlidun · ęndi an krúki slógun
 5822 Judeo liudi · ęndi an graf lagdun
 sundi-lôsjan. · Nú nist hie selvo hier,
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,
 þit graf an þeson griote. · Nú mugun gí gangan herod
 5826 náhor mikilu · —ik wēt þat is iu ist niud sehan
 an þeson stēne innan—: · hier sind noh þia stędi skína,
 5828 þár is lik-hamo lag.“ · Lungra féngun
 gi·bada an iro brioston · bléka idisi,
 5830 wlitī-skôni wíf: · was im wil-spell mikil
 te gi·hôrjanne, · þat im fan iro hêrren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ęndi faran · te þem jungron Kristes,
 5834 sęggjan þem is gi·siðon · suoðon wordon,
 þat iro drohtin was · fan dôðe a·standan.
 5836 Hiet ôk an sundron · Símon Petrusē
 will-spell mikil · wordon küðjan,
 5838 kumi drohtines, · gie þat Krist selvo
 was an Galileo land, · „þár ina eft is jungron skulun,
 5840 gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak
 wárom wordon.“ · Reht só þuo þiu wíf þanan
 5842 gangan weldun, · só stuodun im te·gegnes þár
 ęngilos twēna · an ala·hwiton
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo

hêlag-lîko: · hugi warð gi·blôðid
 5846 þen idison an egison: · ne mahtun an þia engilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 5848 te swíði te sehanne. · Þuo sprákun im sán an·gegin
 waldandes bodun · ̅endi þiu wif frágodun,
 5850 te hwí sia Kristan þarod · kwikan mid dôdon,
 suno drohtines · suokjan kwámin
 5852 ferahes fullan; · „nú gí ina ni findat hier
 an þeson stên-grave, · ak hie ist a·standan nú
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun
 ̅endi gi·huggjan þero wordo, · þe hie iu te wáron oft
 5856 selvo sagda, · þan hie an iuwon ge·sīðja was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 5858 gi·sald selvo · an sundigaro manno,
 hettjandero hand, · hêlag drohtin,
 5860 þat sea ina kwêlidin · ̅endi an krúki slógin,
 dôdan gi·dâdin · ̅endi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nú havat hie all gi·lêstid só,
 5864 ge·frumid mid firihon: · iljat gí nú forð hinan,
 gangat gáh-lîko · ̅endi duot it þem is jungron kûð.

TODO.

5848 im sán | so C; om. L

5866 70 Hie havat sia iu fur·farana · ̅endi ist im forð hinan
 an Galileo land, · þár ina eft is jungron skulun,
 5868 gi·sehan is ge·sīðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hórdun su·lúk word sprekan,
 5870 kûðjan þia kraft godes · —wárun im só a·kumana þuo noh
 gie só for̅ahta ge·frumida—: · gi·witun im forð þanan
 5872 fan þem grave gangan · ̅endi sagdun þem jungron Kristes
 seld-lík gi·siuni, · þár sia sorogondi
 5874 bidun su·líkero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sátun
 5876 alla langa naht · ̅endi þes lík-hamen þár,
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
 5878 hwi-líka im þár and·warda · egison kwámun,
 seld-lík gi·siuni, · sagdun mid wordon,
 5880 al só it gi·duan was · an þero drohtines kraft,

- ni **miðun** an iro **muode**. · Þuo budun im **mêðmo** filo
 5882 **J**udeo liudi, · **gold** çndi siluvar,
saldun im **sink** manag, · te þiu þat sia it ni **sagdin** forð,
 5884 ne **máridin** þero **męnigi**: · „ak kweðat þat iu **móði** hugi
 an·**swevidi** mid **slápu** · çndi þat þár kwámin is gi·**siðos** tuo,
 5886 far·**stálin** ina an þem **stêne**. · Simnen wesat gí an **stríde** mid
 þiu,
forð an **flíte**: · ef it wirðit þem **folk**-togen kűð,
 5888 wí gi·**helpat** iu wið þena **hêrosten**, · þat hie iu **harmes** wiht,
lêðes ni gi·**lêstid**.“ · Þuo námun sia an þem **liudon** filo
 5890 **diurero** **mêðmo**, · **dádun** all só sia bi·gunnun
 —ne gi·**weldun** iro **willjon**— · **dádun** só **wído** kűð
 5892 þem **liudon** after þem **lande**, · þat sia su·líka **lugina** woldun
 a·hębbjan be þan **hêlagan** drohtin. · Þan was eft gi·**hêlid** hugi
 5894 **jungron** **Kristes**, · þuo sia gi·hórdun þiu **guodun** wíf
márjan þia **maht** godes; · þuo wárun sia an iro **muode** fráha,
 5896 gie im te þem **grave** **bêðja**, · **Johannes** çndi **Petrus**
 runnun **ovast**-líko: · warð **êr** kuman
 5898 **Johannes** þie **guodo**, · çndi im ovar þem **grave** gi·stuod,
 ant-at þár **sán** after kwam · **Símon** **Petrus**,
 5900 **erl** çllan·ruof · çndi im þár in gi·wêt
 an þat **graf** **gangan**: · gi·sah þár þes **godes** barnes,
 5902 **hrêo**-gi·wádi · **hêrren** **sínes**
línin **liggjan**, · mid þiu was êr þie **lík**-hamo
 5904 **fagaro** bi·fangan; · lag þie **fano** sundar,
 mit þem was þat **hôvid** bi·**helid** · **hêlages** **Kristes**,
 5906 **ríkjes** drohtines, · þan hie an þesaro **rastu** was.
 Þuo **géng** im ôk **Johannes** · an þat **graf** innan
 5908 **sehan** **seld**-lík þing; · warð im **sán** after þiu
 ant·**lokan** is gi·**lôvo**, · þat hie wissa, þat skolda eft an þit **lioht**
 kuman
 5910 is **drohtin** **diur**-líko, · fan **dôðe** a·standan
up fan **erðu**. · Þuo gi·witun im **eft** þanan
 5912 **Johannes** çndi **Petrus**, · çndi 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·þaht,

sevo mit sorogon gi·blandan, · ne wissa hwárod siu sókjan
 skolda
 5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni
 mohta þuo hofnu a·wisan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwárod siu sia
 wendjan skolda;
 5920 gi·merrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þár
 Kriste standan, · þuoh siu ina küð-líko
 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, hwárod 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
 mêsta,
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno
 drohtines
 gruotta mid gódaro sprákun: · siu wánda þat it þie gardari
 wári,
 5930 hof-ward hêrron sínes. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nęrjendero bęst: · siu gęng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant·kenda iro waldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro
 mundon grípan,
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn
 godes
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni
 mósti
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwaþ-hie, „te þem
 himiliskon fader;
 ak íli þú nú ofst-líko · ęndi þem erlon küði,
 5938 bruoðron mínon, · þat ik úser bēðero fader
 ala-waldan, · iuwan ęndi mínan
 5940 suoð-fastan god · suokjan willju.“

TODO.

5868 sán | so L; om. C

- 71 Þat wíf warð þuo an wunnon, · þat siu muosta su-líkan willjon
küðjan,
5942 seggjan fan im gi·sundon: · warð sán garo
þiu idis an þat ârundi · ęndi þem erlon bráhta,
5944 will-spel weron, · þat siu waldand Krist
gi·sundan gi·sáwi, · ęndi sagda hwó hé iru selvo gi·bôd
5946 torohtero tēkno. · Sia ni weldun gi·trúojan þuo noh
þes wíves wordon, · þat siu su-lík will-spel bráhte
5948 gegnungo fan þemo godes suno, · ak sia sátun im
jámor-muoda,
hęliðos hriuwonda. · Þuo warð þie hêlago Krist
5950 eft opan-líko · ôðer-siðu,
drohtin gi·tôgid, · siðor hie fan dôðe a-stuod,
5952 þan wívon an willjon, · þat hie im þár an wege muotta.
kwędda sia küð-líko, · ęndi sia te is kneohon hnigun,
5954 fellun im tó fuoton. · Hie hét þat sia foráhtan hugi
ne bárin an iro brioston: · „ak gí mínon bruoðron skulun
5956 þesa kwidi küðjan, · þat sia kuman after mí
an Galileo land; · þár ik im eft te·gegnes biun.“
5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twêna
an þem selvon daga · sán an morgan,
5960 erlos an iro ârundi: · weldun im te Emaus
þat kastel suokan. · Þuo bi·gunnun im kwidi managa
5962 under þem weron wahsan, · þár sia after þem wege fuorun,
þem hęliðon umbi iro hêrron. · Þuo kwam im þár þie hêlago
tuo
5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
ant·kennan kraftigna: · hie ni welda ina þuo noh küðjan te im;
5966 was im þoh an iro gi·siðje samad · ęndi frágoda, umbi
hwi-líka sia saka sprákin:
„hwí gangat gí só gornondja?“ (kwaþ-hie;) „Ist ink jámer hugi,
5968 sevo sorágono full.“ · Sia sprákun im sán an·gegin,
þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
5970 „bist þí fan Jerusalem · Judeono folkas
[...]"

TODO.

„[...]
 5972 hêlagumu gēste · fan hevan-wange,
 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
 5974 erlos góde, · lédða sie út þanan,
 ant-tat hé sie bráhte · an Bethanía;
 þár hóf hé is hendi up · ęndi hêlegoda sie alle,
 5976 wihida sie mid is wordun. · Gi·wêt imo up þanan,
 sóhta imo þat hôha himilo ríki · ęndi þena is hêlagon stól:
 5978 sitit imo þár · an þea swiðron half godes,
 alo-mahtiges fader · ęndi þanan all ge·sihit
 5980 waldandjo Krist, · só hwat só þius wer-old be·havet.
 Þó an þeru selvon stędi · ge·siðos góde
 5982 te bedu fellun · ęndi im eft te burg þanan
 þár te Jerusalem · jungaron Kristes
 5984 fórun faganondi: · was im fráh-mód hugi,
 wárun im þár at þemu wihe. · Waldandes kraft
 5986 [...]

TODO.

5971–5985 hêlagumu ... kraft | Only in M. 5971 hêlagumu gēste · fan hevan-wange | Partly
 scraped off, but still just about readable. 5986 [...] | Four lines are scraped off and entirely illegible.

Old Saxon Genesis

Dating: C9th

Meter: *Ancient-words-law*

Introduction

The normalization follows that adapted for *Heli*. There is only one ms., Palatinus latinus 1447 (V, https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the *Heli* is also found.

Much of the poem, including parts not extant in V, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called *Genesis B*, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

After the Fall

- 1 „Wela, þat þú nú, **É**wa, havas,“ (kwad Adam,) „**u**vilu gi·marȳkot [V 11/TODO]
2 unkaro **sel**varo **sī**d. · Nú maht þú sehan þia **sw**arton heġl
 ginon **gr**ádaga; · nú þú sia **g**rimman maht
4 hinana gi·**h**ôrjan, · nis **he**van·rīki
 ge·**l**ihk sulikaro **l**ógnun: · þit was alloro **l**ando skônjust,
6 þat wit hier þuruh unkas **h**êrran þank · **h**êbbjan muostun
 þár þú þem ni **h**ôrdis · þie unk þesan **h**arām gi·ried,
8 þat **w**it **w**aldandas · **w**ord far·brákun,
 hevan·kuningas. · Nú wit **h**riwig mugon
10 sorogon for þem **sī**da, · wand hé unk **sel**vo gi·bôd,
 þat **w**it unk su·lik **w**íti · **w**ardon skoldin,
12 **h**arāmo mēstan— · nú þwingit mí giu **h**ungar endi þrust,
 bitter **b**alo·werēk, · þero wáron wit êr **b**êdero tuom.

- 14 Hú skulun wit nu libbjan, · efto hú skulun wit an þesum
liahta wesana?
- Nú hier hwílum wind kumit · westan efto ôstan,
16 súðan efto nordan? · gi·swerēk upp drívit,
kumit hāglas skion · himile bi·tengi,
18 fērid ford an gi·mang · (þat is firinum kald):
hwílum þanne fan himile · hēto skínit,
20 blíkit þiu berāhto sunna: · wit hier þus bara standat,
un·wērid mid gi·wādi: · nis unk hier wiht bi·foran
22 ni te skadowa ni te skúra, · unk nis hier skattas wiht
te mēti gi·markot: · wit hēbbjat unk gi·duan mahtigna god,
24 waldand wrēdan. · Te hwi skulun wit werdan nu?
Nu mag mí þat hreowan, · þat ik is io bad hevan-rikjan god,
26 waldand þ[...]

TODO.

2. sehan | sean V 10 unk | hunk V 11 unk | hunk V

26 waldand þ[...]| The bottom part of V 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 Sīdoda im þuo te sēlidon, · habda im sundja gi·warāht [V 2v/TODO]
bittra an is bruodar; · liet ina undar baka liggjan
an ēnam diapun dala · drōr-wōragana,
4 libas lōsan, · legar-bedd waran,
guman an griata. · Þuo sprak im god selbo tuo,
6 waldand mid is wordun · (was im wrēd an is hugi,
þem banan gi·bolgan), · frāgoda hwar he habdi is brōdar þuo
8 kind-jungan guman. · Þō sprak im ēft Kain an·gegen
-habda im mid is handun · harām-werēk mikil
10 wam-dādjun gi·warāht, · þius werold was só swīdo
be·smitan an sundjun-: · „Ni ik þes sorogun ni skal,” kwad he,
12 „gōmjan hwar hie gāga, · ni it mi god ni gi·bōd,
þat is hwērigin hier · huodjan þorōfti,
14 wardon an þesaro weroldi.“ · Wānde he swīdo,
þat he bi·helan mahti · hērran sīnum,

- 16 þia **dá**di bi-**d**ernjan. · Þuo sprak im eft úsa **drohtin** tuo:
 „All habas þu só gi-**w**erēkot,“ (kwad he,) „só þi ti þinaro **w**er-oldi
 mag
- 18 wesan þín **hugi** **hriuwig**, · þes þu mid þínum **h**andon gi-dedos,
 þat þú wurdi þínes **bruodar** **b**ano: · nu he **bluodig** ligit,
 20 **wundun** **w**órig; · þes ni habda he êniga ge-**w**urūhte te þi,
sundja gi-**s**uohta, · þoh þu ina nu a-**s**lagan hēbbjas,
 22 **dôdan** gi-**d**uanan. · Is **drôr** sinkit nu an erda,
swêt **s**undar ligit; · þiu **seola** hwarōbat
 24 þie **g**êst **g**jámar-muod · an **g**odas willjan;
drôr hruopit is te **drohtina** selbun · endi sagat hwe þea **dá**di
 frumida,
 26 þat **mên** an þesun **m**iddil-gardun: · ni mag im ênig **m**ann þan
 swídor
wero far-**w**irīkjan · an **w**erold-ríkja
- 28 an **bittron** **b**alo-**dá**djon, · þan þú an þínum **bruodar** habas
firin-werēk gi-**f**rēmīd.“ · Þuo an **f**orāhtun ward
 30 **K**ain aftar þem **k**widjun drohtinas, · kwad þat hie wisse garwo,
 þat is ni mahti werdan **waldand** **wi**ht, · an **w**erold-stundu
 32 **dá**djo bi-**d**ernīd, · „só ik is nu mag **d**rubundjan **hugi**,“ kwad he,
 „beran an mínun **breostun** · þes ik mínan **bruodar** sluog
 34 þuru mín **h**and-mēgin. · Nu wēt ik, þat ik skal an þínum **h**eti
 libbjan,
ford an þínum **f**iund-skēpi, · nu ik mí þesa **f**irina gi-deda,
 36 **só** mí mína **sundja** nu · **swídar**on þunkjat,
mis-dád **m**êra, · þan þín **m**ildi **hugi**,
 38 só ik þes nu **wirdig** ni bium, · **waldand** þie guodo,
 þat þú mí a-**l**átas · **lêdas** þingas,
 40 **t**ianono a-**t**uemjas. · Nu ik ni welda mína **t**riuwa haldan,
hugi wid þem þínum **h**lutron muoda, · nu wēt ik, þat ik hier
 ni mag êniga **h**wíla libbjan,
 42 **h**wand mí ant-**w**irikit, · só hwat só mi an þisun **w**ega findit,
 a-**s**lēhit mi bi þesun **sundjun**.“ · Þuo sprak im eft **selbo**
 an-**g**egin
- 44 **h**evanes waldand: · „**H**ier skalt þu noh nu“, kwad he,
 „libbjan **l**ango **h**wíla. · Þo þu sus a-**l**êdit sís,
 46 mid **f**irinum bi-**f**angan, · þoh will ik þi **f**riðu sēttjan,
tôgjan su-lik **t**êkjan, · só þu an **t**reuwa maht
 48 **w**esan an þesero **w**erolde, · þoh þu is **w**irdik ni sís:

fluhtik skalt þu þoh endi frêdig · ford-wardas nu
 50 libbjan an þesum landa, · só lango só þu þit liaht waros;
 for·hwátan skulun þi hluttra liudi, · þu ni salt io furður
 kuman te þínes hêrron spráko,
 52 wesljan þár mid wordon þínon: · waldandi stêt
 þínes bróðor wráka · bitter an hêlli.“

TODO.

54 Þó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]
 swido far·sakanan. · Soroga warð þár þuo gi·kúdit
 56 Adama endi Êwun, · in-widd mikil,
 iro kindes kwalm, · þat he ni muosta kwik libbjan.
 58 Þes ward Adamas hugi · innan breostun
 swido an sorogun, · þuo he wissa is sunu dôðan:
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,
 barn bi iro breostun. · Þuo siu bluodag wuosk
 62 hrêu-gi·wádi, · þuo ward iro hugi sêrag.
 Bêþo was im þó an sorogun · iak iro barnas dôð,
 64 þes hêlliðas hin-fard, · iak þat im mid is handun for·dæda
 Kain an su-likun kwalma: · siu ni habdun þuo noh kindo þan
 mêr
 66 libbendero an þem liahta, · botan þana ênna, þie þuo a·lêdit
 was
 waldanda be is far·wurôhtjun: · þár ni habdun siu êniga
 wunja tuo
 68 niud-liko gi·numan, · wand hie su-likan níd a·huof,
 þat he ward is bruodar bano. · Þes im þuo 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 aftar · ęřbi-wardos
 74 þegnas þían. · Polodun siu bêðju
 mikila mord-kwála, · unt þat im ęft mahtig god,
 76 hêr hevanes ward · iro hugi buotta,
 þat im wurðun ôðana · ęřbi-wardos,
 78 þegnos endi þiornun, · þigun aftar wel,
 wóhsun wán-liko, · ge·witt línodun,
 80 spáha spráka. · Spuodda þie mahta

- is hand-gi-werec, · hêlag drohtin,
 82 þat im ward sunu gi-boran; · þem skuopun siu Seð te naman
 wárom wordum: · þem wastom lêh
 84 hevanas waldand · endi hugi guodan,
 gam-likan gang · -he was goda wirðig,
 86 mildi was hie im an is muoda. · Só þana is manno wel,
 þie io mið su-likaro huldi muot · hêrron þionun.
 88 Hie lovoda þuo mêst · liodjo barnun,
 godas huldi: · gumun þanan kwámun
 90 guoda mann, ·
 wordun wísa, · ge-witt línodun,
 92 þegnos gi-þáhte · endi þigun aftar wel.
 Þann kwámun 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 strid;
 wuohsun im wrisi-líko: · þat was þiu wírsa gi-burd,
 98 kuman fan Kaina. · Bi-gunnun im kôpun þuo
 weros wíb undor twisk: · þas ward a-werðit sán
 100 Seðas ge-sídi, · warð seggjo folk
 mênú gi-mengid · endi wurðun manno barn,
 102 liudi lêða, · þem þitt lioht gi-skuop,
 botan þat iro ên habda · erlas gi-hugdi,
 104 þega-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-seſſta, · þár hie simlon muot
 112 wesan an wunnjon, · untat ina eft an þesa werold sendit
 hêr hevanas ward · hêliðo barnum,
 114 liodjun te lêro. · Þann hier ôk þie lêdo kumit,
 þat hier Anti-krist · alla þioda,
 116 werod a-werðit, · þann he mid wápnú skal
 werðan Enokha te banon, · eggjun skarapun
 118 þuruh is hand-mêgin; · hwiribit þiu sêola,

þie gêst an guodan weg, · endi godas engil kumit,
 120 wrikit ina, wamm-skaðon · wápnas eggjun:
 wirðit Anti-krist · aldru bi·lôsid,
 122 þie fiund bi·fêllid. · Folk wirðit eft gi·hworðvan
 te godas ríkja, · gumuno gi·siði
 124 langa hwíla, · endi stéd im síðor þit land gi·sund.

TODO.

54 Þó | Introduced with large initial. · 81 drohtin | Here the poem ends on fol. 2v; it picks back up
 on fol. 10v. 122 bi·fêllid | biuellid V

The Destruction of Sodom

4 Þuo habdun im eft só swiðo · Sodomo-liudi, [V 2r/1]
 2 weros só far·werkot, · þat im was úsa waldand gram,
 mahtig drohtin, · wand sia mên drivun,
 4 frēmidun firin·dâdi, · habdun im só uilu fīunda barn
 wammas ge·wīsid: · þuo ni welda þat waldand god,
 6 þiadan þolojan, · ak hiet sie þrea faran,
 is engelos ôstan · an is árunði,
 8 siðon te Sodoma, · endi was im selvo þar mið.
 Þuo sea ovar Mambra · mahtige fuorun,
 10 þuo fundun sia Abrahama · bi ênum ala standan,
 waran ênna wih·stēdi, · endi skolda úsas waldandas
 12 geld gi·frummjan, · endi skolda þar goda þeonan
 an middjan dag · manna þie bēstso.
 14 Þuo ant·kēnda hé kraft godas, · só he sea kuman gi·sakh:
 géng im þuo ti·gegnes · endi goda selvun hnêg,
 16 bôg endi bedode · endi bad gerno,
 þat hie is huldi forð · hēbbjan muosti:
 18 „warod wilþu nu, · waldand, frô mín,
 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 libbjo bi þinum lēhene, · endi ik gi·lôbi an þi,
 24 frô mín þe guoda: · muot ik þi frágon nu,

warod þu siġi-drohtin · siðhon willjaſ?“
 26 Duo kwam im eft te·gēgnes · godas and-wordi,
 mahtig muotta: · „Ni willi ik is þi mīðan nu,“ kwað he,
 28 „helan holdan man, · hú mín hugi gēngit.
 Siðan skulun wí sūðar hinan: · hebbjat him umbi
 Sodoma-land
 30 weros só for·werkot. · Nú hruopat þeæ wardas te mī
 dages endi nahtes, · þe þe iro dádi telljat,
 32 seggjat hiro sundjon. · Nú willi ik selvo witan,
 ef þia mann under him · su-lik mēn frēmmtat,
 34 weros wam-dádi. · Þanna skal sea wallande
 fiur bi·uallan, · skulun sia hira firin-sundjon
 36 swára bi·senkjan: · sweval fan himile
 fallit mid fiure, · fēknja sterevat,
 38 mēn-dádige mēn, · reht só morgan kumit.“
 Abraham þuo gi-mahalda · (habda im ełljan guod,
 40 wísa word-kwidi), · endi wiðer is waldand sprak:
 „Hwat, þú gódas só vilu,“ (kwað he,) „god hevan-ríki,
 42 drohtin gi·duomis, · all bi þínun dádjun stéd
 þius werold an þínun willjan; · þu gi-wald habas
 44 ovar þesan middil-gard · manna kunnjas,
 só þat gio werðan ni skal, · waldand frô mín,
 46 þat þú þar te ênum duoas · uvila endi guoda,
 liova endi lēða, · wand sia gi·líka ni sind.
 48 Þu ruomes só rehtæs, · ríki drohtin,
 só þu ni wili, þat þar ant·geldan · guod-willige mann
 50 wam-skaðono werēk, · þoh þu is gi-wald haves
 te gi·frummjanna. · Muot ik þi frágon nu,
 52 só þú mī þiu gramara ni síš, · god hevan-ríki?
 ef þú þar fiðis fiftig · feraharto manno,
 54 liuvigaro liodo, · muot þanna þat land gi-sund,
 waldand, an þínun willjan · gi·wērid standan?“
 56 Duo kwam im eft te·gēgnes · godas and-wordi:
 „Ef ik þar findo fiftig,“ (kwað he,) „feraharta manno,
 58 guodaro gumono, · þea te goda hebbjan
 fasto gi-fangan, · þanna willi ik im iro ferah far·gevan
 60 þuru þat ik þea hluttron man · haldan wille.“
 Abraham þuo gi-mahalda · āðar siðe,
 forð frágoda · frâhon sínan:

- „Hwat duos þu is þanna,“ (kwað he,) „drohtin frô mín,
 64 ef þu þar þritig maht · þegno fiðan,
 wam-lôsa weros? · wilþu sia noh þanna
 66 látan te liva, · þat sia muotin þat land waran?“
 Þuo im þe guoda, · god hevan-ríki,
 68 sniumo gi-sagda, · þat hie só weldi
 lêstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,
 70 „þritig undar þero þiодо · þegno fiðan
 god-forohta gumon: · þanna willi ik im far-gevan allum
 72 þat mên endi þea mis-dád · endi látan þat manno folk
 sittjan umbi Sodoma · endi ge-sund wesan.“
 74 Abraham þuo gi-mahalda · agalêt-líko
 -folgoda is frôjan-, · filo worda gi-sprak:
 76 „Nu skal ik is þi biddjan“, (kwað he,) „þat þú þi ni belges ti mí,
 frô mín þie guoda, · hú ik sus filu mahlja,
 78 weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas
 wirðig ni bium
 ni sí þat þu it willjas bi þínaro guodi, · god hevan-ríki
 80 þiadan, gi-þolojan: · mí is þaraþ mikil
 te witanna þínne willjan, · hweðer þat werad gi-sund
 82 libbjan muoti, · þe sea liggjan skulun,
 fêgja bi-uallan: · hwat wilis þu is þanna, frô mín, duoan,
 84 ef þu þar tehani · treu-hafte maht
 fiðan under þemo folka ferahtera manno · wilþu im þanna
 hiro ferh far-gevan,
 86 þat sia umbi Sodoma-land · sittjan muotin
 búan an þem burugjum, · só þu im a-bolgan ni sís?“
 88 Þuo kwam im eft te-gegnes · godas and-wordi:
 „Ef ik þar tehani,“ (kwað he,) „treu-haftera mag
 90 an þem lande noh · liodjo fiðan,
 þanna látu ik sia alla þuru þie ferahhtun man · ferēhas brúkan.“
 92 Þuo ni dorste Abraham lęng · drohtin sínan
 furður frágon, · ak hé fell im after te bedu
 94 an kneo kraftag, · kwað hé gerno
 is geld gęrewedi · endi gode þeonodi,
 96 warahhti after is willjan. · Gi-wêt im eft þanan
 gangan te is gęst-sęli; · godes ęngilos fort
 98 sīðodun te Sodoma, · so im selwo ge-bôð
 waldand mid is wordo, · þuo hie sea hiet an þana weg faran.

TODO.

 30 þeæ wardas | þe ætuuardas V 46 ĕnum | henum V 93 ak | hak ms.

- 100 Skoldun sie be·fīðan, · hwat þár fer̥ahtera [V 2r/36]
 umbi Sodoma-burg, · sundjono tuomera
 102 manna wári, · þie ni habdin mēnes filu,
 firin-werko gi·frumid. · Þó gi·hōrdun siæ fēgero karm
 104 an allaro sēliðu gi·hwen, · sundiga liudi
 firin-werk frēmman: · was þar fiundo gi·mang,
 106 wrēðaro wihtjo, · þea an þat wam habdun
 þea liudi far·lēdid: · þat lōn was þuo hat handum
 108 mikil mið morðu, · þat sia oft mēn drivun.
 Þanna sat im þar an innan · aðal-burdig man,
 110 Loth mið þem liudjum, · þie oft lof godas
 warahte an þesaro weroldi: · habda im þar welono gi·nuog,
 112 guodas gi·wunnan: · he was gode wiřdig.
 He was Abrahamas · aðali-knósas,
 114 his brōðer barn: · ni was bēgara man
 umbi Giordanas staðos · mið gum-kustjum,
 116 gi·wērid mið ge·wittjo: · him was ūsa waldand hold.
 Þuo te sedla hnēg · sunna þiu hwíta,
 118 alloro bōkno berāhtost, · þuo stuond hie fore þes buruges dore.
 Þuo gi·sah hé an ávand · ĕngilos twēne
 120 gangan an þea gardos, · só sea fan gode kwámun
 ge·wēride mid ge·wittjo; · þuo sprak he im sán mid is wordum
 tuo.
 122 Géng þuo te·gegnes · endi gode þankade,
 hevan-kuninga, · þes hé im þea helpa fer·lēkh,
 124 þat he muosta sea mið is ōgum · an luokojan,
 iak he sea an kneo kusta · endi kūsco bad,
 126 þat sea suohtin his sēliða: · kwað þat he im selbas duom
 gāui su·líkas guodas, · só im god habdi
 128 far·liwen an þem landa: · sea ni wurðun te lata hwērigin,
 ak se gengun im an is gēst-sēli, · endi he im giungar-duom
 130 frēmide ferāht-líka, · sea im filo sagdun
 wáraro wordu. · Þár he an wahtu sat,
 132 held is hērran bodan · hēlag-líka,
 godas ĕngilos. · Sia him guodas só filo,
 134 suóðas gi·sagdun. · Swart furður skréð,

narowa naht an skion, · náhida moragan
 136 an allara sēliða gi·hwem. · Uht-fugal sang
 fora daga-hruoma. · Þó habdun úsas drohtinas bodon
 138 þea firina bi·fundan, · þea þar frēmidun mēn
 umbi Sodomaburug. · Þó sagdun sia Loða,
 140 þat þar morð mikil · manno barno,
 skolda þera liodjo werðan · endi ôk þes landas só samo.
 142 Hietun ina þuo gērewjan, · endi hietun þó gangan þanan,
 firrjan hina fon þem fiundum · endi lēdjan is frí mið him,
 144 idis aðalborana. · He ni habda þar his aðaljas þan mēr,
 botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga
 wári
 146 an ênum berga uppan, · þat hina brinnandi
 fiur ni bi·uengi. · Þó he te þere fērði warð
 148 gāhun gi·gērewid, · gēgun engilos,
 habdun hina bi handum · hevan-kuningas bodon,
 150 lēddun hina endi lērdun · lango hwila,
 untat sea ina gi·brāhtun · bi þera burug útan.
 152 Hietun, þat sia io ni ge·hōrdin · sulik ge·hlunn mikil
 brakon an þem burugjum, · þat sia io under bak sāwen,
 154 an þiu þie sea an þem landæ · libbjan weldin.
 Þuo hwuruvun eft wiðer · hēlega wardo,
 156 godas engilos, · gēgun sniumo,
 sīðodun te Sodomu: · þanan sūðar fuor
 158 Loth þoro hira lēra, · flôh þera liodjo gi·mang,
 dērewjoro manno: · þó warð dag kuman.
 160 Þuo warð þar gi·hlunn mikil · himile bi·tengi,
 brast endi brakoda, · warð þero burugjo gi·hwilik
 162 rôkas gi·fullit, · warð þar fan radura só uilu
 fiures gi·fallin, · warð fēgero karm,
 164 lēðaro liodjo: · logna all bi·ueng
 brêd burugu-gi·setu: · bran all samað,
 166 stēn endi erða, · endi só manag strídin man
 swultun endi sunkun: · sweval brinnandi
 168 wel after wíkjom; · waragas þolodun
 lēðas lôn-geld. · Þat land inn bi·sank,
 170 þiu erða an afgrundi; · al warð far·spildit
 Sodomaríki, · þat is ênig sēg ni gi·nas,
 172 iak só bi·dôðit an dôð-sēu, · so it noh te daga stēndit

fluodas gi·fullit. · Þuo habdun hiro firin·dádi
 174 all Sodomō-þiod · sêro ant·goldan,
 botan þat þar iro ênna · út ent·lêdde
 176 waldand an is willjan · endi þiu wif mid im,
 þriu mið þem þegna. · Þó gi·hōrdun sea þero þiodo kwalm,
 178 burugi brinnan. · Þó þar under bak bi·sakh
 idis aðal·boren · —siu ni welde þera ęngilo
 180 lêra lêstjan; · þat was Lohthas brúd,
 þan lang þe siu an þem landa · libbjan muosta—
 182 þuo siu an þem berega gi·stuod · endi under bak bi·sakh,
 þuo warð siu te stêne, · þar siu standan skal
 184 mannum te mārðu · ovar middil·gard
 after te êwan·dage, · só lango só þius erða lêvot.

TODO.

100 Skoldun | *Introduced by large initial.* 100 hwat þár | huattar V 119 ávand | haband V 137
 daga·hruoma | *emend.*; ‘daga huoam’ V 141 werðan | ‘huuerthan’ V 144 aðaljas | ‘hadalias’
 V 155 lwuruvun | *metr. emend.*; uurubun V 185 lêvot. | *add. EXPL* V

185 lêvot. | The *EXPL* in the ms. stands for ‘explicit’, customarily placed at the end of a text in
 mediaeval mss. This line also serves as a fitting conclusion to the poem.

Muspell

(*Muspilli*)

Dating: C9th

Meter: *Ancient-words-law*

Introduction

The **Muspell** (*Musp*) is an Old High German Christian poem dealing with the Day of Judgment.

Musp survives in a single copy, found scribbled in a Latin-language theological manuscript from the 820s CE with signum *CLM 14098*; since the poem is marginalia, the dating of the manuscript can unfortunately only serve as a *terminus post quem*. The use of occasional end rhyme (see note to ll. 60–61) suggests a relation to Otfrid's *Evangelienbuch* (written 863–871 CE), as does the exact correspondence between *Musp* 14 and *Evangelienbuch* 1.18.9. Whatever the direction of influence, the author of *Musp* surely belonged to the same monastic C9th milieu as Otfrid.

The dialect is that of the southern High German area, as seen by the consistent application of the most extensive form of the second sound shift, where *g*, *b*, *k* change to *k*, *p*, *ch*. That this was the case at the time of composition is seen by the fact that Germanic roots originally beginning with *b* consistently alliterate with Latin borrowings beginning with *p*, namely in:

- l. 16: Germanic *pú* (= OS *bú*) : borrowed *pardisu* (< Latin *paradisum*),
- l. 21: Germanic *piutit* (= OS *biudid*) : borrowed *pehbhes* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OS *brinnan*) and *palw-* (= OS *balu*) : borrowed *pebbe* (see above).

Interestingly, the alliteration also shows that the poet retained old *b-* before *l* (l. 72), by extension almost certainly also before *r* and *n*, and probably also before *w* (l. 7). This sound is, however, consistently omitted by the scribe.

Due to the low quality of the digitally available scans of the already very poorly preserved manuscript, the following edition has had to rely partly on the text found in the 17th edition of Braune's *Althochdeutsche Lesebuch* published in 1994.

The “Muspell”

- 1 Sín tak pi·kweme, · daz er touwan skal.
 2 Wanta sár só sih diu sêla · in den sind ar·hëvit,
 ęnti si den lih·hamun · likkan lázzit,
 4 só kwimit ęin hęri · fona himil-zungalon;
 daz andar fona pehhe: · dár págant siu umpi.
 6 Sorgén mak diu sêla, · unzi diu suona ar·gét,
 za bwederemo hęrje · si gi·halót werde.
 8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 daz lęitit sia sár · dár iru lęid wirdit,
 10 in fuir ęnti in finstri: · daz ist rehto virin·lih ding.
 Upi sia *avar ki·halónt die · die dár fona himile kwemant,
 12 ęnti si dero ęngilo · ęigan wirdit,
 die pringent sia sár úf · in himilo ríhi:
 14 dár ist líp áno tód, · liobt áno finstri,
 sęlida áno sorgun: · dár n·ist neo·man siuh.
 16 Denne der man in pardísu · pú ki·winnit,
 hús in himile, · dár kwimit imo hilfa ki·nuok.
 18 Pi·diu ist durft mihhil allero manno bwe·líhemo, · daz in es
 sín muot ki·spane,
 daz er kotes willun · kerno tue
 20 ęnti hęlla fuir · harto wise,
 pehhes pína: · dár piutit der Satanasz altist
 22 hęzzan lauk. · Só mak hukkan za diu,
 sorgén dráto, · der sih suntigen węiz.
 24 Wê demo in vinstri skal · síno viriná stúén,
 prinnan in pehhe: · daz ist rehto palwík dink,
 26 daz der man harét ze gote · ęnti imo hilfa ni kwimit.
 Wánit sih ki·náda · diu wênaga sêla:
 28 ni ist in ki·huktin · himiliskin gote,
 wanta hiar in wer·olti · after ni werkóta.
 30 Só denne der mahtigo khunink · daz mahal ki·pannit,

- dara skal kweman · khunno ki·líhaz:
 32 denne ni ki·tar parno nohhēin · den pan furi·sizzan,
 ni allero manno bwe·líh · ze demo mahale skuli.
 34 Dár skal er vora demo ríhhe · az rahhu stantan,
 pí daz er in wer·olti eo · ki·werkót hapéta.
 36 Daz hòrt' 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.
 Khēnfun sint só kreftík; · diu kósa ist só mihhil.
 40 Eliás strítit · pí den ēwígon líp,
 wili dén reht·kernón · daz ríhhi ki·starkan:
 42 pí·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:
 pí·diu skal er in deru wík·stēti · wunt pí·vállan
 46 ēnti in demo sinde · siga·lôs werden.
 Doh wánit des vila got·manno,
 48 daz Eliás in demo wíge · ar·wartit werde.
 Só daz Eliases pluot · in erda ki·tríufit,
 50 só in·prinnant die perga, · poum ni ki·stēntit
 ēnihk in erdu, · ahá 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,
 vērit mit diu vuiru · viriho wísón:
 56 dár ni mak denae mák andremo · helfan vora demo Múspille.
 Denne daz preita wasal · allaz var·prinnit,
 58 ēnti vuir ēnti luft · iz allaz ar·furpit.
 Hwár ist denne diu marha, · dár man dár eo mit sínén mágon
 piehk?
 60 Diu marha ist far·prunnan, · diu sēla stét pí·dwungan,
 ni wēiz mit bwiu puaze: · só vērit sí za wíze.
 62 Pi·diu ist demo manne só guot, · denner ze demo mahale
 kwimit,
 daz er rahóno bwe·líha · rehto ar·tēile.
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.
 Ni wēiz der wēnago man, · bwie·líhan wartil er habét,
 66 denner mit den miatón · marrit daz rehta,

- daz der tiuval dár pí · ki·tarnit stęntit.
 68 Der hapét in ruovu · rahóno bwe-líha,
 daz der man ér ėnti síd · upiles ki·frumita,
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
 ni skolta síd manno nohhęin · miatun int·fáhan.
 72 Só daz himiliska horn · ki·blútít wirdit,
 ėnti sih der suanari · ana den sind ar·hęvit
 74 der dár suannan skal · tótęn ėnti lepentén,
 denne hęvit sih mit imo · hęrjo męista,
 76 daz ist allaz só pald, · daz imo nio-man ki·págan ni mak.
 Denne vęrit er ze deru mahal-stęti, · deru dár ki·markhót ist:
 78 dár wirdit diu suona, · dia man dár io sagéta.
 Denne varant ęngila · uper dio marha,
 80 wękhant deota, · wissant ze dinge.
 Denne skal manno gi·lih · fona deru moltu ar·stén,
 82 lóssan sih ar dero léwo vazzón: · skal imo avar sín lip
 pi·kweman,
 daz er sín reht allaz · ki·rahhón muozzi,
 84 ėnti imo after sínén tátin · ar·tęilit werde.
 Denne der gi·sizzit, · der dár suonnan skal
 86 ėnti ar·tęillan skal · tótęn ėnti 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 nohhęin · wiht pi·mídan ni mak,
 dár skal denne hant sprehhan, · houpit sagén,
 92 allero lido bwe-líhk · unzi in den luzígün vinger,
 bwaz 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 dehheina,
 96 niz al fora demo khuninge · ki·khundit werde,
 úzzan er iz · mit alamusanu furi-męgi
 98 ėnti mit fastún · dio viriná ki·puazti.
 Denne der paldét · der gi·puazzit hapét,
 100 denner ze deru suonu kwimit.
 Wirdit denne furi ki·tragan · daz frôno khrúki,
 102 dár der hêligo Khrist · ana ar·hangan ward.
 Denne augit er dio másún, · dio er in deru męnniskí an·fénk,
 104 dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

7 *bwederemo* | *wederemo ms.* 11 **avar* | *hauar ms.* 14 *liobt* | *lihot ms.* 14 *finstri* | *finsti ms.*
 15 *n:* · *dār n-ist* | *emend.; illegible in ms.* 16 *pardí* | *emend.; illegible in ms.* 18 *bwe-lihemo* |
end 61r; the text picks back up at 119v. 25 *pehhe* | *phhe ms.* 54 *stēn* ni *ki-stēntit** | *add. ēnikh*
in erdu ms.; unmetrical dittography from l. 50b-51a. 72 *ki-blūtīt* ‘sounds’ | *kilutit ms.*

3 *likkan lāzzit* | The double alliteration in the second half-line is defective, but probably not due to any scribal corruption.

7 *bwederemo* | Restoration of the initial *b-* is not strictly required for the line to alliterate properly, but is done on the basis of l. 72.

14 *dār ist līp āno tōd,* · *liobt āno finstri* | This line also appears in Otfrid’s *Evangelienbuch* 1.18.9, in the form: *Thār ist līb āna tōd,* · *liobt āna finstri*. It is one of Otfrid’s rhymeless lines where alliteration compensates for the expected end-rhyme. For the relevance of this shared line to the relation between *Musp* and *Evangelienbuch* see Introduction above.

50 *perga ... poum* ‘mountains ... woods’ | Formulaic word-pair; see note to *Wessobr* 3.

60–61 *Diu ... wize* | In these two lines the poet replaces the usual alliteration with end-rhyme within each half-lines pair (*prunnan* : *dwungan* — *puaze* : *wize*). The very same meter, including the looseness of the rhymes, is used by Otfrid throughout the whole of his *Evangelienbuch*, written some time between 863 and 871 CE. The direction of influence between *Musp* and that work is uncertain owing to the difficulties of dating the present poem, for which see introduction above.

72 *ki-blūtīt* ‘sounds’ | Restoration of the cluster *bl-* is required by the alliteration; cf. l. 7.

Wessobrunn Hymn

Dating: late 700s

Meter: *Ancient-words-law*

Introduction

The so-called **Wessobrunn Hymn** is found in a late C8th Bavarian manuscript with the Latin heading *De poeta* ‘By the poet’. The text was divided by the scribe into three parts, each introduced by a capital letter adorned with dots of red ink. The first two parts are poetic (“the poem”), and the third is in prose (“the prayer”).

The poem consists of 9 long-lines in alliterative meter, detailing the earliest beginning of the world. The first five lines describe “the greatest of wonders”, namely that the universe was once void, without earth or heaven, wood or mountain, sun or moon or sea. These lines are very similar to pre-Christian Norse stanzas about the creation of the world, and in fact contain formulaic word-pairs also found in those stanzas (see notes to ll. 2, 3), suggesting a repurposing of older Heathen motifs and expressions in the new, Christian context. With this in mind, the latter four lines constitute a subversion of the earlier Heathen tradition, by placing in this early emptiness the Almighty God, Jesus Christ, and His many ghosts—presumably the Heavenly Host or the Angels. This is the Christian creation *ex nihilo*, rather than the Indo-European creation through sacrifice of a primordial being (see note to *Vafþ 21*, *Grm 41–42*).

The prayer is in prose. The speaker first thanks God for creating the earth and heaven—this is presumably why the poem was included—and for giving boons to mankind. He then asks for faith, strength, and wisdom to help him in his mission.

Wessobrunn Hymn

Dat ga·fṛēgin ih mit fīrahim · firi-wizzó meīsta,

- 2 dat erdo ni was · noh úf-himil
 noh paum · noh perek ni was
 4 ni [...] nohh-çinig · noh sunna ni skëin
 noh máno ni liuhta · noh der márjo sêo.

I have learned among men that greatest of wonders,
 that earth was not nor up-heaven,
 nor wood nor mountain was not,
 nor any [...]; nor did the sun shine,
 nor the moon give off light, nor the glittering sea.

1 ga·f̥r̥egin | ga- is abbreviated by the rune-like symbol ʃ. This symbol is used for all other occurrences of ga- in the present text except for ga·náda and ga·laupa in the prose below. 2 erdo | ero ms.

2 erdo ... úf-himil ‘earth ... up-heaven’ | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Woden asks the ettin 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 were never found”.

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 Yimer’s body by the Gods) and in *Musp* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with p-.

- 6 Dó dar ni·wiht ni was · ęntjó ni węntjó,
 ęnti dó was der ęino · al-mahtiko kot,
 8 manno miltisto, · ęnti dar wárún auh manaké mit inan
 kót-líhhé ęęistá, · ęnti kot hejłak.

Then there was no kind of end or border,
 and then was the one Almighty God,
 the Mildest of Men, and there were also many
 glorious ghosts with Him, and Holy God.

- Pr Kot al-mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannun
 2 só manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa,
 ęnti kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za
 4 widar-stantanne, ęnti ark za pi·wisanne, ęnti dínan willjon za
 ga·wurkhanne.

O God almighty! Thou wroughtest heaven and earth and Thou gavest men
 so much good. Give me in Thy mercy right belief and good will, wisdom and
 foresight and power, to withstand devils and to reproach queerness and to
 work thy will.

Cadman's Hymn

Dating: C7th

Meter: *Ancient-words-law*

Introduction

This short prayer is found in numerous recensions of Bede's English history, attributed to the illiterate shepherd Cadman (OE *Cædmon*). It is packed to the brim with traditional Germanic poetic formulae, and clearly draws on earlier, now-lost pagan compositions.

Cadman's Hymn

Nú scylun **h**ęrgan · **h**ebæn-ricæs ward,
2 **metudæs m**æhti · end his **m**ód-gi-þanc,
werc **w**uldur-fadur, · swé hé **w**undra gi-hwæs,
4 **é**ci dryhtin · **ó**r à-stēlidæ.
Hé **á**rist scóp · **æ**lda barnum
6 **h**ebæn til **h**rófe, · **h**ālig scēppend.
Þā **m**iddun-geard · **m**ōn-cynnæs ward,
8 **é**ci dryhtin · **æ**fter tíadæ,
firum **f**oldu · **f**rēa all-mæhtig.

Now shall we praise the heavenly realm's Guardian,
the Measurer's might and His strong thought,
the works of the Glory-Father, as He every wonder,
the everlasting Lord, in the beginning set up.
He first created for the children of men
the heaven as a roof, the holy Creator.
Then Middenyard did Mankind's Guardian,
the everlasting Lord afterwards make:
the land for humans, the Lord Almighty.

Galders: Poetic Charms, Spells, and Curses

Under this section are gathered sundry galders (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".

Continental Germanic galders

The Two Merseburg galders

Dating: C9th–10th

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

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth, the goddess Sun, the god Weden—in turn chant a healing galder over it. The imperative—apparently the galder sung by Weden—then commands that a present sprain be healed.

-
- 1 Țiris sázun idisi · sázun hera duo der;
2 suma hapt heptidun · suma heři lezidun
 suma klubodun · umbi kuonjo-widi
4 in-sprink hapt-bandun · in-var vígandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cut chains asunder.—

Destroy the fetter-bonds, lead the way from the foes!
 .H.

3 *kuonjo-widi* ‘chains’ | A rare word apparently cognate with Gothic *kuna-wida* ‘Fessel; ἄλυστις’ (Streitberg, 1910, p. 76), although the first element is not formally identical.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

- 2 **Phol** ende Wuodan · **vuorun** zi holza
 2 dú wart demo Balderes **volon** · **sín** **vuoz** bi-rēnkit
 þú bi-guol en **Sinhtgunt** · **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·**límda** sín!“

Phol and Weden journeyed in the woods;
 then was the foot of Balder’s foal sprained.
 Then Sithguth begaled him—Sun her sister;
 then Frie begaled him—Full her sister;
 then Weden begaled him, as well he knew:
 “Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like they were glued together!”

3 *bi-guol en* ‘begaled him’ | Sang a galder over the horse, the third past singular of *bi-galan* ‘begale’, the transitive of *galan* ‘gale, sing a galder’. Cf. *Oddrgr* TODO, where a midwife “gales” “bitter galders” over a birthing mother.

Against wyrms (*Contra vermes*)

Dating: ?

Meter: *Ancient-words-law*

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer’s body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95). The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kṛmi*, which is probably related to Germanic **wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland’s introduction and translation:

“Before sunrise wolf’s milk (Wolfsmilch, *rukeskro tçud*) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

Kirmora jánen ándre tçud
Andrál tçud, andré sir
Andrál sir, andré páñi,
Panensá kiyá dádeske,
Kiyá Niváseske
Pçándel tumen shelehá
Eñávárdesh teñá!

‘Worms go in the milk,
 From the milk into the garlic,
 From the garlic into the water,
 With the water to (your) father,
 To the Nivasi,
 He shall bind you with a rope,
 Ninety-nine (yards long).’”

2 Gang út, Nesso, · mid nìgun nessi-klínon,
 ut fana þemo marge an þat bèn, · 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.

1 Nesso ‘Nesse’ | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

Old English galders

Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

TODO. That bees are called “victory-wives” is interesting.

P1 Wið ymbe nim eorþan, ofer-weorp mid þinre swiþran handa un-
2 der þinum swiþran fēt, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

1 Fó ic under fót, · funde ic hit.
2 Hwæt eorðe mæg · wið ealra wihta ge-hwilce
and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2 And wiððon for-weorp ofer greót, þonne hí swirman, and cweð:
And with that throw the grit over, when they swarm, and say:

1 for-weorþ ofer greót 'throw the grit over' | i.e. "throw the earth over the swarm".

- 2 Sitte gé, **sige**-wif, · **sígað** to eorþan!
 2 Næfre gé **wilde** · to **wuda** fleogan.
 Beo gé swá ge-**mindige** · **mínes** gódes,
 4 swá bið **manna** ge-hwíl · **metes** and éþeles.

Sit ye, victory-wives; sink to the earth!
 Never ye would fly to the woods.
 Be ye so mindful of *my* good,
 like is every man of his measure and homestead.

Against Dwarf (*Wið dweorþ*)

Dating: TODO

Meter: *Ancient-words-law*

TODO: Introduction.

- P1** Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað,
 2 ond wriþan þás naman on ælcra oflætan: Maximianus, Malchus,
 Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne
 4 eft þæt galdor þæt hér æfter cweð[ēð] mann sceal singan, ærest
 on þæt wynstre éare, þænne on þæt swíðre éare, þænne búfan
 6 þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó
 hit ƿn his sweoran, ond dó mann swá þrý dagas. Him bið sóna
 8 sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- I** Hér cóm in-gangan · in-spiden wiht,
 2 hæfde him his haman ƿn handa; · cwæð þæt þú his hæncgest
 wære,

leƷeƷe 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 cólian.—
 Þá cóm in·gangan · déores sweostar;
 6 þá ge·ændode héo · ond âðas swór,
 þæt næfre þis þæm adlegan · eƷlian ne móste
 8 né þæm þe þis galdor · be·gýtan 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 fæ̃r-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacn*.

1 Hlúde wáran hý, lá, hlúde, · þá hý ofer þone hláw ridan,
 2 wáran ân-móde, · þá hý ofer land ridan.
 Scyld þú þe nú, þú þysne níð · ge·nesan móte.
 4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;
 they were steadfast, when they rode over land.
 Shield thyself now; thou mayst escape this evil!
 Out little spear, if here within it be!

- 2 Stód under linde, · under leohtum scylde,
 2 þær þá mihtigan wíf · hýra mægen be·ráddon
 and hý gyllende · gâras sændan;
 4 ic him óðerne · eft wille sændan,
 fléogende flâne · forane tó·géanes.
 6 Ût, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—
 where those mighty wives their might arrayed,
 and they yelling spears did send.
 To them another [projectile] will I send back:
 a flying arrow, aimed against [them].
 Out little spear, if here within it be!

- 3 Sæt smið, · sloh seax,
 2 lytel íserna, · wund swiðe.
 Ût, 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.
 Ût, spere, · næs in, spere!
 4 Gif her inne sý · ísenes dæl,
 hæg-tessan ge·weorc, · hit sceal ge·myltan.

Six smiths sat,
 wrought slaughter-spears.
 Out, spear! Be not in, spear!
 If here within be a part of iron,
 the work of a hag-tess—it shall melt!

- 5 Gif þú wære on fell scoten · oððe wære on flæsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín lif atæsed;

If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

- 6 gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot

- 2 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan:
 þis þé tó bóte ésa ge·scotes, · þis þé tó bóte ylfa ge·scotes,
 4 þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,⁶⁵
 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!

⁶⁵Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7 Fleo þær on · fyrgen-hæfde!
 2 Hál wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

The Nine Herbs galder

Dating: ?

Meter: *Ancient-words-law*

- 1 Ge·myne ðú mug-wyrt · hwæt þú á·meldodest
 2 hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,
 what thou didst arrange at Reinmeld?

- 2 Una þú hâttest · yldost wyrta
 2 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on·flyge
 4 þú miht wiþ þâm lâpan · ðe geond lond færð

Un art thou called, oldest of worts;
 thou availest against three and against thirty;
 thou availest against the venom and against the onflier;
 thou availest against the loathsome one that journeys through the lands.

- 3 + Ond þú weg·bráde · wyrta móðor
 2 éastan opene · innan mihtigu
 ofer ðy cræte curran · ofer ðy cwéne reodan
 4 ofer ðy brýde brýodedon
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,
 open from the east, mighty from within.
 Over thee TODO.

- 4 Eallum þu þon wið·stóde · and wið·stunest
 2 swá ðú wið·stonde attre · and on·flyge
 and þæm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;
 so mayst thou withstand the venom and the onflier,
 and the loathsome one that journeys through the lands.

- 5 Stune hætte þeos wirt, · héo on stâne ge·weox
 2 stond héo wið attre, · stunað héo wærce
 Stiðe héo hatte, · wið·stunað héo attre
 4 wreceð héo wráðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
 she withstands venom, she stops aches.
 Stithe is she called, she stops the venom;
 she drives away the wroth one, casts out the venom.

- 6 + Þis is séo wirt · séo wiþ wirm ge·feagt
 2 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-láðe, · séo lāsse ðá mārān
 2 séo mære þá læssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 2 hwæt ðú ge·ændadest · æt Alor·forda

þæt náfre for ge·floge · feorh ne ge·sealde
 4 syþðan him mon mægðan · tú mete ge·gyrede

TODO

9 Þis is séo wyrt · ðe wer-gulu hatte
 2 ðás on·sænde seolh · ofer sæs hrygc
 ondan attres · óþres tó bóte

TODO

10 Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

11 + Wyrn cóm snícan, · to·slát hé man
 2 ðá ge·nam Wóden · VIII wuldor·tânas
 slóh ðá þá næddran · þæt héo on VIII tó·fléah
 4 Þær ge·ændade æppel · and attor
 þæt héo náfre ne wolde · on hús búgan.

A Wyrn came crawling; he tore apart a man.

Then took Weden nine glory-twigs,

slew then that adder, that it sprung into nine [parts].

There ended apple and venom,

that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá
 2 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 4 sette and sænde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;

those worts shaped the wise lord,

holy in heaven, when he hung.

He set and sent them into seven worlds,

for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attre
 2 séo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fæx·bregde
 4 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three
and against thirty; against

2 wið III and wið XXX 'against three and against thirty' | Formulaic; an uncountable amount; "snakes" are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- 14 + Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum
2 wið VIII attrum · and wið nygon on-flygnum
wið ðý réadan attre, · wið ðý runlan attre
4 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
wið ðý geolwan attre, · wið ðý grénan attre
6 wið ðý wonnan attre, · wið ðý wedenan attre
wið ðý brúnan attre, · wið ðý basewan attre
8 wið wýrm-ge·blæd, · wið wæter-ge·blæd
wið þorn-ge·blæd, · wið þystel-ge·blæd
10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
against nine venoms and against nine onfliers;
against the red venom; against the TODO venom;
against the white venom; against the TODO venom;
against the yellow venom; against the green venom;
against the TODO venom; against the TODO venom;
against the brown venom; against the TODO venom;
against worm-TODO; against water-TODO;
against thorn-TODO; against thistle-TODO;
against ice-TODO; against venom-TODO.

- 15 Gif ænig attor cume · éastan fleógan
2 oððe 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 stóð ofer ádle · ángan cundes
2 Ic âna wât · éa rinnende
þær þá nygon nædran · néan be·healdað

Christ stood over TODO;
I know one river running,

there the nine adders TODO.

- 17 Motan ealle wéoda · nu wyrtum á·springan
 2 sæs tó·slúpan, · eal sealt wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

- P1 Mucgwyr̥t, weg-brade þe eastan open sy, lombes-cyrse, attor-
 2 laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde
 sapan. Ge·wyr̥c ða wyr̥ta to duste, mængc wiþ þa sapan and wiþ
 4 þæs æpples gor. Wyr̥c slypan of wætere and of axsan, ge·nim
 finol, wyl on þære slyppan and beþe mid æggemongc, þonne he
 6 þa sealfē on do, ge ær ge æfter. Sing þæt galdor on æcre þara
 wyr̥ta, :III: ær he hy wyr̥ce and on þone æppel eal-swa; ond singe
 8 þon mēn in þone mūð and in þá éaran búta and on ðá wunde þæt
 ilce gealdor, ær he þá sealfē on dó.

TODO.

Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Mediæval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic and contains numerous pre-Christian elements in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the aid of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary) so that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see note) until they say the charm. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

-
- 1 Jorð bið ak varðe · ok up-himēn
2 sól ok santę María · ok salfeñ Guð dróttēn
 þet hann lē mik lēkneš-hand · ok lyf-tunge
4 at lyfe biðfandę · þer bótę þarf.

I pray Earth to protect and Up-heaven,
the Sun and Saint Mary, and the very Lord God,
that he lend me a leecher's hand and medicine-tongue,
as medicine for the trembler who needs the cure.

- 2 Ór bak ok ór bryst
2 ór líkę ok ór lim
 ór ôveñ ok ór ôreñ
4 ór allę þe 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 stér í hafē úte,
 2 þer liggēr á þé níu nauðer;
 þer skule hveki sôtēn sofe;
 4 eð varmen vake;
 þerr en þú þessa bót biðer, þer ak orð at kvēðe.

Swart is a stone called; it stands out in the ocean.

There lie on it nine needs;
 they will neither sleep sweetly
 nor wake warmly,
 until thou prayest this cure
 to which I have given the words.

The Canterbury Galder

Dating: c. 1075

Meter: *Ancient-words-law*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, UNOR1998;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 vrið, ... vaksna úr Króki!
 2 Batt han riðu · barði hann riðu,
 auk síða sarð · sára rann.
 4 Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!
 He bound the fever; he beat the fever,
 and thereafter sodomised(?) the house of wounds.
 The pus has he fully caught—fly away, fever!

Sigtuna Plate I (U Fv1933;134)

Dating: C11th

Meter: *Ancient-words-law*

TODO: Introduction

Purs sár-riðu, · þursa dróttinn;
 2 fliu þú nú · fundinn es!
 Af þér þríar þráar, ulfr;
 4 af þér níu nópír, 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 mediæval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335

Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skm* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *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 é vili
lé-vís kona · lífi þínu granda.

Against the scatheful shag-walkirrie,
so that she may not—though she always wants to—
that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér

- 2 ylgjar ergi · ok óþola;
á þér hríni 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.

2. Heill sé þú · ok í hugum góðum;
 þórr þik þiggi,
 Óðinn þik ęigi.

Mayst thou be hale and in good spirits;
 may Thunder receive thee,
 may Weden own thee.

1 Heill sé þú · ok í hugum góðum 'Mayst thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Vsp* 23.

Miscellaneous Runic Poetry

Introduction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-spoken meter*.

Three Rune Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *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 for the old **ᚱ**-rune where there is complete disagreement about the original name. This is easily understood, since the sound which that rune designated was lost in early Old English.

The English Rune Poem

Dating: 700s–C10th

Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 1 ƿ (feoh) byþ ƿrofur · ƿira ge·hwylcum.
 2 Sceal ðeah manna ge·hwylc · miclun hyt dælan
 gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.

- 2 ʀ (ur) byþ ʀn-mód · and ofer-hyrned,
 2 ƿela-ƿrécne deor, · ƿeohteþ mid hornum,
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ þearle scearp; · ðegna ge·hwylcum
 2 an-feng ys ƿfyl, · un-gemetun reþe
 manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4 ƿ (os) byþ ord-fruma · ælcra spræce,
 2 wís-dômes wraþu · and wítana frofur,
 and eorla ge·hwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5 ƿ (rad) byþ on ƿecyde · rinca ge·hwylcum
 2 sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan
 meare mægen-heardum · ofer míl-ƿaþas.

TODO: TRANSLATION.

- 6 ʀ (cen) byþ cwicera ge·hwam · cūþ on ƿyre,
 2 blac and beorht-líc, · byrneþ oftust
 ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7 ʀ (gyfu) gumena byþ · gleng and herenys,
 2 wraþu and ƿyrþ-scepe, · and wræcna ge·hwam
 ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 2 wexeð on wature, · wundað 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 físces beþ,
 oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17 ↑ (tir) biþ tǣcna sum, · healdeð trywa wel
 2 wiþ æþelingas, · â biþ on færylde,
 ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18 ƀ (beorc) byþ bleða leas, · bereþ efne swa ðeah
 2 tǣnas b·utan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19 ʀ (eh) byþ for eorlum · æþelinga wyn,
 2 hors hófum wlanc, · ðær him hæleþe ymb,
 welege on wicgum, · wrixlaþ spræce,
 4 and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20 ʁ (man) byþ on myrgþe · his magan leof;
 2 sceal þeah ânra ge·hwylc · oðrum swican,
 for ðam dryhten wyle · dôme síne
 4 þæt earne flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21 ʀ (lagu) byþ leodum · lang-sum ge·þuht,
 2 gif hí sculun neþun · on nacan tealtum,
 and hi sæyþa · swýþe bregaþ,

- 4 and se **brim**-hengest · **bridles** ne gymeð.
 TODO: TRANSLATION.

- 22 **Œ** (ing) wæs **ærest** · mid **Ēast-Denum**
 2 ge·**sewen** **sēcgun**, · oþ he **siððan** est
 ofer **wæg** ge·**wât**, · **wæn** æfter rann;
 4 ðus **heardingas** · ðone **hæle** nēmdun.
 TODO: TRANSLATION.

- 23 **Ŷ** (eþel) byþ **ofer-leof** · **æg**-hwylcum men,
 2 gif he mot ðær **rihtes** · and ge·**rysena** on
 brúcan on **blode** · **bleadum** oftast.
 TODO: TRANSLATION.

- 24 **ƿ** (dæg) byþ **drihtnes** sond, · **deore** mannum,
 2 **mære** **metodes** leoht, · **myrgþ** and to·hiht
 eadgum and **earmum**, · **eallum** brice.
 TODO: TRANSLATION.

- 25 **ƿ** (ac) byþ on **eorþan** · **elda** bearnum
 2 **flæsces** **fodor**, · **fereþ** ge·lome
 ofer **ganotes** bæþ; · **gâr**-sēcg fandap
 4 hwæþer **âc** hæbbe · **æþele** treowe.
 TODO: TRANSLATION.

- 26 **ƿ** (æsc) biþ **ofer-heah**, · **eldum** dýre,
 2 **stiþ** on **stapule**, · **stede** rihte hylt,
 ðeah him **feohtan** on · **firas** monige.
 TODO: TRANSLATION.

- 27 **ƿ** (yr) byþ **æþelinga** · and **eorla** ge·hwæs
 2 **wyn** and **wyrþ**-mynd, · byþ on **wicge** fæger,
 fæst-lic on **fær**-elde, · **fyrð**-geatewa sum.
 TODO: TRANSLATION.

- 28 * (iar, ior) byþ *éa*-fixa, · and ðeah *á* bruceþ
 2 *fó*dres on *fold*an, · hafað *fæ*gerne eard,
*wæ*tre be-*wor*pen, · ðær he *wyn*num leofað.

TODO: TRANSLATION.

- 29 Ț (ear) byþ *e*gle · *eor*la ge-hwylcun,
 2 ðonn *fæ*st-lice · *flæ*sc on-ginneþ,
*h*raw colian, · *h*rusan ceosan
 4 *blac* to ge-*bed*dan; · *ble*da ge-dreosaþ,
*wyn*na ge-*wit*aþ, · *wera* ge-swicaþ.

TODO: TRANSLATION.

The Icelandic Rune Poem

Dating: Mediæval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

-
- 1 *Fé* es *fr*énda róg · ok *fló*ðar viti
 2 ok *graf*-*seiðs* *gata*.
 Wealth is strife of kinsmen and beacon of the sea
 and grave-saith's [SERPENT'S] street.
- 2 Úr es *ský*ja grátr · ok *ská*ra þværrir
 2 ok *hirðis* *hatr*.
 Drizzle is weeping of clouds and ...
 and shepherd's hatred.
- 3 Þurs es *kvenna* *kvöl* · ok *kletta* í-búi
 2 ok *varð*-rúnar *verr*.
 Thurse is women's torment and indweller of hills
 and husband of the weird-whisperess [GIANTESS].

- 4 Óss es aldinn gautr · ok Ós-garðs jöfurr,
2 ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,
and Walhall's overseer.

- 5 Reïð es sitjandi sēla · ok snúðig fērð
2 ok jóss ęrfiði.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

- 6 Kaun es barna bōl · ok bar-dagi
2 ok hold-fúa hús.

Boil is children's curse and TODO
and house of flesh-rot.

- 7 Hagall es kalda korn · ok knappa drífa
2 ok snáka sótt.

Hail is cold kernel and storm of beads
and sickness of snakes.

- 8 Nauð es þýjar þró · ok þungr kostr
2 ok vás-samlig verk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

- 9 Íss es áar bōrkr · ok unnar þekja
2 ok fęigra manna fār.

Ice is river's bark and wave's roof
and fęy 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 ice-sheets' life-sorrow.
- 12 Týr es ęin-hęndr óss · ok ulfs leifar
2 ok hofa hilmir.
Tew is the one-handed Os and the wolf's leftovers
and lord of hoves.
- 13 Bjarkan es laufgat lim · ok lítit tré
2 ok ung-samligr viðr.
Birch is leafy branch and little tree
and youthful wood.
- 14 Maðr es manns gaman · ok moldar auki
2 ok skipa skreytir.
Man is man's joy and the product of dust
and adorer of ships.
- 15 Lęgr es vellanda vatn · ok víðr kętill
2 ok glęmmungr 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: Medięval.

Meter: Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *hl, hn, hr > l, n, r* (2 *lęyr* < *hlęyr*; 8 *nęppa* < *hnęppa*; 5 *rosum* < *brosum*).
- *rst > st* (5 *vęsta* < *vęrsta*)

- 1 Ƿ **F**é vęldr fręnda rógi; · **f**óðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

- 2 Ǫ **Ú**r 's af illu jarni; · **o**pt lęyr ręinn á hjarni.

TRANSLATION.

- 3 Þ Þurs vęldr **k**vinna **k**villu; · **k**átr verðr fár af illu.

TRANSLATION.

- 4 † Óss er flęstra **f**ęrða · **f**qr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

- 5 Ƿ **R**ęið kveða **ro**ssum vęsta; · **R**ęinn sló sverðit bęsta.

Chariot they say is worst for horses; Rein struck the best sword.

- 6 Ƿ Kaun er **b**arna **b**qlvan; · **b**ql gęrvir nán fqlvan.

TRANSLATION.

- 7 † Hagall er **k**aldastr **k**orna; · **K**ristr skóp hęiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

- 8 † **N**auðr gęrir **n**ęppa kosti; · **n**ęktan kęlr í frosti.

TRANSLATION.

9 Ís kǫllum 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 ʒ Sól er landa ljómi; · lúti’k hēlgum dómi.

Sun is the light of the lands; I bow in the holy place.

12 † Týr er ęin-ęndr ása; · opt verðr smiðr blása.

Tew is the one-handed of the Eese; the smith must often blow.

13 Þ Bjarkan er lauf-grónstr líma; · Loki bar flęrða tíma.

TRANSLATION.

14 Ψ Maðr er moldar auki; · mikil er greip á hauki.

Man is the product of dust; mighty is the grip on the hawk.

15 † Lǫgr er er fęllr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

16 ʒ Ýr er vetr-grónstr við; · vęnt ’s, er brennr, at sviða.

Yew is winter-greenest of trees; ’tis expected, when it burns, to get singed.

Runic Poetry from Sweden and Gotland

Introduction

TODO.

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 had this stone raised after his brothers and the bridge made after Syebern—may Saint Michael help his soul—and after Bootraf and after Syeraf and after Eanbern, the father of them all,

auk byggvi hann · i bý sunnarst.
and he lived on the southernmost farm.

Gairviðr lögði 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 men; that is known to ...
 Here will stand the stone as a mark,
 bright on the hill and the bridge ahead.
 Rothbern carved these runes,
 [and] Garlaf, who knows clearly, some.

Sm 16

Dating: C11th

Meter: *Ancient-words-law*

TODO.

Hróstęinn auk ęilífir, · Áki auk Hókon,
 2 reęistu þęir sveęinar · ęptir sęnn faður
 kumbl kęnni-ligt · ęptir Kala dauðan.
 4 Þý mun góðs manns · um getit verða,
 með stęinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,
 those lads raised after their father
 a remarkable monument after the dead Cale.
 Thus will the good man be spoken of,
 while the stone lives and the staves of the runes.

Sm 39

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross.
 The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For
 “good of meat”, which also occurs in *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,
generous of words and good of meat.

Sm 44

Dating: C11th

Meter: *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2 TODO mildan við sinna · ok matar góðan,
 TODO.

TODO
Generous with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th

Meter: *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

Sö 34 Styrklaugr ok Holmbr · steina reistu

2 at bróðr sína, · brautu nęsta.

 Þeir ęndaðus · í austr-vegi,

4 Þórkęll ok Styrbjörn, · þiagnar góðir.

Sturley and Holm raised the stones,
after their brothers, nearest to the road.
They were ended in the Eastway,
Thurkettle and Sturbern, good thanes.

2. brautu nęsta 'nearest to the road' | Cf. *Háv* TODO.

Sö 35 Lét Ingigęirr · annan ęęisa stęin
 2 at sonu sına, · sýna gięrði.
 Guđ hęlpi ęnd þęira. Þórir hjó.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

 Iak vęit Há-stęin · þá Holm-stęin bróðr
 2 męnnr rýnasta · á Mið-garði
 settu stęin · auk stafa marga
 4 eptir Frey-stęin · fęður sinn.

I know Highstan and Holmstan, those brothers,
 the men most rune-cunning in Middenyard;
 they set the stone and many staves,
 after Freestan, their father.

Sö 65 (Djulefors)

Dating: 1000–C12th

Meter: *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *ęnd-*). Line 2b is formulaic; see note.

 Inga ęęisti stęin þannsi at Ólęif sinn a...
 2 Hann austarla · arði barði
 auk á Langbarði · landi ęndaðis.

Inge raised this stone after Anlaf, her ...
 Easterly he ploughed with the prow,
 and on Longbeardland was ended.

2. *arði barði* ‘ploughed with the prow’ | i.e. “sailed”. A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

Sö 130

Dating: 1000–C12th

Meter: *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

2. **F**iurir gērðu · at fǫður góðan
 2. **d**ýrð **d**rengi-la · at **D**ómara
 mildan orða · ok **m**atar góðan.
 4. þat ...

Four men made after their good father,
 honourably a mark of praise after Doomer
 mild of words and good of meat.
 This ...

Sö 154 (Skarpåker)

Dating: C11th

Meter: *Ancient-words-law*

The couplet at the end, expressing a father’s grief for his son, also serves as a good example of the Wiking Age preoccupation with the End Times. The stone is decorated with a cross, but the text has no signs of Christian influence, and the language is traditional.

Cf. especially Arn *Hryn* (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrifuðr allr, und’s himinn rifnar*: ‘greater than theirs be all thy wealth, until heaven rends.’

Gunnarr reisti stēin þannsi at Lýðbjorn, son sinn.

Guthur raised this stone after Leodbern, his son.

Jǫrð sal rifna · ok upp-himinn.

Earth shall rend, and Up-heaven.

1 sal 'shall' | A Swedish dialectal form of *skal* 'id.,' cf. dialectal Swedish *sa*.

Sö 179 (Gripsholm)

Dating: C11th

Meter: *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

Tóla lét reisa stein þennsa at son sinn Harald, bróður Ingvars.

Toole had this stone raised after his son Harold, brother of Ingvar.

Þeir fóru drængi-la · fiarri at gulli

2 ok austar-la · ęrni gófu,

dóu sunnar-la · á Serk-landi.

They journeyed valiantly far for gold,
and easterly gave to the eagle;
died southerly in Serkland.

2 ęrni gófu 'gave to the eagle' | They "provided a feast for the eagle", namely with the carnage of slain foes; for eagles and ravens as eaters of corpses and drinkers of blood cf. Meissner (1921, pp. 118, 203, 207–208). Similar things are said of kings in numerous Scaldic poems from Iceland and Norway, and the lack of an object to *göfu* reveals that this expression must have been well known also in Sweden.

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 Qrnulf, son sinn góðan.
 Hann byggir hér · ...,
 mandr matar góðr · ok mál's risinn.

Oswye let raise this stone after Arnolf, her good son.
 He dwelled here ...,
 a man good of meat and proud of speech.

U 739

Dating: C11th

Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat”, which also occurs in *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 mál's risinn.

Holbern had this stone raised after himself.
 He was mild of meat and proud of speech.

U 805

Dating: C11th

Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

- 2 Fylkir lét reisa stein eptir iel, bróður sinn, ok Gunnmarr eptir
 menk, fōður sinn,
 bónda góðan matar; · byggir í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Index (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

All Gods (ON *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.
- bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- blood** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also blood-house.
- blood-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom** (ON *dómr*, OE *dóm*) Base meaning ‘judgment, verdict’ (whence Doomsday, ‘judgment Day’), but in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre éghwylc sceal · ende ge-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 little

[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 mediæval 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 *huldī*) 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 bloot 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 bloot, 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-twíg (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 *II Guðr* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *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*.

- rune** (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNWGmc. *rūnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters $\mathfrak{N}\mathfrak{I}\mathfrak{F}\mathfrak{R}\mathfrak{N}\mathfrak{N}\mathfrak{R}\mathfrak{N}\mathfrak{R}\mathfrak{N}\mathfrak{N}\mathfrak{N}\mathfrak{I}\mathfrak{N}$ [-] $\mathfrak{I}\mathfrak{N}\mathfrak{I}\mathfrak{I}$, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *māntrās*. The word for letter was instead stave, see also there.
- scold** (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.
- simble** (ON *sumbl*, OE *symbol*) A banquet, symposium.
- soo** (ON *sóa*) To ritually waste, to slay in a sacrificial context.
- spac** (ON *spǫ*) Prophecy, foresight.
- Tables** (ON *tafl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age the Eese played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).
- thill** (ON *þyllja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title thyle.
- Thing** (ON, OE *þing*, OS *thing*, OHG *ding*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.
- thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See thyle.
- thyle** (ON *þulr*, OE *þyle*, PNWGmc. **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 Weden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vaff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.

- wale** (ON *vǫlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.
- wallow** (ON *vǫlva*, OE **wealwe* (cf. ON *svǫlva*, OE *swealwe* 'swallow')) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *vé*, OE *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-ḥeilǫg 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. **Baldrak*) 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.

- Bellowe** (ON *Bēli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bēlja* 'bane of Bellowe [= 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.
- Ermenric** (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.
- Fathomer** (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.
- Fimblethyle** (ON *Fimbulþulr*) The 'ultimate thyle' or sage; name for Weden.
- Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.
- Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.
- Free** (ON *Frēyr*, OE *frēa* 'lord', PNWGmc. **Frauþjar*) Son of Nearth, brother of Frow. See also Ing.
- Frie** (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Friju*) Wife of Weden, mother of Balder. Related to Full.
- Frow** (ON *Frēyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *II Mers* has her as Frie's sister, though this need not be literal (cf. *Hdl* 1).
- Guthier** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundaharius* (**Gunþiharjaz*) of the Burgundians.
- 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 *śakuná* ‘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 *Hlórriði*) “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*).

Mundlefarer (ON *Mundilföri* or *Mundilfari*) The father of Sun and Moon (*Vafþ* 23). Perhaps 'Millhandle-turner', if the first element = ON *mǫndull* 'handle of a mill'.

Nearth (ON *Njǫrðr*) One of the Waners. Father of Free and Frow.

Nithad (ON *Níðuðr*, OE *Niþhad*, PNWGmc. **Niþa-haduz*) The king that imprisoned Wayland, father of Beadchild and two unnamed sons (*Vkv*, *Deer*).

Oughter (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.

Reading (ON *Hrauðungr*) A king in the prologue to *Grm*.

Rotholf (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. **Hrópi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.

Rothgar (ON *Hróarr*, OE *Hrǫpgár*, PNWGmc. **Hrópi-gairar*) A king of the Shieldings (see family tree), one of the main characters in *Beow*.

Rungner (ON *Hrungenir*) Famous ettin fought by Thunder. The full story is told in *Haustr* 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 *Skjǫldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings.

Syemund (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.

Sithguth (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunþir*(?)) Only known from *II Mers* as the sister of Sun.

Siward (ON *Sig-urðr*) A hero of the Walsings, slayer of the wyrm Fathomer.

Sun (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vafþ* 22 the daughter of Mundlefare and sister of Moon. In *II Mers* the sister of Sithguth.

- Thedse** (ON *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 *Tiw*) Son of Hymer or Woden, one-handed god. His name is not identical to Sanskrit *Dyāús*, Greek *Zeus*, Latin *Iuppiter*, but rather is the singular of Tews and simply means 'god', cognate with Sanskrit *devá*, Latin *deus*.
- Walfather** (ON *Val-fǫðr*) 'Father of the Slain'; name for Woden.
Vsp 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.
- Webthrithner** (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. **Wōdanar* 'Lord of wode (poetry, intelligence)') Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lothor or Will and Wigh.
- Wider** (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-barjar*) Son of Woden, who avenges him at the Rakes of the Reins.
- Wigh** (ON *Vēi*, PNWGmc. **Wihá* '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 *véngr* 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish *vingla*), referring to the swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb *vega* 'to strike, smite, fight' (cf. Latin *vincere* 'to win, vanquish'); cf. the related name Wingner.
Occurs in *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. **Wanilô* ‘the little Wane?’) Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.
- Woulder** (ON *Ullr*, **Wuldor*, PNWGmc. **Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla Ullevi (‘the small wigh of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).
- Yimer** (ON *Ymir*, OE **Yime*) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (*Vǫlf* 21, *Grm* 41–42).
- Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Bur-gends (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. **danir*) 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 Wanes. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO
- Elves** (ON *alfar*, OE *ieľfe*, PNWGmc. **alβir*) 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 *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **húnir*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Atle, TODO Attestations: TODO
- Inglings** (ON *ynglingar*, PNWGmc. **ingwalingór* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njá-*.
- Norns** (ON *normir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens** (ON *ósynjur*) The wives of the Eese, the goddesses.
- Oneharriers** (ON *ein-herjar*, OE **án-hergas*) Weden’s chosen warriors, probably corresponding to the Vedic *Marútas*. The Oneharriers have some agency (*Grm* 53/3) and were likely also invoked in rituals. Attestations: TODO
- Reins** (ON *rogn*, *regon*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Waness than the Eese.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *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. **þurisar*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

Tews (ON *tívar*, PNWGmc. **tíwór*) A poetic synonym for Gods. The word derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.' Attestations: TODO

Walsings (ON *völsungar*) The descendants of king Walsing.

Wanes (ON *vanir*, OE *wan*?) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

Yivickings (ON *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 *Jötun-heimr*, *Jötna-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Hawks (ON *Ginnunga-gap*) *ginnungr* 'ginning' being a poetic name for the hawk. The air or lower atmospheric sky, which in the old Germanic cosmology is the midspace between Earth and Upheaven; not synonymous with the latter. In the Eddic corpus only occurring once in *Vsp* 3; see note there. It is more prevalent in *Gylf*.

Geatland (ON *Gaut-land*, *Gauta-land*) The land of the Geats.

Hell (ON *hēl*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is

the case in all attested languages apart from the Old Norse. See also Nivelhell.

Idewolds (ON *Íða-vǫllir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vǫp*.

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 (*Hárb* TODO, *Vǫp* 53). See also Osyard, Outyards. **Occurrences:** *Vǫp* 4, 53, *Grm* 42, *Hárb* TODO.

Nivelhell (ON *nífl-hell*) '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 *Vǫp*.

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, *Þrk* 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: *Vǫp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Þrk* 14; *Hym* 39.

Thrithham (ON *Þrúð-heimr*) Thunder's home. See thrith.

Ugdrassle's Ash (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

Up-heaven (ON *upp-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *uf-bimil*) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON *Valhöll*, OE **Wælheall*) The 'Hall of the Slain', owned by Woden and inhabited by the Oneharriers.

Vsp 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, *II HHund* P2, *Akv* 2/2a(?), Icelandic Rune Poem 4/2, Eddic Fragment 7/1.

Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON *jörð & upphiminn*, OE *eorþe & upheofon*, OS *erþa & uphimil*, OHG *erdo & úfbimil*, PGmc. **erþō & uphīminaz*) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *Prk* 2, *Oddrgr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunn* 2.

Eese and Elves (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. **alþīr & 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