

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

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# Abbreviations

## Languages

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

## Grammar

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

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

#### Other abbreviations

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

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

### Manuscripts

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



# Introduction (incomplete!)

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

## The Old Germanic world

### Lifestyle and economy

Cattle-based; small farmsteads.

### Morals and Virtues

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

### Religion

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

## Germanic alliterative poetry

### Historical significance

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

On the other hand it is by no means an innovative or newly created genre. Already, and perhaps especially, in our oldest sources the language is rich with expressions and images, many of great antiquity: "sea-stallions" sail across the ocean; the sun is drawn across Heaven in her chariot; feasts are held in great chiefly halls. These motifs are mirrored by Homer and the Rigveda, and must go back as far as the Bronze Age.

The language likewise overflows with archaic poetic synonyms. Indo-European words otherwise extinct in all Germanic languages find their last refuge in the alliterative poetry. Such are the Old English *eoh*, Old Norse *jór*, corresponding to the Sanskrit *áśva*, Latin

*equus*, all meaning 'god'; Old Norse *týr* 'god', corresponding to Sanskrit *dēvá*, Latin *deus*, all meaning 'god'; Old English and Old Norse *fold* 'earth, land', corresponding to Sanskrit *prthivī* 'id.' The fact that many of these relate to the cult shows that the Germanic religion was not as innovative as is commonly supposed.

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

### Meter(s)

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

### Stress

When scanning alliterative meter each syllable is generally classed as having either primary stress (p), secondary stress (s), or no stress (x). Primary stress is reserved for the root syllable in a word, which is not always the same as the first syllable. Compare the English word *beginning*, where the stress pattern is xPx; the primary stress falls on the syllable *ginn*-. Secondary stress falls on the second element in a compound word.

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

### Alliteration

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

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

Further, in West Germanic poetry,

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

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

## Lines

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

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

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

## Fits and stanzas

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

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

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

## The age of the Eddic poems

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

## The present corpus

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

1. **Norse Mythic poetry**, i.e., that which directly treats the Germanic mythology. This category is exclusively Norse for the simple reason that no West Germanic or Gothic mythic narrative poetry survive.

2. **Heroic poetry of the Codex Regius.** Since the heroic portion of the Codex Regius forms a coherent text, it is edited in full.
3. **Other Norse Heroic poetry** from sources other than the Codex Regius.
4. **West Germanic Heroic Poetry** in Old English and Old High German.
5. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and latinate manuscripts.
6. **Poetry on Christian subjects.** This category includes explicitly Christian poems where the new religion or its stories are at the core of the work (Christian heroic poems depicting native legends, like *Beow* and *Hild*, are not included here).
7. **Runic poetry**, apart from that already edited under Galders above.

### Exclusions

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

### Manuscripts

#### Norse Eddic poetry

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

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

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



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

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

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

1. Codex Regius of the Prose Edda **S** (GKS 2367 4to; 1300–1350)
2. Codex Trajectinus **T** (Traj 1374; a c. 1595 paper copy of a ms. closely related to **S**.)
3. Codex Wormianus **W** (AM 242 fol.; 1340–70)
4. Codex Upsaliensis **U** (DG 11; 1300–25)

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

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

### Old English poetry

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

### Old Saxon and High German poetry

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

## The present edition

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

## The Old Germanic text

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

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

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

## General orthographic conventions

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

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

Below follow specifications for each specific language.

### Normalization of Old Norse

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

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

### Normalization of Old Swedish and Danish

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

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

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

### Normalization of Old English

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

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

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



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## Mythic Poetry



# Spae of the Wallow

## (*Völuspó*)

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

**Meter:** *Ancient-words-law*

The **Spae of the Wallow** is the most comprehensive mythological text surviving from Heathen times.

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

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

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

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The poem begins with a bid for silence (1), and the wallow recalling her earliest memories (2). She then recounts the ordering of the world by the gods (3–6) and the golden age of peace and plenty (7–8), which is, however, interrupted by the intrusion of three unidentified ettin-maidens (8, and see note there). After this follow two verses

about the shaping of the dwarfs (9–10), and then several originally separate *dwarf-tallies* (11–15), which are without doubt later inserts. Returning to the main narrative thread is described the creation and endowment of the first man and woman (16–17), Ugdrassle’s Ash (18), and the three norns<sup>†</sup> living under it (19).

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

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

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

	<i>pres. ed.</i>	<b>R</b>	<b>H</b>	<b>STW</b>	<b>U</b>
1	Hljóðs bið’k allar	1	1	–	–
2	Ek man jǫtna	2	2	–	–
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	–	–
5	Sól varp sunnan	5	5	+*	+*
6	... nótt ok niðjum	6	6	–	–
7	Hittusk ęsir	7	7	–	–
8	Tęflðu ĩ tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B1	B1
10	Þar vas Móðsognir	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrír kvęmu	16	17	–	–
17	Qnd þau né ętту	17	18	–	–
18	Ask vęit’k standa	18	19	+	+
19	Þaðan koma męjar	19–20	20–21	–	–
20	Þat man hęn folk-víg	21–22	27	–	–
21	Heiði hétu	23	28	–	–
22	... hvárt skyldu ęsir	24	29	–	–

	<i>pres. ed.</i>	R	H	STW	U
23	Fleygðei Óðinn	25	30	—	—
24	... hveðr hefði lopt alt	26	22	C1	C1
25	Þórr einn þar vá	27	23	C2*	C2*
26	Veit hön Heimdallar	28	24	—	—
27	Eín sat hön úti	29	—	—	—
28	Alt veit'k, Óðinn	29	—	+	+
29	Valði henni Hēr-föðr	30	—	—	—
30	Sá hön val-kyrjur	31	—	—	—
31	Ek sá Baldri	32	—	—	—
32	Varð af meðei	33	—	—	—
33	Þó hann éva hendr	34	—	—	—
H1	Þá kná Váli	—	31	—	—
34a	Hapt sá hön liggja	35a	—	—	—
34b	þar sitr Sigyn	35b	32	—	—
35	Ó fellr austan	36	—	—	—
36	Stóð fyr norðan	36	—	—	—
37	Sal sá hön standa	37	36	E1	E1
38	Sér hön þar vaða	38	37	E2*	E2*
39	Austr býr hin aldna	39	25	A1	A1
40	Fyllisk fjörvi	40	26	A2	A2
41	Sat þar á haugi	41	34	—	—
42	Gól of ösum	42	35	—	—
43, 48, 56	Geyr (nú) Garmr mjök	43, 46, 55	33, 38, 43, 48, 51	—	—
44	Bróðr munu berjask	44	39	—	—
45	Leika Míms synir	45	40	D1*	D1*
46	Skelfr Ygg-drasils	45*	41	D1*	D1*
47	Hvat 's með ösum?	49	42	D2	D2*
49	Hrymr ek austan	47	44	D3	—
50	Kjöll ferr austan	48	45	D4	—
51	Surtr ferr sunnan	50	46	+, D5	+
52	Þá kómr Hlínar	51	47	D6	—
53	Þá kómr hinn mikli	52	—	D7	—
H2	Ginn lopt yfir	—	48	—	—
54	Þá kómr hinn meiri	53*	49*	C8	—
55	Sól tér sortna	54	50	C9	—
57	Sér hön upp koma	56	52	—	—
58	Finnask esir	57*	53	—	—
59	Þar munu eptir	58	54	—	—
60	Munu ó-sánir	59	55	—	—
61	Þá kná Hönir	60	56	—	—
62	Sal sér hön standa	61	57	+	+
H3	Þá kómr hinn ríki	—	58	—	—
63	Þar kómr hinn dimmi	62	59	—	—

- 1 „Hljóðs bið’k allar · hēlgar kindir, [R 1r/2, H 20r/1]  
 2 mēiri ok minni · mōgu Hēim-dalar;  
 vilt at, Val-fǫðr, · vėl fram tēlja’k  
 4 forn spjǫll fira, · þau’s frēmt of man?

“For hearing I ask all holy races,  
 the greater and lesser lads of Homedal [MEN]!  
 Wilt thou, O Walfather (= Weden), that I well tell forth  
 the ancient tidings of men, those I foremost recall?<sup>1</sup>

1 hēlgar | om. R

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

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

<sup>1</sup>Cf. *Webb* 34, 35 with very similar phrasing. The whole introductory formula is positively Indo-European, see West (2007)[63,92-93,312].

- 2 Ek man jǫtna · ár of borna, [R 1r/4, H 20r/2]  
 2 þá’s forðum mik · fǫdda hǫfðu;  
 níu man’k hēima, · níu iðiðjur,  
 4 mjǫt-við mēran · fyr mold neðan.

I recall Ettins<sup>†</sup> born of yore,  
 they who formerly had nourished me.  
 Nine Homes<sup>†</sup> I recall; nine Inwithies<sup>†</sup>;  
 the renowned Metwood<sup>†</sup> beneath the soil.<sup>2</sup>

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

<sup>2</sup>Certainly Ugdrassle<sup>†</sup>, “beneath the soil” likely referring to it still being a seed.

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



It was the dawn of ages where Yimer<sup>†</sup> dwelled;  
there was not sand nor sea, nor cool waves.  
Earth<sup>†</sup> was never found, nor Up-heaven<sup>†</sup>;  
there was the Gap of Ginnings<sup>†</sup>, but grass nowhere.<sup>3</sup>

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

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

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

<sup>3</sup>A more extensive creation narrative is found in *Ylfr* 4–5, according to which the world first consisted of two extremities: the frozen Nivelham in the north and scorching Muspellsham in the south. From Nivelham the freezing venom-rivers called the Ilevaves<sup>†</sup> ran until they froze to ice, while burning lava flowed from Muspellsham. The ice and lava met in the Gap of Ginnings, “which was as calm as windless air”, and there combined to form the first being, Yimer<sup>†</sup>, who was the ancestor of the ettins.

4 áðr Burs synir • bjǫðum of ypðu, [R 1r/8, H 20r/5]  
2 þeir es Mið-garð • męran skópu;  
sól skęin sunnan • à salar stęina;  
4 þa vas grund gróin • grǫnum lauki.

before the Sons of Byre<sup>†</sup> lifted up the flatlands,  
they who shaped the renowned Middenyard<sup>†</sup>.  
Sun shone from the south on the stones of the hall;  
then was the ground grown with green leek.

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

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

5a Sól varp sunnan, • sinni Mána, [R 1r/11, H 20r/7]  
2 hęndi hinni hǫgri • of himin-jǫður;

Sun cast from the south—Moon<sup>†</sup>'s companion—  
her right hand over heaven's rim;<sup>4</sup>

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

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

<sup>4</sup>The sun heaved herself up over the horizon and rose for the first time.

- 5b Sól þat né vissi, · hvar hön sali átti; [R 1r/12, H 20r/7, G]  
 4 stjörnur þat né vissu, · hvar þér staði öttu;  
 Máni þat né vissi, · hvat hann mægins átti.

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

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

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

- 6 Þá gingu regin öll · á rok-stóla, [R 1r/13, H 20r/9]  
 2 ginn-heilög goð, · ok umb þat gétusk.  
 Nött ok niðjum · nofn of göfu,  
 4 morgin hétu · ok miðjan dag,  
 undurn ok aptan, · órum at tēja.

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

1–2 Þá ... gétusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods<sup>†</sup>, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the three lines shared between *Bldr* 1/1–3 and *Thrim* 14/1–3, which follow the structure of the present stanza(s) very closely: *Senn vöru ésir · allir á þingi // ok ósynjur · allar á máli, // ok umb þat reðu · rikir tívar*: ‘Soon were the Eese<sup>†</sup> all at the Thing<sup>†</sup>, // and the Ossens<sup>†</sup> all at speech, // and of this counseled the mighty Tews<sup>†</sup>:’. In all five occurrences other than the present stanza (three from *Wsp*, the present poem, one from *Bldr*, one from *Thrim*), the demonstrative pronoun *þat* ‘this’ clearly refers to the matter at hand, expressed with the verb in the subjunctive case (e.g. in *Thrim* 14/3–4: *ok umb þat reðu · rikir tívar: // hvé þeir Hlórriða · bamar of sótti?* ‘and of this counseled the mighty Tews<sup>†</sup>: How they Lorde’s (= Thunder’s) hammer would find?’). Following this pattern we would surely expect to find two lines after *umb þat gétusk* ‘took counsel of this’ and before *nött* ‘night’ in the present stanza, and it seems most likely to presume that they have been lost in transmission.

1 rok-stóla ‘rake-seats’ | Their seats of judgment at the Thing of the Gods<sup>†</sup>.

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

- 7 Hittusk **ę**sir · à Iðā-vęlli, [R 1r/16, H 20r/10]  
 2 þęir’s hęrg ok hof · hę-timbruðu;  
 afla lęgðu, · auð smiðuðu,  
 4 tangir skópu · ok tól gęrðu.

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

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

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

- 8 Tęflðu i tųni, · tęitir vęru, [R 1r/18, H 20r/12]  
 2 vas þęim vęttu-gis · vant ór gulli,  
 unds þrįar kvęmu · þursa męjar,  
 am-átkar mjęk, · ór Jętun-ęeimum.

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

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

*Ok því nęst smiðuðu þęir málrn ok stein ok trę ok svá gnóg-liga þann málrn, er gull heitir, at ęll bús-gagn ok ęll reiði-gagn hęfðu þęir af gulli, ok er sú ęld kęlluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þęr kómu ór Jętun-beimum.*

‘And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.’

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

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

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

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

9 Þá gingu rēgin ǫll · á røk-stóla,  
2 ginn-heilög goð, · ok umb þat gétusk:  
Hvęrr skyldi dverga · drótt of skępja  
4 ór brimi blóðgu · ok ór blǫum lęggjum?

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

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

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

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

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

10 Þar vas Móðsognir · mętstr of orðinn  
2 dverga allra, · en Durinn annarr;  
þęir man-líkun · mǫrg of gęrðu,  
4 dvergar ĩ jǫrðu, · sęm Durinn sagði.

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

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

1 Þar vas **M**óðsognir | so **H**; *Þar fámótisognir vitnir* ‘there Mootsowner wolf(?)’ **R**. The prose of *Ylva* 14 agrees with **H** that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þeir ... ggrðu ‘They ... did make’ | so **RHU**; *þar man-líkun · mǫrg of ggrðusk* ‘There man-likenesses many were made’ **STW** 4 i ‘in’ | so **GH**; *ór* ‘out of’ **R** 4 sgm Durinn sagði ‘as Dorn said’ | so **RHSW**; *sem fður mennr sagði* ‘as door-men(?) said’ **T**; *sem fþeim dyrrinn kendi* ‘as the beasts(?) taught them’ **U**

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

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

Sts. 11–15 contain two originally separate lists of dwarfs. That they are separate is seen by the repetition of names (Oakenshield, Great-grandfather), and their having their own conclusions.

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 **N**ýi ok **N**iði, · **N**orðri, Suðri,  
2 **A**ustri, Vestri, · **A**l-þjófr, Dvalinn,  
**B**ívurr, **B**ávurr, · **B**ǫmburr, Nóri,  
4 **Á**nn ok **Á**narr, · **Á**i, Mjǫð-vitnir.

[**R** 1r/23, **H** 20r/17, **G**]

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

- 12 **V**ęigr ok Gand-alf, · **V**ind-alf, Þráinn,  
2 **Þ**ękk ok **Þ**orinn, · **Þ**ór, Vitr ok Lit, **N**ár ok **N**ý-ráðr— · **n**ú hęf’k dverga  
4 —**R**ęinn ok **R**áð-sviðr— · **r**ętt of talða.

[**R** 1r/25, **H** 20r/18, **G**]

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

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

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

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

’Tis time to tally the dwarfs in Dwollen’s retinue  
 [back] to Loffer for the kindreds of men;<sup>5</sup>  
 they who sought, from the stone of the hall,  
 the abode of Earwongs<sup>†</sup> to the Erwolds<sup>†</sup>.<sup>6</sup>

3 þeir | þeim H

<sup>5</sup>A standard genealogical introduction (cf. *HalT* 1: *meðan hans étt ... til goða tēljum* ‘while we tally his line ... [back] to the gods’). The (patrilineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned.

<sup>6</sup>Cf. *Yilv* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and thence Loffer is come; these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

- 15 Þar vas Draupnir · ok Dolg-þrasir, [R 1r/32, H 20r/24, G]  
 2 Hár, Haug-spori, · Hlé-vangr, Glói,  
 Skirfir, Virfir, · Skáfiðr, Ái,  
 4 Alfr ok Yngvi, · Eikin-skjaldi,  
 Fjalarr ok Frosti, · Finnrr ok Ginnarr;  
 6 Þat mun é uppi, · meðan ǫld lifir,  
 lang-niðja-tal · til Lofars hafat.

There was Dleepner and Dollowthrasher,  
 High, Highspurer, Leewong, Glower,  
 Sherver, Werper, Showfind, Great-grandfather,  
 Elf and Ing, Oakenshield,

Feller and Frost, Finn and Ginner:  
That will ever be remembered while the eld lives,<sup>7</sup>  
the tally of descendants heaved to Lofer.<sup>8</sup>

6 **é** | om. R 7 til | om. H

<sup>7</sup>Two archaic formulæ. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norms!” The second is found in a runic inscription, U 323 (980–1015): “Ever will lie—while the age lives (**meþ + altr + lifir** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man.” An especially close parallel is found in Þstf *Stuttur* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eydils, meðan stendr // sól-borgar salr, · svgr-gððis fgr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

<sup>8</sup>i.e. ‘counted back to Lofer’

16 Unds þrír kvømu · ór því liði  
2 **q**flgir ok ástkir · **é**sir at húsi;  
fundu á landi · lítt meḡandi  
4 Ask ok Emblu · **ø**r-løḡ-lausa.

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

Until three came out of that host:  
strong and lovely Eese along the settlement;  
they found on land the little availing  
Ash and Emble, orlay<sup>†</sup>-less.<sup>9</sup>

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

1 Unds ‘Until’ | We seem to be missing a preceding sentence here which would have completed the semantics; it was probably contained in a now-lost stanza. What this st. would have contained is of course impossible to know, but it may have given a reason for why the gods needed to create men.

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

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

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

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

- 17      Ǫnd þau né ǫttu, · óð þau né hǫfðu, [R 1v/3, H 20r/27]  
           lǫ né létu · né litu góða;  
           ǫnd gaf Óðinn, · óð gaf Hǫnir,  
           lǫ gaf Lóðurr · ok litu góða.

Breath they owned not, wode<sup>†</sup> they had not,  
 not craft nor sound nor good countenance.  
 Breath gave Woden, wode gave Heener,  
 craft gave Lothar, and good countenance.

- 18      Ask veit’k standa, · heitir Ygg-drasill, [R 1v/5, H 20r/29, G]  
           hǫr baðmr, ausinn · hvíta auri;  
           þaðan koma daggvar · þér’s i dala falla;  
           stendr ǣ yfir grønn · Urðar brunni.

An ash I know standing, ’tis called Ugdrassle<sup>†</sup>;  
 a high beam [TREE], poured with white mud.<sup>10</sup>  
 Thence come the dew-drops which fall in the dales;  
 it stands ever green over the Well of Weird<sup>†</sup>.

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

<sup>10</sup>i.e. ‘white mud is (or has been) poured upon it.’ Possibly relevant is the Indian ritual pouring of beverages onto the phallic *lingam* (though the good Nikhil S. Dwibhashyam denies that this goes back to the Vedic period, and so it may be unrelated). For the whole passage cf. st. 26.

- 19      Þaðan koma meýjar · margs vitandi [R 1v/8, H 20r/31]  
           þrjár ór þeim sal, · es und þolli stendr;  
           Urð hétu ǣina, · aðra Verðandi,  
           skǫru à skíði, · Skuld hina þriðju  
           þér lǫg lǫgðu, · þér líf kǫru,  
           alda þornum, · ør-lǫg sæggja.

Thence come maidens, much knowing:  
 three out of that hall which stands under the fir [Ugdrassle’s Ash]:



Weird they called one, the other Werthing  
 —carved they on boards—Shild the third.  
 Laws they laid, lives they chose:  
 for the children of mortals, the orlay<sup>†</sup> of youths.<sup>11</sup>

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

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

<sup>11</sup>i.e. ‘they have carved on boards, they have laid laws, they have chosen lives’. It is well known that in Old Norse as in other old Germanic languages the simple past can have both perfective and imperfective sense. — This st. is paraphrased in *Yfirlýðing* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meyjar, þær er svá beita: Urðr, Verðandi, Skuld. Þessar meyjar skapa mönnum aldr; þær kollum vér nornir.* ‘There is a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens, who are called thus: Weird, Werthing, Shild. These maidens shape the ages of men (formulaic! TODO.); we call them norns.’

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

That troop-conflict<sup>12</sup> [WAR] she recalls, the first in the Home<sup>†</sup>,  
 as Goldwey with spears they goaded,  
 and in the hall of Higher<sup>†</sup> (= Weden) [= Walhall] they burned her:  
 thrice they burned the thrice born,  
 often unseldom, though she yet lives.<sup>13</sup>

4 þrysvar brēnndu | þrysvar brendu þrysvar brendvþ H

<sup>12</sup>While reading *folk-víg* as ‘ethnic conflict’ (between the Eese and Wanes) is appealing, I more cautiously read the first element *folk* as carrying its earlier, more common sense of ‘troop, group of warriors’.

<sup>13</sup>Very cryptic. TODO: double check Snorri. Goldwey was apparently sacrificed, cremated and reborn three times (in short succession?) by the Eese.

21 Hēiði hétu, · hvar’s til húsa kom, [R 1v/13, H 20v/7]  
 2 vōlu vēl-spáa, · vitti ganda;  
 sēið hvar’s kunni, · sēið hug lēikinn;  
 4 é vas hōn angan · illrar brúðar.

Heath they called—where to houses she came—  
 the well-spaeing<sup>14</sup> wallow<sup>†</sup>; she bewitched gands<sup>†</sup>.  
 She soth<sup>15</sup> where she could, she soth deluded minds;  
 she was the love of any evil bride.

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

<sup>14</sup>Gifted with soothsaying.

<sup>15</sup>Past tense of *sithe*<sup>†</sup> (ON *síða*) 'to enchant, bewitch'.)

22 Þà gingu rēgin ǫll · à røk-stóla,  
 2 ginn-heilög goð, · ok umb þat gēttusk:  
 Hvárt skyldu ēsir · af-ráð gjalda,  
 4 eða skyldu goðin ǫll · gildi ēiga?

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

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

23 Fleygði Óðinn · ok i folk of skaut;  
 2 þat vas enn folk-víg · fyrr i heimi;  
 brotinn vas borð-væggr · borgar ása,  
 4 knóttu vanir víg-spó · vǫllu sporna.

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

Weden hurled, and into the opposing troop did shoot;<sup>16</sup>  
 that was yet a troop-conflict [WAR] earlier in the Home<sup>†</sup>.  
 Broken was the board-wall<sup>17</sup> of the fortress of the Eese;  
 the Waness did by a conflict-spae<sup>†</sup> tread the fields.<sup>18</sup>

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

<sup>16</sup>The object, a spear, is understood. This seems to reference a ritual, well-attested in the literature, wherein a war-chief would dedicate an opposing army as a human sacrifice to Weden by throwing a spear over them, typically with the incantation *Óðinn á yðr alla* 'Weden owns you all!'; he would then own the battle-slain in that they joined him as Oneharriers<sup>†</sup> in Walhall<sup>†</sup>. Weden is also described as "owning" dead men in *Hbl* 24 (namely slain nobles, contrasted with Thunder<sup>†</sup> who is insultingly said to "own the kin of thralls") and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and "received" by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

<sup>17</sup>Wall made of planks.

<sup>18</sup>The Waness used magic spells to win the battle.

- 24 Þà gingu rēgin ǫll · à røk-stóla, [R 1v/19, H 20r/34, G]  
 2 ginn-heilǫg goð, · ok umb þat gétusk:  
 Hvęrr hefði lopt alt · lēvi blandit  
 4 eða ét jǫtuns · Óðs meý gefna?

Then went the Reins all onto the rake-seats:  
 the Yin-holy Gods, and from each other took counsel of this:  
 Who might have blended all the air with deceit,  
 or to the ettin's lineage given Wode<sup>†</sup>'s maiden [= Frow]?<sup>19</sup>

<sup>19</sup>That is, promised Frow to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

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

Thunder alone fought there, pressed by wrath;  
 he seldom sits, when of such a thing<sup>20</sup> he learns.  
 Trampled were oaths, speeches and vows;  
 the mighty treaties all, which between them had gone.

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

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

<sup>20</sup>An ettin's threatening the gods.

- 26 Væt hōn Hēim-dallar · hljóð of folgit [R 1v/23, H 20v/1]  
 2 und heð-vōnum · helgum baðmi;  
 á sér hōn ausask · aurgum forsi  
 4 af veði Val-fǫðrs. · Vituð ér enn eða hvat?

Knows she Homedal's sound [= Horn of Yell?] hidden,  
 under a shady<sup>21</sup>, hallowed beam [= Ugdrassle's Ash].  
 On [it] she sees being poured a muddy torrent<sup>22</sup>,  
 from Walfather's <= Weden's> pledge<sup>23</sup> [= Mimer's well?].—Know ye yet, or what?<sup>24</sup>

<sup>21</sup>*heiðvanr*, literally ‘clear-, bright-less’.

<sup>22</sup>Which should be the same mud as in st. 19. However, if ms. *á* is read as *ó* ‘river’, it would mean “A river she sees being fed by a muddy waterfall, ...”. TODO.

<sup>23</sup>Presumably referring to Woden’s sacrifice of an eye at Mimer’s well.

<sup>24</sup>“Do you (Weden) know enough now, or what?”—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

- 27      Eḡin sat hōn úti, · þa’s hinn aldni kom [R 1v/25]  
 2      yggjungur ása · ok i augu leiṭ;  
           „hvērš fregnið mik? · hví frēistið min?”

Lone sat she outside, when the old one came:  
 the Terrifier of the Eese [= Weden], and looked into [her] eyes.  
 [The Wallow:] “Of what askest thou me? Why triest thou me?”<sup>25</sup>

<sup>25</sup>*frēista* has a sense of testing someone, especially intellectually. Cf. *High* 2, 26, *Webb* 3, 5.

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

I know it all, Weden: where thy eye thou hidst  
 in the renowned Well of Mime†;  
 [there] drinks Mime mead every morning,  
 from Walfather’s pledge<sup>26</sup>.”—Know ye yet, or what?

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

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

- 29      Valði hęnni Hęr-fōðr · hringa ok męn, [R 1v/29]  
 2      fekk spjōll spak-lig · ok spá-ganda;  
           sá vıtt ok umb vıtt · of ver-qld hvęrja.

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

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

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

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

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

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

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

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

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

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

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

*Yilv* 49–50 omits the latter part of the myth, namely the revenge taken upon Hath. Weden seduced the woman Rind Weden (apparently through love-magic, cf. Cormac Awmundson’s TODO: *sęið Yęgr til rindar* ‘Ug won Rind through sorcery’), who gave birth to a son Wonnell. Being only one night old, he slew Hath, his half-brother. This part of the myth may have been left out for moral reasons, but was certainly known to the author, as shown by *Yilv* 30: *Áli eða Váli beitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-sęętr* ‘Onnel or Wonnell one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’ and *Scold* 19: *Hvernig skal kenna Vála? Svá, at kalla bann son Óðins ok Rindar, [...] hefni-ás Baldrs, dólğ Haðar ok bana hans, [...] ‘How shall one ken Wonnell? Namely, by calling him son of Weden and Rind, [...] avenging os<sup>†</sup> of Balder, the enemy of Hath and his bane.’*

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

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- 31 Ek sá Baldri, • blóðgum tífur,  
 2 Óðins barni, • ør-løg folgin;  
 stóð of vaxinn • vøllum héri  
 4 mjór ok mjök fagr • mistil-tęinn.

[R 2r/2]

I saw Balder’s—the bloody victim’s,  
 Weden’s child’s—orlay<sup>†</sup> sealed;<sup>27</sup>  
 grown did stand, higher than the plains,  
 a slender and very fair mistletoe.

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

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<sup>27</sup>Or ‘hidden’. The verb *fela* ‘hide, conceal’ is used in poetry to describe burial in mounds, as in *IngT* 24 (“[...] And afterwards the victory-havers hid (*fǫlu*) the ruler on Borrey.”) or the C10th Karlevi stone (“Hidden (*fulkin fǫlginn*) in this mound lies he whom the greatest deeds followed; [...]”)

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

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

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

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

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

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

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

Then did Wonnell<sup>†</sup> the war-bonds turn:  
 most sturdy fetters made from intestines.<sup>28</sup>

1 Váli 'Wonnell' | emend.; *Vála* H

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

<sup>28</sup>This myth is retold both in *Yilv* and *From Lock* below. The basic story is that after Lock was caught after  
 Balder's death and bound with his son's intestines. A snake was then placed to drip venom over his face. His  
 wife, Syein, sat over him and caught the venom in a hand-washing basin. See introduction to *From Lock* for a  
 summary of the differences between the accounts.

- 34 Hapt sá hǫn liggja · und Hvera-lundi [R 2r/8, H 20v/13]  
 2 lę-gjarns líki · Loka à-þękkjan; þar sitr Sigyn · þęygi of sínum  
 veri vęl-glýjuð. · Vituð 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 ...ð-þekkkjan 'A captive ... to Lock,' | replaced with H1 H.

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

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

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

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

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

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

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

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

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



- 35      **Ó** fella **austan** · of **ei**tr-dala [R 2r/10]  
 2      sǫxum ok sverðum, · Slíðr heitir sú.

A river falls from the east, above the venom-dales;  
 [a river] of saxes and swords, Slide is that one called.<sup>29</sup>

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

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<sup>29</sup>TODO. There are other examples of such a river.

- 36      Stóð fyr **norðan** · á **Nið**a-vøllum [R 2r/11]  
 2      salr ór gulli · **Sindra** éttar;  
      en **annarr** stóð · á **Ó**kólni,  
 4      **bjór**-salr jǫtuns, · en sá **Brimir** heitir.

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

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1 Nið-a-vøllum ‘Nithwolds’ | *Nið-a-fjollum* ‘Nithfells’ **RW** (paraphrase); *fjollom nokkurum* ‘some certain fells’ **T**

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

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

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

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1 sá hǫn ‘she saw’ | *vætir* ‘I know’ **G**. The same relationship is found in st. 62.

- 38      Sá hǫn þar vaða · þunga straua [R 2r/15, H 20v/21, G]  
 2      męnn męin-svara · ok morð-varga  
      ok þann’s **annars** glępr · **ę**ra-rúnu.  
 4      Þar saug **Nið**-hoggr · **nái** fram-gingna;  
      slęit **vargr vera**. · **Vituð** ér ęnn eða hvat?

There she saw wading through heavy streams  
 perjurious men and murder-wargs,  
 and the one who beguiles another's ear-whisperer [WIFE].  
 There sucked Nithehewer<sup>†</sup> from corpses passed-on;  
 the warg tore at men.—Know ye yet, or what?<sup>30</sup>

1 Sá hýn 'she saw' | so R; *ser bon* 'she sees' H; *skulu* 'shall [be]' G 4 saug 'sucked' | so H; *fsúgt* R; *kveðr* 'torments' G

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

<sup>30</sup>In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Rein* 3–4 and possibly in *Grim* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing<sup>†</sup>, that is, one afflicted with nithe<sup>†</sup> (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer 'Nithe-striker'. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti Germania onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in *GermanicGems2*.

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

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

In the east dwells the old woman, in Ironwood<sup>†</sup>,  
 and nourishes there the kindreds of Fenrer<sup>†</sup> [WOLVES];  
 from them all comes one most certain:  
 a seizer of the Moon in a troll's hame<sup>†</sup>.<sup>31</sup>

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

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

<sup>31</sup>The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grim* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner's son, runs in front of her. This is elaborated upon in *Yilv* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that "A lone troll-woman (*gýgr*) lives to the east of Middenyard in that forest called Ironwood", and "feeds the sons of many ettins, all in the likenesses of wolves, and thereof these wolves (i.e. Skoll and Hate) come. And it is also said that from that lineage a single one becomes the mightiest, and he is called Moongarm<sup>†</sup>. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]" after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Wsp* 40–41 and *Grim*

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

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

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

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

Sat there on the mound<sup>32</sup> and struck the harp  
 the gow's herdsman, glad Edgethew<sup>†</sup>.<sup>33</sup>  
 For him crowed, in Galewood<sup>34</sup>,  
 a fair-red cock, he who is called Feller.

<sup>32</sup>Cf. *Thrim* 6, where the ettin Thrim is said to sit on a mound, and *Shir* P2, where a herdsman in Ettinham sits on a mound. The significance of this mound-sitting is uncertain, but it is clearly associated with ettins.

<sup>33</sup>Edgethew “herds” the flock of monstrous wolves for the old woman in st. 39.

<sup>34</sup>*gagl* ‘wild goose’, maybe here referring to carrion-eating ravens? Galewood is probably the same location as Ironwood.

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

For the Eese crowed Goldencomb:  
 he wakes men at the Father of Hosts's (= Weden's) [hall]—  
 but another one crows beneath the earth:  
 a soot-red cock at the halls of Hell.<sup>35</sup>

<sup>35</sup>The crowing of the three cocks (the first in Ettinham, the second in Walhall and the third in Hell) presumably heralds the coming destruction.

- 43      Geyr Garmr mjök · fyr Gnipa-helli, [R 2r/25]  
 2      fęstr mun slitna, · en Freki rinna;  
       fjölð vęit hęn fróða, · framm sé'k lęgra  
 4      of ragna røk, · rømm sig-tíva.

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

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

Brothers will fight and become each other's slayers;  
 the children of sisters will defile the kinship.  
 'Tis hard in the Home; whoredom is great:  
 axe-eld, sword-eld—shields are split—  
 wind-eld, warg-eld! Before the world<sup>36</sup> tumbles down,  
 no man will another spare.

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

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

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

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

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

<sup>36</sup>*ver-öld* 'world' is literally 'man-eld', 'the eld of man' and may be read as such, since "world (universe)" is usually expressed with *heimr*, as here l. 3.

- 45      Lęika Míms synir, · en mjøtuðr kyndisk [R 2r/32, H 20v/27, G]  
 2      at hinu galla · Gjallar-horni;  
       høtt blęss Hęim-dallr, · horn 's á lopti;

4 mēlir Óðinn · við Míms höfuð.

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

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4 mēlir 'speaks' | *ṡmeyṡ* S; *ṡnieṡ* T

---

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

46 Skelfir Yggdrasils · askr standandi,  
2 ymr it aldna tré, · en jötunn losnar;  
hrēðask allir · á hæl-vegum  
4 áðr Surtar þann · sefi of glępir.

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

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

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1–2 Skelfir ... losnar 'Quakes ... loosens' | so HG; in R the two lines are reversed.

3–4 hrēðask allir ... glępir 'All are frightened ... devour [it.]' | Only in H.

47 Hvat 's með ǫsum? · hvat 's með ǫlfum?  
2 gnýr allr Jötun-heimr, · ęsir 'ru á þingi,  
stynja dvergar · fyr stęin-durum  
4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

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

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

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

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

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

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

- 49      Hrymr ękr austan, • hefisk lind fyrir, [R 2v/4, H 20v/32, STW]  
 2      snýsk Jǫrmun-gandr • í jǫtun-móði,  
          ormr knýr unnir, • en ari hlakkar,  
 4      slítr náí nef-fǫlr; • Nagl-far losnar.

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

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

- 50      Kjóll fęrr austan • koma munu Múspells [R 2v/6, H 20v/34, STW]  
 2      of lǫg lýðir, • en Loki stýrir;  
          fara fífl-męgir • með freka allir,  
 4      þeim es bróðir • Býleists í fǫr.

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

- 51      Surtr fęrr sunnan • með sviga lévi, [R 2v/10, H 20v/36, G]  
 2      skínn af sverði • sól val-tíva;  
          grjót-bjǫrg gnata, • en gífr rata,  
 4      troða halir hęl-veg, • en himinn klofnar.

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

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

- 52      Þa kǫmr Hlínar • harmr annarr framm, [R 2v/13, H 20v/37, STW]

2 es Óðinn ferr · við ulf vega,  
 —en bani Bēlja · bjartr at Surti—  
 4 þá mun Friggjar · falla angan.

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

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4 angan | *angantyr* R

---

1 Hlinar · harmr annarr 'Line's second sorrow' | The first sorrow being the death of Balder. Line is described in *Yilv* 35 as a minor goddess *sett til gæzlu yfir þeim mǫnnum, er Frigg vill forða við háska nokkurum* 'placed to watch over those men which Frie wishes to protect against any particular danger'. In spite of this almost all translators and editors have understood Line as synonymous with Frie, or even asked whether her existence as a distinct goddess is not something invented by the author of *Yilv*. Hopkins (2017) argues that this need not be the case; as a maidservant of Frie, Line's two sorrows would consist in her failure to protect both the son and husband of her mistress.

53 Þá kómr hinn mikli · mōgr Sig-fōður,  
 2 Víðarr vega · at val-dýri;  
 léttr megi Hveðrungs · mund of standa  
 4 hjor til hjarta; · þá 's hefnt fōður.

[R 2v/15, STW]

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

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

H2 Ginn lopt yfir · lindi jarðar,  
 2 gapa ýgs kjaptar · orms í hēðum;  
 mun Óðins son · ęitri móta  
 4 vargs at dauða · Víðars niðja.

[H 20v/39]

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

---

3 ęitri 'venom' | emend.; *ormi* 'Wyrm' H. It seems likely that the author of *Yilv* had access to this verse. Cf. *Yilv* 51: "Thunder bears the bane-word off the Middenyardswyrm and from thence strides nine paces away. Then he falls dead to the earth for the venom (*ęitri*) which the Wyrm blows on him." 4 dauða | da... H

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

- 54 Þá kómr hinn méri • mōgr Hlōðynjar [R 2v/17, H 20v/41, STW]  
 2 gengr Óðins sonr • við orm vega.  
 Drepr af móði • Mið-garðs véurr;  
 4 munu halir allir • heim-stoð ryðja;  
 gengr fet níu • Fjörgynjar burr  
 6 neppr frá naðri, • niðs ó-kviðnum.

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]:  
 goes Woden's son the worm<sup>†</sup> to meet.  
 Middenyard's Wigh-ward strikes out of wrath;  
 all men will clear their homesteads.<sup>37</sup>  
 The son of Fjrgyn goes nine paces,  
 pained, away from the loathsome adder [= Middenyardswyrm].<sup>38</sup>

1 Þá kómr 'then comes' | Gengr 'goes' G 2 gengr ... vega | Only in R; TODO. 3–6 Drepr ... ó-kviðnum 'Middenyard's ... adder' | neppr af naðri • niðs ókviðnum // munu halir allir • heim-stoð ryðja, // es af móði drepr • Mið-garðs véurr '[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will clear their homesteads, when out of wrath Middenyard's wigh-ward strikes.' G

<sup>37</sup>It seems likely that the order found in *Yilv* is original. After Thunder (appropriately kenned 'Middenyard's wigh-ward') is slain, the Ettins take over the lands and make farming impossible. Cf. *Thrim* 18: "Shortly the Ettins will settle Osyrd, unless thou thy hammer for thyself dost fetch!"

<sup>38</sup>Thunder, mortally wounded, struggles nine steps away from the Wýrm before he falls. See note to previous verse.

- 55 Sól tér sortna, • sökkr fold í mar, [R 2v/20, H 21r/1, G]  
 2 hverfa af himni • heðar stjörnur;  
 geisar çimi • við aldr-nara;  
 4 leíkr hór hiti • við himin sjalfan.

The sun does blacken, sinks the fold [EARTH] into the sea;  
 disappear off heaven the clear stars.  
 Rages smoke from the life-nourisher [FIRE];  
 the high heat licks the very heaven.

1 sökkr ... mar 'sinks ... the sea' | This line is very similar to a line of st. 24 in Arnthor 'earl-scold' Thurstson's Drape of Thurfinn (SkP: Arn Þorðr 24<sup>ll</sup>): sökkr fold í mar dökkvan 'sinks the fold into the dark sea', for which reason sökkr 'sinks' STW has been chosen over sígr 'descends' RHU.

- 56 Geyr nú Garmr mjök • fyr Gnipa-helli, [R 2v/22, H 21r/2]  
 2 festr mun slitna, • en freki rinna;



4                   fjǫlð veyt hön fróða, · framm sé'k lengra  
                     of ragna røk, · rømm sig-tíva.  
 Now Garm barks much before the Gnip-halls;  
 the rope will tear and the Wolf run.  
 She knows much wisdom, I foresee further  
 about the mighty Rakes of the Reins, of the victory-Tews [GODS].

The following stanzas are paraphrased in *Yilv* ch. 53:

*Þá mælti Gangleri: „Hvárt lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór sænum, ok er þá grön ok fęgr. Vaxa þá akrar ó-sánir. Viðarr ok Váli lifa, svá at eigi hefir sérinn ok Surta-logi grandat þeim, ok byggja þeir á Iða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Þórs, Móði ok Magni, ok hafa þar Mjöllni. Því nęst koma þar Baldr ok Hęðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok róða of tíðendi þau, er fyrrum höfðu verit, of Mið-garðs-orm ok um Fenris-úlf. Þá finna þeir í grasinu gull-tęflur þęr, er ęirnir höfðu átt. Svá er sagt:“*

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

after which is quoted *Webb* TODO.

57           Sér hön upp koma · ęðru sinni  
 2           jǫrð ór ęgi · iðja-gröna;  
               falla forsar, · flýgr ęrn yfir,  
 4           sá's á fjalli · fiska vęiðir.

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

Up she sees coming, a second time,  
 the earth out of the ocean, ever green anew.  
 Torrents fall; flies an eagle above,  
 he who on the fells fish does catch.

58           Finnask ęsir · á Iða-vęlli

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

- 2 ok umb mold-þinur · mótkan dōma,  
 ok minnask þar · à megin-dōma  
 4 ok à Fimbul-týs · fornar rúnar.

The Eese find each other on Idewolds,  
 and of the mighty earth-strip [= the Middenyardswyrm] do speak,  
 and there think back on mighty verdicts,  
 and on Fimble-Tew's (= Weden's) ancient runes.

1 Finnask 'find each other' | *bittask* H provides closer parallelism with st. 7, but for the same reason it may also have replaced earlier *finnask*. 3 ok minnask þar · à megin-dōma 'and there think back on mighty verdicts' | om. R

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

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

There will afterwards wondrous  
 golden game-bricks in the grass be found:  
 those which in days of yore they had owned.<sup>39</sup>

<sup>39</sup>Cf. st. 9. The rediscovering of the golden board game pieces symbolizes a new golden age.

- 60 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 bedwell Roft's (= Weden's) victory-plots  
 well, the slain-Tews.—Know ye yet, or what?<sup>40</sup>

<sup>40</sup>The evil of Hath's slaying Balder will be forgotten as the two peacefully live together.

- 61 Þà kná Hönir · 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<sup>†</sup>-wood,<sup>41</sup>  
 and the sons of two brothers [= Hath and Balder] settle  
 the wide wind-home [SKY/HEAVEN].—Know ye yet, or what?

2 bróðra tveggja ‘of two brothers’ | Alternatively *bróðra Tveggja* ‘the brothers of Tway (= Weden)’, attested in *Yilu* 6 as Will<sup>†</sup> and Wigh<sup>†</sup>, but they are never said to have children, and it is thus more natural to read *tveggja* as the gen. pl. of *tvęir* ‘two’.

<sup>41</sup>Restore the bloot and practice divination.

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

A hall she sees standing, fairer than the sun,  
 thatched with gold, on Gemlee;  
 there dutiful men shall dwell,  
 and in their life-days enjoy delight.

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

- H3      Þá kōmr hinn ríki · at ręgin-dómi [H 21r/14]  
 2      ęflugr ofan · sá’s ęllu ręðr.

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

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

- 63      Þar kōmr hinn dimmi · dręki fljúgandi, [R 3r/2, H 21r/15]  
 2      naðr frānn neðan · frā Niða-fjōllum;  
      berr sér í fjōðrum · —flýgr vōll yfir—  
 4      Níð-hęggr náí; · nú mun hōn sękkvask.

Then comes the gloomy dragon flying;  
 the gleaming adder down below from the Nithfells<sup>†</sup>.  
 He carries in his feathers—he flies over the field—  
 Nithehewer, corpses.—Now she will sink!<sup>42</sup>

<sup>42</sup>The wallow, referring to herself in third person, descends back down into her grave, whence Weden woke her. This interpretation has strong support from the very last half-line of *Helr*, where Byrnhild says to a gow who insults her: *sękkst-u, gýgjar-kyn* ‘sink, O gow’ (TODO: translation).



# Dreams of Balder

## (*Baldrs draumar*)

Dating (Sapp, 2022): C10th (0.890)

Meter: *Ancient-words-law*

Rather unusually for Norse mythic poems, *Baldrs* not preserved in **R**, but rather in the early C14th ms. **A**. It also survives in younger paper mss., where a number of stanzas—clearly of later date—have been interpolated.

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

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1      Senn vǫru **é**sir • allir á þingi  
2      ok **ó**synjur • allar á máli,  
         ok umb þat **r**éðu • **r**íkir tívar:  
4      hví véri **B**aldri • **b**allir draumar?

[A 1v/18]

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

---

1–3 Senn ... tivar ‘Soon ... Tews’ | Formulaic, identically shared with *Thrim* 14/1–3. See also Thing of the Gods<sup>†</sup>.

- 2 Upp reís Óðinn, · aldinn gautr, [A 1v/19]  
 2 ok hann á Sleipni · sǫðul of lagði,  
 reíð niðr þaðan · nifl-heljar til;  
 4 mótta hvelpi, · þeim’s ór helju kom.

Up rose Weden, the ancient Geat,  
 and he on Slapner<sup>†</sup> the saddle did lay;  
 rode down thence to Nivelhell<sup>†</sup>;  
 met the whelp that came out of Hell.

- 3 Sá vas blóðugr · of brjóst framan, [A 1v/21]  
 2 ok galdrs fǫður · gól oflengi,  
 framm reíð Óðinn, · fold-vegr dunði,  
 4 kom at höu · Heljar ranni.

That one was bloody on the front of the chest,  
 and at the father of galder<sup>†</sup> [= Weden] for a long time bayed.—  
 Forth rode Weden, the fold-way [EARTH] resounded;<sup>43</sup>  
 he came to the high house of Hell.

<sup>43</sup> A similarity may be noted with the description of Thunder<sup>†</sup>’s riding in *Hvl* 14: *dunði ... mána vegr und þónum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’) and *Thrim* 20 (see also note there).

- 4 Þá reíð Óðinn · fyr austan dyrr, [A 1v/22]  
 2 þar’s hann vissi · vǫlu leiði;  
 nam hann vittugri · val-galdr kveða,  
 4 unds nauðug reís, · nás orð of kvað:

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

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

- 5 „Hvat’s manna þat · mér ó·kunnra, [A 1v/24]  
 2 es mér hefr aukit · erfitt sinni?

4 Vas'k snifin snévi, · ok slęgin regni,  
ok drifin dęggu, · dauð vas'k lęngi.“

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

---

2 ęřfitt sinni ‘this toilsome journey’ | i.e. the journey out of the grave.

3–4 Vas'k snifin ... lęngi. ‘I was snowed ... long.’ | Cf. the similar description of a buried person in *HHund II* 47–48 (TODO).

[Óðinn kvað:] 6 „Veg-tamr hęiti'k, · sonr em'k Val-tams, [A 1v/25]  
2 sęg mér ór hęlju, · ek ór hęimi mun;  
hveim eru bękkir · baugum sánir?  
4 flęt fagrliga · flóuð eru gulli.“

[Weden quoth:] “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 highs<sup>†</sup>?  
Fairly are the floors flooded with gold.”

[Völva kvað:] 7 „Hér stęndr Baldri · of brugginn mjęðr, [A 1v/27]  
2 skírar vęigar, · liggr skjęldr yfir,  
en ás-męgir · í of-vęni;  
4 nauðug sagða'k, · nú mun'k þęgja.“

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

---

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

[Óðinn kvað:] 8 „Þęgj-at vólva, · þik vil'k fregna, [A 1v/29]  
2 unds es al-kunna, · vil'k ęnn vita,  
hvęrr mun Baldri · at bana verða,  
4 ok Óðins son · aldri ręna?“

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

[Völva kvað:]

- 9 „Hǫðr berr hǫvan · hróðr-baðm þinig,  
 2 hann mun Baldri · at bana verða,  
 ok Óðins son · aldri rēna;  
 4 nauðug sagða’k, · nú mun’k þegja.“

[A 2r/1]

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

[The wallow quoth:]

[Óðinn kvað:]

- 10 „Þegj-at vǫlva, · þik vil’k fregna,  
 2 unds es al-kunna, · vil’k ǣnn vita,  
 hvęrr mun hęipt Hęði · hęft of vinna,  
 4 eða Baldrs bana · á bál vega?“

[A 2r/3]

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

[Weden quoth:]

[Völva kvað:]

- 11 „Rindr berr Vála · í vestr-sǫlum,  
 2 sá mun Óðins sonr · ǣin-néttr vega;  
 hond of þvęr-at · né hǫfuð kęmbir,  
 4 áðr á bál of berr · Baldrs and-skota;  
 nauðug sagða’k, · nú mun’k þegja.“

[A 2r/4]

“Rind bears Wonnel<sup>†</sup> in the western halls:  
 he will—Weden’s son, one night old—fight.  
 He washes not his hand nor combs his head,  
 before onto the pyre he bears Balder’s opponent [= Hath]—  
 forced I spoke, now I will shut up.<sup>44</sup>”

[The wallow quoth:]

<sup>44</sup>The similarity in wording to the treatment of this myth in *Wsp* is striking; apart from the tense, ll. 2–4 here are near-identical to 32/4–33/2 there (for discussion on the narrative see introduction to *Wsp* 31–34). The irregularity of the stanza length might suggest that a line has been inserted in analogy with the aforementioned poem.

[Óðinn kvað:]

- 12 „Þegj-at vǫlva, · þik vil’k fregna,  
 2 unds es al-kunna, · vil’k ǣnn vita,  
 hvęrjar ’ru meýjar, · es at muni gráta  
 4 ok á himin verpa · halsa-skautum?“

[A 2r/6]



[Weden quoth:] “Shut not up, O wallow; thee I wish to ask!  
Until all is known I wish to know further:  
Which are the maidens that weep heartily,  
and onto heaven cast the front sheets?<sup>45</sup>”

<sup>45</sup> According to *Ylfr* 49 Hell promised to give Balder back to the Eese if “all things in the world, living and dead, cry for him”. The Eese relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievors (perhaps they were the walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown.

[Vǫlva kvað:]	13	„Ert-at Veg-tamr, · sem ek hugða,	[A 2r/8]
	2	hēldr est Óðinn, · aldinn gautr.“	
[Óðinn kvað:]		„est-at vǫlva · né vís kona,	
	4	hēldr est þriggja · þursa móðir.“	
[The wallow quoth:]		“Thou art not Waytame as I thought, rather art thou Weden, the ancient Geat!”—	
[Weden quoth:]		“Thou art no wallow <sup>†</sup> nor wise woman, rather art thou the mother of three Thurses <sup>†</sup> !”	

[Vǫlva kvað:]	14	„Hęim rið Óðinn · ok hróðigr ves,	[A 2r/9]
	2	svá komi-t manna · męirr aptr á vit,	
		es lauss Loki · líðr ór bōndum	
	4	ok ragna røk · rjufęndr koma.“	
[The wallow quoth:]		“Ride home, O Weden, and be renowned! So may no other man come again to visit [me], when loose Lock slips out of his bonds, and [at] the Rakes of the Reins <sup>†</sup> the rippers come!”	

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

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



# Speeches of the High One

## (*Hávamól*)

**Dating:** See individual sections.

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

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

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

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

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

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

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

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

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### The Guest-strand (sts. 1–79)

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

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

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

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

TODO.

2 of skoðask skyli,  
 of skyggnask skyli;  
 4 því-at ó-víst 's at vita, • hvar ó-vinir  
 sitja á flēti fyrir.

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

---

2 of skoðask skyli, | om. G

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

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

---

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

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

3 Ełds es þorǫf • þęim's inn es kominn  
 2 ok á knéi kalinn,  
 matar ok váða • es manni þorǫf,  
 4 þęim's heǫfr of ffall farit.

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

4 Vats es þorǫf • þęim's til verðar kǫmr,  
 2 þęrru ok þjóð-laðar,  
 góðs of óðis, • —ef sér geta mętti—

4 orðs ok ęndr-þęgu.

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

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

The word *ęndr-þaga* ‘silence in return’ leads a nice transition to the rest of the Strand, where proper social conduct (encompassed by the first word of the next stanza below, “wit”) will be discussed more broadly. One may note that the verb *þęgja* ‘shut up, be silent’ (of which *\*þaga*, which only appears in the present compound, is a derivative, formed in the same way as *saga* ‘saw, history, story’ to *sęgja* ‘say, speak’) and its derivative *þęgn* ‘silence’ are frequently used by Scoldic poets to mark the very beginning of their works (e.g. Arn *Magnđr* 1<sup>11</sup>: *þęgi sęim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berđr* 1<sup>V</sup>: *hyggi ... til þagnar þinn lýđr* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1<sup>1</sup>: *biđjum vér þagnar* ‘we ask for silence’).

5 Vits es þęrf • þęim’s víđa ratar;  
 2 dęlt es hęima hvat;  
 at auga-bragđi • verđr sá’s ękki kann  
 4 ok með snotrum sitr.

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

3 at auga-bragđi ‘Into a laughing-stock’ | Idomatic. *auga-bragđ* 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 mađr hrósinn vesa,  
 2 hęldr gętinn at gęđi,  
 þá’s horskr ok þęgull • kęmr hęimis-garđa til,  
 4 sjaldan verđr víti vęrum.  
 því-at ę-brigđa vin • fęr mađr aldri-gi,  
 6 an man-vit mikit.

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

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

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

The wary guest—when for a meal he comes—  
 shuts up and listens closely.

With ears he listens and with eyes he watches;  
 so looks each learned man ahead.

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

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

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

This one is blessed, who for himself does get  
 praise and staves of liking.

It’s uneasy regarding that which one shall own  
 in another man’s chest.

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

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

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

---

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

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

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

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

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

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

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

---

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

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

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

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

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



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

---

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

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

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

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

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

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

The unvalorous man thinks he will always live  
 if he of war be wary;  
 but old age gives him no peace,  
 which yet spears would give him.<sup>46</sup>

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<sup>46</sup>The unvalorous man might have been spared by the spears, but death will still find him through miserable old age. Since death is unavoidable it is better to live bravely, even if one risks dying in battle, than to live cowardly and die of sickness. This connects well to the ancient view of the 'straw-death' (TODO).

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

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

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

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

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

---

2 hëfr fjölð of farit 'has journeyed much' | Cf. *Webb* 3, 44, et.c., where Weden repeats: *Fjölð ek fór, · fjölð frëistaða'k, // fjölð ek reynda regin* 'Much I journeyed, much I tried, much I tested the Reins<sup>1</sup>.'

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

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

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

---

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

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

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

4           opt fêr hlógis, • es með horskum kœmr,  
             manni heĩmskum magi.

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

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

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

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

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

The wretched man and badly turned out  
laughs at anything.

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

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

23       Ó-sviðr maðr • vakir umb allar nêtr  
2           ok hyggr at hví-vetna;  
          þà es móðr, • es at morni kœmr;  
4           alt es víl sêm vas.

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

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

24       Ó-snotr maðr • hyggr sér alla vesa

2                   við-hléjendr vini;  
                  hitt-ki hann fiðr, · þótt of hann fār lesi,  
4                   ef með snotrum sitr.

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

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

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

---

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

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

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

---

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

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

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

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

---

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

29       Órna męlr, · sá's ęva þęgir,  
 2                   stað-lausu stafi;  
                     hrað-męlt tunga, · nema haldęndr ęigi,  
 4                   opt sér ó-gótt of gęlr.  
 He who never shuts up speaks plenty many  
   utterings of absurdity.  
 A quick-spoken tongue—unless it be held in place—  
   oft sings evil [into being] for itself.

---

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

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

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

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

---

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

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

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

---

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

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

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

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

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

34 Af-hvarf mikit · es til ills vinar,

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

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

35 Ganga skal, · skal-a gæstr vesa  
2 æy í einum stað;  
ljúfr verðr leiðr, · ef lengi sitr  
4 annars fletjum á.

One shall go; he shall not be a guest  
forever in one place.  
The loved becomes loathed if for long he sits  
on another man's benches.<sup>47</sup>

---

1 skal | emend.; om. R

---

<sup>47</sup>The customary length of stay in old times was three nights. So Eyel's saw, ch. 78: *þat var engi siðr, at sitja lengr en þrjár nætr at kynni*. 'it was not customary to stay longer than three nights when visiting.' Compare a much Jutish saying: *en tredje dags gjæst stinker* 'a third day's guest stinks', which closely resembles a maxim attributed to Benjamin Franklin: "Guests, like fish, begin to smell after three days." It is probably with respect to such proverbs that Auden and Taylor translate the latter half of the present stanza "He starts to stink who outstays his welcome, / in a hall that is not his own."

36 Bú es bættra, · þótt lítit sé,  
2 halr es hęima hvern;  
þótt tvęr gęitr ęigi · ok taug-ręptan sal,  
4 þat 's þó bættra an bón.

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

---

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

37 Bú es bættra, · þótt lítit sé,  
2 halr es hęima hvern;  
blóðugt es hjarta · þeim's biðja skal

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

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

---

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

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

39 Fann'k-a mildan mann · eða svá matar góðan,  
 2 at vęri-t þiggja þegit;  
 eða síns fęar · svá-ęi [...],  
 4 at lęið sé laun, ef þegi.  
 I found not a generous man or one so good of meat<sup>†</sup>,  
 that a gift were not accepted;  
 or one with his fee<sup>†</sup> so not [...],  
 that the repayments were loathed, if he accepted [them].<sup>48</sup>

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

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

---

<sup>48</sup>No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

40 Féar síns, · es fęngit hęfr,  
 2 skyli-t maðr þorð þola;  
 opt sparir lęiðum · þat's hęfr ljúfum hugat;  
 4 mart gęngr verr an varir.



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

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

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

---

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

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

4 þat 'it' | The friendship.

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

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

43      Vin sínum · skal maðr vinr vesa,  
 2           þęim ok þess vin;  
             en ǫ-vinar síns · skyli ęngi maðr  
 4           vinar vinr vesa.

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

- 44      Veiðst, ef vin átt, · þann's vël trúir  
 2              ok vilt af hönum gótt geta,  
             gæði skalt við þann · ok gjöfum skipta,  
 4              fara at finna opt.

Thou knowest, if thou have a friend whom thou well trust,  
 and wilt receive good from him:  
 thoughts and gifts shalt thou trade with him;  
 journey to find him oft.<sup>49</sup>

<sup>49</sup>Several lines of the present st. are shared with st. 119.

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

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

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

- 46      Þat 's ęnn umb þann, · es þú illa trúir  
 2              ok þér es grunr at gæði,  
             hléja skalt við þeim · ok of hug mæla;  
 4              glík skulu gjöld gjöfum.

It's yet regarding the one whom thou trust badly,  
 and whose intentions toward thee are suspect:  
 thou shalt laugh with him and speak with care;  
 repayments shall be equal to gifts.<sup>50</sup>

<sup>50</sup>Equivalent to the last line of the previous st. ("pay duplicity against lie").

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

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

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

2        48     Mildir fróknir · męnn batst lifa,  
                 sjaldan sýt ala;  
                 en ó-snjallr maðr · uggir hvat-vetna,  
4                   sýtir é gløggr við gjøfum.

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

---

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

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

2        49     Váðir mínar · gaf'k velli at  
                 tvęim tré-mønnum;  
                 rekkar þat þóttusk, · es ript hqðu;  
4                   nęiss es nqkkviðr halr.

My garments I gave, on the plain,  
to two tree-men.  
Champions they seemed when cloaks they had;  
shameful is the naked hero.<sup>51</sup>

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<sup>51</sup>One of the harder sts. in the poem. The probable sense is that "the clothes make the man" (or warrior): under expensive gear a thin tree-man might be lurking, and likewise even a mighty man (the choice of the word *halr* 'hero, warrior' (cf. sts. 36, 37) rather than the more neutral *maðr* 'man, person' is surely intentional) can never defend himself against a heavily armoured opponent. Without his arms, he becomes as vulnerable as the "tree-man" on the plain.

2        50     Hrørnar þoll, · sú's stęndr þorpi á,  
                 hlýr-at hęnni bqrkr né barr;  
                 svá es maðr, · sá's mann-gi ann;  
4                   hvat skal hann lęngi lifa?

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

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

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

---

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

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

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

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

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

---

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

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

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

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

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

55 Meðal-snotr • skyli manna hvęrr,  
2 ęva til snotr sęi;  
snotrs manns hjarta • verðr sjaldan glatt,  
4 ef sá 's al-snotr es á.

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

56 Meðal-snotr • skyli manna hvęrr,  
2 ęva til snotr sęi;  
ør-lęg sín • viti ęngi maðr fyrir;  
4 þeim es sorga-lausastr sefi.

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

---

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

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

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

---

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

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

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

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

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

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<sup>4</sup> *halfr es auðr und hvotum* ‘the brisk has half the wealth’ | i.e. the brisk man has already claimed half of a fortune by simply choosing to wake up early.

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

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

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<sup>4</sup> *mál ok misseri* ‘for a season and half-year’ | i.e. over nine months, presumably the ones outside of summer (June–August).

61     Þveginn ok mettr · ríði maðr þingi at,  
          þótt sé-t vǫddr til vǫl;

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

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

1 Þvegginn ok męttir ‘washed and full’ | A formulaic collocation. Cf. *Rein* TODO: *kęmbðr* ‘combed’ — *þvegginn* ‘washed’ — *męttir* ‘full’; *Wsp* 33: *þó* ‘washed’ — *kęmbði* ‘combed’. These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves. One is reminded of a passage from *Germania* (ch. 22): *Statim ē somnō, quem plērūmq̃ue in diem extrahunt, lavantur, saepius calidā, ut apud quōs plūrimū biems occupat. Lauti cibum capiunt: sēparātae singulis sēdēs et sua cuique mēsa. Tum ad negōtia nec minus saepe ad convīvia prōcēdunt armāti*. ‘On waking from sleep, which they generally prolong to a late hour of the day, they take a bath, oftenest of warm water, which suits a country where winter is the longest of the seasons. After their bath they take their meal, each having a separate seat and table of his own. Then they go armed to business, or no less often to their festal meetings (*convivia*, i.e., their Things).’

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

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

62 Snapir ok gnapir, · es til sęvar kęmr,  
2 ęrn á aldinn mar;  
svá es maðr, · es með męrgum kęmr  
4 ok á for-męlęndr fāa.

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

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

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

4 þjóð veit ef þrír 'ru.

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

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

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

His own power should each counsel-clever  
man use in moderation.  
This he then finds when among the bold he comes—  
that none is the briskest of all.<sup>52</sup>

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

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<sup>52</sup>i.e., every man has his match.

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

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

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

Much too early I came to many places,  
and too late to some:  
The ale was drunk up, some was unbrewed—  
seldom finds the loathed his place.<sup>53</sup>

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

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<sup>53</sup>i.e., "there are no wrong times, only wrong people".



Here and there would I to a home be invited,  
 if at meal-time I needed no food;  
 or if two hams should hang at the trusty friend's [home],  
 where I had eaten one.<sup>54</sup>

<sup>54</sup>Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a “trusty friend” (possibly sarcastic) would invite him over more often if he brought more food than he ate.

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.

Man is not all unblest, though he of poor health be:  
 someone is blest with sons;  
 someone with kinsmen, someone with ample fee<sup>†</sup>,  
 someone with works done well.

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

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

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

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

ever the quick gets the cow.

A fire I saw burning high for a wealthy man,

but outside he was dead before the doors.<sup>55</sup>

1 an séi ð-lifðum 'than with the unliving' | emend.; ę ĩl lifðom R.

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

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

<sup>55</sup>The fire is presumably the man's funeral pyre, on which a considerable amount of his wealth has been spent; according to ibn Fadlan (TODO) two thirds of a dead chieftain's estate was spent on his funeral. One notes the contrastive *en* 'but' and may understand it as follows: "I saw a lavish funeral held for a man, but he was still dead." This interpretation is supported by the *Hęb* 71 below, which expresses the same sentiment.

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

A halt man rides a horse; a handless drives a herd;

a deaf fights and avails.

Blind is better than be burned;

no man has use for a corpse.

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

A son is better, though he late be born

after a passed-on man.

Seldom beat-stones stand near the road,

save by kinsman for kinsman raised.

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

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

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

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

1–2 ALL | The whole st. fits poorly in context, and the metre and style are very out of place; it is probably a later insert.

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

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

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

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

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

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

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

- 75      Veið-a hinn, · es vǣtki vǣit,  
 2              margr verðr af aurum api;  
             maðr es auðigr, · annarr ð-auðigr,  
 4              skyli-t þann vítka váar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

80 Þat 's þa ręynt, es þú at rúnnum spyrr, · hinum ręgin-kunnum,  
 2 þęim's ęørðu ęinn-ręgin  
 ok fáði Fimbul-þulr;  
 4 þa hęfr hann batst, ef hann þęgir.

That is then proven, which thou learnest from the runes, those born of the Reins,  
 those which the yin-Reins<sup>†</sup> made,  
 and the Fimble-Thyle (= Weden) painted.—  
 Then he has it best, if he shuts up.<sup>56</sup>

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

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

<sup>56</sup>This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

### Scattered stanzas of practical advice

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

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

At evening shall one praise day, a woman when she is burned,  
 a sword when it is tried, a maiden when she is given,<sup>57</sup>  
 ice when one crosses over, ale when it is drunk.

<sup>57</sup>i.e. in marriage.

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

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

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

- 83 Við ǫld skal ǫl drekka, · en á ísi skriða,  
 2 magran mar kaupa, · en mēki saurgan,  
 hēima hēst fēita, · en hund á búi.

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

- 84      Męjar orðum · skyli mann-gi trúa,  
 2           né því's kveðr kona;  
           því-at á hverfanda hvéli · vöru þeim hjörtu sköpuð,  
 4           brigð í brjóst of lagit.

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

3 því-at | om. *FbrS* 3 vöru | er *FbrS* 3 hjörtu sköpuð 'hearts shaped' | *hjarta skapat* 'heart shaped' *FbrS*  
 4 brigð | ok brigð *FbrS* 4 lagit | *laginn FbrS*

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

- 85      Brestanda boga, · brinnanda loga,  
 2           gínanda ulfi, · galandi króku,  
           rýtanda svini, · rót-lausum viði,  
 4           vaxanda vági, · vellanda katli,

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

- 86      fljúganda fleini, · fallandi böru,  
 2           ísi ein-néttum, · ormi hring-lægnum,  
           brúðar bæð-mólum · eða brotnu sverði,  
 4           bjarnar leiki · eða barni konungs,

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

- 87      sjúkum kalfi, · sjalf-ráða þréli,  
 2           völu vil-méli, · val ný-fældum.

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

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

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

- 89      bróður-bana sínum · þótt á brautu móti,  
 2      húsi half-brunnu, · hęsti al-skjótum,  
      þá 's jór ó-nýtr, · ef ęinn fót brotnar;  
 4      verður-it maður svá trygggr · 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 maður,  
 2      né til snimma syni;  
      veður reður akri, · en vit syni;  
 4      hętt es þęira hvárt.

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

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

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

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



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

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

- 91     Bǣrt nú mēli'k, · því-at bǣði vǣit'k,  
 2                brigðr es karla hugr konum,  
              þá fǣgrst mēlum, · es flást hyggjum;  
 4                þat tǣlir horska hugi.

Plainly I now speak, for I know both:  
 fickle is men's thought towards women.  
 We then speak fairest when we think falsest;  
 that entraps sharp minds.

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

3 fǣgrst mēlum ... flást hyggjum 'speak fairest ... think falsest' | Formulaic. Cf. st. 45.

4 þat tǣlir horska hugi 'that entraps sharp minds' | i.e., love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir 'ru seggir svá · sumir, at þykkja mjök fás gá; þannig verðr um man-söng mēlt: · marga hefr þat hyggna tǣlt*. 'Some men are so love-blind, that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.'

- 92     Fagrt skal mēla · ok fǣ bjóða,  
 2                sá's vill fljóðs óst fāa,  
              líki leyfa · hins ljósa mans,  
 4                sá fǣr, es fríar.

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

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

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

- 93     Ástar firna · skyli ǣngi maðr

2                   annan aldri-gi;  
                   opt fāa à horskan, · es à hēimskan né fāa,  
 4                   lost-fagrir litir.

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

---

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

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

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

95       Hugr ęinn þat vęit, · es býr hjarta nér,  
 2                   ęinn es hann sér of sefa;  
                   øng es sótt verri · hvęim snotrum manni  
 4                   an sér øngu at una.

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

96       Þat þa ręynda'k, · es í ręyri sat'k,  
 2                   ok vętta'k mín's munar,  
                   hold ok hjarta · vas mér hin horska męr,  
 4                   þęygi hana at hęldr hęf'k.

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

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

Billings's maiden I found on the beds,  
 sun-white, asleep.

An earl's pleasure seemed me naught to be,  
 save living alongside that body.

---

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

[Billings meýr:]     98     „Auk nér aptni · skalt Óðinn koma,  
 2                ef vilt þér mēla man,  
               allt eru ó-skop, · nema ein vitim  
 4                slíkan lōst saman.“

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

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

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

---

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

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

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

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

---

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

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

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

101     Auk nér morni, · es vas'k ęnn of kominn,  
2             þa vas sal-drótt of sofin;  
            grey ęitt þa fann'k · hinnar góðu konu  
4             bundit bęðjum á.

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

---

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

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

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

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

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

---

1 góð męr 'good maiden' | A formulaic expression; the "goodness" here refers to faithfulness and chastity. Cf. *Shir* 12, TODO.

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

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Scold* 5–6. That narrative goes as follows, with minor details left out: After the war between the Eese and Wanese, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher<sup>†</sup>; he is so wise that he can answer any question posed to him, and so travels around the world in order to share his wisdom with humans. Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer<sup>†</sup>. Through mixing the blood with honey they make a mead, with the power to turn anyone who drinks from it “a scold or man of learning (*skald eða fróða-maðr*)”. The dwarfs then lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom. Some time later, the dwarfs murder an ettin named Gilling<sup>†</sup> and his wife. Gilling's son, Sutting<sup>†</sup>, learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father's slaying, the dwarfs offer Sutting the “dear mead” (*mjóðinn dýra*; cf. here sts. 105 and 140). Sutting accepts the ransom and takes the mead home with him. He makes his daughter Guthlathe<sup>†</sup> guard it. Some time later, Weden is out journeying, and finds nine thralls mowing hay. He sharpens their scythes with a special whetstone, and the mowing improves greatly. He then throws it in the air and the thralls shortly kill each other over it. By evening Weden comes to the owner of the thralls, Bigh, Sutting's brother. Bigh laments the death of his workmen, and so Weden, who calls himself Baleworker<sup>†</sup>, offers to do the work of the thralls over the summer, in exchange for one drink of Sutting's mead. Bigh tells him that Sutting alone owns the mead, but that he will accompany Baleworker to Sutting to ask for the drink. The two arrive at Sutting, who as expected refuses to give any part of the mead away. Baleworker then tells Bigh that he will get to it anyway; he takes out the drill Rate<sup>†</sup>, and tells Bigh to drill through the mountain, into the room where the mead is stored. Bigh first attempts to trick him by only drilling halfway, but eventually creates a narrow passage. Baleworker turns himself into a snake and crawls through it; as he does, Bigh tries to strike him the drill, but misses. After coming through, Baleworker sees Guthlathe watching over the mead. He goes on to sleep with her for three nights, after which she promises him three sips of the mead. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly. Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden “sends back” (*senda aptr*, usually interpreted being sent out from the anus) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fífla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*þeim mǫnnum, er yrkja kunnu* ‘those men who can compose [poetry]’).

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

Aryans and first sacrificer.

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

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

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

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

---

- 103     Hęima glaðr gumi · ok við gęsti ręifr,  
 2           sviðr skal of sik vesa;  
          minnigr ok mólugr, · ef vill marg-fróðr vesa;  
 4           opt skal góðs geta;  
          fimbul-fambi hętir, · sá's fátt kann sęgja;  
 6           þat es ó-snotrs aðal.

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

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

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

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

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

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

Rate's mouth I made to bring me room,

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

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

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

---

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

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

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

108    Ifi 's mér á, · at véra'k ɛnn kominn  
2           jøtna gøðum ór,  
         ef Gunn-laðar né nytá'k, · hinnar góðu konu,  
4           es lögðumk arm yfir.

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

109    Hins hindra dags · gingu hrím-þursar  
2           Háva ráðs at fregna, · Háva hǫllu í,  
         at Bǫl-verki spurðu, · ef véri með bǫndum kominn  
4           eða hefði hǫnum Suttungr of sóit.

The following day went the Rime-Thurses  
to ask for the High One's counsel, in the High One's hall.  
About Baleworker (= Woden) they asked, if he were come among the bonds [GODS],  
or if Sutting had slain him.

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

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

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

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

## The Speeches of Loddfathomer

ON *Loddfáfnis mól*.

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

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

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

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

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

At the Well of Weird<sup>†</sup>

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

I heeded the matters of men.

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

at the High One's hall,

in the High One's hall,

I heard them say so:<sup>58</sup>

<sup>58</sup>The speaker, describing himself as a thyle (*þulr* 'sage, chanter of memorized poetry'), says that he will relate what he has heard said in Walhall. Considering the location, it seems almost certain that the giver of this advice was its owner, Woden<sup>†</sup>. The receiver of the advice, Loddfathomer<sup>†</sup> (see Encyclopedia for etymologies), is otherwise unknown.

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

I counsel thee, O Loddfathomer, that thou learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:

At night do not rise, unless thou be scouting,

or thou look for thy place outside.

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

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

I counsel thee, O Loddfathomer, that thou learn the counsels;

thou wilt have use if thou learn,

they will be good for thee if thou get:  
 By a many-cunning<sup>†</sup> woman's bosom shalt thou never sleep,  
 lest she lock thee in [her?] limbs.

114      Hön svá gørir · at gair ęigi  
 2           þings né þjóðans máls;  
             mat þú vill-at · né manns-kis gaman  
 4           fęrr þú sorga-fullr at sofa.

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

---

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

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

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

---

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

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

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

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

- 117 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 illan mann · lát aldri-gi  
 ó-hopp at þér vita,  
 6 því-at af illum manni · fêr aldri-gi  
 gjöld hins góða hugar.

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

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

- 118 Ofar-la bíta · sá’k ęinum hal  
 2 orð illrar konu,  
 flá-rǫð tunga · varð hǫnum at fǫr-lagi  
 4 ok þęygi of sanna sǫk.

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

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

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

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

6 því-at hrísi vęx · ok hǫu grasi  
vegr, es vęt-ki trøðr.

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

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

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

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

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

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

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

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

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

- 122 *R*óðumk þér Loddfáfnir, • en *r*óð nemir,  
 2 *n*jóta munt ef *n*emr,  
 þér munu *g*óð ef *g*etr:  
 4 *or*ðum skipta • skalt *a*ldri-gi  
 við *ó*-svinna *a*pa,

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

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

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

- 123 því-at af *i*llum manni • munt *a*ldri-gi  
 2 *g*óðs laun of *g*eta,  
 en *g*óðr maðr • mun þik *g*ørva meða  
 4 *lí*kn-fastan at *l*ofi.

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

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

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

- 124 *S*ifjum ’s þá blandit • hverr es *s*egja réðr  
 2 *ei*num *a*llan hug;  
 alt es *b*etra • an sé *b*rigðum at vesa:  
 4 es-a sá *v*inr qðrum • es *v*ilt eittr segir.

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

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 With three words shalt thou not flyte with a worse man;  
 oft the better man breaks  
 when the worse man strikes.<sup>59</sup>

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

<sup>59</sup>Cf. st. 121.

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Be not a shoe-maker nor shaft-maker,  
 unless thou be one for thyself.  
 The shoe is shaped badly or the shaft be crooked—  
 then for thee a bale<sup>†</sup> is bid.<sup>60</sup>

<sup>60</sup>i.e. the customer will place a curse on you if he dislikes the wares.

- 127 Rǫðumk þér Loddfáfnir, • en rǫð nemir,  
 2 njóta munt ef *nemr*,

þér munu góð ef getr:  
 4 hvar's bǫl kant, · kveð þér bǫlvi at  
 ok gef-at þínum fjöndum frið.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Wherever thou knowest a bale, call it a bale against thee,  
 and give not thy enemies peace.<sup>61</sup>

<sup>61</sup>i.e. “if somebody puts a curse on you, do not ignore it, but respond decisively”. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *High*, which is one of caution and shrewdness.

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

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

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Up shalt thou not look in battle  
 —alike to a madman become the sons of men—  
 lest men bewitch thy [sense/life/face].<sup>62</sup>



<sup>62</sup>A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “‘to be turned into a hog’, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse *\*galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *galti* (< *\*galtiu*, cf. *kunimudiu*, dat. sg. of *\*Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short *\*e*.

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

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

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

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

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

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

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

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

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

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

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

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 At a hoary thyle do never laugh;  
 oft is good that which old men sing.  
 Oft from scorched leather come discerning words;  
 from him who hangs with hides,  
 and dangles with dry skins,  
 and sways among lads of toil [THRALLS].<sup>63</sup>

<sup>63</sup>TODO: Some note. *víl-møgum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

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

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

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

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

Strong is that wood which shall swing  
 to open up for all.<sup>64</sup>  
 Do give a bigh, or it will bid  
 every kind of guile onto thy limbs.

<sup>64</sup>i.e. the beam of the gate in front of the farm.

- 137 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvar's ǫl drekkir · kjós þér jarðar megin,  
 því-at jǫrð tekur við ǫðri, · en ǫldr við sóttum,  
 6 ǫik við abbindi, · ax við fjǫl-kyngi,  
 hǫll við hýrógi; · heiptum skal Mána kvęðja,  
 8 bęiti við bit-sóttum, · en við bǫlvi rúnar;  
 fold skal við flóði taka.

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

heather against bite-sicknesses, and runes<sup>†</sup> against a bale<sup>†</sup>;<sup>65</sup>  
fold [EARTH] shall one have against flood.

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

<sup>65</sup>cf. sts. 126, 152.

## The Rune-Tally

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

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

138    Vęit’k at ek hekk · vindga męiði à  
2            nętr allar níu,  
            gęiri undaðr · ok gefinn Óðni,  
4            sjalfr sjölfum mér,  
            à þeim męiði, · es mann-gi vęit,  
6            hvęrs af rótum rinnr.

I know that I hung on the windy beam,  
for nine nights all;  
wounded by spear and given to Weden—  
myself to myself—  
on that beam, which no man knows,  
of whose roots it runs.

139    Við hlęifi mik sóldu-t · né við horni-gi;  
2            nýsta ek niðr, · nam’k upp rúnar,  
            ópandi nam, · fell’k apr þaðan.

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

---

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

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

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

---

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

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

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

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

---

1 nam'k frévask 'I began to flourish' | A notorious mistranslation popularized by David F. Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *frę* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *frévask* is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

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

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

6 ok **r**ęist Hroptr **r**agna.

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

---

6 ragna 'of the Reins' | 'rogna' R

---

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

143 Óðinn með ęsum, · en fyr ęlfum Dáinn,  
 2 Dvalinn **d**vergum fyrir,  
 Ásviðr ętnum fyrir,  
 4 ek ęist **s**jalfr **s**umar.

Weden<sup>†</sup> among the Eese<sup>†</sup> and Downen<sup>†</sup> for the Elves<sup>†</sup>;  
 Dwollen<sup>†</sup> for the Dwarfs<sup>†</sup>;  
 Oswith<sup>†</sup> for the Ettins;  
 I myself carved some.

---

4 ek 'I' | The identity of the speaker is unclear; one would expect it to be Weden, but He is already named in line 1.

144 Vęitst, hvę **r**ísta skal? · Vęitst, hvę **r**áða skal?  
 2 Vęitst, hvę **f**áa skal? · Vęitst, hvę **f**reista skal?  
 Vęitst, hvę **b**iðja skal? · Vęitst, hvę **b**lóta skal?  
 4 Vęitst, hvę **s**ęnda skal? · Vęitst, hvę **s**óa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?  
 Knowest thou how one shall paint? Knowest thou how one shall try?  
 Knowest thou how one shall bid? Knowest thou how one shall bloot<sup>†</sup>?  
 Knowest thou one shall send? Knowest thou how one shall soo<sup>†</sup>?<sup>66,67</sup>

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<sup>66</sup>A neat semantic structure would be found if the former four verbs referred to runes<sup>†</sup>: carving, interpreting, painting (with blood?), and divining; and the latter four referred to sacrifice: asking for boons, worshipping, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. This may be supported by the following stanza, which repeats the last four verbs here in what looks like a sacrificial context. See further relevant Encyclopedia entries.

<sup>67</sup>The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 **B**ętra 's ó-**b**ęðit · an sé of-**b**lótít,

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

It's better unbid than overblooted<sup>†</sup>;  
                     a gift always sees repayment.  
 It's better unsent than oversooed<sup>†</sup>;  
 [...].<sup>68</sup>

---

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

---

<sup>68</sup>An identical progression of four verbs suggests a close relation with the previous st. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. A ritual cycle of gifts and rewards between men and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Debī me, dáḍāmi 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 aprtr of kom.

So Thound<sup>†</sup> (= Weden) did carve for the rakes of nations,  
 where up he rose as back he came.<sup>69</sup>

---

<sup>69</sup>TODO: A very cryptic st.

## The Leed-Tally (147–165)

This section of *Higb*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a self-contained list not much concerned with runes. The speaker (certainly Weden) recounts eighteen spells, apparently to Loddfathomer. The spells themselves are not listed; only their use and effects. They are aristocratic and Odinic in character, and deal with such things as battle (3, 4, 5, 8, 11, 13), healing (spell 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The eighteenth and last spell must remain mysterious; not even its purpose is told, and it is known only to Weden and his lover.

The eighteen have some similarities with other known spells and lists of spells. The fourth bears a strong likeness to *Growe* 10, and its effect (removing fetters) is shared with the High German *Mers I*, where such a spell is actually found.

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

Those leeds<sup>†</sup> I know, which knows no king’s woman,  
 and no man’s lad.

Help is called one, it will help thee  
 against sorrows and sakes, and all kinds of griefs.<sup>70</sup>

---

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

---

<sup>70</sup>TODO: elaborate on translation

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

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

---

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

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

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

---

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

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

I know the fourth, if men bear  
 bonds onto my shoulder-limbs:



so I gale that I may walk;  
 springs from my feet the fetter,  
 and from my hands the bond.<sup>71</sup>

<sup>71</sup>Cf. *Grove* 10, which is very similar to the present stanza, and *Mers I* (edited below under Galders), a galder that seems to have actually been used for the purpose of removing fetters.

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

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

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

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

1–2 ef mik sérir þegn á rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | i.e., “if someone carves a runic curse directed against me”. The sappy wood was apparently thought to be important for the curse to work. Cf. *Gretter* 79, where a hag curses Gretter in the following way: after finding a small tree and planing a small smooth surface onto a burnt side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders<sup>†</sup> while walking counter-clockwise around it. She last pushes it out to sea, praying for it to drift to Gretter’s homestead, cursing him. Cf. also *Shir* 32 where a *brár viðr* ‘raw/sappy tree’ occurs in the context of a curse.

2 rás ‘raw/sappy’ | The normal form of this word is \**brár* (cf. *Shir* 32), but the required alliteration with *rótum* makes it impossible here.

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

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

it burns not so broadly that I may not save it<sup>72</sup>—  
that galder I can gale.

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<sup>72</sup>i.e. “if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall and the men.”

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

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

---

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

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

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

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

I know the tenth, if I see town-rideresses<sup>†</sup>  
playing aloft:

I accomplish it so that they go astray  
from their home-hames<sup>†</sup>;  
from their home-minds.<sup>73</sup>

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

<sup>73</sup>The *ríður* ‘(female) riders’ were witches who would leave their original human shapes or skins (*hamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, in something resembling that which is today called astral projection. Yet, it was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Weden was through his second sight able to see these riders, and could then use his superior magical skill to confuse them so that they would not be able to return to their human “home”-shapes or minds, but were instead forced to stray as tormented disentangled ghosts; a cruel fate. — Weden likewise brags about tricking riders in *Hbl* 20.

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

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

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

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

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

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

that warrior sinks not down before swords.

---

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

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

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

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

161 Þat kann'k fimtánda, • es gól Þjóð-rórir  
 2 dvergr fyr Dǽllings durum,  
 afl gól ósum, • en ǫlfum frama,  
 4 hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed,  
 the dwarf, before Delling's doors.  
 He galed strength for the Eese and fame for the Elves;  
 thought for Roft-Tew (= Weden).

162 Þat kann'k sextánda, • ef vil'k hins svinna mans  
 2 hafa gęð allt ok gaman,  
 hugi hverfi'k • hvit-armri konu  
 4 ok sný'k hennar ǫllum sefa.

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

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

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

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

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

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

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

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

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

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

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

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

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# Speeches of Webthrithner

## (*Vafþrúðnismól*)

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

**Meter:** *Leeds-meter*

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

Far from being a loose collection of pieces of mythic information, the poem is tightly structured.

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

Webthrithner then begins to ask questions relating to the mythology, each answered by Weden in turn. The questions concern which horses pull the day (11–12) and night (13–14), the river which divides the gods and ettins (15–16) and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the god learned, invites him to sit on the bench, and declares that the loser of the contest must give his head (19). The roles are now reversed, and Weden asks the ettin about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer<sup>†</sup> (28–29), his origins (30–31) and how he reproduced asexually (32–33). Weden continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth<sup>†</sup> (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner learned these esoteric pieces of wisdom (42–43).

After this the structure and tone of the questions change; each one begins with the same first half as that of st. 3, and they concern the end-times. Weden asks which humans will survive after the Fimble-winter (44–45), how the sun will rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see discussion there),

[**R** 7v/15]



4                    óði þér dugi · hvar's skalt, Alda-föðr,  
                      orðum mæla jötun.“

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

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

[R 7v/17]

Then journeyed Weden to test the word-wisdom  
of that all-wise ettin.  
To the hall he came, which the father of Hymer<sup>†</sup> [= Webthriðner] owned;  
shortly walked Ug<sup>†</sup> (= Weden) inside.

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

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

[R 7v/18]

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

Vafþrúðnir:       7     „Hvat 's þat manna, · es í mínum sal  
2                        verpumk orði á?  
                      út þú né kœmr · órum hollum frá,  
4                        nema þú inn snotrari séir.“

[R 7v/20]

[Webthriðner quoth:] “What sort of man is that, who in *my* hall  
throws words at me?  
Out comest thou not from *our* halls,  
unless thou be the smarter man.”

Óðinn kvað:       8     „Gagnráðr heiti'k, · nú em'k af gøngu kominn,

[R 7v/22]

2                    þyrstr til þinna sala;  
                     laðar þurfi · hef'k lengi farit  
 4                    ok þinna and-fanga, jǫtunn.“

“Gainred<sup>†</sup> I am called; now am I come from walking,  
 thirsty, to thy halls.  
 In need of a welcome have I journeyed for long;  
 and of thy reception, ettin!”

[Weden quoth:]

1 Gagnráðr | Gang-ráðr ‘Gangred; Journey-adviser’ G (paraphrased).

Vafþrúðnir:            9            „Hví þú þá, Gagnráðr, · mǣlisk af golfi fyrir?  
 2                    far þú í sess í sal;  
                     þá skal fręista, · hvárr fleira viti,  
 4                    gęstr eða hinn gamli þulr.“

[R 7v/24]

“Why then, Gainred, speakest thou from the floor before me?  
 Take a seat in the hall!  
 Then it shall be tried, which of the two might know more:  
 the guest, or the old thyle<sup>†</sup> [I].”

[Webthritner quoth:]

[Óðinn kvað:]            10            „Ó-auðigr maðr, · es til auðigs kómr,  
 2                    mǣli þarft eða þęgi;  
                     ofr-mǣlgi mikil · hygg'k at illa geti  
 4                    hvęim's við kald-rifjaðan kómr.“

[R 7v/26]

“The unwealthy man who comes to a wealthy one  
 ought to speak the needful or shut up.  
 Great over-speaking, I judge, will bring evil  
 for whomever comes by a cold-ribbed one.”

[Weden quoth:]

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

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

Vafþrúðnir:            11            „Sęg mér, Gagnráðr, · alls á golfi vill  
 2                    þíns of fręista frama,  
                     hvé hęstr hętir, · sá's hverişjan dręgr  
 4                    dag of drótt-męgu?“

[R 7v/28]

“Say to me, Gainred, since on the floor thou wilt  
 tempt thy furtherance:

[Webthritner quoth:]

What is the horse called which pulls every  
day over the lads of the retinue [MEN]?”

[Óðinn kvað:]      **12**      „**S**kin-faxi heitir, · es hinn **sk**íra dregr      [R 7v/30]  
2                      dag of **dr**ótt-mögu;  
                         **h**ęsta batstr · þykkir með **H**reið-gotum;  
4                      ęy lýsir **m**ön af **m**ari.“

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

[Vafþrúðnir:]      **13**      „Sęg þat, **G**agn-ráðr, · alls á **g**olfi vill      [R 7v/32]  
2                      þíns of **fr**ęista **f**rama,  
                         hvé **j**ór heitir, · sá’s **a**ustan dregr  
4                      **n**ótt of **n**ýt regin?“

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt  
tempt thy furtherance:  
What the steed is called which pulls from the east  
the night over the useful Reins<sup>†</sup>?”

[Óðinn kvað:]      **14**      „**H**rím-faxi heitir, · es **h**verja dregr      [R 7v/33]  
2                      **n**ótt of **n**ýt regin;  
                         **m**él-dropa fęllir · **m**orgin hverjan;  
4                      þaðan kómr **d**ogg of **d**ala.“

[Weden quoth:] “Rimefax<sup>†</sup> is he called who pulls every  
night over the useful Reins.  
Each morning he does drool from his bit;  
thence comes dew in the dales.<sup>75</sup>”

<sup>75</sup>For another explanation of the origin of dew, see *Wsp* TODO.

[Vafþrúðnir:]      **15**      „Sęg þat, **G**agnráðr, · alls á **g**olfi vill      [R 8r/1]  
2                      þíns of **fr**ęista **f**rama,  
                         hvé **ę** heitir, · sú’s deilir með **j**otna sonum  
4                      **g**rund, ok með **g**oðum?“

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt

tempt thy furtherance:  
What the river is called which divides the ground  
between the sons of ettins and gods?”

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

[Óðinn kvað:]

16 „Ífing heitir **ó**, • es deilir með **j**otna sonum  
2 grund, ok með **g**oðum;  
**o**pin rinna • hón skal umb **a**ldr-daga;  
4 verðr-at **í**ss á **ó**u.“

[R 8r/2]

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

[Weden quoth:]

[Vafþrúðnir:]

17 „Seg þat, **G**agnráðr, • alls á **g**olfi vill  
2 þíns of **f**reista **f**rama,  
hvé **v**öllr heitir, • es finnask **v**igi at  
4 **S**urtr ok hin **sv**ósu goð?“

[R 8r/3]

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

[Webthrithner quoth:]

Óðinn:

18 „Vígríðr heitir **v**öllr, • es finnask **v**igi at  
2 **S**urtr ok hin **sv**ósu goð;  
**h**undrað rasta • hann ’s á **h**verjan veg;  
4 sá ’s þeim **v**öllr **v**itaðr.“

[R 8r/4]

“Wighride<sup>†</sup> is the plain called where they find each other at war,  
Surt and the excellent gods.  
A hundred rests<sup>†</sup> it goes in every way;  
for them that plain is marked out.”

Weden:

Vafþrúðnir:

19 „Fróðr est nú gęstr, • **f**ar á þekk jötuns,  
2 ok męlumk í **s**essi saman;  
**h**oðði vęðja • vit skulum **h**ollu í  
4 gęstr, of **g**oð-spęki.“

[R 8r/6]

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

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Óðinn: 20 „Sæg þat hit **ç**ina, · ef þitt **óð**i dugir [R 8r/9, A 3r/1]  
2 ok þú **V**af-þrúðnir **v**itir,  
hvaðan **j**orð of kom, · eða **u**pp-himinn  
4 **f**yrst, hinn **f**róði **j**otunn?“

Weden: “Say the one, if thy wisdom avails,  
and thou, Webthrithner, mightst know:  
From whence Earth did come, or Up-heaven<sup>†</sup>,  
first, O learned ettin?”

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

Vafþrúðnir: 21 „Ór **Y**mis holdi · vas **j**orð of sköpuð, [R 8r/10, A 3r/2]  
2 en ór **b**ęinum **b**jörg,  
**h**iminn ór **h**ausi · hins **h**rim-kalda **j**otuns,  
4 en ór **s**vęita **s**ęr.“

Webthrithner: “From Yimer<sup>†</sup>’s flesh was the earth shaped,  
and from his bones the mountains;  
heaven from the skull of the rime-cold ettin,  
and from his blood the sea.<sup>76</sup>”

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

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<sup>76</sup>The present st. very closely resembles *Grim* 41; lines 1 and 4 here are identical to lines 1–2 there, and lines 2 and 3a here are very similar to line 3a and 4 there. Although the stanzas are clearly related, they are still distinct enough that the one cannot be a direct scribal copy of the other. I think that the relation is most likely to be oral, and that the two stanzas were both composed in the same, most likely West Norwegian, community of poets, or perhaps even by the same individual.

Óðinn: 22 „Sæg þat **a**nnat, · ef þitt **óð**i dugir [R 8r/12, A 3r/3]  
2 ok þú **V**af-þrúðnir **v**itir,  
hvaðan **M**áni of kom, · svá’t **f**ęrr **m**ęnn yfir,

4 eða Sól hit sama?“

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

Weden:

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

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

“Mundlfare<sup>†</sup> is he called; he is Moon's father,  
and so of Sun likewise.  
Turn round in heaven shall they, every day,  
for the year-tally of mankind.”

Webthrithner:

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4 ǫldum at ár-tali 'for the year-tally of mankind' | Cf. *Wsp* 6, where the Reins gave names to night, the moon-phases, morning, midday, afternoon, and evening *ǫrum at tēlja* 'the years for to tally'.

Óðinn: 24 „Sæg þat þriðja, · alls þik svinnan kveða  
2 ok þú Vafþrúðnir vitir,  
hvaðan Dagr of kom, · sá's fērr drótt yfir,  
4 eða Nótt með niðum?“

[R 8r/15, A 3r/6]

“Say the third, as they call thee wise,  
and thou, Webthrithner, mightst know:  
From whence Day came, he that journeys over the retinue,  
or Night with the moon-phases?”

Weden:

Vafþrúðnir: 25 „Dellingr heitir, · hann's Dags faðir,  
2 en Nótt vas Nqrvi borin;  
ný ok nið · skópu nýt rēgin  
4 ǫldum at ár-tali.“

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

“Delling<sup>†</sup> is he called; he is Day<sup>†</sup>'s father,  
but Night<sup>†</sup> was born to Narrow<sup>†</sup>.  
The waxing and waning did the useful Reins create  
for the year-tally of mankind.”

Webthrithner:

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

Óðinn kvað: 26 „Seg þat fjórða, · alls þik fróðan kveða, [R 8r/18, A 3r/9]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvaðan vetr of kom · eða varmt sumar  
 4 fyrst með fróð rægin?“

Weden quoth: “Say the fourth, as they call thee learned,  
 and thou, Webthrithner, mightst know:  
 From whence winter did come, or warm summer,  
 first, among the learned Reins?”

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

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

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1–2 Vind-svalr ... Sumars | The second half of the st. seems to be missing.

Óðinn kvað: 28 „Seg þat fimta, · alls þik fróðan kveða, [R 8r/21, A 3r/11]  
 2 ok þú Vaf-þrúðnir vitir,  
 hværr ása eldstr · eða Ymis niðja  
 4 yrði í ár-daga?“

Weden quoth: “Say the fifth, as they call thee learned,  
 and thou, Webthrithner, mightst know:  
 Who of the Eese<sup>†</sup>, or of Yimer's kinsmen [ETTINS],  
 in days of yore might have become eldest?<sup>77</sup>”

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<sup>77</sup>i.e. ‘which being arose first of all?’ Cf. the question on the C9th Malt Stone (DR NOR1988;5): *hvarisi : alistiþsa*, perhaps *Hvar es inn elisti ása?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ør-ófi vetra · áðr véri jorð of sköpuð, [R 8r/22, A 3r/12]  
 2 þá vas Ber-gelmir borinn,  
 Þrúð-gelmir · vas þess faðir,  
 4 en Aur-gelmir afi.“

Webthrithner: “Uncountable winters before the Earth was created,  
 then was Bareyelmér<sup>†</sup> born.  
 Thrithyelmér<sup>†</sup> was that one's father,  
 and Earyelmér<sup>†</sup> the grandfather.”

Óðinn kvað: 30 „Seg þat sétta, · alls þik svinnan kveða, [R 8r/23, A 3r/14]

2 ok þú Vaf-þrúðnir vitir,  
hvaðan Aur-gelmir kom · með jǫtna sonum  
4 fyrst, hinn fróði jǫtunn.“

“Say the sixth, as they call thee wise,  
and thou, Webthrithner, mightst know:  
From whence Earyelmer came amidst the sons of ettins,  
first, O learned ettin?”

Weden quoth:

Vafþrúðnir: 31 „Ór Éli-vǫgum · stukku ǣitr-dropar,  
2 svá óx unds ór varð jǫtunn;  
þar órar ǣttir · kómu allar saman;  
4 því's þat ǣ alt til atalt.“

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

“From the Illewaves<sup>†</sup> splashed venom-drops;  
so it grew until it formed an ettin.  
Our lineages came there all together,  
thus it is ever all too fierce.”

Webthrithner:

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom *Yilv* identifies with Yimer<sup>†</sup>. This stanza is cited in support of the lengthy and embellished creation narrative found in *Yilv*, but it is not certain that this is what our poet had in mind.

The Illewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper creation; at the very beginning of time God's spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tāpasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasah rétaḥ prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’ | i.e. the ettin race.

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

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

“Say the seventh, as they call thee wise,  
and thou, Webthrithner, mightst know:  
How that one begot bairns, the stubborn ettin,  
when he knew not a troll-woman's pleasure?”

Weden quoth:

3 baldni ‘stubborn’ | so A; *aldni* ‘the aged, old’ R breaks alliteration



Óðinn kvað:        **36**        „Sęg þat níunda, · alls þik **svinnan** kveða,        [R 8r/32, A 3r/21]

2 ok þú Vaf-þrúðnir vitir,  
hvaðan vindr of kómr · svá't færr vág yfir,  
4 é mēnn hann sjalfan of séa.“

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

Weden quoth:

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

Vafþrúðnir: 37 „Hrē-svælgr hēitir, · es sitr á himins enda,  
2 jōtunn í arnar ham;  
af hans vęngjum · kveða vind koma  
4 alla mēnn yfir.“

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

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

Webthrithner:

[Óðinn kvað:] 38 „Sęg þat tíunda, · alls þú tíva røk  
2 ǫll Vafþrúðnir vitir,  
hvaðan Njǫrðr of kom · með ása sonum;  
4 hofum ok hǫrgum · rēðr hund-mǫrgum  
ok varð-at ǫsum alinn.“

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

“Say the tenth, since thou of the Rakes of the Tews<sup>†</sup>  
all, O Webthrithner, mightst know:  
From whence Nearth<sup>†</sup> did come amidst the sons of the Eese<sup>†</sup>?  
Hoves<sup>†</sup> and harrows<sup>†</sup> he rules hound-many,  
and he was not to the Eese begotten.”

[Weden quoth:]

4 hofum ok hǫrgum ‘hoves and harrows’ | A formulaic merism, see note to *Wsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grim* 16, where it is said that Nearth *rēðr hó-timbruðum hǫrgi* ‘rules a high-timbered harrow’. Also of interest is *Lock* 51, where a goddess speaks about her *véum ok vǫngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vafþrúðnir kvað:] 39 „Í Vana-hęimi · skópu hann vís ręgin  
2 ok sęldu at gíslingu gøðum,  
í aldar røk · hann mun aptr koma

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

4 heim með vísu vönum.“

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

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

3 aldar rök ‘the Rakes of the Age’ | The Rakes of the Reins<sup>†</sup>; the time of the destruction of the world.

The two following stanzas are damaged in both **R** and **A**; **R** has only st. 40, but splits it in two, while **A** has 40/1 (abbreviated in the ms.: *S. þ. e. XI*) and then jumps to the answer. The present two stanzas are reconstructed. TODO: explain better.

[Óðinn kvað:] 40 „Seg þat ellipta, • hvar ýtar túnum í  
2 hoggvask hverjan dag;  
val þeir kjósa • ok ríða vígi frá,  
4 sitja meir of sáttir saman.“

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

[Weden quoth:] “Say the eleventh: Where men in yards  
cut each other down every day?  
The slain they choose and from the battle ride;  
[then] they sit more at peace together.”

3 val þeir kjósa ‘the slain they choose’ | It is from this verbal phrase that the agent noun *val-kyrja* ‘walkirrie’<sup>†</sup> is derived; yet those are all women (as the very gender of the word shows), while the Oneharriers are male.

[Vafþrúðnir kvað:] 41 „Allir ęin-herjar • Óðins túnum í  
2 hoggvask hverjan dag,  
val þeir kjósa • ok ríða vígi frá,  
4 sitja meir of sáttir saman.“

[A 3r/28]

[Webthrithner quoth:] “All the Oneharriers<sup>†</sup> in Weden’s yards  
cut each other down every day.  
The slain they choose and from the battle ride;  
[then] they sit more at peace together.”

[Óðinn kvað:] 42 „Seg þat tolpta, • hvi þú tíva rök

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

2                   oll Vaf-þrúðnir vitir,  
frá jǫtna rúnum · ok allra goða  
4                   þú hit sannasta sęgir,  
hinn al-svinni jǫtunn.“

“Say the twelfth: Why thou the Rakes of the Tews  
all, Webthritner, mightst know?  
From the runes<sup>†</sup> of the ettins and of all the gods  
sayest thou the truest,  
O all-wise ettin!”

[Weden quoth:]

[Vafþrúðnir kvað:]

43           „Frá jǫtna rúnum · ok allra goða  
2                   ek kann sęgja satt,  
því-at hvęrn hef’k hęim of komit,  
4                   nıu kom’k hęima · fyr nıfl-hęl neðan;  
hinig deýja ór hęlju halir.“

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

“From the runes of the ettins and of all the gods  
I can speak truly,  
for I have come into each Home<sup>†</sup>.  
Into nine Homes I came beneath Nivelhell<sup>†</sup>;  
that way die men out of Hell<sup>†</sup>.<sup>79</sup>”

[Webthritner quoth:]

<sup>79</sup>Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór hęlju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Óðinn kvað:]

44           „Fjǫlð ek fǫr, · fjǫlð freistaða’k,  
2                   fjǫlð ek reýnda reęgin;  
hvat lifir manna, · þá’s hinn męra líðr  
4                   fımbul-vetr með fırum?“

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

“Much I journeyed, much I tried,  
much I tested the Reins.<sup>80</sup>  
What remains of men, when the renowned Fimble-winter<sup>†</sup>  
passes amidst people?”

[Weden quoth:]

<sup>80</sup>Cf. v. 3.

[Vafþrúðnir kvað:]

45           „Líf ok Lífþrasir, · en þau leýnask munu  
2                   í holti Hodd-mímis;

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

4                    morgin-doggvar · þau sér at mat hafa;  
                         þaðan af aldir alask.“

[Webthrithner quoth:] “Life<sup>†</sup> and Lifethrasher<sup>†</sup>, but they will hide themselves  
in Hoardmimer<sup>†</sup>’s wood.<sup>81</sup>  
Morning-dew [will] they have as food;  
thence [will] generations be bred.”

<sup>81</sup> Perhaps in the hollowed-out Uggdrassle.

[Óðinn kvað:]            46        „Fjǫlð ek fór, · fjǫlð freistaða’k,  
2                                fjǫlð ek reynda regin;  
                              hvaðan kómr sól · á hinn slétta himin,  
4                                es þessa hefr Fēnrir farit?

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

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

4 es þessa hefr Fēnrir farit? ‘when Fenrer has this one slain?’ | Cf. *Wsp* TODO. Here it is Fenrer himself who will swallow the sun unless it there be taken as a poetic synonym for ‘wolf’ (which undoubtedly is its original meaning). TODO

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

[Vafþrúðnir kvað:]            47        „Eina dóttur · berr alf-rǫðull,  
2                                áðr hana Fēnrir fari;  
                              sú skal ríða, · þá’s regin deýja,  
4                                móður brautir mér.“

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

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

[Óðinn kvað:]            48        Fjǫlð ek fór, · fjǫlð freistaða’k,  
2                                fjǫlð ek reynda regin;  
                              hverjar ’ru meýjar, · es líða mar yfir,  
4                                fróð-gęðjaðar fara.

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

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

[Vafþrúðnir kvað:]

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

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

“Three great rivers fall over the settlement  
 of the maidens of Maythrasher;  
 they are the only Hamings in the Home,<sup>82</sup>  
 although they are raised among the ettins.”

[Webthrithner quoth:]

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<sup>82</sup>In Ettinham, or in the entire world?

[Óðinn kvað:]

50 „Fjǫlð ek fǫr, · fjǫlð fręistaða'k,  
 2 fjǫlð ek ręynda ręgin;  
 hvęrir ráða ęsir · ęignum goða,  
 4 þá's sloknar Surta-logi?“

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

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

[Weden quoth:]

[Vafþrúðnir kvað:]

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

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

“Wider<sup>†</sup> and Wonne<sup>†</sup> bedwell the wighs<sup>†</sup> of the gods  
 when the flame of Surt goes out.  
 Mood<sup>†</sup> and Main<sup>†</sup> shall own Millner<sup>†</sup>  
 after Wingner<sup>†</sup>'s fight-exhaustion.”

[Webthrithner quoth:]

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4 Vingnis at víg-þroti ‘after Wingner’s fight-exhaustion’ | i.e. “when Thunder dies.”

[Óðinn kvað:]

52 „Fjǫlð ek fǫr, · fjǫlð fręistaða'k,  
 2 fjǫlð ek ręynda ręgin;  
 hvat verðr Óðni · at aldr-lagi,  
 4 þá's rjúfask ręgin?“

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried,  
 much I tested the Reins!  
 What brings Weden’s life to an end,  
 when the Reins are ripped?<sup>83</sup>”

[Weden quoth:]

<sup>83</sup>Formulaic; see note to *Bldr* TODO.

[Vafþrúðnir kvað:]      **53**      „Ulfr gleypa · mun Alda-fǫðr,  
2                                      þess mun Viðarr vreaka;  
                                    kalda kjapta · hann klyfja mun  
4                                      vitnis vígi at.“      [R 8v/25, A 3v/17]

[Webthrithner quoth:] “The wolf will devour Eldfather<sup>†</sup> (= Weden):  
that will Wider avenge.  
The cold jaws he will cleave  
of the Wolf at the battle.”

[Óðinn kvað:]      **54**      „Fjǫlð ek fǫr, · fjǫlð fręistaða’k,  
2                                      fjǫlð ek ręynda ręgin;  
                                    hvat męlti Óðinn, · áðr á bál stigi,  
4                                      sjalfr í ęyra syni?“      [R 8v/27, A 3v/19]

[Weden quoth:] “Much I journeyed, much I tempted,  
much I tested the Reins!  
What spoke Weden, before he would step onto the pyre,  
himself in his son’s [= Balder’s] ear?”

3 á bál stigi ‘step onto the pyre’ | The phrase *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: *gið-rinc á-ståb* ‘the war-champion mounted [his pyre]’, but the interpretation of that line is controversial; Fulk et al. (2008)[186] follow Grundtvig in emending *gið-rinc* to *gið-réc* ‘war-smoke’ and compare it with *Beow* 3144b (*wudu-réc á-ståb* ‘wood-smoke rose up’, which also describes a cremation; (according to them) the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir kvað:]      **55**      „Ey mann-gi vęit, · hvat þú í ár-daga  
2                                      sagðir í ęyra syni;  
                                    fęigum munni · męlta’k mína forna stafi  
4                                      ok of ragna rǫk;  
                                    nú við Óðin · dęilda’k mína orð-spęki;  
6                                      þú est ę vísastr vera.“      [R 8v/28, A 3v/19]

[Webthrithner quoth:] “Man will never know what thou in days of yore  
saidst in the ear of thy son.  
With a fey<sup>†</sup> mouth I spoke my ancient staves<sup>†</sup>,  
and about the Rakes of the Reins;  
now with Weden have I shared my word-wisdom;  
thou art ever wisest of men!”

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1 mann-gi | *manni* dat. sg. **RA** is impossible; a subject is needed.

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3 feigum 'fey' | A word with strong fatalistic connections. Webthrithner realises that he was bound to die from the moment he proposed the wager (v. 19), as no being can outwit Weden.

5 orð-spēki 'word-wisdom' | The same word-wisdom Weden in st. 5 set out to try.

6 vera 'of men' | *verr* means 'husband, man' and is here used for reasons of alliteration; it does not imply that Weden is not a God.

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# Speeches of Grimner

## (*Grímnismól*)

**Dating** (Sapp, 2022): C10th (0.976)

**Meter:** *Leeds-meter, Ancient-words-law* (2/3–4, 28/3–5, 45/3–5, 48/4, 49/1–2, 53),  
*Galders-law* (46)

### Introduction

The **Speeches of Grimner** are preserved whole in both **R** and **A**.

The poem itself is surrounded by a long introductory prose passage containing some very old motifs, which are here brought up in the notes. It is hard to say for how long these texts have accompanied the poem (TODO: I may write about this in the Introduction, since this question is important for several other poems), but since they are found in both **R** and **A** and contain these motifs it seems safe to say that they are fairly old. Together with sts. 1–3 they form a frame narrative that gives additional meaning to the gnomic sts. enclosed within.

The gnomic sts. themselves, the bulk of the poem, are mythic and often obscure. In this they align closely with other Eddic gnomic poems like *Hígb*, *Webth*, *Syed*, and *Allw*.

Weden begins by listing the halls of the gods (4–17). This section has been discussed in detail by de Vries (1952) TODO! who considers it corrupt. Specifically, he sees the second half of v. 4 as a later insert, since it does not elaborate on the “holy land” mentioned in the first half. Jackson (1995) has argued convincingly against this, showing how the first half serves as a generalized introduction to the list; the holy land is the dwelling-places of the gods.

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 Uggdrassle (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<sup>†</sup> for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Woden 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 Woden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

### From the sons of king Reading (*Frá sonum Hraððungs konungs*)

- P1 Hraððungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirr- [R 8v/31, A 3v/23]  
 2 røðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti  
 með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myркri brutu  
 4 þeir við land ok gingu upp; fundu kot-bónda einn. Þar vöru þeir um  
 vetrinn. Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim  
 6 skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl ein-mæli  
 við Geirrøð. Þeir fengu byr ok kvömu til stöðva fǫður síns. Geirrøðr  
 8 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  
 10 bójar; hánú var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr  
 til konungs tekinn, ok varð maðr ágætr.

King Reading had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The wife fostered Ayner, but the husband Garfrith.<sup>84</sup> In the spring the husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith.<sup>85</sup> They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

<sup>84</sup>The wife was Frie, and the husband Woden; this is clarified by the following prose. The motif of Woden preferring the youngest brother is also found in *Rígh*.

<sup>85</sup>Surely instructing him to push his brother out to sea.

**P2** Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: [R 9r/10, A 4r/3]  
 2 „Sér þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum? En  
 Geirrøðr, fóstri minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann  
 4 er mat-níðingr sá at hann kvelr gesti sína ef hánú þykkja of-margir  
 koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál.  
 6 Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask  
 at eigi fyr-gerði hánú fjöl-kunnigr maðr sá er þar var kominn í land,  
 8 ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa.  
 En þat var inn mesti hé-gómi at Geirrøðr væri eigi mat-góðr ok þó lét  
 10 hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í feldi  
 blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann væri at  
 12 spurðr. Konungr lét hann pína til sagna ok setja milli elda tveggja ok  
 sat hann þar átta nêtr. Geirrøðr konungr átti son tíu vetra gamlan ok  
 14 hét Agnarr eptir bróður hans. Agnarr gekk at Grímni ok gaf hánú  
 horn fullt at drekka, sagði at konungr gerði illa er hann lét pína hann  
 16 sak-lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn  
 brann af Grímni. Hann kvað:

Weden and Frie sat in Lithshelf<sup>†</sup> and looked over all the Homes.<sup>86</sup> Weden spoke: “Seest thou Ayner, thy foster son, as he begets children with a troll-woman in her cave?<sup>87</sup> But Garfrith, my foster son, is a king and now sits at land.” Frie says: “He is such a meat-nithing that he tortures his guests if he judges too many are coming.” Weden says that this is the greatest lie; they make a wager about this matter. Frie sent her handmaid Full to Garfrith’s hall. She bade the king be wary, lest he be destroyed by that many-cunning<sup>†</sup> man who was come to the land, and said that his sign was that no hound was so fierce that he would leap at him. But it was the greatest vainglorious lie that Garfrith should not be good of meat<sup>†</sup>, and yet he has that man bound, whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell any more about himself, although 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 named Ayner after his brother. Ayner walked up to Grimner, and gave him a full horn to drink; he said that the king did badly, as he had him tortured without cause. Grimner drank from it. Then the fire was so grown, that the cloak burned on Grimner. He quoth:

<sup>86</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>87</sup>This may relate to Frie’s role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man or “coomer”.

## The Speeches of Grimner

- 1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]  
 2 gongumk firr funi!  
 Loði sviðnar, · þótt á lopt bera’k;  
 4 brinumk feldr fyrir.

“Hot art thou, flame, and rather too great;  
 go far from me, O fire!  
 The wool-cape is singed though I hold it aloft;  
 the cloak burns before me!

- 2 Átta nętr · sat’k milli ęlda hér, [R 9r/29, A 4r/18]  
 2 svá’t mér mann-gi mat né bauð  
 nema ęinn Agnarr, · es ęinn skal ráða,  
 4 Gęirrøðar sonr, · Gotna landi.

For eight nights I sat amid the fires here,  
 while no man offered me food,  
 save for Ayner alone, who alone shall rule—  
 Garfrith’s son—the land of the Gots!

- 3 Hęill skalt, Agnarr, · alls hęilan biðr [R 9r/31, A 4r/20]  
 2 þik Vera-týr vesa;  
 ęins drykkjar · skalt aldri-gi  
 4 bętri gjöld geta:

Hale shalt thou be, Ayner; as hale  
 Were-Tew (= Weden) bids thee be!  
 For a single drink shalt thou never get  
 better recompense:

---

4 bętri gjöld ‘better recompense’ | Namely the esoteric lore which makes up the rest of poem up to st. 53.

- 
- 4 Land es hęilagt, · es liggja sé’k [R 9r/33, A 4r/22]  
 2 ọsum ok ọlfum nęr;  
 en í Þrúð-ęęimi · skal Þórr vesa  
 4 unds of rjufask ręgin.

Holy is the land which I see lying  
 near the Eese and Elves<sup>†</sup>;

but in Thrithham shall Thunder dwell,  
until the Reins are ripped.

---

<sup>4</sup> unds of rjúfask rēgin ‘until the Reins are ripped’ | i.e. until the Rakes of the Reins<sup>†</sup>. A formulaic expression; see note to *Bldr* 14 for further occurrences.

5     Ý-dalir hęita, · þar’s Ullr hęfir [R 9v/2, A 4r/23]  
2           sér of gǫrva sali;  
         Alf-heim Frey · gǫfu í ár-daga  
4           tívar at tann-fęi.

Yewdales they are called where Woulder has  
made for himself a hall.

Elfham to Free in days of yore  
the Tews as a tooth-gift gave.

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<sup>4</sup> tann-fęi ‘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-skjǫlf hętir, · es vélti sér  
4           ǫss í ár-daga.

Bower is the third one, where the blithe Reins  
with silver thatched a hall.

Waleshelf is called the one which the os in days of yore  
won through wiles.<sup>88</sup>

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<sup>88</sup>Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of ‘craftily made for himself’ but I disagree.

7     Sökkva-bękkir hętir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]  
2           unnir glymja yfir;  
         þar þau Óðinn ok Sága · drekka umb alla daga  
4           glǫð 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      Glāðs-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 hvərjan dag  
 4      vāpn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright  
 Walhall wide stands fast;  
 and there Roft (= Weden) chooses every day  
 weapon-dead warriors.<sup>89</sup>

<sup>89</sup>Cf. st. 14.

In A the order of the following two sts. is reversed.

- 9      Mjok 's auð-kennnt · þeim's til Óðins koma [R 9v/9, A 4r/31]  
 2      sal-kynni at séa,  
      vargr hangir · fyr vestan dyrr  
 4      ok drúpir qrn yfir.

Very easily recognized, for those who come to Weden,  
 is the hall to see:  
 A wolf hangs before the western door,  
 and an eagle droops over.<sup>90</sup>

2 sal-kynni at séa | 'sia at sia' A

<sup>90</sup>Something very similar is found in Widukind's History of the Saxons, book 1:12. The Saxons have just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem patrum sacra sua propria veneratione venerati sunt* 'at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.' The altar was pledged to Ermin<sup>†</sup>, whom the author identifies with Mars or Hermes, but who is surely Weden.

According to Hyltén-Cavallius (1863)[156] it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

- 10      Mjok 's auð-kennnt · þeim's til Óðins koma [R 9v/10, A 4r/30]  
 2      sal-kynni at séa,  
      skoptum 's rann reþt, · skjöldum 's salr þakiðr,  
 4      brynjum of þekki stráat.

Very easily recognized, for those who come to Weden,  
 is the hall to see:

With shafts is the house roofed; with shields is the hall thatched;  
with byrnies the benches strewn.

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3 skoptum 'shafts' | Spear-shafts.

- 11 Þrym-heimr heitir (hinn sétti), • es Þjatsi bjó, [R 9v/12, A 4v/2, G]  
2 sá hinn ám-átki jötunn;  
en nú Skaði byggvir, • skír brúðr goða,  
4 fornar toptir fǫður.

Thrimham is (the sixth) one called, where Thedse dwelled,  
that uncanny ettin;  
but now Shede bedwells—the pure bride of the Gods—  
the ancient plots of her father.

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1 (hinn sétti) 'the sixth' | om. G 1 es 'where' | þar nú 'where now' 1 bjó 'dwelled' | om. W; býr 'dwells'  
U 2 ám-átki | mátki U 3 goða 'of the Gods' | guma 'of men' U

---

2 ám-átki jötunn 'uncanny ettin' | Formulaic. See note to W̃sp 8.

- 12 Brēiða-blik eru (hin sjaundu), • en þar Baldr hefir [R 9v/14, A 4v/3]  
2 sér of gǫrva salí,  
á því landi • es liggja veyt'k  
4 fęsta fęikn-stafi.

Broadblicks are (the seventh), and there Balder has  
made for himself a hall,  
on that land where I know lying  
the fewest wicked deeds.

---

4 fęikn-stafi 'wicked deeds' | lit. 'staves of wickedness', where 'stave' originally means something like 'word, speech'. Cf. *Beow* 1018b: *fācen-stafas*, referring to treacherous intrigues among the Shieldings<sup>†</sup>.

- 13 Himin-björg eru (hin óttu), • en þar Hęim-dall [R 9v/16, A 4v/5, G]  
2 kveða valda véum;  
þar vǫrðr goða • drekkir í véru ranni  
4 glaðr hinn góða mjǫð.

Heavenbarrows are (the eighth), and there Homedal,  
they say, wields over wighs.  
There the Watchman of the Gods [= Homedal] drinks in the tranquil house,  
glad, the good mead.

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4 hinn | so AG; om. R

3 vǫrðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, also occurring in *Lock* 49 and possibly in *Sbir* 28: *vǫrðr með goðum* ‘the Watchman among the Gods’. *Yilv* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifröst. Hann er vǫrðr goða ok sitr þar við himins enda at géta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann beyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er héra létr.* ‘He lives at the place called the Heavenbarrows near Bivrest. He [= Homedal] is the Watchman of the Gods and sits there at Heaven’s end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder.’

- 14 Folk-vangr es (hinn níundi), · en þar Freyja réðr [R 9v/17, A 4v/6]  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag,  
 4 en halfan Óðinn á.

Folkvangr is (the ninth), and there Frow decides  
 the choice of seats in the hall;  
 half the slain she chooses each day,  
 but half does Woden own.<sup>91</sup>

<sup>91</sup>This st. is cited and closely paraphrased in *Yilv* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie<sup>†</sup> (*val-kyrja* ‘chooser of the slain’), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle<sup>†</sup> (*Gǫndul*, a name attested in several lists of walkirries; see *Wsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie<sup>†</sup>, Woden’s wife. First, one of the functions of the walkirries is to bear ale to the Oncharriers (*Grim* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host’s wife or daughter would pour ale to his retainers and guests (the so-called ‘lady with a mead cup’ ritual; see Enright (1996) and Riseley (2014)). As Woden’s wife, we would expect Frie to have this role. Second, at Balder’s funeral as attested in *Yilv* (TODO. chapter number), Woden 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 Woden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

- 15 Glitnir ’s (hinn tíundi), · hann ’s gulli studdr [R 9v/19, A 4v/8]  
 2 ok silfri þakðr it sama;  
 en þar For-seti · byggir flestan dag  
 4 ok svéfir allar sakir.

Glitnir 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.

- 16 Nóa-tún eru (hin elliptu), · en þar Njorðr hefir [R 9v/21, A 4v/9]  
 2 sér of gǫrva sali;



4           manna þengill · hinn męins-vani  
              hó-timbruðum horgi ręðr.

Nowetowns are (the eleventh), and there Nearth has  
made for himself a hall.

The lord of men, the guileless one,  
rules the harrow<sup>†</sup> timbered on high.

---

3 manna þengill · hinn 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 hó-timbruðum horgi ręðr ‘rules the harrow timbered on high’ | The rare verb *hó-timbra* ‘timber on high’ otherwise only occurs in *Wsp* 7, likewise in connection with the *horggr* ‘harrow’. The harrow is an outdoors holy place; see Encyclopedia. Cf. also *Webth* 38 where Nearth is said to rule a great many.

17       Hrísi vęx · ok hóu grasi  
2           Viðars land, viði,  
              en þar mōgr of léttsk · af mars baki  
4           frókn at hęfna fęður.

[R 9v/23, A 4v/11]

With brushwood grows, and with tall grass,  
Wider<sup>†</sup>’s land, with wood;  
and there the lad vows off the back of his steed,  
brave, to avenge his father.<sup>92</sup>

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1 Hrísi vęx · ok hóu grasi ‘with brushwood grows, and with tall grass,’ | Identical to *High* 119/6.

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<sup>92</sup>At the Rakes of the Reins Wider avenges His father, Weden. See *Wsp* 54–55, *Webth* 53.

18       And-hrímni · léttr í Eld-hrímni  
2           Sę-hrímni soðinn,  
              flęska bęttst, · en þat fáir vitu,  
4           við hvat ęin-herjar alask.

[R 9v/24, A 4v/12]

Andrimner lets Sowrimner  
in Eldrimner be boiled.  
The best of meats, but few know this:  
by what the Oneharriers<sup>†</sup> are nourished.<sup>93</sup>

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<sup>93</sup>The cook Andrimner ‘face-sooty’ cooks the boar Sowrimner ‘sow-sooty’ in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nouished.

19       Gera ok Freka · sęðr gunn-tamiðr,  
2           hróðigr Hęrfafęður,

[R 9v/26, A 4v/14]

4 en við vín ęitt • vápn-göfugr  
Óðinn ę lifir.

Gar and Freak<sup>†</sup> does the battle-accustomed  
glorious Father of Hosts (= Weden) feed;  
but on wine alone, esteemed of weapons,  
Weden ever lives.

1–4 Gera ... lifir ‘Gar ... live’ | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progredereetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quod viginti et sex modios amplius minusve capiebat, cervisia plenum in medio habebant positum. Ad quod vir Dei accessit, et sciscitatur quid de illo fieri vellent. Illi aiunt Deo suo Vodano, quem Mercurium vocant alii, se velle litare.* ‘While he was satyng there and going about the dwellers of that place, he found out that they were going to offer a profane sacrifice, and a large cask called a *cupa*, which held about twenty-six measures, was filled with beer and set in their midst. When the man of God asked what they wanted to do with it, they answered that they were wanted to offer to their God Wodan, whom others call Mercury.’

20 Huginn ok Muninn • fljúga hverjan dag  
2 jǫrmun-grund yfir;  
óumk of Hugin, • at aptr né komi-t;  
4 þó séumk meir of Munin.

[R 9v/28, A 4v/15]

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-<sup>†</sup> see Encyclopedia), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as *Ēndils jǫrmungrund* ‘Añle’s ermin-ground’ (Añle 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 í;  
áar-straumr • þykkir of-mikill  
4 val-glaumi at vaða.

[R 9v/30, A 4v/17]

Thound<sup>†</sup> roars; Thedwitner’s fish  
thrives in the flood.  
The river-stream seems far too great  
for the noisy slain host to wade.<sup>94</sup>

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’ | *Þjóðvitnir* is easily analyzed as *þjóð-* ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf<sup>†</sup>, the brother of the Middenyardswyrm. That the Wýrm can be called a fish is shown by *Hyme* 24.

<sup>94</sup>A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to *Wsp* 38 for discussion on that.

- 22 Val-grind heitir · es stendr velli á [R 9v/32, A 4v/18]  
 2 heilög fyr helgum durum;  
 forn 's sú grind, · en þat fair vitu,  
 4 hvé hön 's í lás of lokin.

Walgrind<sup>†</sup> 'tis called, which stands on the plain,  
 holy, before the holy doors.  
 Old is that gate, but few know this:  
 how its lock is locked.

1 Val-grind 'Walgrind' | 'Slain-gate,' the gate standing before Walhall.

- 23 Fimm hundruð golfa · ok umb fjórum tögum [R 9v/34, A 4v/22]  
 2 svá hygg'k Bil-skirni með bugum;  
 ranna þeira, · es reþt vita'k,  
 4 míns veit'k mest magar.

With five hundred floors, and around forty,  
 so I judge Bilshirner<sup>†</sup> altogether.  
 Of those houses which I might know rafted  
 I know my lad's [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tögum, [R 10r/2, A 4v/20]  
 2 svá hygg at Valhøllu vesa;  
 átta hundruð Ejin-herja · ganga ór einum durum,  
 4 þá's fara við vitni at vega.

Five hundred doors, and around forty,  
 so I judge there to be on Walhall.  
 Eight hundred Oneharriers<sup>†</sup> go out of one door,  
 when to fight with the wolf they go.

3 átta hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of  $640 * 960 = 614\,400$  Oneharriers.

- 25 Heið-rún heitir geit, · es stendr hollu á Herja-fjöðrs [R 10r/4, A 4v/24]  
 2 ok bítr af Léc-raðs limum;

skap-kęr fylla · skal hins skíra mjaðar,  
 4 kná-at sú vęig vanask.

Heathrune is the goat called which stands on the hall of the Father of Hosts,  
 and bites off Leered's branches.

The shape-vats shall she fill with the pure mead;  
 those draughts cannot wane.

1 hǫllu á Hęrja-fǫðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. *Hęrja-fǫðrs* looks like an unmetrical addition.

3 skap-kęr 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjaðar 'the pure mead' | The mead is the goat's milk.

26 Eik-þyrnir hętir hjǫrtr · es stęndr hǫllu á Hęrja-fǫðrs  
 2 ok bítr af Lę-raðs limum;  
 en af hans hornum · drýpr í Hver-gęlmi  
 4 þaðan ęiga vǫtn ǫll vega:

[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, Sękin ok Eikin, · Svǫl ok Gunn-þró,  
 2 Fjǫrm ok Fimbul-þul,  
 Rín ok Rinnandi,  
 4 Gipul ok Gǫpul, · Gǫmul ok Gęir-vimul,  
 þęr hverfa umb hodd goða,  
 6 Þyn ok Vin, · Þǫll ok Hǫll,  
 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 [= Otyard]—  
 Thin and Win, Thall and Hall,  
 Gread and Guththorn.

28 Vína hętir enn, · ǫnnur Veg-svinn,  
 2 þriðja Þjóð-numa;

[R 10r/12, A 5r/1]

4       Nyt ok Nȳt, · Nōnn ok Hrōnn,  
          Slíð ok Hríð, · Sylgr ok Ylgr,  
          Víð ok Vōn, · Vōnd ok Strōnd,  
 6       Gjǫll ok Leiptir; · þér falla gumnum nær  
          es falla til hēljār heðan.

Wine is one further called, another Wayswith,  
 a third Thedenumb;  
 Nit and Nat, Nan and Ran,  
 Slithe and Rithe, Sellow and Wellow,  
 Wide and Ween, Wand and Strand,  
 Yell and Laft—they fall near to men  
 as they fall hence to Hell.

29      Kǫrmt ok Ǫrmt · ok kēr-laugar tvér  
 2       þér skal Þórr vaða  
          dag hvēr̃n · es dǫma fērr  
 4       at aski Ygg-drasils;  
          því-at ǫs-brú · brēnn ǫll loga  
 6       hēilǫg vōtn hlóa.

[R 10r/15, A 5r/4, G]

Carmt and Armt, and the two Carlays,  
 these shall Thunder wade  
 every day, when to judge he goes,  
 at Ugdrassle's Ash<sup>†</sup>;  
 for the os<sup>†</sup>-bridge [RAINBOW] burns all with flame;  
 the holy waters bellow.

---

2 þér skal Þórr vaða 'these shall Thunder wade' | For Thunder's association with wading see TODO.

6 hlóa 'bellow' | A hapax. TODO.

30      Glaðr ok Gyllir, · Glēr ok Skeið-brimir,  
 2       Silfrin-toppr ok Sinir,  
          Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,  
 4       þeim ríða ǫsir jóum  
          dag hvēr̃n · es dǫma fara  
 6       at aski Ygg-drasils.

[R 10r/17, A 5r/6]

Glad and Gilder, Glare and Sheathbrimmer,  
 Silvrentop and Sinewer;  
 Yissel and Fallowhofner, Goldtop and Lightfeet;  
 on these horses ride the Eese,

every day, when to judge they go,  
at Ugdrassle's Ash<sup>†</sup>.

- 31 Þrjár rótur • standa á þrjá vega [R 10r/20, A 5r/8]  
2 undan aski Ygg-drasils;  
Hæl býr und einni, • annarri hrím-þursar,  
4 þriðju mænnskir menn.

Three roots grow on three ways,  
from beneath Ugdrassle's Ash.  
Hell lives enclosed by one, [by] the other the Rime-Thurses<sup>†</sup>,  
[by] the third manly men.

- 32 Rata-toskr heitir íkorni • es rinna skal [R 10r/22, A 5r/9]  
2 at aski Ygg-drasils;  
arnar orð • hann skal ofan bera  
ok segja Nið-hoggvi niðr.

Wratetusk is the squirrel called who shall run  
at Ugdrassle's Ash.  
The eagle's words he shall carry from above,  
and say to Nithehewer below.<sup>95</sup>

<sup>95</sup>This st. and the following is paraphrased in *Ylfr* 16 (excerpt):

*Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Orn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarsins ok Niðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalconer. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’*

- 33 Hirtir 'ru ok fjórir • þeir's af hǫfingjar [R 10r/23, A 5r/11]  
2 á gag-halsir gnaga:  
Dáinn ok Dvalinn, • Dún-eyrr ok Dura-þrór.

Harts are there also, four, those who TODO  
gnaw:  
Dowen and Dwollen, Downer and Doorthrew.<sup>96</sup>

<sup>96</sup>Paraphrased in *Ylfr* 16 immediately following a paraphrase of the last st.: *En fjórir birtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downeer, Doorthrew.’

- 2        34        Ormar fleiri · liggja und aski Ygg-drasils [R 10r/25, A 5r/12, G]  
                  an þat of hyggi hvęrr  
                  ó-sviðra apa:

More worms lie under Ugdrassle’s Ash  
 than any one would think  
 among unwise apes<sup>†</sup>:<sup>97</sup>

<sup>97</sup>Paraphrased in *Ylfr* 16: *En svá margir ormar eru í Hvergelmi með Niðhoggi, at engi tunga má telja; svá segir bér:* ‘But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here.’ after which st. 36 is quoted.

- 2        35        Góinn ok Móinn, · þeir ’ru Graf-vitnis synir, [R 10r/26, A 5r/13, G]  
                  Grá-bakr ok Graf-völluðr,  
                  Ofnir ok Sváfnir, · hygg’k at ę skyli  
                  meĩðs kvistu máa.

Gowen and Mowen—they are Gravewitner’s sons—  
 Greyback and Gravewalled;  
 Ovner and Sweefner, I ween, shall always  
 injure the beam’s branches.

- 2        36        Askr Ygg-drasils · drýgir ęrfiði [R 10r/28, A 5r/14]  
                  meĩra an męnn viti:  
                  hjętrtr bítr ofan · en á hliðu fúnar,  
                  skęðir Nið-hęggr neðan.

Ugdrassle’s Ash suffers hardship  
 greater than men might know:  
 a hart bites it from above, but it rots on the side;  
 Nithehewer gnaws at it from below.

- 2        37        Hrist ok Mist · vil’k at mér horn beri, [R 10r/30, A 5r/16]  
                  Skeggj-öld ok Skęgul,  
                  Hildr ok Þrúðr, · Hlękk ok Hęr-fjętur,  
                  Goll ok Gęir-qlul,  
                  Rand-gríð ok Ráð-gríð, · Ręgin-lęif;

- 6 þér bera **ęin**-herjum **ql**.  
 Rist and Mist I would have bearing to me a horn—  
 Shageld and Shagle;  
 Hild and Thrith, Lank and Harfetter,  
 Gall and Garannel,  
 Randgrith and Redegrith, Rainlaf—  
 they bear the Oneharriers ale.<sup>98</sup>

3 Hildir ok Þrúðr ‘Hild and Thrith’ | so A; *Hildi ok Þrúði* R stems from ðz,  z with r rotunda being interpreted and copied as ðr,  r, this becomes clear upon viewing the facsimile images.

<sup>98</sup>The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

- 38 ** r**-vagr ok **Al**-svi r, • skulu **upp** he an [R 10r/32, A 5r/18]  
 2 **svangir** **s l** draga;  
 en und þeira **b gum** • f lu **bl  ** r gin,  
 4 ** sir**, ** sarn**-kol.

Yorewaker and Allswith shall hence on high—  
 slender [steeds]—pull the sun;  
 but under their shoulders hid the blithe Reins  
 —the Eese—iron-cooling.<sup>99</sup>

1  r-vagr ok Al-svi r ‘Yorewaker and Allswith’ | These horses also appear in *Syed* 15a/2; see note to the next st.

<sup>99</sup>According to *Yilv* 11 the gods took two horses to pull the sun’s chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (* sumum fr   um*, presumably this st.) they are called iron-cooling (* sarn-kol*).”

- 39 **S**valinn h  tir, • hann st  ndr **s lu** fyrir, [R 10v/2, A 5r/20]  
 2 **skj ldr** **sk nanda** go i;  
**bj rg** ok **brim** • v it’k at **brinna** skulu,  
 4 ef hann **f llr**   **fr **.

Swollen is [one] called, he stands before the sun,  
 [as] a shield [before] the shining god [SUN].  
 Crag and surf I know shall burn,  
 if he falls away.<sup>100</sup>

<sup>100</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. In *Syed* 15a/1 there is mention of the “shield that stands before the shining god [SUN]”, which may or may not derive from the present stanza.



- 40 Skoll heitir ulfr, • es fylgir hinu skír-leita [R 10v/4, A 5r/21]  
 2 goði til varna viðar,  
 en annarr Hati, • hann 's Hróð-vitnis sonr,  
 4 sá skal fyr heiða brúði himins.

Scoll<sup>†</sup> is the wolf called which follows the pure-faced  
 god [= Sun] to the shelter of the woods;  
 but second is Hate<sup>†</sup>—he is Rothwiter<sup>†</sup>'s son—  
 that one shall [run] in front of the bright bride of heaven [= Sun].<sup>101</sup>

<sup>101</sup> According to *Yilv* 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to *Wsp* 40 for discussion on these wolves.

- 41 Ór Ymis holdi • vas jörð of sköpuð, [R 10v/6, A 5r/23,  
 2 en ór sveita sjór, A<sub>b</sub> 9v/14, B 3v/11]  
 björg ór beinum, • baðmr ór hári,  
 4 en ór hausi himinn.

From Yimer<sup>†</sup>'s flesh was the earth shaped,  
 and from his blood the sea;  
 mountains from his bones, woods from his hair,  
 and from his skull the heaven.

2 sveita 'blood' | *hans sára sveita* 'blood of his wounds' A<sub>b</sub>B 2 sjór | so AA<sub>b</sub>B; *sér* R 4 ór hausi himinn  
 'from his skull the heaven' | *himinn ór hausi hans* 'the heaven from his skull' A<sub>b</sub>B

1–4 Ór ... himinn 'Out of ... heaven' | This stanza is clearly related to *Webth* 21, see note there.

2 sveita 'blood' | For the sense, see note to this word in *Webth* 21.

4 ór hausi himinn 'from his skull the heaven' | This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer's brains, as said in the following st.

- 42 En ór hans bróm • gørru blíð regin [R 10v/8, A 5r/25,  
 2 Mið-garð manna sonum, A<sub>b</sub> 9v/16, B 3v/12]  
 en ór hans heila • vöru þau hin harð-móðgu  
 4 ský ǫll of sköpuð.

But from his eyebrows the blithe Reins<sup>†</sup> made  
 Middenyard<sup>†</sup> for the sons of men;  
 but from his brains were the hard-minded  
 clouds all shaped.

3 harð-móðgu 'hard-minded' | *bríð-fjeldu* 'stormy' A<sub>b</sub>B

1–2 En ór hans bróm ... manna sonum 'But from his eyebrows ... sons of men' | The gods fenced in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

- 43      Ullar hylli · heft ok allra goða  
 2            hvęrr's tękr fyrstr á funa,  
             því-at opnir heimar · verða umb ása sonum,  
 4            þá's hefta af hvera.

[R 10v/9, A 5r/26]

The holdness<sup>†</sup> of Woulder<sup>†</sup> and of All Gods<sup>†</sup>  
 has each who first touches the fire,  
 for the Homes<sup>†</sup> become open for the sons of the Eese,  
 when men lift off the kettles.<sup>102</sup>

1 Ullar 'Woulder' | The exact reason for why Woulder is invoked here is unclear, but it suggests that he has a role in the setting of the ritual fire, something possibly attested by the archeological finds at *Lilla Ullevi*, Sweden. See Encyclopedia: Woulder<sup>†</sup> and af Edholm (2009) for more.

1 hylli 'holdness' | i.e. 'favour, loyalty, grace'. This word and the corresponding adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold' are often used when speaking about divine grace, not just of the Christian God, but also (as here) of the Heathen Gods. See Encyclopedia: hold<sup>†</sup> and holdness<sup>†</sup>.

1 allra goða 'All Gods' | Cf. *Syed* 3–4, *Lock* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods, see Encyclopedia: All Gods<sup>†</sup>.

4 hvera 'kettles' | acc. pl. of *hverr*, from PGmc. *\*hweraz*, from PIE *\*k<sup>w</sup>er-* 'pot, vessel'. Interestingly the Sanskrit cognate *carú* is occasionally used in reference to the vat wherein the ritual drink *soma* is prepared (e.g. *RV* 10.167.4).

<sup>102</sup>This st. is one of the most difficult in the poem and many interpretations have been made (for a summary see Nordberg (2005)). Many commenters (e.g. Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO)) interpret it as relating to the poem's frame narrative. In this view Weden, still bound between the two fires, cryptically asks for a cauldron to be lifted off so that the Gods can see him through the smoke vent and rescue him. This, however, scarcely makes sense given the current stanza's placement in the gnomic wisdom section of the poem, unless this whole section is taken to be a later insert (as suggested by Finnur), something for which there is little support. The invocation of the obscure god Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem. I agree with Nordberg's interpretation, namely that the present st. refers to the cooking of the sacrificial meal in large cauldrons during the bloot<sup>†</sup>, as described in the kings' saws. More specifically, Weden is speaking of the divine grace (*hylli* 'holdness', see Note to l. 1) gained by the ritualist who sets the fire onto which the cauldron is placed, since this act enables the Gods to become present among those partaking in the ritual meal. Cf. *HGoodS* 14, describing the traditional bloot in the Thronclaw (*Þróncla-egg*), Norway: *At veizlu þetri skyldu allir menn ęl eiga; þar var ok drepinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfi í hofinu ok þar katlar yfir.* 'At that gathering all men should have ale; thereat was also slain every kind of small cattle and likewise horses, [...] and the fresh meat would be cooked for men to enjoy. There would be fires on the middle of the floor in the hove and kettles over them.' This interpretation is especially interesting when one considers the immediately preceding two sts. (41, 42), which deal with the ordering of the world through the dismembering of Yimer, the primordial sacrificial victim slain by the Gods. It is well attested in other Indo-European branches that the ritual sacrifice in the present was seen as a reenactment of the primeval sacrifice in the mythic past, which reenactment was necessary for the continued upholding of the world, and *Grim* 41–43 would then seem to attest this conception also in the Germanic tradition. See Lincoln (1986)—especially the first two chapters—for the Indo-European analogues.

- 44      Ívalda synir · gingu í ár-daga  
 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     Askir Ygg-drasils, · hann 's óðstr viðá     [R 10v/13, A 5r/29]  
        en Skíð-blaðnir skipa,  
        Óðinn ása · en jóa Sleipnir,  
        Bil-røst brúa · en Bragi skalda,  
        Há-brók hauka · en hunda Garmr.

Ugdrassle's Ash—it is the noblest of trees,  
 and Shidebladner of ships;  
 Weden of the Eese and Slapner of steeds;  
 Bilrest of bridges and Bray of scolds;  
 Highbrook of hawks and Garm of hounds.

- 46     Svipum hef'k nú ypt · fyr sig-tíva sonum,     [R 10v/15, A 5v/2]  
        við þat skal vil-björg vaka,  
        ǫllum ósum · þat skal inn koma  
        Égis þekki á  
        Égis drekku at.

My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—  
 by that shall the willed relief awake.  
 All the Eese shall it bring into here,  
 upon Eagre's bench,  
 at Eagre's drinking!<sup>103</sup>

<sup>103</sup>Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eagre's hall (see *Hyme* and *Lock*) and instead come to his rescue. He then begins to recount his names.

- 47     Hétumk Grímr, · hétumk Gangleri,     [R 10v/17, A 5v/4]  
        Hęjann ok Hjalm-beri,  
        Þekkr ok Þriði, · Þundr ok Uðr,  
        Hęl-blindi ok Hár.

I called myself Grim, I called myself Gangler,  
 Harn and Helmbearer.  
 Theck and Third, Thound and Ith,  
 Hellblinder and High.

- 48      **S**aðr ok **S**vipall · ok **S**ann-getall, [R 10v/19, A 5v/5]  
              **H**ęr-ęęitr ok **H**nikarr,  
 2            **B**il-ęygr, **B**ál-ęygr, · **B**ól-verkr, Fjól-nir,  
              **G**ímr ok **G**ímnir, · **G**lap-sviðr ok Fjól-sviðr.  
 4

Sooth and Swiple and Soothgettle,  
      Hartote and Nicker,  
 Bileye, Baleeye, Baleworker, Fillner,  
 Grim and Grimner, Glapswith and Fellswith.

- 49      **S**íð-hęttir, **S**íð-skeęgr, · **S**ig-fęðr, Hnikuðr, [R 10v/21, A 5v/7]  
              **A**l-fęðr, **V**al-fęðr, · **A**t-ríðr ok Farma-týr;  
 2            ęinu nafni · hétumk aldri-gi  
              síðst ek með folkum fór.  
 4

Sidehat, Sideshag, Syefather, Nicked,  
 Allfather, Walfather, Atrider, and Farm-Tew—  
 by just one name have I never called myself,  
      since among manfolk I fared.

- 50      **G**ímnir mik hétu · at **G**ęir-raðar, [R 10v/23, A 5v/9]  
              en **J**alk at **Ó**s-mundar;  
 2            en þá **K**jalar · es ek **k**jalka dró,  
              þrór þingum at.  
 4

Grimner they called me at Garfrith's [home],  
      but Yelk at Osmund's,  
 but Keller whenas I drew the sled;  
      Throo at Things<sup>†</sup>.<sup>104</sup>

<sup>104</sup>Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

- 51      **Ó**ski ok **Ó**mi, · **J**afn-hár ok Biflindi, [R 10v/24, A 5v/10]  
              **G**ęndlir ok **H**ár-barðr með goðum.  
 2

Wish and Ome, Evenhigh and Bivlend;  
 Gandler and Hoarbeard among Gods.

- 52      **S**viðurr ok **S**viðrir · es ek hét at **S**ękk-mímis [R 10v/25, A 5v/11]

2 ok dulða'k þann hinn aldna jǫtun  
þá's Mið-vitnis vas'k · ins męra burar  
4 orðinn ęin-bani.

Swither and Switherer, as I was called at Sink-Mimer's,  
and I deceived that aged ettin,  
when of Midwitner's famous son  
I had become the lone slayer.

53 Qlr est Gęir-røðr, · hęfr þú of-drukkit;  
2 miklu est hnugginn, · es þú est mínu gęngi,  
qllum 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<sup>†</sup>.<sup>105</sup>

<sup>105</sup>Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Oneharriers). Cf. here

54 Fjǫlð þér sagða'k, · en þú fátt of mant,  
2 of þik véla vinir;  
męki liggja · sé'k míns vinar  
4 allan í dreyra drifinn.

[R 10v/30, A 5v/15]

Much I told thee, but thou recallest little;  
'tis friends that deal with thee!  
The sword of my friend I see lying  
all drenched in gore.

3–4 męki ... drifinn. 'The sword ... gore.' | Weden foretells Garfrith's coming death.

3 míns vinar 'my friend' | The followers of a god were his *friends*; cf. Eyel's *Sont*, where he speaks about his *friendship* with Weden. Already in *Beow* we see that the Shieldings are called the *Ing-wine* 'friends of Ing<sup>†</sup>'.

55 Eęg-móðan val · nú mun Yęgr hafa,  
2 þitt vęit'k líf of liðit;  
varar 'ru dísir, · nú knátt Óðin séa;  
4 nálgask mik ef þú meęgir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:  
I know thy life to be past.

Aware are the Díses<sup>†</sup>, now dost thou see Weden—  
 approach *me*, if thou mayst!

3 dísir 'Dises' | i.e. the Norns, fates, who have determined his hour of death. Cf. *Fath* TODO, *Ham* TODO.

56 Óðinn nú heiti'k, • Yggr áðan hét'k, [R 11r/2, A 5v/18]  
 2 hétumk þundr fyr þat,  
 Vagr ok Skilfingr, • Vöfuðr ok Hropta-týr  
 4 Gautr ok Jalkr með goðum.

Weden am I called now, Ug was I called earlier,  
 I called myself Thound before that;  
 Wacker and Shilving, Waved and Roft-Tew,  
 Geat and Gelding among the Gods.

57 Ofnir ok Sváfñir • hygg'k at orðñir sé [R 11r/4, A 5v/20]  
 2 allir at einum mér.

Ovner and Swebner, I ween, have arisen  
 all from me alone.

P4 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. [R 11r/5, A 5v/21]  
 2 En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi  
 taka Óðin frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr.  
 4 Konungr drap fēti, ok steyptist á-fram, en sverðit stóð í gognum hann,  
 ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi  
 6 síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up.  
 But when he heard that 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 Óðinn hvarf þá. | om. A 5 var þar | varð A 5-6 lengi síðan. | om. A

# Speeches of Shirner (*Skírnismöl*)

Dating (Sapp, 2022): C10th (0.897)  
Meter: *Leeds-meter*, *Galders-law* (TODO)

The whole poem is attested in both R and A. The name *Skírnismöl* ‘Speeches of Shirner’ comes from A; R has in the typical titular red ink *För Skírnis* ‘Shirner’s journey’.

The same myth is told in prose in *Yilv* 37. A single stanza of the present poem is quoted there, namely the last one, with some minor differences in wording that would seem to stem from oral tradition (see Note to st. 42 below). It is unlikely that the author of *Yilv* knew of the narrative through an oral tradition which included only the last verse, chiefly since his paraphrase does not add a single detail not found in the present poem, but on the other hand condenses and abbreviates. So, Shirner’s journey and curse (roughly sts. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.” The summarising of a narrative mythic poem with a single verse quotation in the form of a dialogue-stanza is something done several times in *Yilv*; see Eddic fragments from Snorre’s Edda below.

On the other hand, the paragraph in *Yilv* 37 corresponding to what is here P1 is much more detailed and reads: “Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes, but when he looked to the north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors before her, then it did shine from her hands both into the air and onto the waters, and all the homes were brightened by her. And that beauty, which he had seen in that holy seat, harmed him so that he walked away filled with pain, and when he came home he spoke nothing; he neither slept nor drank; nobody dared to get words out of him. Then Nearth had Shirner, Free’s shoe-swain, called unto himself, and asked him to go to Free and ask him to speak, [...]”

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2 P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla; hann sá í Jǫtun-heima ok sá þar mey fagra, þá er hon gekk frá skála [R 11r/10, A 2r/11]

4 fǫður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét  
 skó-sveinn Freys. Njǫrðr bað hann kveðja Frey máls. Þá mælti Skaði:  
 Free<sup>†</sup>, son of Nearth<sup>†</sup>, had one day set himself in Lithshelf<sup>†</sup> and looked about all the  
 Homes<sup>†</sup>. He looked into the Ettinhomes<sup>†</sup> and saw there a fair maiden as she walked  
 from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>†</sup> was called  
 the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede<sup>†</sup> spoke:

1 „Rís-tu nú Skírnir • ok gakk at beiða [R 11r/14, A 2r/15]  
 2 okkarn m<sup>a</sup>la m<sup>o</sup>g,  
 ok þess at fregna • hvæim hinn fróði séi  
 4 of-reiði afi.“

“Rise thou now, Shirner, and go to ask  
 our lad [= Free] for speech;  
 and to learn at whom the wise  
 man [= Free] might be cross.”

1 rís ... beiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *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 must here certainly mean ‘man’ without a connotation of old age. See further CV.

Skírnir kvað: 2 „Illra orða • es mér ón at ykkrum syni, [R 11r/15, A 2r/17]  
 2 ef ek geng at m<sup>e</sup>la við m<sup>o</sup>g,  
 ok þess at fregna, • hvæim hinn fróði séi  
 4 of-reiði afi.“

Shirner quoth: “Bad words I expect from your son [= Free],  
 if I go with the lad to speak;  
 and to learn at whom the wise  
 man might be cross.”

Skírnir: 3 „Seg þat Freyr, • folk-valdi goða, [R 11r/17, A 2r/18]  
 2 ok ek vilja vita,  
 hví þú ɛinn sitr • ɛnd-langa sali,  
 4 minn dróttinn, of daga?“

Shirner [quoth]: “Tell it, O Free, troop-wielder of the gods;  
 I too would wish to know:



why thou sittest alone in the endlong halls,  
my lord, during the days?”

Freyr: 4 „Hví of **s**ęgja’k þér, • **s**ęgr hinn ungi, [R 11r/19, A 2r/20]  
2 **m**ikinn **m**óð-trega?  
því-at **a**lf-röðull • lýsir of **a**lla daga  
4 ok þęygi at **m**ínum **m**unum.“

Free [quoth]: “Why should I tell thee, O young youth,  
[of my] great mood-grief?  
For the elf-wheel [SUN] shines during all days,  
and naught to my liking.”

Skírnir: 5 „**M**uni þína • hykk-a svá **m**ikla vesa, [R 11r/20, A 2r/21]  
2 at þú mér **s**ęgr né **s**ęgir;  
**u**ngir saman • vörum í **á**r-daga,  
4 vęl męttim **t**vęir **t**rúask.“

Shirner [quoth]: “Thy liking I do not think so great,  
that thou, O youth, should not tell me [of it].  
Young together were we in days of yore;  
we two might well trust each other.”

2 **sęgr** ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Wayl* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *sęgr 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.

Freyr: 6 „Í **G**ymis gǫrðum • ek **g**anga sá [R 11r/22, A 2r/23]  
2 **m**ér tíða **m**ęy;  
**a**rmar lýstu, • en **a**f þaðan  
4 allt lopt ok **l**ęgr.

Free [quoth]: “In Gymer’s yards I saw walking  
a maiden, dear to me.  
The arms shone, but thereof  
all the air and sea.

4 lopt ok lęgr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 **M**ęr’s mér tíðari • an **m**anna hvęim [R 11r/24, A 2r/24]

2                   ungum í ár-daga;  
                   ása ok alfa · þat vill engi maðr,  
 4                   at vit sátta séim.“

The maiden is dearer to me than to any man  
 young in days of yore.  
 Of the Eese and Elves<sup>†</sup> does no man<sup>106</sup> wish  
 that we two should be brought together.”

<sup>106</sup>i.e. ‘person’. For other examples of gods being called men see note to final st. of *Webb* (TODO).

Skírnir:           8   „Mar gef mér þá, · es mik of myrkvan beri  
                   2           vísan vafr-loga,  
                   ok þat sverð, · es sjalft vegisk  
                   4           við jötna étt.“

[R 11r/25, A 2r/25]

Shirner [quoth]: “The steed then give me, which might bear me over the dark,  
 wise wavering-flame;  
 and that sword, which by itself might strike  
 against the line of the Ettins<sup>†</sup>.”

Freyr:           9   „Mar þér þann gef’k, · es þik of myrkvan berr  
                   2           vísan vafr-loga,  
                   auk þat sverð, · es sjalft mun vegask,  
                   4           ef sá ’s horskr es hęfr.“

[R 11r/27, A 2r/27]

Free [quoth]: “That steed I give thee, which bears thee over the dark,  
 wise wavering-flame;  
 and that sword which by itself will strike,  
 if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá ’s horskr es hęfr ‘will strike, if he is wise who owns it’ | In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

## P2 Skírnir męlti við hest’inn:

Shirner spoke with the horse:

2                   10   „Myrkt es úti, · mál kveð’k okkr fara  
                   úríg fjöll yfir

[R 11r/29, A 2r/28]

4 þursa þjóð yfir;  
 báðir vit komumk · eða okkr báða tækr  
 sá hinn ám-átki jötunn.“

“Tis dark outside; I declare it time for us to journey  
 over the drizzling mountains,  
 over the tribe of the Thurses<sup>†</sup>.  
 Both two [shall] we come [over], or us both does take  
 that uncanny ettin.<sup>107</sup>”

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3 þursa ‘of the Thurses’ | so A; þyria R

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5 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to *Wsp* 8.

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<sup>107</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

2 **P3** Skírnir reið i Jötun-heima til Gyms garða; þar váru hundar ólmir ok [R 11r/31, A 2v/1]  
 bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at  
 þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds bound  
 in front of the slope of the wooden fence which surrounded Gird’s<sup>108</sup> hall. He rode to  
 where a shepherd sat on a mound, and greeted him:

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<sup>108</sup>It is first now that we are informed of the maiden’s name.

2 11 „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]  
 ok varðar alla vega:  
 hvé ek at and-spilli · komumk hins unga mans  
 4 fyr græyjum Gymis.“

“Say this, O herdsman, who on the mound dost sit,  
 and watchest all the ways:  
 How I to discourse might come with the young girl [= Gird],  
 past the greyhounds of Gymer?”

[Hirðir] kvað: 2 12 „Hvart est feigr, · eða est framm ginginn [R 11v/4, A 2v/5]  
 [...];  
 and-spillis vanr · þú skalt é vesa  
 4 góðrar meýjar Gymis.“

[The herdsman] quoth:  
 “Either art thou fey, or gone forth [DEAD];

[...].

Discourse-less shalt thou always be,  
with the good maiden of Gymer [= Gird].”

4 góðrar meyjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to *Híð* 102/1 for further occurrences.

[Skirnir] kvað:

13 „Kostir ’ru bętri • an klökkva séi  
2 hveim es fúss es fara,  
ęinu dógri • mér vas aldr of skapaðr  
4 ok alt líf of lagit.“

[R 11v/6, A 2v/7]

[Shirner] quoth:

“Choices are better than sobbing might be  
for whomever is eager to journey.  
In one half-day my age was shaped,  
and all my life laid down.<sup>109</sup>”

1 an ‘than’ | so A; *hęldr an at* ‘rather than to [be]’ R

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

<sup>109</sup> An excellent example of the fatalistic Germanic worldview, in which one’s course of life was determined (“laid down”) at birth (“in one half-day”). Presumably after uttering these words Shirner rides through the fire surrounding the fortress. — The causative *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lock* 48: *í ár-daga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Wsp* 19: *þér legg logðu* ‘they [= the Norns] laid down laws’.

[Gęrðr] kvað:

14 „Hvat ’s þat hlym hlymja • es hlymja heyrí’k nú til  
2 ossum rønnum í?  
jğrð bifask, • en allir fyr  
4 skjalfa garðar Gymis.“

[R 11v/7, A 2v/8]

[Gird] quoth:

“What is that din of dins, which I of dins now hear  
in our halls?  
The earth quakes, but before [me] tremble  
all Gymer’s yards.”

Ambótt kvað:

15 „Maðr ’s hér úti, • stiginn af mars baki,  
2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

A servant-woman quoth:

“A man is here outside, stepped down off horseback;  
he lets take his steed to the ground.<sup>110</sup>”



2 þau mun'k þér Gērðr gefa,  
frið at kaupa, · at þú þér Frey kveðir  
4 ó·lęiðastan at lifa.“

Eleven apples have I here, all-golden;  
those I will to thee, O Gird, give  
to buy [thy] love, that thou callest Free for thee  
most unloathsome [lovely] in life.<sup>111</sup>”

<sup>111</sup> *at lifa* here means seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 *at deila* ‘in sharing’ below. This is possibly an archaism.

[Gērðr] kvað: 20 „Epli ęllifu · ek þigg aldri-gi [R 11v/17, A 2v/15]  
2 at manns-kis munum,  
né vit Freyr, · meðan okkart fjor lifir,  
4 byggum bęði saman.“

[Gird quoth:]  
“Eleven apples will I never take,  
to any man’s liking;  
nor will I and Free—while our lifeblood lives—  
dwell both together.”

[Skirnir kvað:] 21 „Baug þér þá gef’k, · þann’s bręndr of vas [R 11v/19, A 2v/17 (ll. 1–2)]  
2 með ungum Óðins syni;  
átta ’ru jafn-hęfgir, · es af drjúpa  
4 hina níundu hverja nętt.“

[Shirner quoth:]  
“The bigh<sup>†</sup> I then give thee, it which was burned  
with Weden’s young son [= Balder].  
Eight are even-heavy, which from it drip,  
every ninth night.<sup>112</sup>”

3–4 átta ... nętt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

<sup>112</sup> The bigh, while not named, is clearly Dleepner as known from *Yilv* 49, describing Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night, eight even-heavy golden rings dripped from it.” When Harmod<sup>†</sup> later comes to Hell<sup>†</sup> to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

[Gērðr] kvað: 22 „Baug þikk-a’k, · þótt bręndr séi, [R 11v/21, A 2v/18 (ll. 3–4)]  
2 með ungum Óðins syni;

4 es-a mér gulls vant · í gǫrðum Gymis  
at deila fé fǫður.“

[Gird quoth:]

“The bigh I take not, though it may have been burned  
with Weden’s young son [= Balder];  
I have no want of gold in Gymer’s yards,  
in sharing the fee<sup>†</sup> of my father.”

[Skírnir kvað:] 23 „Sér þú mēki, mēr, · mjóvan, mál-faan,  
2 es hef’k í hendu hér?  
hǫfuð hoggva · mun’k þér halsi af,  
4 nema mér sētt sęgir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]

“Seest thou this sword, O maiden—slender, pictured-painted—,  
which I have in my hand here?  
Hew the head will I, off thy neck,  
unless thou come to terms with me.”

1 mál-faan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

[Gērðr kvað:] 24 „Á-nauð þola · vil’k aldri-gi  
2 at manns-kis munum,  
þó hins get’k, · ef it Gymir finniðsk  
4 vigs ó-trauðir · at ykkir vega tíði.“

[R 11v/25, A 2v/20]

[Gird quoth:]

“Stand coercion will I never,  
to any man’s liking;  
though I get this, if thou and Gymer meet—  
men unreluctant of conflict—that ye two will wish to fight.<sup>113</sup>”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | *manns ęnskis* A

<sup>113</sup>Gird says that she will never let herself be forced to marry Free, even if that means that her father and Shirner should fight over her.

[Skírnir kvað:] 25 „Sér þú mēki, mēr, · mjóvan, mál-faan,  
2 es hef’k í hendu hér?  
fyr þessum eggjum · hnígr sá hinn aldni jötunn,  
4 verðr þinn feigr faðir.

[R 11v/27, A 2v/22]

[Shirner quoth:]

“Seest thou this sword, O maiden—slender, pictured-painted—,  
which I have in my hand here?  
By these edges sinks the aged ettin [= Gymer] down;  
fey<sup>†</sup> becomes thy father.

26      Tams-vęndi þik drep’k, · ęn þik tęmja mun’k,  
2              męr, at mınum munum,  
            þar skalt ganga · es þik gumna synir  
4              sįđan ęva sęi.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee—and tame thee I will,  
O maiden, to my liking!  
There shalt thou go, where thee the sons of men  
never since may see.

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1 Tams-vęndi ‘taming-wand’ | Has been interpreted as a sword, TODO.

27      Ara þúfu á · skalt ár sitja,  
2              horfa hęimi ór;  
            snugga hęljar til;  
4              matr sé þér męir lęiđr · an manna hvęim  
            hinn fráni ormr međ firum.

[R 11v/30, A 2v/26]

On an eagle’s perch shalt thou sit at dawn;  
turn out of the world;  
hanker after Hell<sup>†</sup>.  
Food be for thee more loathsome, than to any one  
the gleaming serpent [= the Middenyardswyrm] among men.<sup>114</sup>

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1 Ara þúfu á · skalt ár sitja ‘On an eagle’s perch shalt thou sit at dawn’ | *ár skalt sitja · ara þúfu á* ‘at dawn shalt thou sit on an eagle’s perch’ A 2–3 horfa hęimi ór; snugga hęljar til ‘turn out of the world; hanker after Hell’ | *horfa ok snugga hęljar til* ‘turn and hanker after Hell’ A

2–3 horfa hęimi ór; snugga hęljar til ‘turn out of the world; hanker after Hell’ | i.e. “you will look toward and yearn for the underworld”.

5 firum | This is the last word of fol. 2v of A, after which the text cuts off.

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<sup>114</sup>Her food will be more disgusting than the Middenyardswyrm<sup>†</sup>, for which cf. *Hyme* 22.

28      At undr-sjónum verđir · es út of kęmr,  
2              á þik Hrímnir hari  
            á þik hot-vetna stari,

[R 11v/32]



4 víð-kunnari verðir · an vörðr með goðum,  
gapi þú grindum frá.

A wondrous sight mayst thou become when thou comest out;  
at thee may Rimner ogle;  
at thee may anyone stare.

More widely known mayst thou become than the Watchman among the Gods [= Home-  
dal];  
mayst thou gape from the gates.

29 Tópi ok ópi, · tjosull ok ó·þoli, [R 12r/2]  
2 vaxi þér tór með trega;  
sætisk þú niðr · en mun'k sægja 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.

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1 Tópi ok ópi, · tjosull ok ó·þoli 'Toop and woop, tessle and restlessness' | The first three of these four words are magic curse words without clear meaning; I have left them untranslated.

30 Tramar gneypa · þik skulu gęstan dag [R 12r/3]  
2 jętna gęðum í,  
til hrím-þursa hallar · þú skalt hęrjan dag  
4 kranga kosta-lauss;  
kranga kosta-vęn;  
6 grát at gamni · skalt í gęgn hafa  
ok lęiða með tęrum trega.

Fiends shall pine thee during gloomy day,  
in the yards of the Ettins.  
To the hall of Rime-thurses shalt thou every day  
crawl choice-less;  
crawl choices-lacking.  
Weeping for joy shalt thou have in exchange,  
and nurse with tears [thy] grief.

31 Með þursi þrí-hęfðuðum · þú skalt ę nara [R 12r/7]

2                   eða ver-laus vesa,  
                     þitt geð grípi;  
 4                   þik morn morni  
                     ves þú sem þistill, · sá's þrunginn vas  
 6                   í ofan-verða ónn.

With a thurse three-headed shalt thou always subsist,  
 or be husband-less.  
 May thy senses seize;  
 may murrain mourn thee;  
 be thou like the thistle that was pressed  
 during highest harvest!

32           Til holts ek gekk · ok til hrás viðar  
 2                   gamban-tēin at geta  
                     gamban-tēin ek gat.

[R 12r/9]

To the wood I went, and to the raw/sappy tree,  
 the gombentoe<sup>†</sup> for to get;  
 the gombentoe I got.

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2 gamban-tēin 'gombentoe' | Perhaps "curse-twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *tēinn* 'twig, branch' (cf. *mistil-tēinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vǫndr* 'taming-wand' of st. 26 above. Cf. *Higb* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

33           Reiðr 's þér Óðinn, · reiðr 's þér Ása-bragr,  
 2                   þik skal Freyr fiask,  
                     hin firin-illa mēr, · en fingit hefr  
 4                   gamban-reiði goða.

[R 12r/10]

Wroth with thee is Weden; wroth with thee is Bray of the Eese (= Thunder);  
 thee shall Free come to hate,  
 O most wicked maiden, if thou hast earned  
 the gomben-wrath of the gods.

34           Heyri jotnar, · heyri hrím-þursar,  
 2                   synir Suttunga, · sjalfir ás-liðar,  
                     hvé fyrir býð'k, · hvé fyrir banna'k  
 4                   manna glaum mani,  
                     manna nyt mani.

[R 12r/12]

Hear may Ettins, hear may Rime-thurses,  
 sons of Sutting, the very Os-Troops [= Eese] themselves,—  
 how I forbid, how I forban  
 men's fellowship from the maid,  
 men's joy from the maid!

35     **H**rím-grímnir heitir þurs, · es þik **h**afa skal [R 12r/14]  
 2             fyrir **n**á-grindr **n**eðan,  
              þar þér **v**íl-męgir · á **v**iðar rótum  
 4             **g**ęita-hland **g**efi;  
              óðri drykkju · fá þú **a**ldri-gi,  
 6             **m**ęr, af þínum **m**unum,  
              **m**ęr, at **m**ínum **m**unum.

Rimegrimner is called the thurse who thee shall have  
 down beneath Nawgrind,  
 where the lads of toil [THRALLS] on the roots of a tree,  
 goat-piss will give thee.  
 A finer drink do thou never get,  
 O maiden, against thy liking,  
 O maiden, to my liking!

36     Þurs ríst'k þér · ok þría stafi, [R 12r/16]  
 2             ęrgi ok óði ok ó·þola,  
              svá ek þat af ríst · sem ek þat á ręist,  
 4             ef gørask þarfar þęss.“

Thurse<sup>†</sup> I carve for thee, and three staves:  
 queerness<sup>†</sup> and madness and restlessness.—  
 So I carve it *off*, like I carved it *on*,  
 if there be need for that.<sup>115</sup>”

1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi ‘three staves’ | Three runic letters (or phrases) representing the three following words (ęrgi ‘queerness, degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: **h**aþuwo**l**a**f**r sate staba þria **fff** ‘Hathwolf placed three staves: fff’, where the **f**-rune (f) stands for its name **f**eet<sup>†</sup> (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 ęrgi ok óði ok ó·þola ‘queerness and madness and restlessness’ | Both ęrgi ‘queerness, degeneracy’ and ó·þoli ‘restlessness’ (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). ęrgi is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoft and Björketorp. See further introduction to B257.

<sup>115</sup> Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

- [Gērðr kvað:]                    **37**    „Hęill ves þú hęldr, sveinn, · ok tak við hrim-kalki                    [R 12r/19]  
    fullum forns mjaðar,  
    þó hafða’k ętlat, · at mynda’k aldri-gi  
    unna vaningja vęl.“

[Gird quoth:]

“Hale be thou rather, O swain, and receive the rime-chalice,  
 full of ancient mead—  
 though I had intended that I never would  
 love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; the same lines occur in *Lock* 53.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Wanes’<sup>†</sup>. A rare word. Its only other occurrence in the Norse corpus is in a thule<sup>†</sup> of boar-names. Boars were sacred to Free, TODO.

- [Skirnir kvað:]                    **38**    „Ørendi mín · vil’k ęll vita,                    [R 12r/21]  
    áðr ríða’k hęim heðan,  
    nęr á þingi · munt hinum þroska  
    nęnna Njarðar syni.“

[Shirner quoth:]

“My errands all I wish to know,  
 before I ride home hence:  
 when on the Thing<sup>†</sup> wilt thou with the vigorous  
 son of Nearth [= Free] be joined?”

- [Gērðr kvað:]                    **39**    „Barri hęitir, · es vit bęði vitum,                    [R 12r/23]  
    lundr logn-fara,  
    en ępt nętr níu, · þar mun Njarðar syni  
    Gērðr unna gamans.“

[Gird quoth:]

“Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird her pleasure grant.”

- P4**    Þá reið Skirnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda:                    [R 12r/24]  
 Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

40 „Seg mér, Skírnir, · áðr verpir sððli af mar [R 12r/25]  
 2 ok stígir feti framarr,  
 hvat árnaðir · í Jotun-hęima  
 4 þíns eða míns munar?“  
 “Tell me, O Shirner, before thou throw the saddle off the steed,  
 and take a step further:  
 what hast thou accomplished in the Ettinhomes†,  
 to thy or my liking?”

[Skírnir kvað:] 41 „Barri hęitir, · es vit báðir vitum, [R 12r/27]  
 2 lundr logn-fara,  
 en ępt nętr níu, · þar mun Njarðar syni  
 4 Gęrðr unna gamans.“  
 [Shirner quoth:]  
 “Barrey is called—as we both know—  
 a grove of calm rushes,  
 and after nine nights there will to the son of Nearth  
 Gird her pleasure grant.”

[Freyr kvað:] 42 Lųng es nųtt, · langar ’u tvęr, [R 12r/28, G]  
 2 hvę of þręyja’k þrjár?  
 opt mér mánaðr · minni þótti  
 4 an sjá hųlf hý-nųtt.

[Free quoth:]

Long is a night; long are two;  
 how should I yearn for three?  
 Oft a month to me seemed less,  
 than this half wedding-night.<sup>116</sup>

1 langar ’u tvęr ‘long are two’ | lųng es ęnnur ‘long is another’ G 2 hvę of þręyja’k þrjár? | hvę meęa’k þręyja þrjár G

<sup>116</sup>The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half as it is not consumated.



# Leed of Hoarbeard

## (*Hárbarðsljóð*)

**Dating** (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

**Meter:** Unclear (TODO)

In my opinion the poem can be seen as an allegory on class relations, namely between the self-owning Norwegian and later Icelandic farmers, and the warlike Norwegian earls.

Of all Eddic poems this one is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when *R* was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a powerful, discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

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2      P1      Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins [R 12r/30]  
var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

1 „Hvęrr ’s sá svęinn svęina • es stęndr fyr sundit handan?“

[R 12r/32]

“Who is that swain of swains, standing here across the sound?”

Hann svaraði:

2 „Hvęrr ’s sá karl karla • es kallar of váginn?“

[R 12v/1]

He answered:

“Who is that churl of churls, calling out over the wave?”

3 „Fęr þú mik of sundit, • fōði’k þik á morgun;

[R 12v/2]

2 męis hęfi’k á baki, • verðr-a matrinn bętri.

Át’k í hvíld • áðr ek hęiman fōr,

4 síldr ok hafra; • saðr em’k ęnn þęss.“

[Thunder quoth:]

“Ferry me over the sound, I feed thee in the morning!

A basket have I on my back; the food does not get better.<sup>117</sup>

I ate for a while before I journeyed from home,

herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of *hafr* ‘he-goat’. Thunder also eats his goats in *Yilv* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with *Indrá’s* (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) *Pūṣan’s* eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and *Pūṣan* is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

<sup>117</sup>i.e. ‘you will not get better food than that.’

4 „Ár-ligum verkum hrósar þú, verðinum; • vęitst-at-tu fyr gorla,

[R 12v/5]

2 dōpr ’ru þín hęim-kynni, • dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!<sup>118</sup> Thou knowest not clearly [what lies] before [thee]:

dismal is the state of thy home—I think that thy mother is dead!”

<sup>118</sup>TODO. This is pretty difficult. From the previous stanza *verðinum* seems to be referring to eating.



- 5 „Þat segir þú nú · es hverjum þíkkir [R 12v/6]  
 2 mest at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to every man seems  
 most important to know—that my mother is dead!”

- 6 „Þeygi ’s sem þú · þrjú bú eigir góð; [R 12v/8]  
 2 bær-bæinn þú stendr · ok hefir brautinga gervi, · þat-ki at þú hafir  
 brékr þínar.“

“But it is hardly as if thou own three good homesteads;  
 bare-legged thou standest, and hast the gear of a tramp; it is not even as if thou own thy  
 breeches!”

- 7 „Stýr-ðu hingat ęikjunni, · ek mun þér stöðna kenna [R 12v/9]  
 2 eða hvęrr 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 hęitir · es mik halda bað, [R 12v/11]  
 2 rekr inn ráð-svinni · es býr í Ráðs-ęjar-sundi;  
 bað-at hann hlęnni-męnn flytja · eða hrossa-þjófa,  
 4 góða ęina · ok þá’s ek gørva kunna;  
 sęę-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf he is called, who asked me to hold it,  
 the counsel-wise man who lives in Redesey-sound.  
 He bade me not take highwaymen nor horse-thieves;  
 good men only, and those whom I know well—  
 say thy name if thou wilt go over the sound!”

- 9 „Sęęja mun’k til nafns míns · þótt ek sękr sjá’k [R 12v/15]  
 2 ok til alls øðlis: · Ek em Óðins sonr,  
 Męila bróðir · ęn Magna faðir,  
 4 þrúð-valdr goða · við Þór knátt-u hér dóma!  
 Hins vil’k nú spyrja, · hvat þú hęitir?“

“I will say my name—although I should be charged—  
 and all my origin: I am Woden’s son,  
 Male’s brother and Main’s father,

the strength-wielder of the Gods; with Thunder dost thou here speak!  
Now I will ask something else: What art thou called?”

10 „Hár-barðr ek hēiti, • hyl’k of nafn sjaldan.“

[R 12v/18]

“Hoarbeard I am called, seldom I conceal my name.”

11 „Hvat skalt-u of nafn hylja • nema þú sakar ęgir?“

[R 12v/18]

“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar ęiga, • fyr slíkum sem þú est

[R 12v/19]

2 þá mun’k forða fjörvi mínu • nema ek fęigr sé.“

“But though I had charges—for such a one as thou art  
then I will protect my life, unless I be fey†.”

13 „Harm ljótan mér þikkir í því

[R 12v/21]

2 at vaða of váginn til þín • ok vęta ęgur minn;

skylda’k launa kęgur-svęini • þínum kängin-yrði • ef ek komumk  
yfir sundit.“

“An ugly harm it seems to me  
to wade o’er the wave to thee, and wet my burden.  
I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over  
the sound.”

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2 ęgur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgur-stund* ‘burdensome hour’, found in *Wagl* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

14 „Hér mun’k standa • ok þín heðan bíða;

[R 12v/23]

2 fannt-a-tu mann inn harðara • at Hrungni dauðan.“

“Here will I stand, and from here await thee;  
thou hast not found a harder man since Rungner† died!<sup>119</sup>”

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<sup>119</sup>Rungner was an ettin famously slain by Thunder, TODO. Hoarbeard’s mention of that battle sets off a long argument over the deeds of the two.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]  
 2 sá inn stór-úðgi jötunn, · es ór stęini vas höfuðit á,  
 þó lét’k hann falla · ok fyrir hníga;  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, when I and Rungner dealt with each other,  
 that great-minded ettin on whom the head was of stone.  
 Yet I made him fall, and kneel down before [me]—  
 what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjöl-vari · fimm vetr alla [R 12v/27]  
 2 í ey þęiri · es Al-grón heitir;  
 vega vér þar knóttum · ok val fella,  
 4 margs at fręista, · mans at kosta.“

“I was with Felwar for all of five winters  
 in that island which Allgreen is called.  
 There we did fight and fell corpses;  
 many a girl to tempt and win.<sup>120</sup>”

<sup>120</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’, i.e. *margs mans at fręista, at kosta* ‘to tempt and to win many a girl’.

- 17 „Hversu snúnuðu yör konur yörar?“ [R 12v/30]  
 “How did your women pleasure (TODO!!!) you?..<sup>121</sup>”

<sup>121</sup>Seemingly a prose line; see Introduction.

- 18 „Sparkar óttum vér konur · ef oss at spökum yrði; [R 12v/30]  
 2 horskar óttum vér konur · ef oss hollar véri,  
 þęr ór sandi · síma undu  
 4 ok ór dali djúpum  
 grund of grófu;  
 6 varð’k þeim ęinn ǫllum · øfri at róðum;  
 hvílda’k hjá systrum sjau  
 8 ok hafða’k gęð þęira allt ok gaman;  
 hvat vannt-u þá meðan, Þórr?“

“We [I] owned frisky women, if they became pleasing toward us [me];  
 we [I] owned clever women, if they were hold<sup>t</sup> toward us [me];  
 they wound a rope out of the sand,  
 and out of a deep dale

dug up the ground.  
 I alone became superior to them all in counsels,  
 I rested next to those seven sisters,  
 and had their senses all, and pleasure—  
 what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjatsa, • hinn Þrúð-móðga jötun, [R 13r/2, A 1r/1 (l. 4b ff.)]  
 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 sęa;  
 6 hvat vannt-u þá meðan, Hárbarðr?“

“I slew Thedse<sup>†</sup>, the strength-minded ettin;  
 Up I threw the eyes of Allwald’s son [= Thedse]  
 onto the clear heaven!  
 Those are the greatest marks of my works,  
 those which all men since may see<sup>122</sup>—  
 what didst thou then meanwhile, Hoarbeard?”

<sup>122</sup>Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable?  
 TODO.

20 „Miklar man-vélar • hafða’k við myrk-riður [R 13r/5, A 1r/1]  
 2 þá’s ek vélta þęr frá verum.  
 Harðan jötun • hugða’k Hlébarð vesa;  
 4 gaf hann mér gamban-tęin  
 en ek vélta hann ór viti.“

“Great girl-tricks did I have against mirk-rideresses<sup>†</sup>,  
 when I lured them away from men.<sup>123</sup>  
 A hard ettin I judged Leebeard to be;  
 he gave me a gombentoe<sup>†</sup>,  
 but I tricked him out of his wits.”

<sup>123</sup>Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“ [R 13r/7, A 1r/3]  
 “With an evil mind didst thou repay the good gift.”

- 22 „Þat hefir **ç**ik · es af **a**nnarri skęfr;  
 2 umb **s**ik es hvęrr í **s**líku—  
 hvat vannt-u þá meðan, Þórr?“ [R 13r/8, A 1r/4]

“An oak has that which it chafes from another;  
 each man is for himself in such—  
 what didst thou then meanwhile, Thunder?”

- 23 „Ek vas **a**ustr · ok **j**ętna barða’k  
 2 brúðir **b**ęl-vísar · es til **b**jargs gingu;  
 mikil myndi **ę**tt **j**ętna · ef **a**llir lifði,  
 4 vętr myndi **m**anna · undir **M**ið-garði—  
 hvat vannt-u þá meðan, Hárbarðr?

“I was in the East, and bashed ettins:  
 bale-wise brides who walked to the mountain.  
 Great would the lineage of ettins be if all lived,  
 naught would remain of men within Middenyard<sup>124</sup>—  
 what didst thou then meanwhile, Hoarbeard?”

<sup>124</sup>A remarkable clear statement, the underlying worldview of which is far from unique to this stanza; in *Hym* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, referring to His role in slaying ettins and guarding men and their shrines (wighs<sup>†</sup>). For Thunder’s killing of women cf. sts. 37–39 below and Lindow 1988.

- 24 „Vas’k á **V**allandi · ok **v**ígum fylgða’k,  
 2 **a**tta ek **j**ęfrum · en **a**ldri-gi sętta’k;  
**Ó**ðinn á **j**arla · þá’s í **v**al falla  
 4 en **Þ**órr á **Þ**réla kyn.“ [R 13r/11, A 1r/6]

“I was in Walland<sup>†</sup> and followed battles;  
 I incited princes and never reconciled them.  
 Weden owns the earls which fall among the slain,  
 but Thunder owns the kin of thralls.<sup>125</sup>”

<sup>125</sup>We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „**Ó**·jafnt skipta · es þú myndir með **ó**sum liði  
 2 ef þú ęttir **v**il-gi mikils **v**ald.“ [R 13r/13, A 1r/8]

“Translation.”

- 26 „Þórr á afl **ó**rit · en **ę**kki hjarta; [R 13r/14, A 1r/9]  
 2 af **h**ręðslu ok **h**ug-bleyði · þér vas í **h**andska troðit  
 ok þóttisk-a þú **þá** Þórr vesa;  
 4 **h**vár-ki þá þorðir · fyr **h**ręðslu þinni  
 hnjósa né **f**isa · svá't **F**jalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredest neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].<sup>126</sup>”

<sup>126</sup>This story is also referenced in *Lock* TODO. It is elaborated heavily on in *Yilv* 45: Thunder, Lock, and the siblings Thelwe and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer<sup>†</sup>) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

- 27 „Hár-barðr hinn ragi, · munda'k þik í **H**ęl drepa [R 13r/17, A 1r/11]  
 2 ef mętta'k **s**ęilask of **s**und.“  
 “Hoarbeard the queer<sup>†</sup>, I would strike thee into Hell<sup>†</sup>,  
 if I might sail o'er the sound!”

- 28 „Hvat skyldir of **s**und **s**ęilask · es **s**akir 'ru alls øngar? [R 13r/18, A 1r/12]  
 2 hvat vannt-u þá meðan, Þórr?“  
 “Why should thou sail o'er the sound when there are no offenses?—  
 what didst thou then meanwhile, Thunder?”

- 29 „Ek vas **a**ustr · ok **á**na varða'k [R 13r/19, A 1r/13]  
 2 þá's mik **s**óttu · þęir **S**várangs synir;  
**g**rjóti mik bęrðu, · **g**agni urðu þó lítt fęgnir,  
 4 þó urðu mik **f**yrri · **f**riðar at biðja.  
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river  
 when I was attacked by Sweering's sons.  
 With rocks they bashed me—still they rejoiced little in victory,  
 still they had to beg me first for peace—  
 what didst thou then meanwhile, Hoarbeard?”

- 2      30      „Ek vas **austr** · ok við **ein**-hverja dómða’k,  
                  **lék**’k við ina **lind**-hvítu · ok **lōng** þing háða’k,  
                  **gladda**’k ina **gull**-björtu, · **gamni** mér unði.“ [R 13r/22, A 1r/15]

“I was in the east, and spoke with a certain woman;  
 I played with the linen-white, and held long-lasting trysts:<sup>127</sup>  
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

<sup>127</sup>*þing* (see Thing†) usually means ‘legal assembly’, but clearly not here.

- 31      „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]  
 “Then they had good girl-visits there.”

- 32      „Liðs þíns véra’k þá þurfi, Þórr, · at helda’k þeiri inni **lín**-hvítu mey.“ [R 13r/24, A 1r/17]  
 “Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

- 33      „Ek mynda þér þat þá **vęita** · ef ek **viðr** of kómisk.“ [R 13r/25, A 1r/18]  
 “I would then have granted thee that, if I were able.”

- 34      „Ek mynda þér þá **trúa**, · nema mik í **tryggð** véltir.“ [R 13r/26, A 1r/18]  
 “I would then have trusted thee, unless thou shouldst betray my trust.”

- 35      „Em’k-at ek sá **hél**-bítr · sem **húð**-skór forn á vár.“ [R 13r/27, A 1r/19]  
 “I am not such a heel-biter as an old hide-shoe in spring.<sup>128</sup>”

<sup>128</sup>Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

- 36      „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]  
 “What didst thou then meanwhile, Thunder?”

- 2      37      „Brúðir **ber**-serkja · **barða**’k í Hlés-eyju;  
                  þér hofðu **vęrst** unnit, · **vélta** þjóð alla.“ [R 13r/28, A 1r/20]

“The brides of berserks I bashed in Leesie;  
they had done the worst thing: deceived a whole people.”

38 „**Kl**éki vannt-u þá, Þórr, · es þú á **k**onum barðir.“

[R 13r/29, A 1r/21]

“A great disgrace didst thou then, Thunder, when thou didst bash women.”

2 39 „**V**argynjur vóru þær · en **var**-la konur,  
**sk**elldu **skip** mitt · es ek **sk**orðat hafða’k,  
ógðu mér járn-lurki · en eltu þjálfá.  
4 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/30, A 1r/22]

“She-wolves were they, and hardly women;  
they overturned my ship which I had propped;  
terrorised me with an iron-cudgel, and chased Thelvé around—  
what didst thou then meanwhile, Hoarbeard?”

2 40 „Ek vas’k í hernum · es hingat gørðisk  
gnéfa gunn-fána, · geir at rjóða.“

[R 13r/32, A 1r/23]

“I was in the warband, when it readied itself here  
to raise the war-standard, to redden the spear.”

41 „Þess vilt-u nú geta, es þú fórt oss ó·ljúfan at bjóða!“

[R 13v/1, A 1r/24]

“This wilt thou now mention, that thou didst journey to attack us!”

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1 ó·ljúfan | oliyfan A; þolubann† R

2 42 „**B**óta skal þér þat þá · munda **ba**ugi  
sem **ja**fnendr **un**nu · þeir’s **ok**kr vilja sétta.“

[R 13v/2, A 1r/25]

“Then, I shall repay thee for that, with a hand-bigh,  
bestowed by the mediators who wish to reconcile us two.”

2 43 „Hvar namt þessi · in hnófi-ligu orð  
es heyrða’k aldrigi · hnófi-ligri?“

[R 13v/3, A 1r/26]

“Where didst thou learn these sarcastic words,  
which I never heard more sarcastic?”



44 „Nam’k at mōnnum þeim inum aldrónum es búa í heimis-skógum.“ [R 13v/5, A 1r/27]  
 “I learned them from the old men who dwell in the home-forests.”

45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“ [R 13v/5, A 1v/1]  
 “Yet thou givest a good name to poor cairns,<sup>129</sup> as thou callest them home-forests.”

<sup>129</sup>cf. Weden’s waking the dead in various poems.

46 „Svá dómi’k of slíkt far.“ [R 13v/6, A 1v/2]  
 “So I speak about such matters.”

47 „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]  
 2 ef ek reð á vág at vaða;  
 ulfi héra · hygg’k at ópa mynir  
 4 ef hlýtr af hamri hogg.“  
 “Thy glibness of word will bring thee harm,  
 if I decide to wade over the wave;  
 higher than a wolf I judge that thou wilt scream,  
 if thou suffer a strike from the hammer.”

48 „Sif á hó hēima, · hans munt fund vilja, [R 13v/9, A 1v/4]  
 2 þann munt þrek drýgja, · þat ’s þér skyldara.“  
 “Sib has a lover at home; *him* wilt thou wish to meet!  
 Against that one shalt thou use thy strength—that is for thee more urgent!”

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. \**bór*, gen. \**bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lock*.

49 „Mélir þú at munns ráði · svát mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]  
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“  
 “Thou speakest according to thy mouth’s counsel that which should seem to me the worst;  
 O heart-soft man, I think that thou liest!”

- 2        50        „Satt hygg’k mik **s**egja, · **s**eynn est at fōr þinni,  
                  **l**angt myndir nú kominn, Þórr, · ef þú **l**itum fōrir.“ [R 13v/12, A 1v/6]

“I think myself to speak truly: thou art late on thy journey;  
far wouldst thou now have come, Thunder, if thou had brought thy colours.”

2 litum fōrir ‘brought thy colours’ | Very unclear expression. *fōra litum* TODO.

- 51        „Hárbarðr inn ragi, · **h**elldr hefir nú mik dvalðan!“ [R 13v/14, A 1v/8]  
“Hoarbeard the queer; thou hast now much delayed me!”

- 2        52        „Ása-Þórs · hugða’k **a**ldri-gi myndu  
                  glæpja **f**é-hirði **f**arar.“ [R 13v/14, A 1v/8]

“The journey of Thunder of the Eese I never thought  
that a shepherd would divert.”

- 2        53        „Ráð mun’k þér nú **r**áða: · **R**ó þú hingat bátinum,  
                  **h**éttum **h**ótingi, · **h**itt fōður Magna!“ [R 13v/15, A 1v/9]

“I will now give thee a counsel: Row the boat hither,  
stop the taunting, come to the father of Main [= Thunder = me]!”

- 54        „Far þú **f**irr sundi, · þér skal **f**ars synja!“ [R 13v/17, A 1v/10]  
“Go far from the sound; the ferry shall be denied thee!”

- 55        „Vísu þú mér nú leiðina · alls þú vill mik eigi of **v**áginn fęrja!“ [R 13v/17, A 1v/11]  
“Now show me the way, since thou wilt not ferry me o’er the wave!”

- 2        56        „Lítit ’s at synja, · **l**angt ’s at fara;  
                  **s**tund ’s til **s**tokksins, · qnnur til **s**tęinsins,  
                  halt svá til **v**instra vęgsins · unds þú hittir **V**er-land;  
4        þar mun Fjörgyn · hitta Þór, son sinn,  
                  ok mun hōn ķenna hōnum **q**ttunga brautir · til **Ó**ðins landa.“ [R 13v/18, A 1v/11]

“It is little to deny; it is long to journey:  
an hour to the log, another to the stone;  
keep thus to the left road, until thou dost find Werland;

there will Firgyn find Thunder, her son,  
and she will teach him the ancestral roads, to Weden's lands [= Osyrd]."

57 „Mun'k taka þangat í dag?“ [R 13v/22, A 1v/14]  
“Will I arrive thither today?”

2 58 „Taka við víl ok *ṛfiði* · at upp-vesandi sólu [R 13v/22, A 1v/14]  
es ek get þána.“  
“[Thou wilt] arrive, with toil and hardship, at the rising of the sun as I guess it is thawing.”

2 59 „Skammt mun nú mál okkat vesa, · alls þú mér *skótingu* *ṛinni* svarar; [R 13v/23, A 1v/15]  
launa mun ek þér *far-synjun* · ef vit *finnumk* í sinn annat.  
Far þú nú þar's þik hafi allan gramir!“  
“Now our speech will be short as thou dost answer me only with scoffing;  
I will reward thee for this ferry-denial if we meet another time.  
Go now whither the fiends may have thee all!”

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# Lay of Hymer

## (*Hymiskviða*)

**Dating** (Sapp, 2022): C10th (0.694)–early C11th (0.268)

**Meter:** *Ancient-words-law*

Attested in two manuscripts, **R** and **A**. The two agree very well; they share the same stanzas and they come in the same order. The most substantial difference is the header; **A** has *Hymis-kviða* ‘the Lay of Hymer’, while **R** instead has *Þórr dró Mið-garðs-orm* ‘Thunder pulled the Middenyardsworm’.

The poem is a comedy about Thunder’s adventures in Ettinland. This was probably a popular genre, and is also represented by *Thrim*, but in spite of these similarities of contents the two poems are far apart stylistically. Whereas *Thrim* is written in a simple and sparse style with free *Ancient-words-law*-meter and few kennings, the form of *Ancient-words-law* used in *Hyme* is unusually strict, almost syllable-counting, and the stanzas are filled with intricate kennings, difficult grammatical constructions and forced word order. In this way *Hyme* is more akin to Scoldic poetry in intricate measures like *Court-recited meter* than to typical Eddic poetry in *Ancient-words-law*.

For this reason it seems likely that the anonymous poet of *Hyme* was highly trained in the Scoldic arts, and familiar with composition in more advanced meters. (See TODO: Difference between Scoldic and Eddic). Apart from style and meter, the Scoldic composition context of *Hyme* is also supported by both its dating and subject. There are five extant Scoldic poetic fragments (TODO: list them) that deal with Thunder’s fishing expedition, mostly from the 10th century.

These Scoldic fragments are fragmentary, and (in what survives of them) mostly focus on the scene where Thunder faces off against the hooked Wyrms pressed to the gunwale. There are some interesting verbal correspondences between these fragments and *Hyme*—most strikingly the kenning for the Middenyardsworm in st. 22/4 below—that may also support a common composition context. The fragments do not all agree with each other; in some of them the encounter ends with the cowardly Hymer cutting off the fishing line and the Wyrms sinking back unharmed into the sea (the version preferred by Snorre)—in others Thunder strikes the head off the Wyrms, presumably slaying it.

Numerous pictorial depictions of the myth are found on Wiking Age objects. These are the Swedish Altuna (U 1611) and Linga (Sö 352) runestones, the picture stones from Hørdum, Northern Jutland, a picture stone from Gosforth in Cumbria, and others (TODO). They typically show Thunder standing in the boat with His hammer raised,

and the hooked Wyrms below it. Several smaller details also appear on these objects: the use of the ox-head for bait (U 1611, Sö 352), Thunder's feet going through the ship (U 1611, Hørdum).

*Yilv* 48 gives a complete narrative, here paraphrased for the sake of shortness:

Thunder goes out into Middenyard in the shape of a young man (*ungr drengr*), without his chariot, his goats, or his typical travelling gear. In the evening he comes to the ettin Hymer and begs for lodgings. At dawn Hymer plans to go fishing, and so Thunder asks to join in. Hymer insults Thunder's small stature and youth, and questions his ability to go on such a long and arduous trip as he usually takes. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to get his own bait, and so he turns to Hymer's flock of oxen and tears off the head from his greatest ox, one named Heavenrid. The two go out to sea, and Thunder rows far past Hymer's usual fishing spot. Hymer, unhappy, warns him that if they row any further out they'll be in danger of the Middenyardswyrm, but Thunder goes on. Eventually Thunder puts away the oars, readies a fishing line, hooks the ox-head and lowers it. The Wyrms soon bites, and struggles so hard that Thunder is pressed against the gunwale. This angers the god, and he brings himself into his Os-might. Strengthened, he pulls back with such force that his feet go through the bottom of the ship and press into the sea-floor; the Wyrms' head goes up against the gunwale. The two archenemies furiously stare at each other, Thunder "sharpening his eyes" and the Wyrms spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts off the line—the Wyrms then sinks back into the sea. Thunder throws the hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee, that the Middenyardswyrm still lives and lies in the outer sea." Thunder then punches Hymer's ear with his fist so that he is thrown overboard head-first; the god then wades back to land.

This account is clearly based on several sources, possibly including the present poem. The closest wording correspondence is when it is said that *Miðgarðs-ormr gein yfir uxa-böfuð'it, en gngull'inn vá í góm'inn orm'inum* 'The Middenyardswyrm yawned over the ox-head, and the hook went into the roof of the wyrm's mouth', which is decently close to st. 22 below. The name Heavenrid (*Himinbrjóðr*) is otherwise only found in thules listing names of oxen, and the interesting detail of Thunder's feet going through the boat is only paralleled by the Swedish Altuna stone (though see note to st. 34/2 below).

While *Yilv* 48, the Scoldic fragments, and *Hyme* all share the central narrative of the fishing expedition, *Hyme* has several additional narratives woven into it. That is not to say that *Hyme* consists of multiple originally separate poems. Unlike, say, *High*, which has noticeable differences of style and language between its constituent strands, *Hyme* comes off as a strong stylistic and narrative whole, composed by a single poet and thereafter transmitted faithfully. One may roughly identify the following narrative divisions in *Hyme*, of which only numbers 2–4 are found in the other sources for the myth of Thunder's fishing:

1. 1–6 Thunder attempts to force the ettin Eagre to host a banquet for the Gods; Eagre in turn asks for a cauldron big enough to brew enough ale for them all.
2. 7–16 Thunder and Tew go to visit the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening, Hymer tells them that they must eat fish the next.

3. 17–19 Thunder says that he will go fishing if he is given bait; Hymer challenges him to kill one of his oxen for bait; Thunder tears off the head of one.
4. 20–25 Hymer, Thunder and Tew go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardsworm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by a troop led by Hymer; Thunder kills them all.
8. 37–38 Lock makes the leg of one of Thunder's goats halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, found at the very center of the poem, is thus framed by the unique narrative of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and several other superfluous narratives scattered throughout. The poet has not been entirely successful in his endeavour, and there are several loose strands. Most notably the god Tew plays no role at all in the fishing expedition, probably because he was not originally in it; in other variants of the myth (including pictorial depictions, like that from Gosforth), Thunder is only accompanied by Hymer. Tew also lacks a reaction to the murder of his father Hymer, and this familiar relationship is also unparalleled; in *Scold* 16 Tew is called Weden's Son. Also unclear is the function of Lock's halting one of Thunder's goats (sts. 37–38); he does not appear anywhere else in the poem.

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The poem has some interesting reoccurring themes. The “otherness” of the Ettins, specifically Hymer, is constantly emphasized in several ways:

- they live far to the East (st. 5) in an inhospitable, frozen climate (st. 10), associated with mountains (sts. 2, 17) and lava-fields (st. 36)
- they are physically deviant, being misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), and very hard-boned (sts. 30–31); they are even likened to apes (st. 20), whales (st. 36) and Danes (st. 17; see note!),
- they are stingy and inhospitable (sts. 9, 16),
- and sarcastic and cowardly (st. 19–20, 25–26, 28–32).

In these ways the Ettins oppose the Old Germanic social norms as represented by the Gods, who live in a lush green climate and are young, beautiful and generous. The one exception is of course Tew's mother in st. 8, who is light-haired (in contrast to the swarthy grandmother, presumably) and generous. Perhaps the poet is implying that it is from her that Tew has inherited his good traits?

The last point, viz. sarcasm and cowardice, is seen throughout the poem in the way Thunder comically humiliates the Ettins, especially by completing challenges issued to him. These follow a similar format: Thunder is given a near-impossible test of strength, which he shortly completes through a mix of physical strength and cleverness, humiliating the challenger. These tests are finding a huge kettle (st. 3, explicitly called Eagre's "revenge" (*hǫfn*)), taking one of Hymer's oxen for bait (st. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the kettle (st. 33)—though that may just be Hymer's wishing to finally be rid of the pestering gods.

Much like in *Thrim* the conflict is finally resolved with righteous hammer-slaughter. After the Gods leave, Hymer tries to get his revenge by ambushing them, but Thunder takes his trusty hammer and kills them all. The poem is clearly humorous and meant to be performed before an audience (see st. 38 where the poet directly addresses the listeners). The original performance context may perhaps be gleaned from the difficult final stanza. TODO: It hints at a performance at a harvest blott.

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- 1     Ár val-tívar · vęiðar nómu  
2     ok sumbl-samir · áðr saðir yrði,  
      hristu tęina · ok á hlaut sǫu,  
4     fundu at Eęgis · ǫr-kost hvera.

[R 13v/26, A 5v/25]

Of yore the slain-Tews [GODS] had caught game,  
and together at the simble<sup>†</sup> before they might eat  
they shook the twigs and looked at the leat<sup>†</sup>;  
they found at Eagre's a great choice of cauldrons.<sup>130</sup>

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2 áðr saðir yrði, 'before they might eat' | Lit. 'might become sated'

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<sup>130</sup>The gods sprinkled the leat (*hlaut* 'sacrificial blood') of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre's. TODO: reference to leat-twigs.

- 2     Sat berg-búi · barn-tęitr fyrir,  
2     mjǫk glíkr męgi · Miskur-blinda,  
      lęit í augu · Yggs barn í þrá:  
4     „þú skalt ǫsum · opt sumbl gęra!“

[R 13v/28, A 5v/27]

Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child,  
much alike to the lad of Misherblind;



into his eyes looked the child of Ug (= Weden) [= Thunder] stubbornly:  
 “Thou shalt oft hold simbles for the Eese!”<sup>131</sup>

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4 gęra ‘host’ | gęfa ‘give’ A

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2 męgi Miskur-blinda ‘lad of Misherblind’ | An unexplained reference. Misherblind might be another name for Firneet, Eagre’s father.

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<sup>131</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

3      Qnn fekk jętni · orð-bęginn halr, [R 13v/31, A 5v/29]  
 2      hugði at hefndum · hann nęst við goð,  
       bað Sifjar ver · sér fęra hver,  
 4      „þann’s ek ęllum ęl · yðr of hęita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;  
 he [= Eagre] thought of revenge, soon, against the god;  
 he bade Sib’s husband [= Thunder] bring him a cauldron,  
 “that one with which I for you all ale might heat.”<sup>132</sup>

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<sup>132</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

4      Né þat męttu · męrir tívar [R 14r/1, A 5v/30]  
 2      ok ginn-ręgin · of geta hver-gi,  
       unds af tryggðum · Týr Hlórriða  
 4      ást-ráð mikit · ęinum sagði:

But that one might the renowned Tews†  
 and the yin-Reins† nowhere get ahold of—  
 until, out of loyalty, a great loving counsel  
 Tew to Loride (= Thunder) alone did say:

5      „Býr fyr austan · Éli-vága [R 14r/3, A 6r/2]  
 2      hund-víss Hymir · at himins ęnda,  
       á minn faðir · móðugr kętil,  
 4      rúm-brugðinn hver · rastar djúpan.“

“Dwells to the east of the Ilewaves†  
 the hound-wise Hymer, at heaven’s end.”<sup>133</sup>  
 Owns my father [= Hymer], fierce, a kettle:  
 a size-famed cauldron one rest† deep.”

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4 rúm-brugðinn | *frumbrygðan*† A

<sup>133</sup> According to *Webb* 31 the llewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer's dwelling even further east than them illustrates his fierce nature.

[Þórr kvað:]                      6    „Veitst, ef þiggjum · þann lög-velli?“                      [R 14r/4, A 6r/4]  
 [Týr kvað:]    2                      „Ef, vinr, vélar · vit gørvum til!“  
 “Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —                      [Thunder quoth:]  
 “If, friend, we two make use of wiles!”<sup>134</sup>                      [Tew quoth:]

<sup>134</sup> Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

7                      Fóru drjúgum · dag þann framan                      [R 14r/5, A 6r/4]  
 2                      Ásgarði frá · unds til Eðgils kvómu;  
                     hirði hafra · horn-gøfgasta;  
 4                      hurfu at hǫllu · es Hymir átti.

They journeyed long from the beginning of the day,  
 away from Osyrd, until to Agle they came—  
 he herded the he-goats noblest of horns—  
 they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A    2 Eðgils ‘Eyel’ | so R; *Eðgis* ‘Eagre’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, though the shepherd may have shared his name.

3 hirði hafra · horn-gøfgasta ‘he kept the he-goats most esteemed of horns’ | He took care of Thunder’s two goats.

8                      Møgr fann qmmu, · mjök leiða sér,                      [R 14r/7, A 6r/6]  
 2                      hafði hǫfða · hundruð níu.  
                     en qnnur gekk · al-gullin framm  
 4                      brún-hvít bera · bjór-veig syni:

The lad [= Tew] found his grandmother very loathsome;  
 of heads she had nine hundred.  
 But another woman, all-golden, walked forth,  
 white-browed, bringing a beer-draught for [her] son [= Tew]:

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beautiful dress and countenance, in contrast to the grandmother.

[Týs móðir:]           9 „Átt-níðr jǫtna · ek vilja’k ykkur  
2 hug-fulla tvá · und hvera sætja;  
es mín frúi · mǫrgu sinni  
4 gløggv við gesti · gorr ills hugar.“

[R 14r/9, A 6r/8]

[Tew's mother:] "O descendant of ettins [= Tew], *I* would wish to hide you two, full of heart, under the cauldrons; many a time has my lover [= Hymer] been stingy with guests, quick to bad mood."

---

3 frīi 'lover' | so R; *faðir* 'father' A

4 gloggr ... 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, [R 14r/11, A 6r/9]  
2 *harð*-ráðr *Hymir*, · *heim* af *veði*ðum;  
*gekk* inn í *sal*, · *glumðu* *jöklar*,  
4 *vas karls*, *es kom*, · *kinn*-skógr *frø*rinn.

But the misshapen one was come late,  
hard-minded Hymer, home from the hunt.  
He entered the hall—the icicles clattered—  
on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

---

1 síð-búinn ‘come late’ | om. A

3 jöklar 'icicles' | viz. in Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original meaning (as found in the present stanza) is that of its English cognate 'icicle'.

[Týs móðir:]      **11**      „Ves þú **heill**, **Hymir**,   ·   í **hugum** góðum! [R 14r/13, A 6r/11]  
2      Nú 's **sonr** kominn   ·   til **sala** þinna,  
     sá's **vit** **vettum**   ·   af **vegi** lǫngum;  
4      fylgir **hónum**   ·   **Hróðrs** and-skoti,  
     **vinr** **ver**-liða;   ·   **Véurr** heitir sá.

[Tew's mother:] "Be thou hale, Hymer, in good spirits!  
Now the son [= Tew] is come to thy halls,  
the one whom we have been awaiting from a long way off.  
Follows him the opponent of Rooder (ettin),  
the friend of manly retinues; Wighward† (= Thunder) is that one called.

1 Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beowulf* 407a: *Wæs þú, Hrōðgār, hāl* 'Be thou, Rothgar, hale!'

- 12 Sé þú hvar sitja · und salar gaffi, [R 14r/15, A 6r/13]  
 2 svá forða sér, · stendr súl fyrir.“  
 Sundr stókk súla · fyr sjón jötuns,  
 4 en allr í tvau · áss brotnaði.

See where they sit beneath the hall's gable:  
 so they save themselves—a column stands before them!<sup>135</sup>  
 The column crashed down before the ettin's gaze [= Hymer],  
 and all in two the roof-beam broke.

2 forða sér | *forðask* A 2 súl 'column' | *ʃsolʃ* A 4 allr | emend.; áðr 'earlier, before that' RA. TODO:  
 elaborate, mention Finnur

<sup>135</sup>Tew's mother reveals the hiding place of the gods.

- 13 Stukku átta, · en einn af þeim [R 14r/17, A 6r/15]  
 2 hverr harð-slæginn · heill af þolli;  
 framm gingu þeir, · en forn jötunn  
 4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them—  
 a hard-forged cauldron—[came] whole off its peg.<sup>136</sup>  
 Forth they went, and the ancient ettin [= Hymer]  
 with his gaze tracked his very opponent [= Thunder].

<sup>136</sup>Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke, but a single one remained whole; this is presumably the cauldron the Gods will later get.

- 14 Sagði-t hönnum · hugr vël þá's sá [R 14r/19, A 6r/16]  
 2 gýgjar gróti · á golf kominn,  
 þar vöru þjórar · þrír of tæknir,  
 4 það senn jötunn · sjóða ganga.

His heart did not please him when as he saw  
 the gow<sup>†</sup>'s distresser [= Thunder] come onto the floor.  
 There three bulls were a-taken:  
 the ettin bade them at once be cooked.

2 gróti 'distresser' | *gėti* 'keeper, warder' A 4 senn 'at once' | *sun* '[his] son [= Tew]?' A

1 Sagði-t hönnum · hugr vël 'His heart did not please him' | Lit. 'his heart did not speak well to him'.

- 15 Hvern létu þeir · hofði skemra [R 14r/21, A 6r/18]  
 2 auk á sęyði · síðan böru,

Each one they let shorten by a head,  
and onto the cooking-pit then did carry:  
Sib's husband [= Thunder] ate—before he might go sleep—  
alone by himself two of Hymer's oxen.<sup>137</sup>

<sup>137</sup>Cf. *Thrim* 24 for another instance of Thunder's great eating, which curiously also uses the kenning *Sifjar verr* 'Sib's husband [= Thunder]'.

To Rungner's hoary friend [= Hymer] did seem  
Loride's <Thunder's> eating far too great;  
"the following evening we three will  
on game-meat have to live."

Hymer's stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See Introduction to the poem.

Wighward (= Thunder) called himself willing to row on the wave,  
if the baleful ettin might give pieces of bait.  
“Turn to the herd—if thou trust in thy heart,  
O breaker of boulder-Danes [ETTINS = Thunder]—to seek pieces of bait.

3 hjarðar | *ballar* corr. A

4 berg-Dana 'boulder-Danes [ETTINS]' | Kennings of this type emphasize the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners, and are well known from Anlif Gothrunson's *Drape for Thunder* (*Pórsdrápa*), where Ettins are called Scots, Swedes, Danes, Ruges and Hareds; all ethnic enemies of the Norwegian Earl Hathkin, at whose court that poem may have been composed.

18 Þess vëntir mik, • at þér myni-t [R 14r/26, A 6r/23]

- 2            **o**gn at **o**xa · **auð**-feng vesa.“  
               **S**veinn **sý**sliga · **sv**eið til skógar,  
 4            þar's **o**xi stóð · **al**-svartr fyrir.

I expect that the bait from the ox  
 will not be an easy catch for thee!—  
 The swain [= Thunder] swiftly turned to the wood,  
 where an ox stood, all-black, before [him].

1 *véntir mik* | so A; *vénti ek* R 1 *myni-t* 'will not' | so A; *myni* 'will' R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 Sveinn 'The swain' | Thunder was apparently in the shape of a youth. This detail is also found in *Yilv* 48, where Snorre writes: *Gekk hann út of Miðgarð svá sem ungr drengir* ... 'He went out about Middenyard in the shape of a young warrior'.

4 *oxi* ... *alsvartr* 'all-black ... ox' | Formulaic, also occurring in *Thrim* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder's slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer.

In *Yilv* 48 we read that: *Hann tók inn mesta uxann, er Himin-brjóðr hét, ok sleit af höfuðit ok fór með til sjávar*. 'He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea'.

- 19        Braut af þjóri · þurs ráð-bani  
 2        **h**ó-tún ofan · **h**orna tveggja.  
               „**V**erk þikkja þín · **v**erri myklu  
 4        **k**jóla valdi · an **k**yrr sitir.“

[R 14r/28, A 6r/24]

Off the bull broke the counsel-slayer of the thurse [= Thunder]  
 the high meadow of the two horns [HEAD] from above.—  
 “Worse by far thy works do seem  
 to the wielder of ships [= Hymer = me] than if thou mightst sit calm.<sup>138</sup>”

<sup>138</sup>I had originally taken this as Hymer snidely belittling Thunder's feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

The scene now shifts, and the party is out at sea. It is possible that a stanza has here been lost, or that it would be indicated in some other way in the original performance.

- 20        Bað **h**lunn-gota · **h**afra dróttinn  
 2        **á**tt-runn **a**pa · **ú**tar fóra,

[R 14r/30, A 6r/26]

4 en **sá** jötunn · **sína** talði,  
 lítla fýsi · **lengra** at róa.

The Lord of he-goats [= Thunder] bade the kinsman of the ape<sup>†</sup> [ETTIN = Hymer]  
 push the launching-steed [BOAT] further out;  
 but that ettin told of his  
 scarce wish to row longer.

2 **á**tt-runn | *†atrænn†* A 3 talði | *milldi* corr. A 4 **lengra** at róa | metr. emend.; *at róa lengra* RA

2 apa ‘ape’ | The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

3–4 en ... róa. ‘but ... longer.’ | Thunder’s humorous humiliation of Hymer continues with the previously spiteful ettin now forced to row against his will.

21 Dró **mérr** Hymir · **móðugr** hvala  
 2 **çinn** á **çngli** · **upp** sænn tváa;  
 en **aptr** í skut · **Óðni** sífjaðr  
 4 **Véurr** við **vélar** · **vað** gęrði sér.

[R 14r/31, A 6r/27]

Famous, fierce Hymer pulled whales:  
 one on the hook, soon up two.  
 But back in the stern the Weden-related  
 Wighward (= Thunder) craftily fixed His line.

1 mérr ‘famous’ | so R; *męir* ‘more, further’ A

22 **Egnði** á **çngul** · **sá’s** **çldum** bergr,  
 2 **orms** **çin-bani** · **oxa** hęfði;  
**gęin** við agni, · **sú’s** **goð** fía,  
 4 **umb-gjorð** neðan · **allra** landa.

[R 14v/1, A 6r/29]

Baited on the hook He who rescues men [= Thunder]—  
 the Wyrn’s Lone Slayer—the ox’s head.  
 Snapped at the bait the one whom the Gods hate [= Middenyardswyrn]—  
 the encircler of all lands—from below.

3 agni ‘bait’ | so A; *çngli* ‘hook’ R

4 umb-gjorð ... allra landa ‘encircler of all lands’ | This kenning occurs identically in a fragment by C9th scold Alewigh Snub (Qlv Þórr in *SkP* III).

23 Dró **djarf-liga** · **dáð**-rakkr Þórr  
 2 **orm** **çitr-fáan** · **upp** at borði;

[R 14v/3, A 6v/1]

4 hamri kníði • hó-fjall skarar  
of-ljótt ofan • ulfs hnit-bróður.

Bravely deed-ready Thunder pulled  
the venom-glistening Wyrms up on the gunwale;  
with the hammer He struck the high mountain of hair [HEAD]—  
very hideous, from above—on the Wolf's clash-brother [= Middenyardswyrm].

3 hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

24 Hraun-gǫlkn hrutu, • en hǫlkn þutu,  
2 fór hin forna • fold ǫll saman;  
[...]  
4 sǫkkðisk síðan • sá fiskr í mar.

[R 14v/5, A 6v/2]

The lavafeld-monsters [ETTINS] bounded and the bedrock resounded;  
the ancient earth moved all at once;  
[...];  
sank thereafter that fish [= Middenyardswyrm] into the sea.

1 hrutu | so A; *blumðu* 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

1 Hraun-gǫlkn 'The lavafeld-monsters' | Both mss. have *hrēin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun ONP*: 'stone/barren area, wasteland; lavafeld' is well attested in scoldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gǫlkn*) is unclear; but it is attested in three scoldic verses, always in kennings of the type "troll-woman of the shield [AXE]". While the mss. spelling '*galkn*' (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Yilv* (see introduction to the present poem) I've composed the following variant lines: *unds vinr Hrungnis • vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds fjǫlr Hymir • fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | The Middenyardswyrm may also be called a "fish" in *Grim* 21; see note there.

25 Ó-tęitr jǫtunn, • es aptr rǫru,  
2 [...]  
svá't ár Hymir • ekki mélti,  
4 vęifði róði • veðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,  
[...],  
so that in early morn Hymer said nothing;  
he pulled the oar against the wind:



2 [...] | Another missing line. As said in the previous stanza the meter usually requires four lines, and also the first half of the sentence is incomplete without a verb.

3 ár ‘in the early morning’ | Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’, but this burdens the meter. Assuming my interpretation is correct, the three would have been out fishing throughout the night.

[Hymir:] 26 „Munt of vinna · verk halft við mik, [R 14v/8, A 6v/4]  
2 at hëim hvali · haf til bójar  
eða flot-brúsa · fëstir okkarn.“

[Hymer quoth:] “Thou wilt accomplish a half work against me,  
if thou take home the whales to the farm,  
or our float-jar [BOAT] do fasten.<sup>139</sup>”

<sup>139</sup>Hymer tells Thunder, who having let go of the Wýrm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home or ties the boat (by the shore).

27 Gekk Hlórriði · greip á stafni [R 14v/9, A 6v/6]  
2 vatt með austri · upp lög-fáki;  
ëinn með órum · ok með aust-skotu  
4 bar til bójar · brim-svín jötuns  
ok holt-riða · hver í gegnum.

Loride (= Thunder) went, grasped the stern,  
hurled up the lake-nag [BOAT] with the bilge-water;  
alone with the oars and the bilge-bucket  
he bore to the farm the ettin’s brim-swines [WHALES],  
even through the cauldron of woodland ridges [VALLEY?].

1 á | til á R 5 holt-riða | †holtriba† R

2 með austri ‘with the bilge-water’ | That is, the bilge-water was still inside the boat. As anyone who has handled one knows, this water weighs very much, so this was another great work of strength.

5 holt-riða hver | An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

28 Ok ënn jötunn · umb afrendi, [R 14v/12, A 6v/7]  
2 þrá-girni vanr, · við Þór sęnti,  
kvað-at mann ramman, · þótt róa kynni,  
4 kröptur-ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,  
over strength of hand did flyte with Thunder;

he called no man strong—although he could row,  
mightily—unless he broke the chalice.

---

1 Ok | *enn* A

---

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him with breaking his indestructible chalice.

29 En Hlórriði, • es at hǫndum kom,  
2 brátt lét bresta • bratt-stęin glęri,  
sló sitjandi • súlur í gognum;  
4 bǫru þó hęilan • fyr Hymi síðan. [R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,  
impatiently crushed steep stone with glass;  
he struck right through the fastened columns;  
it was still brought whole before Hymer afterward.

---

2 bratt-stęin glęri 'steep stone with glass' | That is, he broke the stone columns in Hymer's house with the chalice.

3 sitjandi 'fastened' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

30 Unds þat hin fríða • fríðla kęndi  
2 ást-ráð mikit, • ęitt es vissi,  
„drep við haus Hymis, • hann 's harðari,  
4 kost-móðs jǫtuns, • kalki hvęrjum.“ [R 14v/16, A 6v/10]

Until the handsome mistress [= Tew's mother] gave  
a great loving counsel, the one she knew:  
“Strike against Hymer's skull; it is harder—  
the choice-weary ettin's—than every chalice.”

---

4 kost-móðs jǫtuns 'the choice-weary ettin's' | Presumably referring to the Gods' having already eaten all his choicest food and slain his finest bull.

31 Harðr ręis á kné • hafra dróttinn,  
2 fǫrðisk allra • í ás-męgin;  
hęill vas karli • hjalm-stofn ofan,  
4 en vín-fęrill • valr rifnaði. [R 14v/18, A 6v/12]

Hard on the knee rose the Lord of he-goats [= Thunder];  
He drew Himself into His highest Os-might.<sup>140</sup>—

Whole was on the churl [= Hymer] the helmet-stump [HEAD] above,  
but the round wine-track [CHALICE] rent apart.

---

1 r̥eis | om. A

---

<sup>140</sup>Compare *Yilv* in its description of Thunder attempting to pull up the Wyrms: *Þá varð Þórr reiðr ok f̥ērðist í ás-megin* “Then Thunder became wroth, and drew himself into his os-might.”

[Hymir kvað:]           **32**   „M̥org v̥eit’k m̥éti · m̥ér gingin frá,  
2           es kalki sé’k · f̥yr knéum hrundit,“  
                                  karl orð of kvað: · „kná’k-at segja  
4           aptr ̥va-gi: · þú ’st ̥lör of h̥eitt.”

[R 14v/20, A 6v/13]

[Hymer quoth:] “I know many treasures have passed from me,  
when I see the chalice thrown before [his] knees!”—  
The churl spoke [= Hymer] words: “I cannot say  
ever again: ‘Thou art brewed, O Ale!’

---

2 es | om. R   2 f̥yr | f̥yr̥ R

---

3–4 kná’k-at ... of h̥eitt. ‘I cannot ... O ale!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. There is strong irony here since it was he himself who challenged Thunder to break it.

**33**   þat ’s til kostar · ef koma m̥éttið  
2           út ór óru · ̥l-kjól hofi.“  
                                  T̥yr ̥eitaði · tysvar hróra;  
4           stóð at hv̥oru · hverr kyrr f̥yrir.

[R 14v/22, A 6v/15]

It would be best if ye might bring  
the ale-ship [CAULDRON] out of our hall.”  
Tew attempted, twice, to move it—  
each time stood the cauldron still before [him].

---

2 ̥l-kjól ‘ale-ship [CAULDRON]’ | ̥l-kjól is the accusative of ̥l-kjóll, but in this context (CV: koma, B) we would expect the dative ̥l-kjóli. The meter does not allow for this, however.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense ‘hall, house’; it otherwise only means ‘temple’ (hove†). The West Germanic cognates consistently mean ‘hall’, and that is probably the original sense, so it is unclear if this is an instance of foreign influence (if so, most likely Anglo-Saxon) or just a poetic archaism.

**34**   Faðir Móða · fekk á þ̥remi  
2           ok í g̥ognum st̥eig · golf niðr í sal;  
                                  hóf sér á h̥ofuð upp · hver Sifjar verr,

[R 14v/24, A 6v/16]

4 en á hǣlum · hringar skullu.

The father of Moody [= Thunder] grasped the brim,  
and stepped down through the floor in the hall;<sup>141</sup>  
Sib's husband [= Thunder] heaved the cauldron up onto his head,  
and at his heels the rings clattered.

4 hringar skullu 'the rings clattered' | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til þøddu, þá er Þórr bar hverinn* 'the sound of the pot-links (*þødda*) was heard when Thunder bore the cauldron'. According to Finnur Jónsson (1932) the chain (or *þødda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron's enormous size, with its diameter—mentioned in st. 5 as one rest†—being roughly the same as Thunder's height.

<sup>141</sup>In the account of *Yilv* Thunder is said to have stepped through the boat when trying to pull up the Mid-denyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

35 Fóru-t lęgi, · áðr líta nam  
2 aptr Óðins sonr · ęinu sinni;  
sá ór hręysum · með Hymi austan  
4 folk-drótt fara · fjql-hqðaða.

[R 14v/26, A 6v/18]

They journeyed not for long before Weden's son [= Thunder]  
took to look back a single time—  
he saw out of stone-heaps, with Hymer from the east,  
a war-troop coming, many-headed.

4 folk-drótt ... fjql-hqðaða 'war-troop ... many-headed' | A deviant number of body parts, especially heads, is typical of ettins. See Introduction and note to st. 8 above.

36 Hóf sér af hęrðum · hver standandi,  
2 vęifði Mjqlłni · morð-gjqrnum framm,  
ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved off his shoulders the cauldron, standing;  
he swung the murder-eager Millner forth,  
and the rock-whales [ETTINS] all he slew.

37 Fóru-t lęgi, · áðr liggja nam  
2 hafr Hlórriða · half-dauðr fyrir,  
vas skęr skqkuls · skakkr á þęini,  
4 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They journeyed not for long before Loride's (= Thunder's) he-goat  
took to lie half-dead before [them];

the steed of the cart-pole [GOAT] was halt in the leg,  
and that the guile-wise Lock did cause.

3 skęr | emend. from meaningless *þskjrr* RA

1–4 Fóru-t ... olli. ‘They journeyed ... did cause.’ | Lock, who is not mentioned earlier in the poem, was apparently placing curses on the returning party. Snorre mentions this, TODO.

2        38      En ér hęyrt hafið, · hvęrr kann umb þat  
                 goð-mólugra · gęrr at skilja,  
                 hvęr af hraun-búa · hann laun of fekk,  
4              es bęði galt · bęrn sín fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can  
any god-speaking man more clearly discern—  
which recompense he [= Thunder] from the lavafield-dweller [ETTIN] got,  
as he yielded up both his own children for it.

1 ér ‘ye’ | The audience. As pointed out by Finnur Jónsson (1932) an address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are however fairly common in Scaldic poetry, with which this poem shares several traits (see Introduction above).

2 goð-mólugra ‘god-speaking’ | This word is a hapax, but easily understood. One who is *goð-mólugr* is ‘able to speak about the god-lore’, i.e. ‘versed in the mythology’.

2        39      Þrótt-ǫflugr kom · á þing goða  
                 ok hafði hver, · þann’s Hymir átti;  
                 en véar hveįjan · vęl skulu drekka  
4              ǫlðr at Eęgis · ęitt hęr-męitið.

[R 15r/1, A 6v/24]

The valour-mighty one [= Thunder] came onto the Thing<sup>†</sup> of the gods,  
and had that cauldron which Hymer [had] owned;  
but well the Wighers<sup>†</sup> (= gods) shall drink one  
ale-feast at Eage’s, every flax-cutting [FALL?].

4 ęitt hęr-męitið ‘one ... flax-cutting’ | A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ęitr-hęr-męitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *ęitr-orm-męiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *ęitt* ‘one’ as modifying *ǫlðr* ‘ale-feast’, and *hveįjan* ‘every’ as modifying *hęr-męitiðr* ‘flax-cutting’, a compound made up of *hęrr* ‘flax, cord’ and *męita* ‘to cut’, seemingly referring to an obscure harvest festival. This interpretation is by no means certain.



# Flyting of Lock

## (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leeds-meter*

Preserved in **R**, directly following *Hymr*, though the poems without doubt were originally separate; the stylistic differences are drastical.

The poem has been interpreted as blasphemous (TODO: elaborate), but shows no linguistic signs of being particularly late.

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### From Eagre and the Gods (*Frá Egi ok goðum*)

P1     a Égir, er þöru nafni hét Gymir, hann hafði búit ásum ǫl þá er hann hafði  
2     fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok  
   Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar,  
4     kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var ein-hendr;  
   Fenrisulfr sleit hönd af hánnum, þá er hann var bundinn. Þar var Njörðr  
6     ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar,  
   ok þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.  
8     b Égir átti tvá þjónustu-menn; Fimafengr ok Eldir. Þar var lýsi-gull  
   haft fyr elds-ljós; sjálft barsk þar ǫl. Þar var griða-stadr mikill. Menn  
10    lofuðu mjök hversu góðir þjónustu-menn Égis voru. Loki mátti eigi  
   heyra þat, ok drap hann Fimafeng. Þá skóku ésir skjöldu sína ok óptu  
12    at Loka, ok eltu hann braut til skógar, en þeir fóru at drekka. Loki  
   hvarf aptr ok hitti úti Eldi; Loki kvaddi hann:

a Eagre<sup>†</sup>, who by another name is called Gymer<sup>†</sup>, had prepared an ale-feast for the Eese when he had got the great kettle as is now told.<sup>142</sup> To that gathering came Woden<sup>†</sup> and Frie<sup>†</sup>, his woman. Thunder<sup>†</sup> came not, for he was on the Eastern Way<sup>†</sup>. Sib was there, Thunder's woman; Bray<sup>†</sup> and Idun<sup>†</sup>, his woman. Tew<sup>†</sup> was there, he was one-handed. The Fenrerswolf<sup>†</sup> tore his hand off when it was bound.<sup>143</sup> There was Nearth<sup>†</sup>, and his

woman Shede<sup>†</sup>; Free<sup>†</sup> and Frow<sup>†</sup>; Wider<sup>†</sup>, the son of Weden<sup>†</sup>. Lock<sup>†</sup> was there, and the servants of Free: Bew<sup>†</sup> and Beal<sup>†</sup>. There was a great many of the Eese<sup>†</sup> and Elves<sup>†</sup><sup>144</sup>.

**b** Eagre had two servants: Femfinger<sup>†</sup> and Elder<sup>†</sup>. There glowing gold was used instead of fire; the ale there poured itself. That place was a great grith-stead<sup>†</sup>.<sup>145</sup> Men greatly praised how good the servants of Eagre were. Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,<sup>146</sup> and chased him away to the forest—but they went to drink. Lock turned back around and met Elder outside. Lock greeted him:

<sup>142</sup>See the immediately preceding *Hyme*.

<sup>143</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

<sup>144</sup>A formulaic expression, see Eese and Elves<sup>†</sup>.

<sup>145</sup>A place wherein all violence was forbidden, see Encyclopedia.

<sup>146</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nothing-screams TODO”.

## The Flyting of Lock

1 „Sę þú þat, Eldir, · svá't ęinu-gi  
2 feti gangir framarr,  
hvat hér inni · hafa at ęl-mólum  
4 sig-tíva synir.“

“Tell this, O Elder, so that thou not  
take one step further:  
What here within for their ale-speeches have  
the sons of the victory-Tews [GODS]:<sup>147</sup>”

1–2 svá't ... framarr ‘so that ... further’ | Cf. *High* 38: *feti ganga framarr* ‘take one step further’.

<sup>147</sup>i.e. ‘what do they speak about over the ale?’

Eldir: 2 „Of vópn sín dóma · ok of víg-risni sína  
sig-tíva synir;  
ása ok alfa, · es hér inni eru,  
4 mann-gi's þér í orði vinr.“

“Of their weapons they speak, and of their fight-valiance,  
the sons of the victory-Tews [GODS];  
of the Eese and Elves which are here within  
none is thee a friend in words.”

Elder quoth:



A C7th Proto-Norse form of the c-line might be: *\*mannagí's þér in wordé winir*.

Lock quoth: "In shall I go into Eagre's halls,  
on that simble<sup>†</sup> for to see;  
scorn and hatred I bring the sons of the Eese,  
and I mix for them so the mead with harm."

4 blend'k ... meɲi miʝð 'I mix ... the mead with harm' | Formulaic, cf. *Syed* 8 (and others TODO).

Elder quoth: “Know, if in thou goest into Eagre’s halls,  
                   for to see that simble:  
 if slander and strife thou dost pour on the hold<sup>†</sup> Reins<sup>†</sup>,  
                   on *thee* will they dry it off.”

Loki kvað:           5       „Veitst þat **E**ldir,   • ef **ç**inir skulum  
                              2               **s**ár-yrðum **sakask**,

4                   auðigr verða · mun'k í and-svorum,  
                    ef þú mēlir til mart!“

“Know that, O Elder, if alone we [two] shall  
banter with wounding words:  
wealthy will I in my answers become,  
if thou speak too much!”

Lock quoth:

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4 ef þú mēlir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Higb* 27.

2                   P2       Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var  
                    kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who  
was come inside, they all turned silent.

Loki kvað:           6       „Þyrstr ek kom · þessar hallar til  
2                      Loptr of langan veg,  
                    ósu at biðja, · at mér ęinn gefi  
4                      męran drykk mjaðar.

“Thirsty to these halls came I,  
Loft (= Lock), over a long way,  
to ask the Eese that they give me one  
renowned drink of mead.

Lock quoth:

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4 męran drykk mjaðar. ‘renowned drink of mead’ | Formulaic language for describing mead; cf. *Higb* 105,  
140, *Shir* 16. TODO: more parallels.

2                   7       Hví þęgið ęr svá · þrungin goð,  
                    at męla né męguð;  
                    sessa ok staði · vęlið mér sumbli at,  
4                      ęða hęitið mik heðan!“

Why shut ye up, O pressed Gods, so  
that ye cannot speak?  
Choose seats and places for me at the simble,  
or call me hence [away]!<sup>148</sup>”

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<sup>148</sup>i.e. “Cease your ambiguity; give me a seat or tell me to leave!”

Bragi:               8       „Sessa ok staði · vęlja þér sumbli at

2                    *ǣsir aldri-gi;*  
                     því-at *ǣsir* vitu · hvęim *alda* skulu  
 4                    *gamban*-sumbl of *geta*.“

Bray [quoth]: “Choose seats and places for thee at the simble  
                     the Eese will never do,  
                     for the Eese know for which man they shall  
                     prepare the gomben-simble.”

[Loki:]            9        „Mant þat *Óðinn*, · es vit í *ár*-daga  
                     *blendum blóði* saman?  
                     *ǫlvi* þęrgja · létsk *ęigi* mundu,  
                     nema okkr *vęri* *bǫðum* *borit*.“

[Lock quoth:] “Recallest thou, Weden, when we two in days of yore  
                     blended our blood together?  
                     Thou saidst that thou wouldst never taste ale,  
                     unless it were for us both borne forth!”

[Óðinn:]        10        „Rís þú *Víðarr* · ok lát ulfs *fǫður*  
                     *sitja sumbli* at,  
                     síðr oss *Loki* · kvęði *lasta-stǫfum*  
                     *Ęgis* hǫllu *í*.“

[Weden quoth:] “Rise thou, Wider, and let the Wolf’s father [= Lock]  
                     sit at the simble,  
                     lest Lock should greet us with words of vice  
                     in Eagre’s hall.”

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1 Rís ... fǫður ‘Rise ... father’ | For the alliteration see note to st. 2. A C7th Proto-Norse form of the line might be: \**Rís þú Víðarr · auk lát wulf̥s fǫður*.

P3            Þá stóð *Víðarr* upp ok skenkti *Loka*, en áðr hann drykki, kvaddi hann  
 2            *ásuna*:

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he  
                     greeted the Eese:

11            „Heilir *ǣsir*, · heilar *ǫsynjur*  
                     ok ǫll *ginn*-heilog *goð*,  
                     nema sá *ęinn ǫss* · es *innar* sitr

[Bray] quoth:

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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 *lykak þér þat fyr lygi* 'so I would bring to thee for thy lie'.

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<sup>150</sup> As explicitly said in P1, the rule of grith<sup>†</sup> (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Being bound to it, Bray (or the other gods) cannot injure Lock.

[Loki] kvað:           15     „Snjallr est í sessi, · skal-at-tu svá gæra,  
2                           Bragi þekk-skrautuðr;  
                             vega þú gakk · ef vrðiðr séir;  
4                           hyggsk vétr hvatr fyrir.“

[Lock] quoth: “Valiant art thou in the seat; thou shalt not do thus,  
O Bray the bench-adorned!  
Go thou to fight if thou art wroth;  
the bold thinks not in advance.<sup>151</sup>”

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<sup>151</sup> Lock attacks Bray's invoking of the rule of grith; a truly brave man would not care about such a thing.

[Þönn] kvað:           16     „Bið ek, Bragi, · barna sífjar duga  
2                           ok allra ósk-maga,  
                             at þú Loka · kveðir-a lasta-stofum  
4                           Égis hollu í.“

[Idun] quoth: “I bid thee, O Bray, to respect the bond of children,  
and of all the beloved sons,  
that thou not greet Lock with words of vice  
in Eage's hall.”

[Loki] kvað:           17     „Þegi þú, Þönn, · þik kveð'k allra kvinna  
2                           ver-gjarnasta vesa  
                             síðst þú arma þína · lagðir ítr-þvegna  
4                           umb þinn bróður-bana.“

[Lock] quoth: “Shut up thou, Idun! Thee I declare, of all women,  
most man-eager to be,  
since thy nobly washed arms thou cast  
about thy brother's bane.”

[Þönn] kvað:           18     „Loka ek kveð'k-a · lasta-stofum  
2                           Égis hollu í;

1 Ørr ... ok ør-viti 'Mad ... and out of wits' | Formulaic, occurs at two other places (TODO), and is probably alluded to in st. TODO of the present poem.

[Lock] quoth: “Shut up thou, Weden! Thou couldst never  
deal out war midst men—  
oft hast thou given them thou shouldst not have given,  
the slower men, victory.”

[Weden] quoth: "Thou knowest, that if I have given them I should not have given,  
the slower men, victory;  
for eight winters wast thou beneath the earth  
a milch cow and a woman,  
and thou hast there borne children,  
and I've judged that a queer<sup>†</sup>'s nature."

[Lock] quoth: “But thou, they said, didst sink down into Samsy,  
and didst beatst the drum like do wallows.  
In a warlock’s likeness thou didst journey through mankind,  
and I’ve judged *that* a queer’s nature.”

[illegible]

4                    hvat it **é**sir tveir · drýgðuð í **ár**-daga;  
                       firrisk **é** forn rok **firar**.“

“Of your orlays should ye two never  
       speak to the youths;  
 whatever which ye two Eese did in days of yore,  
       let ancient fates be ever shunned by folk.”

[Frie quoth:]

[Loki kvað:]        26    „Þegi þú, **Frigg**, · þú est **Fjörgyns** mēr  
                           2            ok hefir **é** **ver**-gjørn **vesit**,  
                           es þá **Véa** ok **Vilja** · létst þér, **Viðris** kvén,  
                           4            **báða** í **baðm** of tēkit.“

“Shut up thou, Frie! Thou art Firgyn’s maiden,  
       and has always been man-eager:  
 as [when] Wigh and Will, thou hadst, O Withrer’s wife,  
       both in thy bosom taken.”

[Lock quoth:]

[Frigg kvað:]        27    „Veitst ef **inni** **étta**’k · **Égis** hollum í  
                           2            **Baldri** líkan **bur**  
                           **út** né kvémir · frá **ása** sonum  
                           4            ok vëri þá at þér **vreiðum** **veg**it.“

“Thou knowest, if within I owned, in Eagre’s halls,  
       a boy alike to Balder:  
 out came thou not from the sons of the Eese,  
       and thou wouldst be fought with wrath.”

[Frie quoth:]

[Loki kvað:]        28    „Enn vill þú, **Frigg**, · at ek **flei**ri tēlja  
                           2            **mína** **mēin**-stafi:  
                           ek því **réd** · es þú **ríða** sér-at  
                           4            **síðan** **Baldr** at **sölum**.“

“Still wilt thou, Frie, that I recount more  
       of my harmful deeds:  
 I did plan that thou shouldst not see Balder  
       riding to the halls henceforth.”

[Lock quoth:]

[Frēyja kvað:]        29    „**Örr** est, **Loki**, · es þú **yðra** tēlr  
                           2            **ljóta** **lēið**-stafi;



4                   ør-lög Frigg · hygg at ǫll viti  
þótt hón sjölf-gi segi.“

[Frow quoth:] “Mad art thou, Lock, as thou dost count  
your ugly, loathsome deeds:  
all orlays I ween that Frie might know,  
though she herself says them not.”

[Loki kvað:]           30       „Þegi þú, Freyja, · þik kann’k full-gørva;  
2                   es-a þér vamma vant:  
ása ok alfa, · es hér inni eru,  
4                   hverr hęfir þinn hór vesit.“

[Lock quoth:] “Shut up thou, Frow! I know thee full well—  
thou art not free of blemishes:  
of the Eese and Elves which are here within  
has each one been thy lover!”

---

2 vamma vant ‘free of blemishes’ | Formulaic, cf. *High* 22: *bann es-a vamma vanr* ‘he is not free of blemishes’.

[Freyja kvað:]           31       „Fló ’s þér tunga, · hygg at þér fręmr myni  
2                   ó·gótt of gala;  
vręiðir ’ru þér ęsir · ok ǫsynjur,  
4                   hryggr munt hęim fara.“

[Frow quoth:] “False is thy tongue, I ween that it henceforth will  
sing evil [into being] for thee.  
Wroth with thee are the Eese and Ossens:  
grieved wilt thou journey home.”

---

1–2 Fló ... gala; ‘False ... thee’ | The language is again strikingly similar to *High*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó·gótt of gęlr*).” and 116/3–4: “a false-counseling tongue (*flá-ręð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow here shows her ability to foresee the future. Lock will come to regret his insults.

Loki:                   32       „Þegi þú, Freyja, · þú est for-dęða  
2                   ok męini blandin mjøk,  
síðst-u at bróðr þínum · síðu blíð ręgin  
4                   ok myndir þá, Freyja, frata.“

Lock [quoth:] “Shut up thou, Frow! Thou art an evil-working woman,  
and much mixed with harm,

since against thy brother the blithe Reins bewitched thee,  
and thou wouldst then, O Frow, fart.”

Njörðr:      33      „Þat ’s vá-lítit · þótt sér varðir vers fái,  
2                    hós eða hvárs;  
                  hitt ’s undr, es áss ragr · es hér inn of kominn  
4                    ok hefir sá börn of borit.“

“It is little woe that women should get themselves a man,  
a lover or whomever else.  
This is a wonder, that a queer os is come here within,  
and that man has born children!”

Nearth [quoth]:

Loki:            34      „Þegi þú, Njörðr, · þú vast austr heðan  
2                    gísl of sendr at goðum;  
                  Hymis meyjar · hofðu þik at hland-trogi  
4                    ok þér í munn migu.“

“Shut up thou, Nearth! Thou wast east hence  
sent as hostage for the Gods.  
Hymer’s maidens had thee for a lant-trough,  
and pissed thee in the mouth!”

Lock [quoth]:

Njörðr:      35      „Sú esumk líkn · es vas’k langt heðan  
2                    gísl of sendr at goðum:  
                  þá ek mōg gat · þann’s mann-gi fiar,  
4                    ok þikkir sá ása jaðarr.“

“This is my relief, as I was far-away hence  
sent as hostage for the Gods:  
I afterwards begot the lad whom no man hates,  
and he seems the peak of the Eese.”

Nearth [quoth]:

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3 mōg ... 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 leyna lengr:  
                  við systur þinni · gatst slíkan mōg,  
4                    ok es-a þó ónu verr.“

Lock [quot]: “Stop now, Nearth; restrain thyself!  
 I will no longer hide it:  
 by thy sister didst thou beget such a lad,  
 and there can be expected nothing worse.”

Týr:           37     „Frēyr ’s bætstr · allra ball-riða  
                   2           ása gǫrðum í;  
                           męy né grótir · né manns konu,  
                   4           ok leysir ór hǫptum hvęrn.“

Tew [quot]: “Free is the best of all bold riders  
 in the yards of the Eese;  
 he makes no maiden cry, nor any man’s woman,  
 and loosens anyone from his bonds!”

Loki:           38     „Þęgi þú, Týr, · þú kunnir aldri-gi  
                   2           bera tilt með tvęim;  
                           handar ennar hógri · mun’k hinnar geta  
                   4           es þér slęit Fęnrir frá.“

Lock [quot]: “Shut up thou, Tew! *Thou* couldst never  
 settle strife among two;  
 of the right hand I next will speak,  
 which from thee Fenrer tore.”

2 bera tilt með tvęim ‘settle strife among two’ | Uncertain. TODO.

Týr:           39     „Handar em’k vanr · en þú Hróðrs-vitnis;  
                   2           bǫl es bęggja þráa;  
                           ulf-gi hęfir ok vel · es í bǫndum skal  
                   4           bíða ragna røkrs.“

Tew [quot]: “A hand am I lacking, but thou Rothwitner;  
 both yearnings are a bale!  
 Nor does the Wolf have it well, who in bonds shall  
 await the Twilight of the Reins.”

Loki:           40     „Þęgi þú, Týr, · þat varð þinni konu  
                   2           at hon átti mǫg við mér!  
                           Qln né pęnning · hafðir þess aldri-gi  
                   4           van-réttis, vę-sall.“



4 ok und kvęrnnum klaka.“

Lock [quoth]: “What is this little thing which I see crawling,  
and snap-wisely snapping?  
At the ears of Free wilt thou ever be,  
and chirping under mills!”

[Byggvir kvað:] 45 „Byggvir ek hęiti, • en mik bráðan kveða  
2 goð ęll ok gumar;  
því em’k hér hróðugr • at drekka Hropts meęir  
4 allir ęl saman.“

[Bewe quoth:] “Bewe I am called, and hurried do call me  
all Gods and men;  
therefore I am here honoured when Rof’s lads [EESE] drink  
ale all together.”

[Loki kvað:] 46 „Þęgi þú, Byggvir, • þú kunnir aldri-gi  
2 deęila með męnnum mat;  
ok þik í flets strá • finna né mótту  
4 þá’s vógu verar.“

[Lock quoth:] “Shut up thou, Bewe! *Thou* couldst never  
deal out food midst men,  
and in the bench-straw they could not find thee,  
whenever men did fight.”

[Hęimdallr kvað:] 47 „Qlr est, Loki • svá’t es ęr-viti,  
2 hví né lętsk-a þú, Loki?  
því-at of-drykkja • vęldr alda hveim  
4 es sína męlgi né man-at.“

[Homedal quoth:] “Drunk art thou, Lock, so that thou art out of wits;  
why holdest thou not back, O Lock?  
For over-drinking causes for every man  
that he no more recalls his speech.”

[Loki kvað:] 48 „Þęgi þú, Hęimdallr, • þér vas í ár-daga  
2 it ljóta líf of lagit;  
ęrgu baki • munt ę vesa

4 ok vaka vǫrðr goða.“

“Shut up thou, Homedal! For *thee* was in days of yore  
thy ugly life laid [in place];  
with a stiff back wilt thou ever be  
and waking, O Watchman of the Gods.”

[Lock quoth:]

2 líf of lagit ‘life laid [in place]’ | i.e., his fate was decided. Formulaic; see TODO.

4 vǫrðr 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 *Grim* 13.

[Skaði kvað:]

49 „Létt ’s þér, Loki; • mun-at-tu lengi svá  
2 leika lausum hala,  
því at þik á hjörvi skulu • ins hrím-kalda magar  
4 gǫrnum binda goð.“

“’Tis light for thee, Lock—thou wilt not for long  
play with loose tail so,  
for on a sword shall, with thy rime-cold lad’s  
guts, the Gods bind thee.”

[Shede quoth:]

[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.“

“Know, if on a sword shall, with my rime-cold lad’s  
guts, the Gods bind me:  
first and highest was I in life-taking  
when we laid hands on Thedse.”

[Lock quoth:]

[Skaði kvað:]

51 „Veitst ef fyrstr ok øfstr • vast at fjör-lagi  
2 þá’s ér á þjatsa þrifuð,  
frá mínum véum • ok vǫngum skulu  
4 þér é kǫld rǫð koma.“

“Thou knowest, if first and highest thou wast in life-taking  
when ye laid hands on Thedse:  
from my wighs and wongs shall for thee  
ever cold counsels come.”

[Shede quoth:]

[Loki kvað:]

52 „Léttari í mólum • vast við Laufeyjar son

2 þá's létsk mér á bęð þinn boðit;  
 ęetir verðr oss slíks · ef vér ęorva skulum  
 4 tęlja vęmmin vęr.“

[Lock quoth:] “Lighter in speech wast thou with Leafie's son [= Lock = me]  
 when thou hadst me bid to thy bed;  
 such will be said of us, if we clearly shall  
 recount our blemishes.

P4 Þá gekk Sif fram ok byrłaði Loka í hrím-kálki mjǫð ok męlti:  
 Then Sib walked forth and poured for Lock mead in a rime-chalice, and spoke:

53 „Heill ves þú nú, Loki, · ok tak við hrím-kálki  
 2 fullum forns mjaðar,  
 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,  
 that thou rather let her alone among the sons of the Eese  
 remain blemish-less.<sup>152</sup>”

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<sup>152</sup>Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

P5 Hann tók við horni ok drakk af:  
 He received the horn and drank from it:

54 „Ei þú vęrir · ef þú svá vęrir,  
 2 vęr ok ęrǫm at veri;  
 ęinn ek vęit, · svá't ek vita þikkjumk,  
 4 hór ok af Hlórriða,  
 ok vas þat sá inn lę-vísi Loki.“

“Alone wert thou, if thou so wert  
 wary and wroth against man.  
 I know one—whom I think myself to know—  
 adulterer behind even Lorida's back,  
 and that was the guile-wise Lock!”

5 lǣ-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in *Hymr* 37. Cf. also *Wsp* 35 where Lock is called *lǣ-gjarn* ‘guile-cager’ and note to *Wsp* 17 where Lothar (possibly to be identified with Lock) gives men *lǣ*, which may be an accusative form of *lǣ*.

[Beyla kvað:]

55 „Fjöll ǫll skjalfa, · hygg á fǫr vesa  
2 heiman Hlórriða;  
hann rǣðr ró · þeim’s rógir hér  
4 góð ǫll ok guma!“

“The fells all quake—I think on the journey  
from home Lorida to be.  
He brings to rest him who here maligns  
all Gods and men!”

[Beal quoth:]

1 Fjöll ǫll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbances. See note to *Thrim* 21.

[Loki kvað:]

56 „Þegi þú, Beyla, · þú est Byggvis kvæn  
2 ok męini blandin mjök;  
ó-kynjan męira · kom-a með ása sonum;  
4 ǫll est, dęigja, dritin.“

“Shut up thou, Beal! Thou art Bewe’s wife,  
and much mixed with harm;  
a greater disgrace came not among the sons of the Eese;  
thou art all, O kneaderess, shitty!”

[Lock quoth:]

P6 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þegi þú, rög vǣttr, · þér skal minn þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hęrða klett · drep’k þér halsi af,  
4 ok verðr þá þínu fǫrvi of farit.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
The shoulder-rock [HEAD] I strike off thy neck,  
and then is thy lifeblood spilled!”



[Lock quoth:] “The son of Earth is now here come inside,  
why dost thou thrash so, O Thunder?  
But then darest thou not, when with the Wolf thou shalt fight,  
and he swallows Svfather [= Weden] whole.”

[Thunder quoth:] “Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
Up I throw thee, and onto the eastern ways;  
thereafter no man sees thee!”

[Lock quoth:] “Of thy eastern journeys shalt thou never  
speak to the youths,  
since in the thumb of a glove thou didst crawl, Oneharrier,  
and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkdóir þú ‘in the thumb of a glove thou didst crawl’ | A reference to Thunder’s encounter with the ettin Shrymer. The story is told in full in *Yilv*. A related story is also hinted at in *Hbl* TODO, although the ettin there is called Feller.

[Thunder quoth:] “Shut up thou, queer wight! Thee shall my thrith-hammer  
Millner, deprive of speech!  
With the right hand I strike thee with Rungner’s bane,  
so that every bone in thee breaks.”

[Loki kvað:]

- 62 „Lifa étla’k mér · langan aldr  
 2 þótt hótir hamri mér;  
 skarpar álar · þóttu þér Skrymis vesa  
 4 ok máttir-a þá næsti náa  
 ok svaltsk þá hungri heill.“

[Lock quoth:] “For myself I intend to live a long life,  
 although thou dost threaten me with the hammer.  
 Sharp seemed the straps of Shrymer to thee,  
 and then couldst thou not reach thy provisions,  
 and then wast thou dying, healthy, of hunger.”

[Þórr kvað:]

- 63 „Þegi þú, rög vëttr, · þér skal minn þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 Hrunnis bani · mun þér í heil koma  
 4 fyr Ná-grindr neðan.“

“Shut up thou, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!  
 Rungner’s bane will take thee to hell,  
 down beneath Neegrind!”

[Thunder quoth:]

[Loki kvað:]

- 64 „Kvað’k fyr ǫsum, · kvað’k fyr ása sonum,  
 2 þat’s mik hvatti hugr,  
 en fyr þér einum · mun’k út ganga  
 4 því-at ek veit at þú vegr.

“I spoke before the Eese; I spoke before the sons of the Eese,  
 whatever my heart did goad me.  
 but before thee alone will I walk out,  
 for I know that thou dost strike.

[Lock quoth:]

- 65 Ql gørðir þú, Égir, · en þú aldri munt  
 2 síðan sumbl of gøra;  
 eiga þín ǫll, · es hér inni es,  
 4 leiki yfir logi  
 ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never  
 since make a simble!  
 All thy estate which is here within—  
 may flame play over it,

and burn thee on the back!”

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### From Lock (*Frá Loka*)

The binding of Lock is known from two other places. Closest at hand are sts. H1 and 34 of the *Wsp*, but they offer no full narrative.

*Yilv* 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (*vargr*, which also means ‘outlaw’) and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. The intestines then turned into iron.

Since the author of *Yilv* knew *Wsp*, it is possible that he combined a text similar to *From Lock* with st. H1, interpreting *Vála víg-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.

- 
- P7      En eptir þetta fálst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.  
 2      Hann var bundinn með þörmum sonar Nara; en Narfi, sonr hans, varð  
       at vargi. Skaði tók eitr-orm ok festi upp yfir and-lit Loka; draup þar ór  
 4      eitr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er  
       munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá  
 6      kippist hann svá hart við, at þaðan af skalf jörð ǵll; þat eru nú kallaðir  
       land-skjálftar.

And after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom. And when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then he struggled so hard that thereof all the earth quaked; that is now called earth-quakes.

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# Lay of Thrim

## (*Þrymskviða*)

Dating (Sapp, 2022): C9th (0.741)

Meter: *Ancient-words-law*

Compare *Hvl*, *Hyme*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

- 
- 1      Vreðr var þá V-ing-Þórr · es hann vaknaði  
2      ok síns hamars · of saknaði,  
         skegg nam at hrista, · skqr nam at dýja,  
4      réð Jarðar burr · umb at þreifask.

Wroth was then Wing-Thunder when he woke,  
and of his hammer was bereaved.  
His beard he took to rustle, his locks he took to rip;  
the son of Earth resolved to grope about.

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1 Vreðr ‘Wroth’ | The *vr-* is restored for the sake of the alliteration, but is not strictly metrically necessary; cf. st 13. The manuscript has *r-*. In any case the poem (generally considered to be the oldest Eddic poem) most likely predates the change *vr-* > *r-*.

3 skegg ... dýja ‘beard ... pull’ | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2      Ok hann þat orða · alls fyrst of kvað:  
2      „Hęyr-ðu nú, Loki, · hvat ek nú męli  
         es ęigi vęit · jarðar hver-gi  
4      né upp-himins: · áss es stolinn hamri!“

And he this word first of all did say:  
“Hear thou now, Lock, what I now speak,  
which no man knows anywhere on earth  
nor in up-heaven: the os<sup>†</sup> [= Thunder = I] is robbed of His hammer!”

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1 Ok ... of kvað 'And ... did say' | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st 3 of *Ordr*; st. 5 of *Siv Frag*.

3–4 jarðar ... upp-himins 'earth ... up-heaven' | Formulaic, see Encyclopedia: Earth and Up-heaven<sup>†</sup>.

- 3      Gingu þeir fagra · Freyju túna  
2      ok hann þat orða · alls fyrst of kvað:  
         „Munt-u mér, Freyja, · fjaðr-hams léa  
4      ef ek mínna hamar · mætta'k hitta?“

Went they to the fair yards of Frow<sup>†</sup>,  
and he this word first of all did say:  
“Wilt thou me, O Frow, the feather-hame<sup>†</sup> lend,  
if I my hammer might find?”

3 fjaðr-hams 'feather-hame' | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað:      4      „Þó mynda'k gefa þér · þótt ór gulli véri  
2      ok þó selja · at véri ór silfri.“

“Yet would I give it to thee though it were golden,  
and yet hand it to thee if it were silvern.”

[Frow quoth:]

2 selja 'hand' | *selja*, cognate of English *sell*, here has its older sense of 'hand over', cf. Gotish *saljan* Streitberg (1910, p. 116): 'opfern; θύειν'.

- 2      5      Fló þá Loki, · fjaðr-hamr dunði,  
         unds fyr útan kom · ása garða  
         ok fyr innan kom · jötna heima.

Flew then Lock—the feather-hame rustled—  
until he came outside the Yards of the Eese<sup>†</sup>,  
and he came inside the Homes of the Ettins<sup>†</sup>.

1 Loki 'Lock' | Though Thunder is the one asking for the feather-hame (“if I *my* hammer might find”), Lock is the one that takes off flying with it.

- 2      6      Þrymr sat á haugi, · þursa dróttinn,  
         greyjum sínum · gull-bönd snöri  
         ok mörum sínum · mön jafnaði.

Thrim sat on the mound, the lord of Thurses<sup>†</sup>:  
on his greyhounds the golden leashes he twirled,  
and on his steeds the manes he evened.

1 sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See *Wsp* 42 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

2–3 greyjum sínum ... 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 ǫsum? · Hvat ’s með ǫlfum?  
                                  2    Hví est ęinn kominn · í jǫtun-ęęima?“  
 [Loki kvað:]            „Illt ’s með ǫsum, · illt ’s með ǫlfum!  
                                  4    Hęfir þú Hlórriða · hamar of folginn?“

[Thrim quoth:] “What’s with the Eese? What’s with the Elves?  
 Why art thou alone come into the Ertin-homes†?”—  
 [Lock quoth:] “Tis ill with the Eese! ’Tis ill with the Elves!  
 Hast thou the hammer of Lorida (= Thunder) hid?”

3 illt ’s með ǫlfum | Required by the meter; om. R

1 Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in *Wsp* 47.

[Þrymr kvað:]            8    „Ek hęfi Hlórriða · hamar of folginn  
                                  2    átta rǫstum · fyr jǫrð neðan;  
                                  hann ęngi maðr · aprt of hęimtir  
                                  4    nema fóri mér · Freyju at kvęn.“

[Thrim quoth:] “I have the hammer of Lorida hid  
 eight rests† beneath the earth!  
 It no man will fetch back,  
 unless he bring me Frow for a wife.”

                                 9    Fló þá Loki, · fjaðr-hamr dunði,  
                                  2    unds fyr útan kom · jǫtna hęima  
                                  ok fyr innan kom · ása garða;  
                                  4    mótta hann Þór · miðra garða  
                                  ok hann þat orða · alls fyrst of kvað:

Flew then Lock—the feather-hame rustled—  
 until he came outside the Yards of the Eese,  
 and he came inside the Homes of the Ettins.  
 Met he Thunder in the middle yards,  
 and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

10 „Hefir þú ørendi · sem erfði?  
2 Seg-ðu á lopti · lōng tíðendi!  
Opt sitjanda · sōgur of fallask,  
4 ok liggjandi · lygi of þellir.“

“Hast thou an errand of hardship?  
Tell thou aloft the long tidings!  
Oft the sitter’s tales fail each other  
and the liar blows up his lie.”<sup>153</sup>

1 Hefir þú ørendi · sem erfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The collocation *ørendi* ‘errand’ ... *erfði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including in st. 5 of *HHarv*.

<sup>153</sup>Proverbial. If one sits or lies (*liggjandi* means to ‘lie down’; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

[Loki kvað:] 11 „Hefi’k ørendi, · erfði ok:  
2 Þrymr hefir þinn hamar, · þursa dróttinn;  
hann engi maðr · aptr of heimtir  
4 nema hōnum fōri · Freyju at kvæn.“

“I have an errand, hardship also:  
Thrim has thy hammer, the lord of Thurses.  
It no man will fetch back,  
unless he bring him Frow for a wife.”

[Lock quoth:]

12 Ganga þeir fagra · Freyju at hitta  
2 ok hann þat orða · alls fyrst of kvað:  
„Bitt-u þik, Freyja, · brúðar líni!  
4 Vit skulum aka tvau · í jōtun-heima.“

Go they the fair Frow to find,  
and he this word first of all did say:  
“Bind thyself, Frow, with a bride’s linen!  
We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar líni! ‘bride’s linen’ | i.e. bridal cloth.



- 13 Vreǰð varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stökk þat it mikla · mæn Brísinga:  
 4 „Mik vœitst verða · ver-gjarnasta  
 ef ek ʀk með þér · í jǫtun-hęima.“

Wroth became then Frow, and snorted;  
 the whole hall of the Eese quivered below;  
 down crashed the great torc of the Brisings<sup>†</sup>—  
 “Thou knowest that I will become the most man-eager,  
 if I drive with thee into the Ettin-homes.”

3 mæn Brísinga ‘torc of the Brisings’ | A legendary jewel owned by Frow.

4 verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. *Lock* 30, and also st. 26 of that poem where Frie is likewise called *ver-gjarn* ‘man-eager’.

- 14 Sęnn vǫru ʀsir · allir á þingi  
 2 ok ǫsynjur · allar á máli,  
 ok umb þat réðu · ríkir tívar:  
 4 hvé þęir Hlórriða · hamar of sótti?

Soon were the Eese<sup>†</sup> all at the Thing<sup>†</sup>,  
 and the Ossens<sup>†</sup> all at speech,  
 and of this counseled the mighty Tews<sup>†</sup>:  
 How they Lorde’s (= Thunder’s) hammer would get?

1–3 Sęnn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur *Bldr* 1/1–3; see Note there.

- 15 Þá kvað þat Heimdallr, · hvítastr ása,  
 2 vissi vęl framm · sęm vanir aðrir:  
 „Bindu vér Þór þá · brúðar líni;  
 4 hafi hann it mikla · mæn Brísinga!

Then quoth this Homedal<sup>†</sup>, whitest of the Eese;  
 he foreknew well like the other Wanes<sup>†</sup>:  
 “Let us bind Thunder then, with a bride’s linen;  
 he may have the great torc of the Brisings.

2 vissi vęl framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-viss* ‘forth-wise, prescient.’

- 16 Lǫtum und hǫnum · hrynja lukla

- 2 ok kven-váðir · umb kné falla  
 en á brjósti · breiða stęina  
 4 ok hag-liga · umb hqfuð typpum!“

Let us set by his side keys to jingle,  
 and women's garments to fall about the knees,  
 but on the breast broad stones,  
 and skillfully let us tip his head.<sup>154</sup>”

<sup>154</sup> An interesting description of Wiking age bridal dress. As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Wagl* 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (TODO: Literature).

- 17 Þá kvað þat Þórr, · þrúðugr áss:  
 2 „Mik munu ęsir · argan kalla  
 ef ek bindask lét · brúðar líni!“

Then quoth this Thunder, the mighty Os:  
 “Me will the Eese call queer†,  
 if I let myself be bound with a bride's linen!”

- 18 Þá kvað þat Loki · Laufeyjar sonr:  
 2 „Þęgi þú, Þórr, · þęira orða!  
 Þegar munu jqtar · Ȯs-garð búa  
 4 nema þú þinn hamar · þér of hejmtir.“

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 ... hejmtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder's task, and the hammer his most important tool. Cf. *Hbl* TODO, and a couplet by the obscure poet Thurbern Disescold, cited in *Scold* 11: Þórr hefr Yggs með ęrum · Ȯsgarð af þrek varðan. ‘Thunder has with the messengers of Ug [GODS] mightily guarded Osyard.’

- 19 Bundu þęir Þór þá · brúðar líni  
 2 ok hinu mikla · męni Brisinga,  
 létu und hqnum · hrynja lukla  
 4 ok kven-váðir · umb kné falla  
 en á brjósti · breiða stęina  
 6 ok hag-liga · of hqfuð typpðu.

Bound they Thunder then with a bride's linen,  
and with the great torc of the Brisings.  
They set by his side keys to jingle,  
and women's garments to fall about the knees,  
but on the breast broad stones,  
and skillfully they tipped his head.

20 Þá kvað þat **L**oki · **L**aufeyjar sonr:  
2 „Mun'k **a**uk með þér · **a**mbótt vesa,  
vit skulum **a**ka tvau · í **j**ötun-héima.“

Then quoth this Lock, Leafie's son:  
“I will also with thee be a handmaid;  
we two<sup>155</sup> shall drive into the Ettin-homes.”

<sup>155</sup>The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

21 Senn vöru **h**afrar · **h**eim of vrekni,  
2 **s**kyndir at **s**köklum, · **s**kyldu vël renna;  
**b**jörg **b**rotnuðu, · **b**rann jörð loga;  
4 **ó**k **Ó**ðins sonr · í **j**ötun-héima.

Soon were the he-goats<sup>†</sup> driven home,  
hastened onto the cart-poles; they were to run well.  
Crag burst, earth burned with flame;  
drove Weden's son [= Thunder] into the Ettin-homes.<sup>156</sup>

1 *hafrar* 'he-goats' | Thunder's chariot was driven by two he-goats, whence he is called “the Lord of He-goats” (e.g. in *Hymr* 20, 31).

<sup>156</sup>Thunder's driving is often connected with cosmic disturbance. So, his arrival in *Lock* 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwulf's *Hvl* 14–16, where crags (*björg*) burst asunder and fires rage before him. A possibly Indo-European parallel to this is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. *Bldr* 3 where the ground rumbles beneath the riding Weden.

22 Þá kvað þat **Þ**rymr, · **Þ**ursa dróttinn:  
2 „Standið upp, jötnar, · ok **s**tráð bękki!  
Nú **f**órið mér · **F**reyju at kván,  
4 **N**jarðar dóttur · ór **N**óa-túnum.

Then quoth this Thrim, the lord of Thurses:  
“Stand up, O ettins, and strew the benches!

Now bring me Frow for a wife,  
Nearth<sup>†</sup>'s daughter from the Nowetowns<sup>†</sup>.

- 23      Ganga hér at garði · gull-hyrnðar kýr,  
2      oxn al-svartir, · jǫtni at gamni,  
            fjǫlð á'k męiðma, · fjǫlð á'k męnja;  
4      ęinnar mér Freyju · á-vant þykkir.“

Here march to the farm golden-horned kine,  
all-black oxen to the ettin's [my] pleasure.  
A multitude I own of treasures, a multitude I own of torcs—  
only Frow I think myself missing.”

---

2 oxn al-svartir 'all-black oxen' | Formulaic, also occurring in *Hyme* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Grammaticus (2015)[1.8.12], where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* 'In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.' This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be without blemish (תמים; Leviticus 1:3)

- 24      Vas þar at kveldi · of komit snimma  
2      ok fyr jǫtna · ǫl framm borit.  
            Ęinn át oxa, · átta laxa,  
4      krásir allar, · þér's konur skyldu,  
            drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come early,  
and for the ettins ale brought forth.  
Alone ate he [= Thunder] an ox, eight salmons,  
all the dainties meant for the women;  
drank Sib's husband [= Thunder] three sieves of mead.<sup>157</sup>

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<sup>157</sup>Cf. *Hyme* 15, where Thunder eats two of Hymer's oxen. It is rather interesting that the same kenning is used in both stanzas relating the god's great eating; perhaps one poet was playing on the other's expression, or they were both referencing another, now-lost work.

- 25      Þá kvað þat Þrymr, · þursa dróttinn:  
2      „Hvar sát-tu brúðir · bíta hvassara?  
            Sá'k-a brúðir · bíta ęnn bręiðara  
4      né ęnn męira mjǫð · męy of drekka!“

Then quoth this Thrim, the lord of Thurses:  
 “Where didst thou see brides bite sharper?  
 I never saw brides bite yet broader;  
 nor yet more mead a maiden drink!”

26     Sat hin al-snotra · ambótt fyrir  
 2       es orð of fann · við jǫtuns máli:  
       „Át vętr Freyja · áttu nóttum,  
 4       svá vas hón óð-fús · í jǫtun-hęima.“

Sat the all-clever handmaid [= Lock] in front,  
 who a word did find against the ettin's speech:  
 “Frow ate naught for eight nights;  
 so madly she longed for the Ettin-homes.”

27     Laut und línu, · lysti at kyssa,  
 2       en hann útan stókk · ęnd-langan sal:  
       „Hví eru ǫndótt · augu Freyju?  
 4       Þykki mér ór · augum brenna!“

He [= Thrim] looked 'neath the linen, lusted to kiss—  
 but flung back out across the length of the hall—  
 “Why are the eyes of Frow blazing?  
 Methinks it burning from the eyes!”

---

4 Þykki mér ór · augum brenna! ‘Methinks it burning from the eyes’ | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on *ór* ‘from’, which has no reason to be stressed. It would be much improved by inserting *eldar* ‘fires’ between *augum* ‘eyes’ and *brenna* ‘burns’, and this expression is actually attested in *Yilv* 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 vętr Freyja · áttu nóttum,  
 4       svá vas hón óð-fús · í jǫtun-hęima.“

Sat the all-clever handmaid in front,  
 who a word did find against the ettin's speech:  
 “Frow slept naught for eight nights;  
 so madly she longed for the Ettin-homes.”

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1 fyrir | add. *ǫf. ǫ R.*

- 29     Inn kom hin arma · jǫtna systir,  
 2     hin's brúð-féar · biðja þorði:  
      „Lát þér af hǫndum · hringa rauða  
 4     ef þú ǫðlask vill · ástir mínar,  
      ástir mínar, · alla hylli!“

In came the wretched sister of the ettins,  
 she who for the bride-fee [= Millner] dared ask:  
 “Slide off from thy hands the red rings,  
 if thou wilt win my love;  
 my love, [and] all [my] holdness†.”<sup>158</sup>

5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in *Yfiv* 49 (excerpt, following the death of Balder): *En er goðin vitkuðust, þá mēlti Frigg ok spurði, hværr sá véri með ásum, er eignast vildi* „allar ástir mínar (so **TW**; ástir bennar ‘her loves’ **SU**) ok hylli, ok vili hann ríða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-laun, ef þou vill láta fara Baldr heim í Ás-garð.“ ‘But when the gods came back to their wits, then Frie spoke and asked which one among the Eese would own “all my loves and holdness, and will ride on the Hellway† and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.” We can tell from the citation of a *Leeds-meter* stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder’s death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to *Bldr* 1/1–3.

<sup>158</sup>The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

- 30     Þá kvað þat Þrymr, · þursa dróttinn:  
 2     „Berð inn hamar · brúði at vígja,  
      læggið Mjöllni · í meýjar kné,  
 4     vígið okkr saman · Várar 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 ye us together by Ware†’s hand!”

4 Várar ‘Ware’ | According to Snorre one of the goddesses, presiding over vows between men and women. See Encyclopedia.

- 31     Hló Hlórriða · hugr í brjósti  
 2     es harð-hugaðr · hamar of þekkði;  
      Þrym drap hann fyrstan, · þursa dróttin,  
 4     ok étt jǫtuns · alla lamði.

Laughed Lorde’s (= Thunder’s) heart in his chest,  
 when, hard-hearted, he recognised the hammer.

Thrim he smote first, the lord of Thurses,  
and all the ettin's lineage he beat lame.

32     Drap hann ina ǫldnu · jǫtna systur,  
2        hin's brúð-féar · of beðit hafði;  
      hón skell of hlaut · fyr skillinga,  
4        en hogg hamars · fyr hringa fjöld.  
      Svá kom Óðins sonr · ǣndr at hamri.

He smote the aged sister of the ettins,  
she who for the bride-fee had asked;  
a smiting she got for shillings,  
and a strike of the hammer for a multitude of rings.—  
So came Woden's son back to his hammer.

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# 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*

Dumezil hypothesis. Irish influence? Many interesting things to write here!

The language of *Rígh* is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk męirr at þat*

- 2 P1 Svá segja menn í fornum sǫgum, at ęinn-hvęrr af ǫsum, sá er Hęimdalr [W 78r/1]  
hét, fór fęrðar sinnar ok framm með sjóvar-strǫndu nǫkkurri, kom at  
ęinum húsa-bó ok nęfndisk Rigr; ęptir þęiri sǫgu er kvęði þetta.

So say men in ancient saws<sup>†</sup> that one of the Eese<sup>†</sup>, he who was called Homedal<sup>†</sup>, went on his journey and came forth along a certain lake shore, came upon a lone homestead and called himself Righ—according to that saw is this poem.

- 2 1 Ár kvǫðu ganga • grónar brautir [W 78r/TODO]  
ǫflgan ok aldinn • ǫs kunnigan,  
ramman ok rǫskvan • Ríg stíganda.

Of yore, they said, did walk on green highways  
a mighty and ancient os<sup>†</sup>, cunning:  
the strong and brisk Righ, striding.

1 Ár ‘Of yore’ | sens. emend. (see note); at W

1 Ár ‘Of yore’ | Formulaic. It is very common for poems to begin with *ár* ‘of yore, in the beginning, in the dawn’. Cf. *Wsp* 3/1, *Hyme* 1/1, *HHund I* 1/1, *Guth I* 1/1, *Siw* 1/1

- 2 Gekk męirr at þat • miðrar brautar, [W 78r/TODO]

- 2 kom hann at húsi, • hurð vas á gétti;  
inn nam at ganga, • ęldr vas á golfi,  
4 hjón sętu þar • hęr at arni,  
Ái ok ędda • aldin-falda.

Went he further after that in the middle of the road;  
came to a house—the door was wide open.  
He took to go inside; fire was on the floor.  
A couple sat there, hoary by the hearth:  
Great-Grandfather and Great-Grandmother, old-fashioned.

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4 at | sens. emend.; af W

- 3 Rigr kunni þęim • rýð at sęja;  
2 męirr sęttisk hann • miðra fletja  
en á hlið hvára • hjón sal-kynna.

[W 78r/TODO]

Righ knew to tell them counsels,  
further he set himself down on the middle of the bench,  
and on either side the couple of the hall.

- 4 Þá tók ędda • ękkvinn hleif,  
2 þungan ok þykkvan, • þrunginn sýðum,  
bar hęn męirr at þat • miðra skutla,  
4 soð vas í bolla • sętti á bjóð;  
vas kalfr soðinn • krása bętstr;  
6 ręis hann upp þaðan, • rýðsk at sofna;

[W 78r/TODO]

Then took Great-Grandmother a lumpy loaf,  
heavy and thick, stuffed with chaff,  
she carried it further after that on the middle of a trencher,  
broth was in a bowl, she set it on a plate—  
a cooked calf was the best dainty;  
he [= Righ] rose up thence, resolved to sleep.

- 5 Rigr kunni þęim • rýð at sęja;  
2 męirr lagðisk hann • miðrar rękkju,  
en á hlið hvára • hjón 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 Þar vas hann at þat · þrjár nætr saman; [W 78r/TODO]  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · mǫnuðr níu.

There he was after that for three nights in all;  
 went he further after that in the middle of the road;  
 passed further after that nine months.

- 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]  
 2 hǫrund-svartan, · hétu Þrél.

Great-Grandmother begot a child—they sprinkled it with water:  
 swarthy of skin, they called it Thrall.

2 hǫrund-svartan ‘swarthy of skin’ | emend.; *hǫrfi svartan* ‘swarthy with flax(?)’ W

1 jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Hígh* 156.

- 8 Hann nam at vaxa · ok vęl dafna; [W 78r/TODO]  
 2 vas þar á hǫndum · hrokkit skinn,  
 kropnir knúar, · [...]  
 4 fingr digrir, · fúlligt and-lit,  
 lotr hryggr, · langir hęlar.

He took to grow and have it well;  
 there on his hands was wrinkled skin,  
 crooked knuckles, [...],  
 stubby fingers, loathsome face,  
 stooping back, long heels.

- 9 Nam męirr at þat · magns of kosta, [W 78r/TODO]  
 2 bast at binda, · byrðar gǫrva;  
 bar hęim at þat · 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 gęgil-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 enthal’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Męirr sęttisk hęn • miðra fletja, [W 78r/TODO]  
2 sat hjá hęnni • sonr hús,  
róddu ok rýndu, • rękkju gęrðu  
4 þręll ok þír • þrungin dógr.

Further she set herself down on the middle of the bench;  
by her sat the son of the house [= Thrall].  
They spoke and whispered, made a bed—  
Thrall and Thew—in hard-pressed nights.

1 Męirr ... fletja | emend. based on other sts.; *miðra fletja* • *męirr sęttisk hęn* W

- 12 Bęrn ólu þau, • bjuggu ok unðu; [W 78r/TODO]  
2 hygg’k at hęti • Hřęimr ok Fjósnilr,  
Klúrr ok Kęggi, • Kęfsir, Fúlnir,  
4 Drumbr, Digraldi, • Drętr ok Hęsvir,  
Lútr ok Lęggjaldi; • lęgðu garða,  
6 akra tęddu, • unnu at svinum,  
gęita gęttu, • grófu torf.

Children they begot—they settled and were content—  
I think that they were called Rame and Feesner,  
Clour and Cledge, Chafser, Foulner,  
Drumber, Digrald, Drant and Hazer,  
Lout and Ledgald.—They laid yard-fences,  
dunged fields, fed swine,  
herded goats, dug turf.

- 13 Dętr vęru þęr • Drumba ok Kumba, [W 78r/TODO]  
2 Økkvin-kalfa • ok Arin-nęfa,  
Ysja ok Ambętt, • Ekin-tjasna,  
4 Tętrug-hypja • ok Tręnu-bęina;  
þaðan eru komnar • þręla ęttr.

The daughters were Drumb and Cumb;  
 Inkencalf and Arn-neb,  
 Yeaze and Ambight, Oakentezen,  
 Tattryhip and Tranebone—  
 from thence are come the lines of thralls.

- 14      Gekk Rígr at þat · réttar brautir [W 78r/TODO]  
 2      kom hann at hǫllu · hurð vas á skiði  
          inn nam at ganga, · ǫldr vas á golfi  
 4      hjón sǫtu þar · heldu á syslu.

Went Rígh after that on straight highways;  
 he came to a hall—the TODO.  
 He took to go inside; fire was on the floor.  
 A couple sat there, busy with their chores:

2 hǫllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

- 15      Maðr tǫlgði þar · mǫið til rifjar, [W 78r/TODO]  
 2      vas skǫgg skapat, · skǫr vas fyr ǫnni  
          skyrtu þrǫngva · skokkr vas á golfi.

A man there carved a stick into a loom-beam.  
 His beard was shapely, locks hung down his forehead,  
 his shirt tight; a toolbox was on the floor.

- 16      Sat þar kona, · sveigði rokk, [W 78r/TODO]  
 2      brǫiddi faðm, · bjó til váðar;  
          sveigr vas á hǫfði, · smokkr vas á bríngu,  
 4      dúkr vas á halsi, · dvergar á ǫxlum;  
          Afi ok Amma · ǫttu hús.

There sat a woman, twirled a distaff,  
 stretched out her arms, readied a cloth.  
 A scarf was on her head, a smock on her breast,  
 a kerchief on her throat, brooches on her shoulders—  
 Grandfather and Grandmother owned a house.

- 17 Rígr kunni þeim · rjóð at segja, [W 78r/TODO]  
 2 rēis frá borði · réð at sofna.  
 Męirr lagðisk hann · miðrar rēkkju  
 4 en á hlið hvára · hjón sal-kynna.  
 Þar vas hann at þat · þrjár nętr saman  
 6 liðu męirr at þat · mǫnuðr níu.

Rígr knew to tell them counsels;  
 rose from the table, resolved to sleep.  
 Further he laid himself down in the middle of the bed,  
 and on either side the couple of the hall.  
 There he was after that for three nights in all;  
 passed further after that nine months.

- 18 Jóð ól Amma, · jósu vatni, [W 78r/TODO]  
 2 kǫlluðu Karl · kona svęip ripti  
 rauðan ok rjóðan · riðuðu augu.

Grandmother begot a child, they sprinkled it with water,  
 called it Churl; the woman wrapped him in cloth,  
 red and ruddy; his eyes trembled.

- 19 Hann nam at vaxa · ok vęl dafna, [W 78r/TODO]  
 2 oxn nam at tęmja · arðr at gǫrva  
 hús at timbra · ok hløður smíða  
 4 karta at gǫrva · ok kęyra plóg.

He took to grow and have it well;  
 oxen he took to tame, the ard to make,  
 houses to timber and barns to craft,  
 carts to make and drive the plough.

- 20 Hęim óku þá · Hangin-luklu [W 78r/TODO]  
 2 gęita kyrtlu · giptu Karli.  
 Snǫr hęitir sú, · sęttisk und ripti.  
 4 Bjuggu hjón, · bauga dęildu,  
 bręiddu blęjur, · ok bú gǫrðu.

Homewards then drove Hangenkey,  
 TODO, married her to Churl.  
 Daughter-in-law she is called; she set herself under a cloth.  
 The couple settled, shared their money,

spread fine cloth and made a home.

- 21     **B**örn ólu þau, · **b**juggu ok unðu;  
 2        hét Halr ok Drengr, · Hǫldr, Þegn ok Smiðr,  
       Bręiðr, Bóndi, · Bundin-skęggi,  
 4        Búi ok Boddi · Bratt-skęgggr ok Sęgggr.

[W 78r/TODO]

Children they begot—they settled and were content—  
 they were called Hale and Drang, Haled, Thane and Smith,  
 Broad, Bond, Boundenshag,  
 Bower and Bod, Brantshag and Sedge.

- 22     Enn hétu svá · ǫðrum nǫfnum  
 2        Snot, Brúðr, Svanni, · Svarri, Sprakki,  
       Fljóð, Sprund, ok Víf, · Feima, Ristill—  
 4        þaðan eru **k**omnar · **k**arla ęttir.

[W 78v/1]

Yet some were called so with other names:  
 Snot, Bride, Swannie, Swarrie, Sprackie,  
 Fleed, Sprund and Wife, Fome, Ristle—  
 from thence 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 gętti.

[W 78v/TODO]

TODO: Translation.

- 24     Gekk hann inn at þat · golf vas stráat  
 2        sǫtu hjón · sǫusk í augu  
       faðir ok móðir · fingrum at leika.

[W 78v/TODO]

TODO: Translation.

- 25     Sat hús-gumi · ok snøri stręng  
 2        alm of bęndi · ǫrvar skępti;  
       en hús-kona · hugði at ǫrmum,

[W 78v/TODO]

4           strauk of ripti · sterti ęrmar.

Sat the man of the house and twisted the bow-string,  
bent the elmwood, shafted arrows—  
but the housewife minded her arms,  
smoothened the fabric, tightened the sleeves.

26       Kęisti fald, · kinga vas á bringu,  
2       síðar slóður, · sęrk blá-faan;  
      brún bjartari, · brjóst ljósara,  
4       hals hvítari · hręinni mjöllu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest,  
a long-hanging gown, her serk dyed blue;  
her brow was brighter, her chest lighter,  
her throat whiter than purest snow.

27       Rigr kunni þęim · róð at sęgja;  
2       męirr sęttisk hann · miðra fletja  
      en á hlið hvára · hjón sal-kynna.

[W 78v/TODO]

Righ knew to tell them counsels,  
further he set himself down on the middle of the floor-bench,  
and on either side: the couple of the hall.

28       Þá tók móðir · męrktan dúk,  
2       hvítan af hęrvi, · hulði bjóð;  
      hón tók at þat · hlęifa þunna,  
4       hvíta af hveiti, · ok hulði dúk.

[W 78v/TODO]

Then took Mother a patterned cloth,  
white of flax—she covered a platter.  
She took after that thin loaves,  
white of wheat—and covered the cloth.<sup>159</sup>

<sup>159</sup>Note the strong parallelism. The household can afford an excess of expensive fabric and bread; Mother can cover the platter with a patterned (*męrktir*) flaxen cloth, and then cover the cloth with wheat-bread.

29       Framm sętti hón · skutla fulla  
2       silfri varða á bjóð  
      fán ok fęski · ok fugla stęikta  
4       vín vas i kęnnu · varðir kalkar;

[W 78v/TODO]



drukku ok dómðu; · dagr vas á sinnum.

TODO: Translation.

- 2        **30**     Rígr kunni þeim · rǫð at segja,  
              reis Rígr at þat, · rekkju gørði.

[W 78v/TODO]

Rígh knew to tell them counsels,  
rose Rígh after that, made the bed.

- 2        **31**     Þar vas hann at þat · þrjár nétr saman;  
              gekk hann meirr at þat · miðrar brautar;  
              liðu meirr at þat · mǫnuðr níu.

[W 78v/TODO]

There he was after that for three nights in all;  
went he further after that on the middle of the road;  
passed further after that nine months.

- 2        **32**     Svęin ól móðir, · silki vaði,  
              jósu vatni— · Jarl létu hęita;  
              blęikt vas hár, · bjartir vangar,  
4               ętul vǫro augu · sem yrmlingi.

[W 78v/TODO]

Mother begot a swain, swaddled him in silk;  
they sprinkled him with water—let him be called Earl.  
Pale was his hair, bright his cheeks,  
fierce were his eyes, like the young serpent.

---

4 ętul ... yrmlingi ‘fierce ... the young serpent’ | A person of noble stock being recognised as such through their appearance is a motif in Norse literature. Cf. esp. the incident at the beginning of *HHund II*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which are, as in the present stanza, likewise said to be *ętul* ‘fierce, terrible’.

- 2        **33**     Upp óx þar · Jarl á flętjum;  
              lind nam at skęlfa, · lęggja stręngi,  
              alm at bęygja, · ęrvar skępta,  
4               flęin at flęyja, · frękkur dýja,  
              hęstum ríða, · hundum verpa,  
6               sverðum bregða, · sund at fręmjja.

[W 78v/TODO]

Up grew Earl there on the floor-benches;  
he took to shake shields, fasten bow-strings,

bend elmwood, shaft arrows,  
 throw javelins, hoist frankish spears,  
 ride horses, throw hounds (TODO)  
 , brandish swords, practice swimming.

- 34 Kom þar ór runni · Rigr gangandi, [W 78v/TODO]  
 2 Rigr gangandi, · rúnar kenndi;  
 sitt gaf hēiti, · son kveðsk ęiga;  
 4 þann bað hann ęignask · óðal-vøllu,  
 óðal-vøllu, · aldnar bygðir.

There came out of a brush Righ, walking:  
 Righ, walking, taught runes;  
 he gave his own name; said that he had a son;  
 he bade *him* take the ethel-plains:  
 the ethel-plains, the ancient villages.

---

1–5 Kom ... bygðir. | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (henceforth he will be known as Righ Earl). Finally he instructs him to set out and win land for himself, which Righ Earl soon does.

- 35 Reįð hann meįrr þaðan · myrkan við [W 78v/TODO]  
 2 hélug fjøll · unds at høllu kom;  
 skapt nam at dýja, · skelfði lind,  
 4 hęsti hleypti, · ok hjørv brá;  
 víg nam at vękja, · vøll nam at rjóða,  
 6 val nam at fęlla, · vá til landa.

He [= RIGH-EARL] rode further thence through the mirky wood,  
 through the frosty fells, until to a hall he came—  
 the shaft he took to hoist, shook the linden shield,  
 leapt with the horse, and brandished the sword;  
 war he took to rouse, the plain he took to redden,  
 men he took to fell—he won the land.

- 36 Réð hann ęinn at þat · átján búum; [W 78v/TODO]  
 2 auð nam skipta · øllum vęita  
 meįðmar ok mōsma, · mara svang-rifja;  
 4 hringum hreytti, · hjó sundr baug.

He alone ruled, after that, eighteen homesteads.  
 Wealth he took to hand out; to give all men

gifts and treasures, [and] slender-ribbed steeds;  
rings he scattered; he cut apart a bigh.

4 hringum hræytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a *bring-bræytanda* ‘ring-scattererer [GENEROUS MAN]’ which contains the same words.

- 37 Óku ẹ́rir · úrgar brautir [W 78v/TODO]  
2 kvǫmu at hǫllu · þar’s hęrsir bjó:  
mótti [...] · mjó-fingraðri  
4 hvíttri ok horskri, · hétu Ẽrna.

Messengers drove through drizzling roads,  
came to the hall where a ruler lived;  
met a slender-fingered,  
white and wise—they called her Erne.

1 Óku | *okū* W 3 mjó-fingraðri | the grammar requires *-ri*; mjó-fingraði W

- 38 Bǫðu hęnnar · ok hęim óku, [W 78v/TODO]  
2 giptu Jarli, · gekk hón und líni;  
saman bjuggu þau · ok sér unðu,  
4 ẹ́ttir jóku · ok aldrs nutu.

They asked for her hand and drove home,  
married her off to Earl—she went under the linen.  
They settled together and were content with themselves,  
grew their lineage and enjoyed life.

2 gekk hón und líni ‘she went ‘neath the linen’ | i.e. she donned the bridal veil; cf. *Þrim* 27.

- 39 Burr vas hinn ẹ́lsti, · en Barn annat; [W 78v/TODO]  
2 Jóð ok Aðal, · Arfi, Mǫgr,  
Niðr ok Niðjungr, · (nǫmu lẹ́ika)  
4 Sonr ok Svęinn, · (sund ok tafl)  
Kundr hét ẹ́inn; · Konr vas hinn yngsti.

Byre was the oldest, and Bairn another;

TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and Tavel) Kund was one called; Kin was the youngest.

- 40 Upp óxu þar · Jarli bornir: [W 78v/TODO]  
 2 hęsta tǫmðu, · hlífar bęndu,  
 skęyti skófu, · skęlfðu aska.  
 4 En Konr ungr · kunni rúnar:  
 évin-rúnar · ok aldr-rúnar.

There grew up the sons of Earl:  
 horses they tamed, shield-rims they bent,  
 smoothened shafts, shook ashen spears.—  
 But Kin the Young knew runes:  
 ever-runes and life-runes.

---

4 Konr ungr 'Kin the Young' | The name is clearly a folk etymological pun on ON *konungr* 'king', who held the highest social rank, above even the earls.

- 41 Męirr kunni hann · mǫnnum bjarga, [W 78v/TODO]  
 2 ęggjar deýfa, · ęgi lęgja;  
 klǫk nam fugla, · kyrra ęlda,  
 4 sófa ok sveýja, · sorgir lęgja,  
 afl ok ęljun · átta manna.

Further he knew men to save,  
 blades to dull, the sea to lower;  
 he learned the chirping of birds, to calm fires,  
 to soothe and lull to sleep, to lower sorrows;  
 the strength and zeal of eight men.

- 42 Hann við Ríg Jarl · rúnar deýldi; [W 78v/TODO]  
 2 brǫgðum bęitti · ok bętr kunni;  
 þá ǫðladisk · ok þá ęiga gat,  
 4 Rígr at hęita, · rúnar kunna.

With Righ-Earl he shared runes;  
 TODO.  
 then he earned for himself, and got to own,  
 Righ to be called, runes to know.

- 43 Reýð Konr ungr · kjǫrr ok skóga; [W 78v/TODO]  
 2 kolfi fleýgði · kyrði fugla;  
 þá kvað þat kráka · —sat kvisti ęin—  
 4 „Hvat skalt, Konr ungr, · kyrra fugla?  
 Hęldr mętti þér · hęstum ríða

6            [...] · ok hęr fęlla.  
 Kin the Young rode through brushes and woods,  
 flung bolts, hunted birds.  
 Then quoth a crow—sat on a branch alone—  
 “Why shalt thou, Kin the Young, hunt birds?  
 Better it fit thee horses to ride,  
 [...], and armies to fell.”

44        Á Danr ok Danpr · dýrar hallir;  
 2            óðra óðal · an ér hafð;  
             þęir kunnu vel · kjól at riða,  
 4            ęgg at kęnna, · undir rjúfa.

[W 78v/TODO]

Dan and Danp own costly halls:  
 nobler ethel than ye do—  
 they know well the ship to ride,  
 the blade to teach, wounds to tear.

---

2 ér ‘ye’ | metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

---

2 óðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 ęgg at kęnna ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

---

At this point leaf 78 ends. The rest of the poem is lost.

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## Eddic fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like *þá kvað hann* 'then he quoth'.

---

### A lost riddle-poem

This half-stanza is quoted in *Yilv* 2, being the second Eddic verse in the text, following *High* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Webth*.

**P1**      Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í  
2            hverju. Þá spurði hann, hvert nafn höfðingja þeira véri. Sá svarar, er  
          hann leiddi inn, at sá, er í inu neðsta háseti sat, var konungr, ok heitir  
4            Hárr, en þar nēst sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá  
          spyr Hárr komandann, hvárt fleira er erendi hans, en heimill er matr  
6            ok drykkir honum sem ǫllum þar í Háva hǫll. Hann segir, at fyrst vill  
          hann spyrja, ef nokkurr er fróðr maðr inni. Hárr segir, at hann komi  
8            eigi heill út, nema hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- 1 „ok statt-u framm · meðan þú fregn  
 2 sitja skal sá es segir.“  
 “and stand forth while thou askest;  
 sit shall he who speaks!”
- 

### Nearth and Shede

The following passage is almost the whole of *Yilv* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grim* 11. Notably, the two stanzas cited here are also found translated in Grammaticus (2015)[1.8.18–19], where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

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- P2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem  
 2 heitir Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á  
 hann skal heita til sć-fara ok til veiða. Hann er svá auðigr ok fć-sćll, at  
 4 hann má gefa þeim auð, landa eða lausa-fjár. Á hann skal til þess heita.  
 Eigi er Njörðr ása ęttar. Hann var upp fćddr í Vana-heimi, en Vanir  
 6 gísluðu hann goðunum ok tóku í mót at gíslingu þann, er Hónir heitir.  
 Hann varð at sćtt með goðum ok Vǫnum. Njörðr á þá konu, er Skaði  
 8 heitir, dóttir Þjatsa jǫtuns. Skaði vill hafa bú-stað þann, er átt hafði  
 faðir hennar, þat er á fjöllum nokkurum, þar sem heitir Þrym-heimr,  
 10 en Njörðr vill vera nćr sć. Þau sćttust á þat, at þau skyldu vera níu nćtr  
 í Þrym-heimi, en þá aðrar níu at Nóa-túnnum. En er Njörðr kom aftr  
 12 til Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is that one who is called Nearth. He lives in the heaven in the place called Nowetowns. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanegave 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 Waneg. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:



2 „Lęið erumk fjöll, • vas'k-a lęngi á,  
 2 nętr ęinar níu;  
 ulfa þytr • mér þótti illr vesa  
 4 hjá sęngvi svana.“  
 “Loathsome are the fells for me; I was not long thereon—  
 but for nine nights.  
 The wolves' howl seemed me evil  
 next to the song of swans.”

P3 Þá kvað Skaði þetta:  
 Then Shede quoth this:

3 „Sofa né mát'k-a'k • sęvar bæðjum 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.”

P4 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á  
 2 skíðum ok með boga ok skýtr dýr. Hon heitir 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.

---

### Homedal's Galder (*Heimdallargaldr*)

This mysterious fragment is quoted in *Yilv* 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter *Galders-law*.

The same poem is mentioned again in *Scold* 15: *Heimdallar hęfuð heitir sverð. Svá er sagt, at hann var lostinn manns hęfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er*

*síðan kallat hofuð mjötuðr Heimdallar* ‘A sword is called Homedal’s head. So is said that he was run through with a man’s head. About that it is sung in Homedal’s galder, and henceforth the head is called Homedal’s bane.’

- 
- P5      Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill ok  
 2            heilagr. Hann báru at syni meyjar níu ok allar systr; hann heitir ok  
             Hallinskiði ok Gullintanni; tennr hans váru af gulli. Hestr hans heitir  
 4            Gulltoppr. Hann býr þar er heitir Himinbjörg við Bifröst; hann er vörðr  
             goða ok sitr þar við himins enda at gæta brúarinnar fyrir berg-risum.  
 6            Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað  
             rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum,  
 8            ok allt þat er héra lètr. Hann hefir lúðr þann er Gjallar-horn heitir, ok  
             heyrir blástr hans í alla heima. Heimdallar sverð er kallat hofuð manns.  
 10          Hér er svá sagt:

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:

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(Here the text cites *Grim* 13; see there.)

---

- P6      Ok enn segir hann sjalfr í Heimdallar-galdri:  
 And further he himself says in Homedal’s Galder:

- 4            „Níu em’k móðra mögr,  
 2            níu em’k systra sonr.“

“Of nine mothers I’m the lad,  
 of nine sisters I’m the son.”

---

1 móðra ‘mothers’ | so STW; meyja ‘maidens’ U 2 sonr ‘son’ | om. T

## Gna and the Wanes

The following passage is from *Yilv* 35, which lists the Ossens<sup>†</sup>.

- 2      **P7**      Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon  
á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat var eitt sinn,  
er hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

- 2      5      „Hvat þar flýgr, · hvat þar ferr,  
eða at lopti liðr?“

“What flies there, what fares there,  
or passes through the air?”

**P8**      Hon svarar:  
She answers:

- 2      6      „Né ek flýg, · þó ek fer  
ok at lopti lið’k  
á Hóf-varpni, · þeim’s Ham-skępir  
4      gat við Garð-rofu.“

“I fly not, though I fare,  
and pass through the air,  
on Hoofwarpner, whom Hamsherper  
begot with Yardrove.”

**P9**      Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:  
From Gna’s name it is so called that something which fares high up *protrudes*.

### Balder's Death

*Yilv* 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Wsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

- P10 Því nęst sendu ęsir um allan heim ęrind-reka at bięja, at Baldr vęri  
 2 grátinn ęr Helju, en allir geręu þat, menninir ok kykvendin ok jęręin  
 ok steinarnir ok trę ok allr málmr, svá sem þú munt sęt hafa, at þęssir  
 4 lutir gráta, þá er þęir koma ęr frosti ok í hita. Þá er sendi-menn fóru  
 heim ok hęfęu vel rekit sín ęrindi, finna þęir í helli nękkvęrum, hvar  
 6 gýgr sat; hon nefndist Þękk. Þęir bięja hana gráta Baldr ęr helju, hon  
 segir:

Next after that the Eese sent an errand-runner through all the Home<sup>†</sup>, to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all bedrock, as thou must have seen, that these things weep when they come out of cold and into heat. When the messengers journeyed home, and had ran their errand well, they find in a certain cave that a gow<sup>†</sup> sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

- 7 „Þękk mun gráta • þurru tęrum  
 2 Baldrs bál-farar;  
 kyks né dauęs • naut'k-a Karls sonar  
 4 hafi Hęl þvi's hęfir.“

“Thanks will weep—with dry tears  
 for Balder's pyre-journey [DEATH].  
 Neither alive nor dead did I benefit from Churl's son [= Balder];  
 let Hell have what she has!”

- P11 En þęss geta menn, at þar hafi verit Loki Laufęjarson, er flest hęfir illt  
 2 gęrt meę ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

## Thunder's Journey to Garfrith

*Scold* 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetr* L v 1/1b (quoted in *Scold* 11, which lists kennings for Thunder): *stétt of Gjǫlp dauða* 'thou didst step over the dead Yelp'. The prose of *Scold* 26 seems to be based on an earlier, now-lost poem in *Leeds-meter*, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

- P12 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann sik  
 2 megin-gjörðum ok studdi for-streymis Gríðar-völ, en Loki helt undir  
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at  
 4 uppi braut á ǫxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

- 8 „Vax-at-tu nú, Vimur, • alls mik þik vaða tíðir  
 2 jǫtna garða í;  
 vęitst, ef þú vęx • at þá vęx mér ós-męgin  
 4 jafn-hátt upp sem himinn.“

“Wax not now, O Wimbre, as I wish to wade through thee  
 into the yards of the ettins.

Thou knowest, if thou waxest, then my os-might waxes  
 up as high as the heaven.”

- P13 Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrðar stóð  
 2 þar tveim megin árinna, ok gerði hon ár-vęxtinn. Þá tók Þórr upp  
 ór ánni stein mikinn ok kastaði at henni ok męlti svá: „At ósi skal á  
 4 stemma.“ Eigi missti hann, þar er hann kastaði til, ok í því bili bar hann  
 at landi ok fékk tekit reyni-runn nokkurn ok steig svá ór ánni. Því er  
 6 þat orð-tak haft, at reynir er björg Þórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith, stood on both sides of the river, and she caused the river's growth. Then Thunder took up from the river a great stone and threw it at her and spoke so: "At its source shall the river be dammed." He did not miss his target, and in that moment he threw himself towards land and got hold of a certain rowan shrub, and thus stepped out of the river. From this comes the saying that the rowan is Thunder's deliverance.

1–2 stóð þar tveim megin árinna, ok gerði hon ár-vøxtinn. 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river.

- P14 En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í geita-  
 2 hús til her-bergis, ok var þar einn stóll til sētis, ok sat Þórr þar. Þá varð  
 hann þess varr, at stóllinn fór undir honum upp at réfri. Hann stakk  
 4 Gríðar-veli upp í raftana ok lét sígast fast á stólinn. Varð þá brestr mikill,  
 ok fylgði skrékr. Þar höfðu verit undir stólinum dótr Geirrøðar, Gjálp  
 6 ok Greip, ok hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat down on it. Then he noticed that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and made it push firm onto the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

- 9 „Einu sinni • neytta'k alls megin  
 2 jøtna gørdum í  
 þá's Gjølþ ok Greip, • dótr Geir-raðar,  
 4 vildu hefja mik til himins.“

"Only one time I used all my might  
 in the yards of the ettins,  
 when Yelp and Grope, daughters of Garfrith,  
 would lift me to the heaven."

1 *sinni* 'time' | metr. and sens. emend.; om. U

## On the Making of Glapner

The following stanza about the making of Glapner, the fetter used to bind the Fenrerswolf, is found in the short work on kennings today called the *Little Scald* (*Litla skálda*), which

text was probably used as a source by Snorre; see further Males (2020, pp. 129–47). A variant of this stanza is transparently paraphrased in *Yilv* 28: *Hann var gørr af sex blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af 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 two differences—*bráka* ‘spittle’ for *mjolk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version. It is not attributed to any named poem.

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10      Ór kattar dyn · ok ór konu skeggi,  
 2            ór fisks anda · ok ór fugla mjolk,  
             ór bergs rótum · ok bjarnar sinum,  
 4            ór því vas hann Gleipnir gørr.

“From cat’s din and from woman’s beard;  
 from fish’s breath and from fowls’ milk;  
 from mountain’s roots and bear’s sinews;  
 from this was Glapner made.”

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## Norse Heroic Poetry



# Lay of Wayland (*Völundarkviða*)

**Dating** (Sapp, 2022): C10th (0.428)–early C11th (0.475)

**Meter:** *Ancient-words-law*

The **Lay of Wayland** (*Wayl*) is a story of immense psychological complexity, one of the masterpieces of Norse narrative poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThdrS Viðga*, in Danish ballads *Vidrik Verlandsøn*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThdrS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with *Velent* [*sic*], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about "Velent, the excellent smith, whom Warrings (*væringjar*) call Wayland (*Völundr*)". Apparently Wayland was so famous that "all men seem to praise his workmanship so, that the maker of any smith's work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril

through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's, banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThdrS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Deer*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThdrS*). Parts of the narrative are depicted on the early C8th Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfda
—	Nithad learns that Wayl
—	

### From Wayland (*Frá Völundi*)

- 2 P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hon [R 18r/4, A 6v/26]  
hét Bǫðvildr. Bróðr vǫru þrír, synir Finna konungs. Hét einn Slagfiðr,  
annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvému í

4 Úlfdali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma  
 of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar  
 6 vátu hjá þeim álfatarhamir þeira; þat vátu valkyrjur. Þar vátu tvær dótr  
 Hlōðvés konungs: Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var  
 8 Qlrún Kjárs dóttir af Vallandi. Þeir hófðu þér heim til skála með sér.  
 Fekk Egill Qlrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau  
 10 bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvómu eigi aptr. Þá skreið  
 Egill at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í  
 12 Úlfdölum. Hann var hagrastr maðr, svá at menn viti í fornum sögum.  
 Níðuðr konungr lét hann hōndum taka, svá sem hér er um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called  
 Beadchild. Three brothers were there; the sons of a king of the Finns. One was called  
 Slayfinn, the other Eyel, the third Wayland. They fared on skis and hunted wild beasts.  
 They came into the Wolfdales and made for themselves houses there. There is a lake  
 there which is called the Wolfsea. Early in the morning they found on the lake-shore  
 three women, and they span linen. There were by them their swan-hames<sup>†</sup>; those were  
 Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Har-  
 ware Elwight. The third was Alerune, daughter of Choser<sup>†</sup> of Walland<sup>†</sup>. The men took  
 the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and  
 Wayland the Elwight. The couples lived there for seven winters; then the women left to  
 attend battles, and did not come back. Then Eyel fared on skis to search for Alerune,  
 but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the  
 most skilled craftsman whom men know of in the ancient saws. King Nithad had him  
 taken, as it is here sung of:

1–2 hon hét ‘she was called’ | so R; ok hét hon ‘and she was called’ A 2 vóru ‘were’ | so A; om. R 4–13  
 sér þar hús ... um kveðit ‘for themselves houses ... sung of’ | so R; om. (due to loss of the following foll. in  
 the ms.) A

8 Kjárs [...] af Vallandi ‘Choser of Walland’ | i.e. ‘Cæsar of Rome’; a legendary form of the Roman emperor.  
 See Encyclopedia.

## The Lay of Wayland (*Völundarkviða*)

1 Męyjar flugu sunnan • Myrk-við í gōgnum  
 2 al-vitr ungar, • ør-lōg drýgja;  
 þér á sęvar-strōnd • sęttusk at hvílask  
 4 drósir suð-rōnar, • dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood  
 —young elwights— to fulfill orlay<sup>†</sup>.

They stayed then for seven winters after that,  
but all the eighth they yearned,  
and the ninth did need divorce them.—  
The maidens longed for the Mirky wood:  
the young elwights, to fulfill orlay.

- 4 Kom þar af **v**eiði · **v**eðr-eygr skyti [R 18r/26]  
 2 Völundr **li**ðandi · of **l**angan veg,  
**S**lagfiðr ok Eðgill, · **s**ali fundu auða,  
 4 gingu **ú**t ok **i**nn · ok **u**mb sǫusk.

Came there from the hunt the stormy-eyed shooter:  
 Wayland passing over a long way.  
 Slayfinn and Eyel found the halls deserted;  
 they walked out and in, and looked around.

2 Völundr ... veg ‘Wayland ... way’ | emend. based on st. 9/3–4 below; om. R

- 5 **A**ustr skreðið **E**ðgill · at **Q**lrúnu, [R 18r/27]  
 2 en **s**uðr **S**lagfiðr · at **S**vanhvítu,  
 en **e**inn Völundr · sat í **U**lf-dǫlum.

East skied Eyel after Alerune,  
 but south Slayfinn after Swanwhite—  
 but alone Wayland stayed in the Wolfdales.

- 6 Hann sló **g**ull rautt · við **g**im fastan, [R 18r/29]  
 2 **l**ukði alla · **l**inn-baugum vǽl;  
**s**vá bæið hann · **s**innar ljóssar  
 4 **k**vánar, ef hǫnum · **k**oma gǫrði.

He struck red gold by fastened gem;  
 he enclosed all the serpent-bighs<sup>†</sup> well;  
 thus he awaited his own bright wife,  
 if to him she might come.

2 linn-baugum ‘serpent-bighs’ | Armlets, torcs resembling or shaped like serpents. Cf. the snake- or dragon-shaped Viking age armlet 108822 HST found in a hoard in Undrom, Ångermanland, northern Sweden. <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

- 7 Þat spyrr **N**íðuðr, · **N**íara dróttinn, [R 18r/31]  
 2 at **e**inn Völundr · sat í **U**lf-dǫlum;  
**n**óttum fóru sæggir, · **n**ęglðar vǫru brynjur,  
 4 **s**kildir bliku þeira · við hinn **s**karða mána.

This learns Nithad, lord of the Nears<sup>†</sup>,  
 that alone Wayland stayed in the Wolfdales.  
 Nightly journeyed warriors—nailed were their byrnies—  
 their shields gleamed by the waning moon.

1 Níara ‘the Nears’ | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Encyclopedia.

3 *neglðar vöru brynjur* ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór *s*ḡðlum · at *s*alar gaflī,  
gingu *i*nn þaðan · *ḡ*nd-langan sal,  
sǫu á *b*ast · *b*auga dręna,  
4 *s*jau hundruð allra, · es sá *s*ęggr átti. [R 18r/33]

They stepped off their saddles by the hall’s gables;  
went thence inside the endlong hall;  
saw they on a bast-rope bigs drawn up:  
seven hundred in all, which that man owned.

2 *gingu ... sal* ‘went ... hall’ | Formulaic. The fixed variant line *bón/bann inn of gekk · ḡnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English “livelong”) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Ordr*. *ḡnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of *Þrim* and st. 3 of *Sbir*.

- 9 Ok þęir *a*f tóku · ok þęir *á* létu  
fyr *ḡ*inn útan, · es *a*f létu.  
Kom þar af *v*ęiði · *v*eðr-ęygr skyti  
4 Vǫlundr *lí*ðandi · of *l*angan veg. [R 18v/2]

And they took off, and they slid on;  
save for one, which off they slid.—  
Came there from the hunt the stormy-eyed shooter:  
Wayland passing over a long way.

2 *fyr ęinn útan, · es af létu* ‘save for one, which off they slid’ | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): “The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him.” This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10 Gekk hann *b*rúnni · *b*eru hold stęikja;  
2 *ár* brann hrísi · *a*ll-þurr fura,  
*vi*ðr hinn *v*ind-þurri, · fyr *V*ǫlundi. [R 18v/4]



Went he the brown she-bear's flesh to roast;  
in early morning burned the twigs of all-dry pine—  
the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; *bár* R

- 11 Sat á ber-fjalli, • bauga talði, [R 18v/5]  
2 alfa ljóði • eins saknaði;  
hugði at hefði • Hlōðvés dóttir,  
4 al-vitr unga • vëri aptr komin.

Sat he on the bear-pelt, bighs he counted—  
the prince of elves was missing one!  
Thought he that Ladwigh's daughter [= Harware] might have it,  
that the young elwight might be come back.

1 bauga talði 'bighs he counted' | Wayland's grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2 alfa ljóði 'prince of elves' | Probably referring to Wayland's nature as a half-dæmonic Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* 'overseer of elves'.

- 12 Sat svá lengi, • at sofnaði, [R 18v/7]  
2 ok vaknaði • vilja-lauss;  
vissi sér á hōndum • hōfgar nauðir,  
4 en á fótum • fjetur of spenntan.

Sat he so long that asleep he fell,  
and he awoke, powerless.  
He knew on his hands tortuous restraints,  
and on his feet were fetters tightened.

- [Völundr kvað:] 13 „Hverir 'ru jōfrar • þeir's á lōgðu [R 18v/9]  
2 bæsti-síma • ok bundu mik?“

[Wayland quoth:] “Which are the princes that laid on  
the bast-cordage, and bound me?”

- 14 Kallaði nú Níðuðr, • Níara dróttinn: [R 18v/10]  
2 „Hvar gatst, Völundr, • vísi alfa,  
óra aura, • í Ulf-dølum?  
4 Gull vas þar ęigi • á Grana leiðu,

ǫjarri hugðak vart land · ǫllum Rínar.“

Now called Nithad, lord of the Nears:

“Where gottest thou, Wayland, overseer of elves,

*our* ounces, in the Woldfdales?

Gold was there not on Grane<sup>†</sup>’s path;

far I’ve thought our land from the fells of the Rhine.<sup>160</sup>”

<sup>160</sup>Grane was the horse of the legendary hero Siward<sup>†</sup>, slayer of the dragon Fathomer<sup>†</sup>. These events were thought to have taken place in Germany. Nithad’s speech is thus sarcastic: “Where did you get that gold? I have never heard of a dragon’s hoard in the Woldfdales!”, the implication being that Wayland has stolen the gold (from king Nithad).

[Vǫlundr kvað:]

15 „Man’k at męiri · męti ętum,  
2 es vér hęil hjú · hęima vǫrum:  
Hlaðguðr ok Hęrvǫr · borin vas Hlǫðvé,  
4 kunn vas Ǫlrún · Kíars dóttir.“

[R 18v/13]

“I recall that we owned greater wealth,  
when we a whole household were at home:  
Ladguth and Harware were born to Ladwigh;  
known was Alerune, Choser’s daughter.”<sup>161</sup>

[Wayland quoth:]

<sup>161</sup>Wayland responds rather cryptically and almost seems to be speaking to himself. It seems that by asserting the noble lineages of the three swan-wives he gives a legitimate reason for his wealth, but, judging by the tone, he is aware that Nithad neither believes him nor cares.

16 Úti stóð kunnig · kvǫn Níðaðar,  
2 hón inn of gekk · ęnd-langan sal,  
stóð á golfi, · stilti rǫddu:  
4 „es-a sá nú hýrr, · es ór holti ęęrr.“

[R 18v/15]

Outside stood the cunning wife of Nithad,  
she went inside the endlong hall,  
stood on the floor, steered her voice:  
“He is not mild now, who comes out of the wood.”

1 Úti ... Níðaðar ‘Outside ... of Nithad’ | emend. based on st. 30/1–2; om. R

2 hón ... sal ‘she went ... hall’ | Formulaic, also occurring in st. 30 of the present poem and in *Ordr* 3.

P2 Níðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók  
2 af bastinu at Vǫlundar, en hann sjalfr bar sverðit er Vǫlundr átti. En  
dróttning kvað:

[R 18v/16]

King Nithad gave his daughter Beadhild the golden ring which he took from the bast rope in Wayland's hall, but he himself carried the sword which Wayland had owned. But the queen quoth:

- 17      Tęnn hõnum tęgjask · es hõnum's tęt sverð, [R 18v/19]  
 2      ok hann Bõðvildar · baug of þękkir,  
           õmun eru augu · ormi hinum frána;  
 4      sníðið ér hann · sina magni,  
           ok sętið hann síðan · í Sęvarstõð.“

His teeth are bared when he is shown the sword,  
 and Beadhild's bigh he recognizes;  
 reminiscent are his eyes to the gleaming serpent's.—  
 Snithe ye from him the might of his sinews,  
 and set him thereafter on Seastead!”

- P3      Svá var gõrt, at skornar v́aru sinar í knés-fótum ok settr í holm einn, [R 18v/21]  
 2      er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi alls-  
           kyns gõr-simar; engi maðr þorði at fara til hans, nema konungr einn.  
 4      Vólundr kvað:

So it was done that the sinews in his houghs were cut, and he was placed on a lonely islet lying there before the land, which was called Seastead. There he smithed for the king every kind of jewelry. No man dared go to him save the king alone. Wayland quoth:

- 18      „Sé'k Níðaði · sverð á linda, [R 18v/24]  
 2      þat's ek hvęsta · sęm hagast kunna'k  
           ok ek hęrða'k · sęm hógst þótti;  
 4      sá's mér fránn mękir · ę fjarri borinn;  
           sé'k-a þann Vólundi · til smiðju borinn.

“I see the sword on Nithad's belt,  
 which I sharpened as most handily I could,  
 and I hardened as most pleasingly seemed.—  
 That gleaming blade is ever further from me carried;  
 I see it not for Wayland to the smithy carried!

1 Sé'k 'I see' | metr. emend.; skinn 'shines' R

- 19      Nú berr Bõðvildr · brúðar minnar [R 18v/27]  
 2      —bið'k-a þęss bót— · bauga rauða.“

Now does Beadhild bear my bride's  
—I await no recompense for that—red bighs.”

20      **S**at—né svaf á-valt— · ok sló hamri; [R 18v/28]  
2      vél gęðði hęldr · hvatt Níðaði;  
         drifu ungir tveir · á dýr séa  
4      synir Níðaðar · í Sęvarstöð.

He sat—he slept never—and struck the hammer;  
he very boldly planned wives for Nithad.—  
Two young ones were drifting to see costly things:  
Nithad's sons, to Seastead.

1 Sat—né svaf á-valt— ‘He sat—he slept never—’ | Compare *Guth Inst* TODO: *bófu mik—né drękkðu—* ‘they lifted me—they drowned [me] not—’.

21      **K**vómu til kistu, · kröfðu lukla, [R 18v/30]  
2      opin vas illúð, · es í sóu,  
         fјlð vas þar meina, · es mōgum sýndisk  
4      at vęri gull rautt · ok gqr-simar.

Came they to the chest, demanded the keys;  
open was the evil when inside they looked.  
A great deal was there of harms, which to the lads seemed  
like were it red gold and jewelry.

[Vǫlundr kvað:] 22      „Komið ęinir tveir, · komið annars dags; [R 18v/33]  
2      ykkir lét’k þat gull · of gefit verða;  
         sęgið-a meyjum · né sal-þjóðum,  
4      manni øngum, · at mik fyndið.“

“Come alone ye two; come another day!  
To you, I declare, this gold will be given.  
Tell not maidens nor the folk of the hall  
—no man!—that *me* ye met.” [Wayland quoth:]

23      **S**nimma kallaði · sęggr á annan, [R 19r/1]  
2      bróðir á bróður: · „gōngum baug séa!“  
         Kvómu til kistu, · kröfðu lukla,  
4      opin vas illúð · es í litu.

Early called one youth to another,  
 brother to brother: “Let us go see the biggs!”  
 Came they to the chest, demanded the keys;  
 open was the evil when inside they looked.

24 Snęið af hǫfuð · hína þęira [R 19r/3]  
 2 ok und fęn fјотurs · fǫtr of lagði,  
 ęn þęr skálar, · es und skǫrum vǫru,  
 4 svęip útan silfri, · sęldi Níðaði.

He sliced off the heads of those bear-cubs,  
 and under the fetter’s fen their feet he laid;  
 but those bowls which were under their curls  
 he coated with silver and gave to Nithad.

---

1 hína ‘bear-cubs’ | An affectionate term for the young boys, perhaps relating to warrior-initiations done in bear-skins.

2 fęn fјотurs ‘the fetter’s fen’ | Unclear. The smithy or islet may be Wayland’s “fetter”, in which case he buried them in a bog close-by.

3 þęr skálar, · es und skǫrum vǫru ‘those bowls which were under their curls’ | i.e. their skulls.

25 En ór augum · jarkna-stęina [R 19r/5]  
 2 sęndi kunnigri · kvǫn Níðaðar;  
 en ór tǫnnum · tveggja þęira  
 4 sló brjóst-kringlur, · sęndi Bǫðvildi.

But out of the eyes arkenstones  
 he sent to the cunning wife of Nithad;  
 but out of the teeth of the two lads  
 he struck breast-brooches; sent [them] to Beadhild.

---

1 jarkna-stęina ‘arkenstones’ | Probably round crystals.

---

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the high stolen by Nithad (mentioned above in sts. 10 (see note there) and 17), and is afraid that her parents will be angry about it. She thus goes to Wayland in secret and asks him to mend it. The sight of this ring may be what angers Wayland, and makes him take it out on Beadhild.

---

- 26 Þá nam Bǫðvildr · baugi at hrósa [R 19r/7]  
 2 [...] · es brotit hafði,  
 „þori’g-a’k sęgja, · nema þér ęinum.“

Then Beadhild began to praise the ring,  
 [...] which she had broken,  
 “I dare not tell save to thee alone.”

2 [...] | The meter requires a half-line here, likely containing a more specific description of the bigh.

- Vǫlundr kvað: 27 „Ek bǫti svá · brest á gulli, [R 19r/8]  
 2 at fęðr þinum · fęgri þykkir,  
 ok móðr þinni · miklu bętri,  
 4 ok sjalfri þér · at sama hófi.“

“I [will] so mend the crack on the gold,  
 that to thy father it fairer seems,  
 and to thy mother much better,  
 and to thyself of the same rank.”

Wayland quoth:

- 28 Bar hána bjóri, · því-at bętr kunni, [R 19r/10]  
 2 svá’t hǫn í sessi · of sofnaði.  
 „Nú hęfi’k hęft · harma minna  
 4 allra nema ęinna · í-við-gjarna.“

He overcame her with beer—for he knew better—  
 so that she in the seat asleep did fall.  
 “Now have I avenged my harms,  
 all, save one, on the insidious ones.”

1 því-at bętr kunni ‘for he knew better’ | i.e. he was more cunning than her.

4 nema ęinna ‘save one’ | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

4 í-við-gjarna ‘insidious ones’ | King Nithad and his house.

- 29 „Vęl ek,“ kvað Vǫlundr, · „verða’k á fitjum, [R 19r/12]  
 2 þeim’s mik Níðaðar · nǫmu rekkar.“  
 Hléjandi Vǫlundr · hófsk at lopti,  
 4 grátandi Bǫðvildr · gekk ór ęyju.  
 tregði fǫr friðils · ok fǫður reði.

“Well I”, quoth Wayland, “fall on my paddles;  
those which Nithad’s men bereaved me of!”  
Laughing, Wayland threw himself in the air;  
weeping, Beadhild went from the island;  
grieved the lover’s flight, and the father’s fury.

---

1 fitjum ‘paddles’ | CV: *fit* ‘the webbed foot of water-birds’, here a reference to the flight-suit which allows Wayland to regain his freedom.

---

2        30        Úti stendr kunnig · kvón Níðaðar, [R 19r/14]  
              ok hón inn of gekk · end-langan sal,  
              en hann á sal-garð · settisk at hvílask,  
4        „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stands the cunning wife of Nithad,  
and she inside did go the endlong hall—  
but he, on the courtyard, set down to rest.  
“Art thou awake, O Nithad, lord of the Nears?”

[Níðuðr kvað:]        31        „Vaki’k á-valt · vilja-lauss, [R 19r/17]  
2        sofna’k minst, · síðst sonu dauða,  
              kell mik í hofuð, · kold erumk rðð þín,  
4        vilnumk þess nú, · at við Völund dóma’k.“

[Nithad quoth:] “I am always awake, powerless;  
I fall asleep the least since my sons have died.  
My head turns cold; cold seem thy counsels—  
I wish now but this: to speak with Wayland.”

---

1 vilja-lauss ‘powerless’ | Used earlier of Wayland in st. 12, immediately after his binding.

3 kold erumk rðð þín ‘cold seem thy counsels’ | A severe insult to a woman, evenmoreso to a queen, for such counsels to their husbands were how they could influence worldly affairs.

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[Níðuðr kvað:]        32        „Sæg mér þat Völundr, · vísi alfa, [R 19r/19]  
2        af heilum hvat varð · húnum mínum?“

[Nithad quoth:] “Tell me this, O Wayland, overseer of elves:  
what became of my healthy bear-cubs?”

[Völundr kvað:]

33 „Eiða skalt mér áðr · alla vinna,  
 2 at skips borði · ok at skjaldar rønd,  
 at mars bógi · ok at mækis egg  
 4 at þú kvelj-at · kvön Völundar,  
 né brúði minni · at bana verðir,  
 6 þótt kvön ęigim, · þá's ér kunnið,  
 eða jóð ęigim · innan hallar.

[R 19r/20]

“All oaths shalt thou first swear to me,  
 by deck of ship and rim of shield,  
 by bough of steed and edge of sword—  
 that thou wilt not torment the wife of Wayland,  
 nor of my bride become the bane,  
 though a wife we might own whom ye might know;  
 or a babe might own within the hall.

[Wayland quoth:]

2–3 at skips ... egg ‘by deck ... of sword’ | Which are all tools of war; in this way Wayland asks Nithad to swear on his honour as a warrior. A familiar oath-formula; TODO.

4–5 kvön Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | i.e. Beadhild, who is now pregnant.

34 Gakk til smiðju, · þeirar's gørðir,  
 2 þar fiðr bęlgi · blóði stokna,  
 sneið'k af hęfuð · huna þinna  
 4 ok und fęn fјoturs · fotr of lagða'k.

[R 19r/24]

Go to the smithy, which *thou* didst make;  
 there wilt thou find bellows sprinkled with blood.  
 I sliced off the heads of thy bear-cubs,  
 and under the fetter's fen their feet I laid.

35 En þęr skálar, · es und skorum vęru,  
 2 sveip'k útan silfri, · sęlda'k Níðaði,  
 en ór augum · jarkna-stęina,  
 4 sęnda'k kunnigri · kvön Níðaðar.

[R 19r/26]

But the bowls which were under their curls,  
 I coated with silver and gave to Nithad.  
 But out of the eyes arkenstones  
 I sent to the cunning wife of Nithad.

36 En ór tønnum · tveggja þęira  
 2 sló'k brjóst-kringlur, · sęnda'k Bęðvildi;

[R 19r/28]



4 nú gengr Bǫðvildr · barni aukin,  
 4 ęinga dóttir · ykkur þeggja.“

But out of the teeth of the two,  
 I struck breast-brooches; sent [them] to Beadhild.  
 Now goes Beadhild swollen with child;  
 the only daughter of you both.”

4 ęinga dóttir · ykkur þeggja. ‘the only daughter of you both’ | Formulaic, near-identical to *HarS* st. 25/1–2: (*Vakj, 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, [R 19r/30]  
 2 né þik vilja’k Völundr · verr of níta;  
 es-at svá maðr hór, · at þik af hęsti taki,  
 4 né svá ęflugr, · at þik neðan skjóti,  
 þar’s þú skollir · við ský uppi.“

[Nithad quoth:] “Thou mightst not have spoken a speech which might grieve me more;  
 nor could I worse wish, O Wayland, to deny thee.—  
 No man is so high that he from horse might take thee,  
 nor so mighty that he might shoot thee from below,  
 there as thou jeerest against the clouds above!”

2 38 Hlęjandi Völundr · hófsk at lopti, [R 19v/1]  
 en ó-kátr Níðuðr · sat þá ęptir.

Laughing, Wayland threw himself in the air;  
 but, gloomy, Nithad stayed behind.

[Níðuðr kvað:] 39 „Upp rís Þakkráðr, · þréll minn batsti, [R 19v/2]  
 2 bið Bǫðvildi, · męy hina brá-hvítu,  
 gangi fagr-varið · við fęður róða.“

[Nithad quoth:] “Rise up, O Thankred, my best thrall;  
 bid Beadhild, the brow-white maiden,  
 to go, fair-clothed, with her father to counsel.”

2–3 męy hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | With these expressions Nithad strongly stresses the purity of his daughter (*męr* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

[Níðuðr kvað:]

2

40 „Es þat satt Bøðvildr, • es soggðu mér,  
søtuð it Vølundr • saman í holmi?“

[R 19v/3]

“Is it true, Beadhild, as they told me:  
stayed thou and Wayland together on the islet?”

[Nithad quoth:]

[Bøðvildr kvað:]

2

41 „Satt ’s þat Níðuðr • es sagði þér:  
sötum vit Vølundr • saman í holmi  
ęina ęgur-stund, • ęva skyldi;  
4 ek vętr hęnum • vinna kunna’k,  
ek vętr hęnum • vinna mätta’k.“

[R 19v/4]

“Tis true, Nithad, as *he* told thee:  
I and Wayland stayed together on the islet,  
for one heavy hour—it should never [have been]!  
I by naught against him *knew* struggle;  
I by naught against him *could* struggle.”

[Beadhild quoth:]

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’, mätta’k ‘could’ | Beadhild was totally incapable of defending her honour, both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’. — As Finnur Jónsson (1932) comments, an excellent final stanza.

# First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): late C12th (0.805)

Meter: *Ancient-words-law*

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Hǫðbrodds. Vǫl-  
2 sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu  
2 hnigu hēilǫg vǫtn · af Himin-fjǫllum;  
þá hafði Hēlga · inn hugum-stóra  
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds<sup>†</sup>, as eagles shrieked,  
holy waters poured down from the Heavenfells;  
then had Burhild in Browlund given birth  
to Hallow the great of heart.

1 Ár vas alda 'It was the dawn of elds' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Wsp* 3, at the beginning of history.

2 Nǫtt varð í bó, · nornir kvǫmu,  
þér's ǫðlingi · aldr of skópu;

[R 20r/23]

þann bǫðu fylki · frégstan verða  
 4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns came,  
 those who shaped the age of the nobleman [= Hallow].  
 They bade that battle-arrayer become the noblest,  
 and among princes seem the best.

3 Sneru þér af afli · ør·løg-þóttu  
 2 þá's borgir braut · í Brálundi;  
 þér um greiddu · gullin-símu  
 4 ok und mána sal · miðjan fæstu.

[R 20r/25]

They turned mightily orlay-strands  
 when castles were broken in Browlund.  
 They wrapped a golden band,  
 and beneath the moon's hall [SKY/HEAVEN] fastened it in the middle.

4 Þér austr ok vestr · enda fǫlu,  
 2 þar átti lofðungr · land á milli,  
 brá nipt Nera · á norðr-vega  
 4 einni fæsti, · ey bað hon halda.

[R 20r/27]

They in the east and west hid its ends;  
 there the praised one owned land in between.  
 The kinswoman of Nare (unknown person) [NORN] tugged onto the northern ways  
 a single cord—she bade it hold forever.

TODO.

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# Lay of Hallow Harwardson

## (*Hēlgakviða Hjorvarðssonar*)

**Dating** (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

**Meter:** *Ancient-words-law*

Heroic poem.

### From Harward and Syelind (*Frá Hjorvarði ok Sigrlinn*)

P1 Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr  
2 þeira hét Heðinn. Qnnur hét Séreiþr; þeira sonr hét Humlungr. In  
þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði  
4 þess heit strengt at eiga þá konu er hann vissi vænsta. Hann spurði at  
Sváfnir konungr átti dóttur allra<sup>a</sup> fegrsta; sú hét Sigrlinn. Iðmundr hét  
6 jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi.  
Hann dvalðisk vetr langt með Sváfni konungi. Fránmarr hét þar jarl,  
8 fóstir Sigrlinnar; dóttir hans hét Álof. Jarlinn réð, at meyjar var synjat,  
ok fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en  
10 fugl sat í limunum uppi yfir hánun ok hafði heyrt til, at hans menn  
kølluðu vænstar konur þær, er Hjorvarðr konungr átti. Fuglinn kvakaði,  
12 en Atli hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

<sup>a</sup>'vænallra' corr. R

1 „Sátt-u Sigrlinn, • Sváfnis dóttur,  
2 meýna fęgrstu • i munar-hęimi?  
þó hagligar • Hjorvarðs konur  
4 gumnum þykkja • at Glasislundi.“

2 „Munt við Atla · Iðmundar son  
 2 fugl fróð-hugaðr · fleira mæla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kýs’k þat’s ek vil · ór konungs garði.“  
 2

3 Kjós-at-tu Hjörvarðr TODO  
 3

4 Hof mun ek kjósa, TODO  
 4

5 Hqfum erfiði · ok ekki ørendi;  
 5

6 6  
 6

7 7  
 7

8 Sverð veit’k liggja · í Sigarsholmi,  
 2 fjórum færa · enn fimm tōgu;  
 4 eit es þeira · ǫllum bētra  
 vígnesta bǫl · ok varið gulli.

Swords I know lying, in Syeharsholm, four less than fifty. One of them is better than all—the bale<sup>†</sup> of war-needles<sup>162</sup> [SPEARS?]<sup>162</sup>—and inlaid with gold.

<sup>162</sup>The kenning *vígnest* also appears in

9 Hringr ’s í hjalti, · hugr ’s í miðju,  
 2 ógn ’s í oddi, · þeim’s eiga getr;

4           liggr með eggju · ormr dreýrfáiðr  
            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 walbast<sup>163</sup> an adder chases its tail.

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<sup>163</sup>An unclear part of the sword-hilt; see *Syed* 6.

TODO.

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## Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

**Dating** (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

**Meter:** *Ancient-words-law* (TODO)

TODO: Introduction. Similarities to ballads like the Lover's Ghost, the Grey Cock.

... TODO ...

**P1** Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi eigi gamall. Dagr  
2 Høgna sonr blótaði Óðin til fǫður-hefnda. Óðinn léði Dag geyrs síns.  
Dagr fann Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði  
4 í gognum Hēlga með geyr'num. Þar fell Hēlgi, en Dagr reyð til fjalla ok  
sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a  
bloot<sup>†</sup> to Weden for the sake of avenging his father. Weden lent Day his spear. Day  
found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow  
with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

1 „Trauðr em ek, systir, • trega þér at segja  
2 því-at ek hefí nauðigr • nipti grótta:  
Fell í morgun • und Fjǫturlundi  
4 buðlungr sá's vas • bætstr í heimi  
ok hildingum • á halsi stóð.“

“Regretful am I, O sister, to grieve thee by saying it—  
for, forced, must I make my kinswoman weep:  
this morning fell in Fetterlund  
that noble who was the best in the world,  
and on the throats of princes stood.”

[Sigrún kvað:]

- 2 „Þik skyli allir · **eið**ar bíta,  
 2 þeir es **H**elga · **h**aðir unna,  
 at inu **ljósa** · **L**eiðtrar vatni  
 4 ok at **úr**-svölum · **U**nnar steini!

“*Thee* should all oaths bite,  
 which thou to Hallow hast sworn,  
 by the shining water of Lafter,  
 and by the spray-cold stone of Ithe.

- 3 **Skríði**-at þat **s**kip, · es und þér **s**kríði,  
 2 þótt **óska**-byrr · **e**ptir leggisk!  
**Renni**-a sá marr, · es und þér **r**enni,  
 4 þótt **f**iðndr þína · **f**orðask eðgir!

May the ship not glide, which glides beneath thee,  
 though it has a wished-for gust behind it!  
 May the sea not run, which runs beneath thee,  
 though from thy enemies thou must escape!

- 4 **Bíti**-a þér þat sverð, · es þú **b**regðir,  
 2 nema **s**jölfum þér · **s**ygvi of höfði!  
 Þá véri þér **h**efnt · **H**elga dauða,  
 4 ef þú **v**érir **v**argr · á viðum úti,  
**auðs** and-vani · ok **a**lls gamans,  
 6 **h**efðir eðgi mat, · nema á **h**ræm spryngir!“

May the sword not bite for thee, which thou brandishest,  
 save it sing over thy very own head!  
*Then* were on thee Hallow's death avenged,  
 if thou wert a wolf in the woods outside,  
 deprived of wealth and all pleasure;  
 hadst no food, save thou plundered carrion!“

Dagr kvað:

- 5 „**Ö**r ert, systir, · ok **ø**r-vita,  
 2 es **brøðr** þínum · **b**iðr for-skapa!  
**E**inn veldr **Óðinn** · **ø**llu bølvi,  
 4 því-at með **sifjungum** · **sak-rúnar** bar!

“Mad art thou, sister, and out of wits,  
 when onto thy brother thou dost bid a cruel shape<sup>†</sup>.  
 Weden alone causes all the bale,

Day quoth:

for he bore strife-runes among relatives!

1 Ór ... ok ór-viti 'Mad ... and out of wits' | Formulaic, also occurring in *Lock* and others TODO.

6 Þér býðr bróðir · bauga rauða,  
2 ǫll Vandils-vé · ok Vig-dali;  
haf halfan hëim · harms at gjöldum  
4 brúðr baug-varið · ok búrir þínir.

*Thee* thy brother offers red bighs,  
all Wendelswigh and the Wighdales.  
Have half the realm as recompense for the injury,  
O bigh-adorned bride—and thy sons, too.

7 „Sit’k-a svá sél · at Sefa-fjollum,  
2 ár né of nêtr, · at ek una lífi,  
nema at liði lofðungs · ljóma bręðoi,  
4 renni und vísa · Vig-blét þinig,  
gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,  
at dawn nor night, that I should be content with life,  
unless the retinue of the man of praise were struck with light:  
[and] beneath the ruler ran Wighblaw hither,  
wont to the golden bit—[and] I might greet the prince!

8 Svá hafði Hęlgi · hrędda gǫrva  
2 fjáendr sína alla · ok fręndr þęira,  
sem fyr ulfi · óðar rynni  
4 gęitr af fjalli, · gęiska fullar!

So would Hallow have terrified  
his enemies all and their kinsmen,  
like from a wolf did madly run  
goats down a fell, full of fright.

9 Svá bar Hęlgi · af hildingum  
2 sem ítr-skapaðr · askr af þyrni  
eða sá dýr-kalfr · dǫggu slunginn  
4 es ofri fęrr · ǫllum dýrum,

ok horn glóa · við himin sjalfan.“

So did Hallow surpass the princes  
like the nobly shaped ash the thorn,  
or the deer-calf, dew-besprinkled,  
who fares higher than all beasts,  
and its horns gleam against heaven itself.”

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1–5 ALL | Cf. the very similar description of Siward in *Guth II* 2.

**P2**      Haugr var gorr eptir Helga. En er hann kom til Valhallar, þá bauð Óðinn  
2            hánunum öllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Woden offered him to  
rule everything together with him. Hallow quoth:

**10**      „Þú skalt, Hundingr, · hverjum manni  
2            fót-laug geta · ok funa kynda;  
             hunda binda, · hesta gétta,  
4            gefa 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 broth to the swine—before thou mightst go to sleep!”

**P3**      Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi reið til  
2            haugs’ins með marga menn. Ambótt kvað:

Syerun’s maid-servant walked by Hallow’s barrow at evening, and saw that Hallow rode  
to the barrow with many men. The maid-servant quoth:

**11**      „Hvárt ’ru þat svik ein · es séa þikkjumk  
2            eða ragna rök · ríða menn dauðir,  
             es jóa ýðra · 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<sup>†</sup>?—dead men riding;  
as ye drive your steeds on by spear-points—  
or are the princes granted leave to go home?”

[Einn þeira kvað:]      **12**      „Es-a þat **svik** ein · es **séa** þikkisk  
    2      né **aldar** rof · þótt-u **oss** lítir,  
         þótt vér **jóa óra** · **oddum** keyrim,  
    4      né es **hildingum** · **h**eim-för gefin.“

[One of them quoth:] “It is not only tricks, as thou seemest to see—  
 nor the Ripping of the Age, although thou behold us;  
 although we drive our steeds on by spear-points  
 the princes are not granted leave to go home.”

---

2 aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfask regin*. This is the same root, only zero-grade.

**P4**      Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

**13**      „Út gakk **Sigrún**, · frá **Sefa**-fjöllum  
    2      ef þik **folks** jaðarr · **finna** lystir;  
         upp ’s **haugr** lokinn, · kominn es **Hęlgi**!  
    4      **Dólg**-spor **dreýra** · **dögl**ingr bað þik  
         at þú **sár**-dropa · **svęfja** skyldir.“

“Go out, O Syerun from the Sevefells,  
 if thou hast lust to find the leader of the troop!  
 The barrow is unlocked; Hallow is come!  
 The ruler of bloody wounds bade thee  
 that thou his wound-drops shouldst soothe.”

**P5**      Sigrún gekk í haug’inn til Helga ok kvað:

Syerun walked into Hallow’s barrow, and quoth:

**14**      „Nú em’k svá **fęgin** · **fundi** okkrum  
    2      sem **át**-frękir · **Óðins** haukar  
         es **val** **vit**u, · **varmar** bráðir,  
    4      eða **dögg**-litir · **dags**-brún **séa**.“

“Now do I so rejoice at our meeting,  
 like do the ravenous hawks of Weden [RAVENS]  
 when they know corpses, warm venison,  
 or, gleaming with dew, they see the day’s brow [DAWN].

- 15 Fyrr vil'k kyssa · konung ó·lifðan  
 2 an þú blóðugri · brynju kastir;  
 hár 's þitt, Helgi, · hélu þrungit,  
 4 allr es vísi · val-dögg slæginn,  
 hęndr úr-svalar · Høgna mági;  
 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,  
 than thou the bloody byrnie mightst cast away!  
 Thy hair is, O Hallow, with hoarfrost swollen;  
 the prince is all with corpse-dew [BLOOD] whipped;  
 the hands spray-cold on Hain's in-law [= Hallow].—  
 How shall I for thee, O noble, remedy that?”

---

4 allr es vísi · val-dögg slæginn 'the prince is all with corpse-dew whipped' | Cf. *Bldr* 5, where the dead wallow says something similar.

- [Hęlgi kvað:] 16 „Eín vęldr þú, Sigrún · frá Sefafjollum,  
 2 es Hęlgi es · harm-dögg slæginn:  
 Grętr þú, gull-varið, · grimmum tórum,  
 4 sól-björt suð-rón, · áðr þú sofa gangir,  
 hvęrt fęllr blóðugt · á brjósti grami,  
 6 úr-svalt, inn-fjalgt · ękka þrungit.

“Thou alone causest, O Syerun from the Sevefells,  
 that Hallow be with harm-dew whipped.  
 Thou weepst—O gold-covered—bitter tears—  
 O sun-bright southern lady—before thou go to sleep.  
 Each one falls bloody on the prince's chest,  
 spray-cold, stifled, pressed forth by grief.

- 17 Vęl skulum drekka · dýrar vęigar  
 2 þótt misst hafim · munar ok landa!  
 Skal ęngi maðr · angr-ljóð kveða  
 4 þótt mér á brjósti · bęnjar líti.  
 Nú eru brúðir · byrgðar í haugi,  
 6 lofða dísir, · hjá oss liðnum!“

Well shall we drink dear draughts,  
 although we have lost both love and land!  
 Let no one sing songs of sorrow,  
 although he behold the wounds on my chest.

Now are the brides shut within the barrow,  
the praised one's dises<sup>†</sup>, next to us, passed-on.”

5–6 brúðir, dísir, oss ‘brides, dises, us’ | Hallow speaks in the plural. “Now has my bride, my goddess, come into the barrow, next to me, who am dead.”

**P6** Sigrún bjó sęing í haug’inum.

Syerun made a bed in the barrow:

18 „Hér hef’k þér, Hęlgi, • hvílu gørva,  
2 angr-lausa mjök, • Ylfinga niðr;  
vil’k þér í faðmi, • fylkir, sofna  
4 sem’k lofðungi • lifnum mynda’k!“

“Here I’ve for thee, Hallow, made a place of rest,  
all without sorrow, O kinsman of the Wolvings!  
I will in thy arms, O marshal, fall asleep,  
like I would with the living man of praise.”

4 sem’k lofðungi • lifnum mynda’k! ‘like I would with the living man of praise’ | i.e. “just as I would if you were still alive.”

[Hęlgi kvað:] 19 „Nú kveð’k ęnskis • ør-vęnt vesa,  
2 síð né snimma, • at Sefa-fjollum  
es þú á armi • ó·lifðum søfr,  
4 hvít, í haugi, • Høgna dóttir,  
ok est-u kvik, • in konung-bornal!“

[Hallow quoth:] “Now, I say, there is naught more missing  
neither late nor soon from the Sevefells,  
when thou dost sleep on the unliving arm,  
O white daughter of Hain—in the barrow,  
and thou art alive!—of kingly birth.”

(The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.)

[Hǫlgi kvað:]

- 20 „Mál ’s mér at ríða • roðnar brautir,  
 2 láta fǫlvan jó • flug-stíg troða;  
 skal’k fyr vestan • vind-hjálms brúar  
 4 áðr Sal-gofnir • sigr-þjóð veki.“

“Tis time for me to ride the reddening roads,  
 to let my pale steed tread the path of flight [SKY/HEAVEN].  
 I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],  
 before Salgovner may awaken the victorious folk.”

1 roðnar ‘reddening’ | From the rising dawn.

- P7 Þeir Hǫlgi riðu leið sína, en þær fóru heim til bójar. Annan aptan lét  
 2 Sigrún ambótt halda vörð á haugi’num. En at dag-setri, es Sigrún kom  
 til haugs’ins, hón kvað:

Hallow and his men rode on their way, but the women journeyed home to the farm. The  
 next evening Syerun made her maid-servant keep watch on the barrow. And at sunset as  
 Syerun came to the barrow, she [= the maid-servant] quoth:

- 21 „Kominn væri nú, • ef koma hygði,  
 2 Sigmundar burr • frá solum Óðins;  
 kveð’k grams þinig • grénask vánir  
 4 es á ask-limum • ǣrnir sitja  
 ok drífr drótt ǫll • draum-þinga til.“

“Come were now, if to come he had thought,  
 Syemund’s son [= Hallow] from Weden’s halls;  
 hopes fade, I say, of the prince’s coming,  
 when on ashen branches eagles sit,  
 and all mankind drifts off to dream-Things†.

4 es á ask-limum • ǣrnir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | i.e. “falls asleep”. A fine metaphor.

- 22 Ves ǣgi svá ór • at ǣin farir,  
 2 dís skjöldunga, • draug-húsa til!  
 Verða ǫflgari • allir á nöttum  
 4 dauðir dólgar, mēr, • an of daga ljósa.“

Be not so mad that thou journey alone,  
 O dise of the Shieldings, to the ghost-houses!



Mightier at night do all become  
dead fiends, O maiden, than during the bright days!"

**P8** Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at  
2 menn véri endr-bornir, en þat er nú kǫlluð kerlinga-villa. Helgi ok  
Sigrún er kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati  
4 en hon Kára Hálfðanar dóttir, svá sem kveðit er í Kárljóðum, ok var  
hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men  
were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is  
said that they were born again. He was then called Hallow Hardingskate and she Cheer  
Halfðanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

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4 Kárljóðum 'Leeds of Cheer' | A now-lost heroic poem.

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# Spae of Griper (*Grípisspó*)

**Dating** (Sapp, 2022): early C11th (0.616)–late C11th (0.313).

**Meter:** *Ancient-words-law*

TODO: Introduction. This poem is uniquely regular and well preserved; every single one of its 53 *Ancient-words-law* stanzas all is four lines long.

The title is “From Sinfittle’s death”.

P1      Grípir hét sonr Eýlima, bróðir Hjördísar. Hann réð lǫndum ok vas  
2      allra manna vitrastr ok fram-víss. Sigurðr reidd eínn saman ok kom til  
hallar Grípis. Sigurðr vas auð-kenndr. Hann hitti mann at máli úti fyr  
4      holl’inni; sá nefndisk Geitir. Þá kvaddi Sigurðr hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise’s brother. He ruled lands and was wisest of all men, and forthwise. Siward rode alone and came to Griper’s hall. Siward was easily recognized. He approached a man for speech outside of the hall; he was named Goater. Then Siward greeted him with a speech, and asks:

1      „Hverr byggir hér • borgir þessar?  
2      Hvat þann þjóð-konung • þegnar nefna?“  
„Grípir heitir • gumna stjóri,  
4      sá’s fastri réðr • foldu ok þegnum.“

“Who bedwells here these forts?

What is this great king called by thanes?”

“Griper is called the steerer of men,  
who rules the steadfast land, and thanes.”

2      Mæla nǫmu • ok margt hjala  
2      þá’s ráð-spakir • rekkar fundusk.

„Seg-ðu **mér** ef þú veizt, · **móður**-bróðir,  
 4 hvé mun **Sigurði** · **snúna** évi?“

They began to speak and chatter much,  
 when the council-wise champions met each other.  
 “Tell me, if thou knowest, O mother’s brother:  
 how will Siward’s age turn out?”

3 „Þú munt **maðr** vesa · **méztr** und sólu  
 2 ok **hęstr** borinn · **hverjum** jofri;  
**gjofull** af **gulli** · en **glöggr** flugar,  
 4 **itr** álitu · ok í **orðum** spakr.“

„Thou wilt be a man noblest ’neath the sun,  
 and borne higher than every ruler,  
 giving with gold but stingy of flight,  
 radiant of hue and wise in words.“

TODO.

4 Es-a með lęstum · lęğð évi þér;  
 2 lát-tu, inn ítri, þat, · ęđlingr, nemask  
 því at uppi mun · meðan ęld lifir,  
 4 nadd-ęls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,  
 O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

5 Þú munt hvíla, · hęrs odd-viti,  
 2 męrr hjá męyju · sem þín móðir sé;  
 því mun uppi · meðan ęld lifir,  
 4 þjóðar þęngill, · þitt nafn vera.

Thou wilt rest, O spear-point-knower of the host,  
 renowned, beside a maiden as if she were thy mother.  
 For that will remembered while mankind lives,  
 O prince of the nation, thy name be.

TODO.

6 Því skal hugga þik, · hęrs odd-viti,

- 2           sú mun gipt lagit · á grams évi;  
              mun-at mētri maðr · á mold koma  
 4           und sólar sjöt · en þú, Sigurðr, þikkir.

For that [she] shall soothe thee, O spear-point-knower of the host;  
 she will have laid poison in the ruler's age.

No nobler man will come onto the earth  
 beneath the sun's seat [SKY/HEAVEN], than thou, Siward, seemest!

- 7       Skiljumk heilir; · mun-at sköpum vinna!  
 2       Nú hefir þú, Grípir, vel · gørt sem beiddak;  
          fljótt myndir þú · fríðri sęja  
 4       mína évi · ef þú mēttir þat!

Let us part in good health; one will not conquer the shapes<sup>†</sup>!  
 Now hast thou, Griper, well done as I asked;  
 shortly wouldst thou speak prettier  
 of my age, if thou mightst do that!

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# Speeches of Rein (*Ręinsmól*)

**Dating** (Sapp, 2022): C10th (0.666)–early C11th (0.259)

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

*Rein* is the first of a group of three similarly structured “poems” in an unbroken narrative sequence; the other two are *Fath* and *Syed*. The division into three poems (indeed their very names) is a product of later philology, and as Bellows says, is perhaps not logically sound. The manuscript headers serve more like chapter headers, and each poem combines poetry composed in *Leeds-meter* or *Ancient-words-law* with a large deal of prose. The *Leeds-meter* stanzas of *Rein*, *Fath* and *Syed* are greatly alike in style, and probably originally derive from the same composition. The *Ancient-words-law* stanzas are clearly distinct.

The whole group is best described as a long *prosimetrum*. Indeed most of the narrative is carried by the prose while the poetry carries the dialogue, and it is futile to try to extract only the poetic parts.

*Rein* clearly serves as the basis for *Wals* 14–15 and 17–18 (for ch. 16 see *Grip*), where sts. 1–2, 6 and 18 below are quoted directly.

- 
- P1      Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani  
2      var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-  
mars. Hann var hverjum manni hagari ok dvergr of vøxt. Hann var  
4      vitr, grimmr ok fjøl-kunnigr. Reginn veitti Sigurði fòstr ok kennslu  
ok elskaði hann mjøk. Hann sagði Sigurði frá for·ellri sínu ok þeim  
6      at·burðum at Óðinn ok Hónir ok Loki høfðu komit til And-vara-fors;  
í þeim forsi var fjølði fiska. Einn dvergr hét And-vari; hann var lōngum  
8      í forsinum í geddu líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað  
Reginn, „er oft fór í forsinn í otrs líki. Hann hafði tekit einn lax ok sat  
10      á ár-bakkanum ok át blundandi. Loki laust hann með steini til bana.  
Þóttust ęsir mjøk heppnir verit hafa ok flógu belg af otrinum. Þat sama  
12      kveld sóttu þeir gisting til Hreið-mars ok sýndu veiði sína. Þá tóku vér  
þá hōndum ok lōgðum þeim fjør-lausn at fylla otr-belginn með gulli

- 14 ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla gullsins.  
 Hann kom til Ránar ok fekk net hennar ok fór þá til And-vara-fors ok  
 16 kastaði netinu fyr gedduna en hon hljóp í netit. Þá mælti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse who was henceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more crafty than any man and a dwarf in stature; he was clever, cruel and many-cunning<sup>†</sup>. Rein fostered and taught Siward and love him very much. He told Siward about his own parents, and about the events that Weden, Heener and Lock had come to Andwareforce; in that force was a multitude of fish. A dwarf was named Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The Eese thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmar's house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the otter-skin with gold, and also cover the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwareforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði í;  
 2 kann-at sér við víti varask?  
 Høfuð þitt · leys-tu hēlju ór;  
 4 finn mér lindar loga!“

“What kind of fish is it that runs in the flood?  
 It cannot ward itself from harm.  
 Redeem thy head out of Hell;  
 find me the flame of the linden [GOLD]!”

- 2 „And-vari ek hēiti, · Óinn hét minn faðir,  
 2 margan hēfi'k fors of farit.  
 Aumlig norn · skóp oss í ár-daga  
 4 at ek skylda í vatni vaða.“

“Andware I am called; Owen was called my father;  
 through many a force have I fared.  
 A wretched norn shaped for us in days of yore,  
 that I should in the water wade.”

- 3 „Sęg-ðu þat, And-vari, (kvað Loki) ef þú ęiga vill



2 líf í lýða solum:  
 Hver gíðld · fæa gumna synir  
 4 ef höggvask orðum á?“  
 “Tell this, Andware—quoth Lock—if thou wilt own  
 life in the halls of men:  
 Which recompense do the sons of men get,  
 if they hew at each other with words?”

4 „Ofr-gíðld · fæa gumna synir  
 2 þeir's Vað-gelmi vaða;  
 ó-saðra orða · hverr's á annan lýgr,  
 4 of lengi leiða limar.“  
 “Great recompense do the sons of men get,  
 those who in Wadyelmer<sup>†</sup> wade.  
 By the ramifications of untrue words is each  
 who lies to another long followed.<sup>164</sup>”

<sup>164</sup>Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Wsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit,  
 2 þá hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn  
 gekk inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had brought forth all the  
 gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone  
 and spoke:

5 „Þat skal gull · es Gustr átti  
 2 bróðrum tveim · at bana verða  
 ok ǫðlingum · átta at rógi;  
 4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall  
 for two brothers become the bane,  
 and for eight nobles the [cause of] strife;  
 of my wealth will no man benefit.”

- P3    Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fóttr;  
 2       þá skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk  
       Hreið-marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn  
 4       framm hringinn And-vara-naut ok hulði hárit.

The Eese readied the wealth for Rethmar and stuffed the otter-skin and raised it on its feet. Then the Eese should fill it up with gold and cover it. But when that was done Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

- 6       „Gull ’s þér nú reitt (kvað Loki) en þú gjöld hefir  
 2       mikil míns höfuðs;  
       syni þínum · verðr-a sęla sköpuð;  
 4       þat verðr ykkarr bęggja bani!“

“The gold is now readied for thee—quoth Lock—and thou hast the great payment for my head.  
 For thy son no welfare will be made;  
 it will be the bane of you both!”

Hreiðmarr sagði:

- 7       „Gjafar þú gaft— · gaft-at óst-gjafar,  
 2       gaft-at af heilum hug!  
       Fjörvi yðru · skylduð ér firrðir vesa  
 4       ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;  
 gavest not out of true heart!  
 From your lives would ye be far taken,  
 if I had known that danger before!”

- 8       „Enn es verra, · þat vita þikkjumk,  
 2       niðja stríð um nept;  
       jofra ó-borna · hygg þá enn vesa  
 4       es þat ’s til hatrs hugat.“

“TODO.”

- 9       „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu  
 2       svá lengi sem ek lifi;

4                   hót þín · hręðumk ękki lyf  
                     ok haldið hęim heðan!“  
“The red gold—quoth Rethmar—I think that I will rule  
for as long as live.  
Thy threats TODO.”

2           **P4**       Fáfnir ok Reginn kręfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.  
                     Hann kvað nei við. En Fáfnir lagði sverði Hreið-mar, fęður sinn, so-  
fanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter, their brother.  
He said no to it. But Fathomer ran the sword through Rethmar, his father, sleeping.  
Rethmar called on his daughters:

2                   **10**       „Lyng-heiðr ok Lofn-heiðr, · vitið mínu lífi farit!  
                     Mart ’s þat’s þęrf þęar!“  
                     „Fę mun systir, · þótt fęður missi,  
4                   hęfna hlýra harms!“

“Lingheath and Lovenheath, know that my life is destroyed!  
TODO.”

Lyngheiðr answered: “Few a sister, although she misses her father,  
will avenge her brother’s injury!”

2                   **11**       „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,  
                     ef þú gettr-at son · við siklingi;  
                     få þú męy mann · í męgin-þarfar,  
4                   þå mun þęirar sonr · þíns harms vreaka.“

“Then yet beget a daughter—quoth Rethmar—a wolf-minded lady,  
if thou getst no son by the prince;  
find that maiden a man of great strength,  
then *her* son will avenge thy injury!”

2                   **P5**       Þå dó Hreið-marr, en Fáfnir tók gullit allt. Þå beiddisk Reginn at hafa  
                     fęður-arf sinn, en Fáfnir galt þar nei við. Þå leitaði Reginn ráða við  
                     Lyng-heiði, systur sína, hvernig hann skyldi heimta fęður-arf sinn. Hon  
4                   kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein asked to have his father’s

inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should get his father's inheritance. She quoth:

12 „Brúðar kvęðja • skalt blíð-liga  
2 arfs ok óðra hugar;  
es-a þat hóft • at þú hjörvi skylir  
4 kvęðja Fáfni féar!“

“TODO.”

P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins,  
2 var hánun vel fagnat. Reginn kvað:

These things Rein said to Siward. One day when he came to Rein's house he was greeted well. Rein quoth:

13 „Kominn 's hingat • konr Sig-mundar,  
2 sęggr inn snar-ráði, • til sala várra;  
móð hęfir męira • en maðr gamall,  
4 ok es mér fangs vön • at frekum ulfi.

“Hither is come the son of Syemund [= Siward],  
the youth of quick counsel, to our halls;  
he has greater courage than an old man,  
and I expect a catch from the hungry wolf!

14 Ek mun fōða • folk-djarfan gram;  
2 nú 's yngva konr • með oss kominn;  
sjá mun ręsir • ríkstr und sólu,  
4 þrymr um ęll lęnd • ęr-lęg-símu.“

I will raise the troop-bold prince,  
now the son of the king is come amidst us!  
This ruler will become mightiest under the sun,  
he fastens through all lands his orlay-strands!”

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4 þrymr ... ęr-lęg-símu ‘he fastens ... orlay-strands’ | i.e. “his fate is being fixed throughout all lands”. Cf. the first four sts. of *HHund I*.

P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfnir lá á

- 2 Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er öll kvikvendi  
hréddusk við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá  
4 hvasst at hann brá því ofan í Rín ok lét reka ullar-lagð fyr straumi ok  
tók í sundr lagðinn sem vatnit. Því sverði klauf Sigurðr í sundr steðja  
6 Regins. Eptir þat eggjaði Reginn Sigurð at vega Fáfni. Hann sagði:

Then Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath in a Wyrms's likeness; he owned the helm of awe by which all living things were frightened. Rein made for Siward the sword which is called Gram; it was so sharp that he plunged it down into the Rhine, and floated a lock of wool down the stream, and it split the lock like it did the water. With that sword Siward split asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

- 15 „Hátt munu hléja • Hundings synir  
2 þeir's Ey-lima • aldrs synjuðu,  
ef meirr tiggja • munar at sækja  
4 hringa rauða • en hefnd fœður.“

“TODO.”

- P8 Hjálp-rekr konungr fekk Sigurði skipa-lið til fœður-hefnda. Þeir fengu  
2 storm mikinn ok beittu fyr bergs-nøs nakkvara. Maðr einn stóð á  
berginu ok kvað:

Helpric got Siward a ship-retinue in order to avenge his father. They caught a great storm, and tacked the ships outside of some rocky crags. A lone man stood on the crag and quoth:

- 16 „Hverir ríða þar • Réfils hestum  
2 hávar unnir, • haf glymjanda?  
Segl-vigg eru • sveita stokkin,  
4 mun-at vág-marar • vind of standask.“

“Who ride there on Revil's horses [SHIPS]  
the high waves, the roaring sea?  
The sail-steeds [SHIPS] are spattered with blood;  
the wave-stallions [SHIPS] will not withstand the wind!”

- 17 „Hér eru vér Sig-urðr • á sé-tréum;  
2 es oss byrr gefinn • við bana sjalfan;

fellr brattr breki · bröndum héri,  
 4 hlunn-vigg hrapa— · hværr spyrr at því?“

“Here are we, Siward, on sea-trees [SHIPS];  
 we are given a gust toward death itself!  
 The steep breaker falls higher than flames;  
 the launching-steeds [SHIPS] hurry—who asks of this?”

18 „Hnikar hétu mik · þá's Hugin gladdi  
 2 Völsungr ungi · ok vegit hafði;  
 nú mátt kalla · karl af bergi,  
 4 Fæng eða Fjölmi; · far vil'k þiggja.“

“Nicker they called me, when the young Walsing  
 gladdened Highen and had conquered;  
 now mayst thou call me man from the crag,  
 Fang or Fillner—I wish to gain passage!”

P9 Þeir viku at landi, ok gekk karl á skip, ok léggði þá veðrit.

They turned to land and the man stepped onto the ship, and then the weather calmed down.

19 „Seg mér þat, Hnikarr, · alls hvár-tveggja veltst,  
 2 goða heill ok guma:  
 hvær bǫzt eru · ef berjask skal,  
 4 heill at sverða svipun?“

“Tell me this, Nicker, as thou knowest both  
 the charms of gods and men:  
 Which are the best—if one shall fight—  
 charms in the swinging of swords?”

20 „Morg eru góð · ef gumar vissi,  
 2 heill at sverða svipun;  
 dyggja fylgju · hygg ins dökkva vesa  
 4 at hrotta-meðði hrafns.

“There are many good—if men knew them—  
 charms in the swinging of swords.  
 TODO.”

21 Þat es annat · ef ert út of kominn  
 2 ok est á braut búinn:  
 tvá þú lítr · á tái standa  
 4 hróðr-fúsa hali.

“TODO.”

22 Þat 's it þriðja · ef þjóta heyrir  
 2 ulf und ask-limum,  
 heilla auðit · verðr þér af hjalm-stofum  
 4 ef sér þá fyrri fara.

“TODO.”

23 Enger skal gumna · í gøgn vega  
 2 síð skínandi · systur mána;  
 þeir sigr hafa · es séa kunnu,  
 hjör-leiks hvatir, · eða hamalt fylkja.

No man shall fight facing  
 in evening the shining sister of Moon [SUN].  
 They have victory who can see  
 —men brave of sword-play—or draw up the flying wedge.

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4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (*svín-fylking*), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds. Cf. *AncKings* 8:

*Brúni segir: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann befir undarlíga fylkt. Hann befir svín-fylkt ber sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjóplast í sigr-gjöfinni við mik? [...]“*

‘Brown says: “It seems to me that Ring and his retinue are ready to fight. He has drawn up his troops strangely. He has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought nobody to know it save for me and Weden, or does Weden wish to fail me in his gift of victory? [...]”’

- 24      Þat 's fār mikit · ef fōti drepr  
 2              þar's þú at vígi vęðr;  
             tálár dísir · standa þér á tvęr hliðar  
 4              ok vilja þik sáran séa.

It is a great peril if thou stumble thy foot  
 where you wade forth in war.  
 Treacherous dises stand on both sides of thee  
 and wish to see thee harmed.

- 25      Kęmbðr ok þveginns · skal kónna hvęrr  
 2              ok at morni mętttr,  
             því-at ó·sýnt es · hvar at aptni kęmr;  
 4              illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be,  
 and by morning full,  
 for 'tis unseen where by evening he comes;  
 'tis bad to rush ahead of the charms!<sup>165</sup>

<sup>165</sup>The wording of the first half of this stanza is very close to *Higb* 61 and *Wsp* 33; for discussion on personal hygiene and bathing see note to the former.

- P10      Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr hans. Þar  
 2              fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There fell Ling and three of his brothers. After the battle Rein quoth:

- 26      Nú 's blóðugr ęrn · bitrum hjęrvi  
 2              bana Sigmundar · á baki ristinn;  
             ęngr es fręmri, · sá's fold ryði,  
 4              hilmis arfi · ok Hugin gladdi!

Now is the bloody eagle with a biting sword  
 carved on the back of Syemund's bane.  
 No chieftain's heir is more successful,  
 who clears the earth and has gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."



- P11** Heim fór Sigurðr til Hjálpreks. Þá eggjaði Reginn Sigurð til at vega  
 2 Fáfni. Sigurðr ok Reginn fóru upp á Gnitahiði ok hittu þar slóð Fáfnis  
 þá er hann skreið til vats. Þar gørði Sigurðr grøf mikla á veginum ok  
 4 gekk Sigurðr þar í. En er Fáfni skreið af gullinu blés hann eitri ok  
 hraut þat fyr ofan høfuð Sigurði. En er Fáfni skreið yfir grøfina þá  
 6 lagði Sigurðr hann með sverði til hjarta. Fáfni hristi sik ok barði høfði  
 ok sporði. Sigurðr hljóp ór grøfinni ok sá þá hvárr annan. Fáfni kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to smite Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was slithering to water. There Siward made a great trench in the way, and Siward went down into it. And when Fathomer slithered off the gold he blew venom, and it flew over Siward's head. But when Fathomer slithered over the trench, then Siward ran him through with the sword to the heart. Fathomer shook himself and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:



# Speeches of Fathomer

## (*Fáfnismól*)

**Dating** (Sapp, 2022): C10th (0.442)–early C11th (0.402)

**Meter:** *Leeds-meter* (TODO)

Titled *Frá dauða Fáfnis* ‘From Fathomer’s death’ in R. The poem directly continues *Rein*.

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1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?  
2 Hverra est manna mögr?  
es þú á Fáfni rautt · þinn hinn frána mēki;  
4 stöndumk til hjarta hjörr!“

[Fathomer quoth:] “O swain and swain! To which swain art thou born;  
of which men art thou the son?  
When on Fathomer thou hast reddened this thy gleaming blade;  
the sword stands unto my heart!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð  
2 feigs manns mētti mikit ef hann bölvæði óvin sínum með nafni. Hann  
kvað:

Siward concealed his name because it was their belief in ancient times that the word of a  
fey<sup>†</sup> man could do much if he cursed his enemy by his name. He quoth:

2 „Göfugt dýr ek heiti · en ek gengit hef’k  
2 hinn móður-lausi mögr,  
föður ek á’kk-a · sem fira synir,  
4 geng ek einn saman.“

“Noble Deer am I called, and I have gone  
as the motherless lad.

A father I have not like the sons of men;  
I go alone.”

3 „Veitst, ef fǫður né átt-at · sem fíra synir,  
2 af hverju vastu undri alinn?  
[...]“

“Knowest thou, if thou hast no father like the sons of men,  
by which wonder thou wast begotten?”

[Fathomer quoth:]

4 „Étterni mitt · kveð’k þér ò-kunnigt vesa  
2 ok mik sjalfan hit sama:  
Sigurðr ek hēiti · Sigmundr hét minn faðir  
4 es hēf’k þik vǫpnum vegit.“

“My lineage, I say, is unknown to thee,  
and my self the same.<sup>166</sup>  
Siward am I called—Syemund was called my father—  
who with weapons have smitten thee.”

[Siward quoth:]

<sup>166</sup>The sense is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

5 „Hverr þik hvatti, · hví hvetjask lést,  
2 mínu fjörvi at fara?  
Hinn frán-eygi sveinn, · þú áttir fǫður bitran,  
4 á-bornu skjór á skēið.“

“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!”

[Fathomer quoth:]

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, · hēndr mér full-týðu  
2 ok minn inn hvassi hjör;

4 fār es hvatr · es hrøðask tēkr  
ef í barn-esku es blauðr.“

[Siward quoth:] “My heart goaded me; my hands availed me,  
and this my sharp sword.  
Few a man is bold when he takes to grow,  
if he in youth is soft.”

2 7 „Veit’k, ef þú vaxa nēðir · fyr þinna vina brjósti,  
séi-t maðr þik vreðan vega;  
nú ert haptr · ok hēr-numinn,  
4 é kveða bandingja bifask.“

[Fathomer quoth:] “I know that if thou hadst managed to grow up at the breasts of thy friends,  
no man would see thee wrathfully fight.  
Now art thou a captive and war-taken;  
the boundling is ever said to tremble.”

2 8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k  
mínum fęðr-munum,  
eigi em’k haptr · þótt véra hēr-numi;  
4 þú fannt, at ek lauss lifi!“

[Siward quoth:] “For this thou now upbraidest me, Fathomer, that I be too far  
from my fathers’ love.  
I am no captive, though I be war-taken;  
thou hast found that I live loose!”

2 9 „Heipt-yrði ein · tēlr þú þér í hví-vętna  
en ek þér satt ęitt sęgi’k:  
It gjalla gull · ok it glóð-rauða fę,  
4 þér verða þeir baugar at bana!“

[Fathomer quoth:] “With hateful words alone dost thou answer anything,  
but I tell thee truth alone:  
The clanging gold and the glowing red wealth—  
those bighs will be thy bane!”

2 10 „Féi ráða · skal fyrða hvęrr  
é til ins ęina dags

því-at **ç**inu sinni · skal **alda** hvęrr  
 4 fara til **h**ęljjar **h**ęðan.“

“Rule his wealth shall every man,  
 ever, until the one day;  
 for at one time shall every man  
 journey hence to Hell.”

[Siward quoth:]

2 ins çina dags ‘the one day’ | i.e. his predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

11 „Norna dóm · munt fyr **n**ęsjum hafa  
 2 ok **ó**-svinns **a**pa;  
 í **v**atni þú drukknar · ef í **v**indi ręr;  
 4 allt es **f**ęigs **f**orað.“

“The doom of the Norns shalt thou have before the headlands,  
 and that of an unwise ape.  
 In water wilt thou drown if thou row in wind;  
 everything is the pit of the fey<sup>†</sup>.<sup>167</sup>”

[Fathomer quoth:]

1 fyr nęsjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

<sup>167</sup>The man fated to die will find his death no matter where he turns.

12 „Sęg mér, **F**áfmir, · alls þik **f**róðan kveða  
 2 ok **v**ęl mart **v**ita:  
 Hvęrjar ’ru þęr **n**ornir · es **n**auð-gonglar ’ru  
 4 ok kjósa **m**óðr frá **m**ogum?“

“Tell me, Fathomer, as they call thee wise,  
 and knowing well enough:  
 Who are the Norns that attend in need,  
 and choose mothers from their lads?”

[Siward quoth:]

3 es nauð-gonglar ’ru ‘attend in need’ | lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. *Syed* 9.

13 „Sundr-bornar mjök · hygg at nornir **s**é,  
 2 **ç**igu-t þęr **ç**tt saman;  
 sumar ’ru **ç**s-kunngar, · sumar **a**lf-kunngar,  
 4 sumar **d**ótr **D**valins.“

[Fathomer quoth:] “Of most sundry birth I judge the norns to be,  
 they come not from a common lineage:  
 some are Os-born, some Elf-born,  
 some are the daughters of Dwoollen [DWARFESSES].”

14     „Sę́ mę́r þat, Fáfñir, · alls þik fróðan kveðað  
 2             ok vę́l margt vıta,  
               hvé sá holmr hę́tir · es blanda hjor-lęgi  
 4             Surtr ok ęsir saman.“

[Siward quoth:] “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-skópñir hę́tir · en þar ęll skulu  
 2             gęirum lęika goð;  
               Bil-ręst brotnar · es á brott fara  
 4             ok svima í móðu marir.“

[Fathomer quoth:] “Unshopner it is called, and there shall all  
 the Gods play with spears [MAKE WAR];  
 Bilrest shatters when they go away,  
 and the steeds swim in the sea.”

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Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn męlti Fáfñir: „Reginn bróðir minn veldr mínum dauða, ok þat hlęgir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* ‘And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”’, which may perhaps be a paraphrase of a lost st.

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16     „Ógis hjalm · bar’k of alda sonum  
 2             meðan of męñjum lá’k;  
               ęinn rammari · hugðumk ęllum vesa,  
 4             fann’k-a’k marga męgu.“

“The helmet of terror I carried over the sons of men  
 while on the neckrings I lay;  
 stronger than all I thought me alone to be;  
 I did not find many lads.”

17 „Ógis hjalmr · bergr **ę**inu-gi  
 2 hvar's skulu **v**reĩðir **v**ega;  
 þá þat **f**innr · es með **f**leirum kœmr  
 4 at **ę**ngi es **ę**inna hvatastr.“

“The helmet of terror saves no man,  
 wherever wroth ones should fight;  
 this he then finds, when among the many he comes,  
 that none is the boldest of all.”

[Siward quoth:]

18 „Eĩtri ek fnęsta · es á **a**rfi lá'k  
 2 miklum **m**íns fęður.“

“Venom I snorted while I lay on the great  
 inheritance of my father.”

[Fathomer quoth:]

19 „Inn rammi ormr, · þú gørðir fręs mikla  
 2 ok gatst **h**arðan **h**ug;  
**h**ęipt at meĩri · verðr **h**ęlðra sonum  
 4 at þann **h**jalm **h**afi.“

“O mighty wrym, thou madest a great snort,  
 and didst win a hard heart;  
 greater hatred arises for the sons of men,  
 who might have that helm.”

[Siward quoth:]

20 „Ręð'k þér nú, Sigurðr, · en þú **r**áð nemir  
 2 ok ríð **h**eim **h**eðan;  
 it **g**jalla **g**ull · ok it **g**lóð-rauða fę,  
 4 þér verða þęir **b**augar at **b**ana!“

“I counsel thee now, Siward—and thou oughtst to take the counsel,  
 and ride home hence:  
 The clanging gold and the glowing red wealth—  
 those bighs will be thy bane!”

[Fathomer quoth:]



21 „Ráð 's þér ráðit · en ek riða mun  
 2 til þess gulls es í lyngvi liggr,  
 en þú, Fáfñir, ligg · í fjör-brotum  
 4 þar's þik Hæl hafi!“

[Siward quoth:] “Thy counsel has been counseled—but I will ride  
 to the gold which in the heather lies;  
 but thou, Fathomer, do lie in the blood-tracks,  
 where Hell may have thee!”

---

4 þar's þik Hæl hafi ‘where Hell may have thee’ | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,  
 2 hann mun okkr verða bǫðum at bana;  
 fjör sitt láta · hygg at Fáfñir myni;  
 4 þitt varð nú meira megin.“

[Fathomer quoth:] “Rein fooled *me*; he will fool *thee*;  
 he will become the bane of us both!  
 Let up his life I think that Fathomer will—  
 thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sigurðr vaf Fáfni ok kom þá aptr er  
 2 Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as Siward wiped  
 the blood off the sword. Rein quoth:

23 „Hæill þú nú, Sigurðr, · nú hefir sigr vegit  
 2 ok Fáfni of farit;  
 manna þeira · es mold troða  
 4 þik kveð'k ó-blauðastan alinn.“

“Hail thee now, Siward—now thou hast 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.“

“Tis unsure to know, when we all come together,  
sons of the victory-Tews [MEN],  
who is unsoftest begotten.  
Many a man is bold who reddens no sword  
in another’s chest.”

[Siward quoth:]

25 „Glaðr ert nú, Sigurðr, · ok gagni feginn  
2 es þú þerrir Gram á grasi;  
bróður minn · hefir þú þenjaðan  
4 ok veld ek þó sjalfr sumu.“

[Rein quoth:]

“Glad art thou now Siward, and in gain rejoicing  
when thou driest Gram on the grass.  
My brother hast thou deathly wounded,  
and yet I myself played some part.”

26 „Þú því rétt · es ek ríða skyldak  
2 heilög fjöll hinnig;  
fði ok fjörvi · réði sá inn fráni ormr  
4 nema þú frýðir mér hvats hugar.“

“*Thou* didst counsel that I should ride  
the holy fells hither.  
Wealth and life would the gleaming Wyrn rule,  
unless thou didst brave my bold heart.”

[Siward quoth:]

27 Þá gekk Reginn at Fáfni ok skar hjarta ór hánnum með sverði er Riðill  
heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the sword called  
Riddle, and then he drank blood from the wound afterwards.

28 „Sit-tu nú, Sigurðr, · en ek mun sofa ganga  
2 ok halt Fáfnis hjarta við funa!  
Eisköld ek vil · etin láta  
4 eptir þenna dreypa drykk.“

[Rein quoth:]

“Sit thou now, Siward—but I will go to sleep—  
and hold Fathomer’s heart by the fire!  
The heart-strings I wish to eat,  
after this drink of blood.”

---

3 *Ēisköld* ‘heart-strings’ | An obscure poetic synonym for heart, it is here in the plural. The translation “heart-strings” is probably inaccurate.

29     „Fjarri þú gekkt · meðan ek á Fáfni rauð’k  
2                minn inn hvassa hjör;  
              afli mínu · átta’k við orms megin  
4                meðan þú í lyngvi látt.“

[Siward quoth:] “Far didst thou go while I on Fathomer reddened  
this my sharp sword.  
My strength I held against the Wýrm’s might,  
while thou in the heather layst.”

30     „Lengi liggja · létir þú þann lyngvi í,  
2                inn aldna jötun,  
              ef þú sverðs né nytir, · þess es ek sjalfr gørða,  
4                ok þíns ins hvassa hjörs.“

[Rein quoth:]

“Lie long in the heather wouldst thou have let  
this ancient ettin [me],  
if the blade thou hadst not used, which I myself made,  
and this thy sharp sword.”

31     „Hugr es bętri · en sé hjörs megin  
2                hvar’s vręðir skulu vega,  
              því at hvatan mann · ek sé harð-liga vega  
4                með slévu sverði sigr.

[Siward quoth:] “Heart is better than might of sword may be  
wherever worth men should fight,  
for a bold man I see fighting a hard  
victory with sluggish sword.

32     Hvötum ’s bętra · en sé ó·hvötum

2                    í hildi-leik hafask  
                     glöðum es betra · en sé glúpanda  
 4                    hvat sem at hendi kómr.“

For the bold it is better than it may be for the unbold,  
 in battle-play to hold themselves;  
 for the glad it is better than for the gloomy,  
 whatever comes to their hands.”

P3        Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-steikt  
 2        véri ok freyddi sveitinn ór hjartanu þá tók hann á fingri sínum ok skyn-  
              jaði hvárt full-steikt véri. Hann brann ok brá fingrinum í munn sér.  
 4        En er hjart-blóð Fáfnis kom á tungu hánnum ok skildi hann fugls rödd.  
              Hann heyrði at igður klökuðu á hrísinum. Igðan kvað:

Siward took Fathomer's heart and roasted it on a stick. But when he thought that it was  
 fully roasted and the blood frothed out of the heart then he touched it with his finger to  
 see whether it was fully roasted. He burned himself and threw his finger in his mouth.  
 But when the heart blood of Fathomer came on his tongue and he understood the speech  
 of birds. He heard that some tits were chirping in the brushes. The tit quoth:

33        „Þar sitr Sigurðr · svęita stokkinn,  
 2        Fáfnis hjarta · við funa stęikir;  
              spakr þętti mér · spillir bauga  
 4        ef hann fęr-sega · fránan ęti.“

“There sits Siward spattered by blood,  
 Fathomer's heart by the fire he roasts.  
 Wise would seem me the spiller of rings  
 if he the gleaming life-muscle ate.”

34        „Þar liggr Ręinn, · ręðr umb við sik,  
 2        vill tęla męg · þann's trúir hęnum;  
              berr af vręiði · vręng orð saman,  
 4        vill bęlva smiðr · bróður hefna.“

The other one:

“There lies Rein, counsels with himself,  
 wants to betray the lad who trusts in him.  
 From wrath he carries ill words together;  
 the smith of bales wants to avenge his brother.”

35     „Höfði skemmra · láti hann inn hára þul  
 2                fara til hēljār heðan!  
       Qllu gulli · þá kná hann ǣinn ráða,  
 4                fjǫlð, því's und Fáfni lá.“

The third one:

“Shorter by a head he should make the hoary thyle  
 journey hence to Hell!  
 All the gold he can then wield alone:  
 the trove which under Fathomer lay.”

36     „TODO“

[Siward quoth:] “TODO”

37     „TODO“

[Siward quoth:] “TODO”

38     „TODO“

[Siward quoth:] “TODO”

39     „TODO“

[Siward quoth:] “TODO”

40     „TODO“

[Siward quoth:] “TODO”

41     „Verða svá rík skop · at Reginn skyli  
 2                mitt ban-orð bera  
       því at þeir báðir bróðr · skulu brá-liga  
 4                fara til Hēljār heðan.“

[Siward quoth:] “The Shapes will not be so strong that Rein should  
 bear my bane-word,  
 for both those brothers shall hurriedly  
 journey hence to Hell.”

- P4 Sigurðr hjó höfuð af Regin ok þá át hann Fáfnis hjarta ok drakk blóð  
 2 þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað igður mæltu:

Siward struck the head off Rein and then he ate Fathomer's heart and drank the blood of them both, Rein and Fathomer. Then Siward heard what the tits spoke:

- 42 „Bitt þú, Sigurðr, · bauga rauða;  
 2 es-a konung-ligt · kvíða mǫrgu.  
 Mǣy vǣit'k ęina, · myklu fęgrsta,  
 4 gulli gódda, · ef þú geta mǣttir.

“Bind, O Siward, the red bighs;  
 it is not kingly to fear much.  
 I know one maiden fairest by much,  
 endowed with gold—if thou mightst get her!”

- 43 „Liggja til Gjúka · grónar brautir,  
 2 framm vísa skǫp · folk-líðǫndum;  
 þar hęfir dýrr konungr · dóttur alna,  
 4 þá munt, Sigurðr, · mundi kaupa.“

“Toward Yivick lie green highways:  
 the Shapes show [the way] forth for wandering exiles.  
 There the wealthy king has begotten a daughter;  
 her wilt thou, Siward, for a bride-fee buy!”

- 44 „Salr 's á hǫu · Hindar-fjalli,  
 2 allr 's hann útan · ęldi sveipinn;  
 þann hafa horskir · halir um gǫrvan  
 4 ór ó-dǫkkum · ógnar ljóma.“

“A hall is on the high Hinderfell,  
 it is all outside in a fire enwrapped;  
 that one have wise men made  
 from an un-dark radiance of fear.”

- 45 „Vǣit'k á fjalli · folk-vitr sofa  
 2 ok lęikr yfir · lindar váði;  
 Yggr stakk þorni— · aðra fęlldi  
 4 hǫr-Gefn hali · es hafa vildi.“

“I know on the fell a war-wight sleeping  
and over her licks the linden’s harm [FIRE].  
Ug has stung her with a thorn; the flax-Yevn [LADY] felled  
the other men who wished to have her.”

46     „Knátt, mōgr, séa · mēy und hjalmi  
2       þá’s frá vígi · Vingskorni reið;  
         má-at Sigrdrífar · svefni brægða,  
4       skjöldunga niðr, · fyr skoppum norna.“

“Thou canst, lad, see a maiden beneath a helmet,  
she who from the fray rode on Wingshorne.  
One may not break Syedrive’s sleep,  
O kinsman of the Shieldings, before the Shapes of the Norns!”

P5     Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok hurðir af  
2       járni ok gétti; af járnri vóru ok allir timbr-stokkar í húsinu en grafit í jorð  
         niðr. Þar fann Sigurðr stór-mikit gull ok fylldi þar tvær kistur. Þar tók  
4       hann ógis-hjálrm ok gull-brynju ok sverðit Hrotta ok marga dýr-gripi  
         ok klyfjaði þar með Grana. En hestrinn vildi eigi fram ganga fyrr en  
6       Sigurðr steig á bak hönnum.

Siward rode along Fathomer’s trail to his dwelling and found it open and doors and rabbets  
of iron. Of iron were also all the timber trunks in the house, and dug down into the earth.  
There Siward found very much gold and filled there two chests. Then he took the helmet  
of terror and a golden byrnie and the sword Rotte and many precious things and loaded  
Grane with them. But the horse did not want to go forth before Siward mounted his  
back.





# Speeches of Syedrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: *Leeds-meter*

*Syed* is attested in full in **R**, where it directly proceeds *Fath*. In the manuscript there is no marker of any kind, not even an initial, separating the two “poems”, so that their existence is strictly editorial.

A number of stanzas are also attested in **N**, the main ms. of *WalsS*. *WalsS* ch. 21 begins:

*Brynhildr segir, at tveir konungar þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fétði Sigurði ok mælti:*

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Weden stung me with a sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry. But in response I made the vow to marry no man who could be frightened.” Siward spoke: “Teach us counsels regarding great things.” She answers: “Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of.” Byrnhild filled a vessel and brought it to Siward and spoke:’

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!). The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13, 15–19 in the same place, but the order of sts. 7–12 in between is divergent, as seen by the following table:

	<i>pres. ed.</i>	R	N
5	Bjór fóri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b–13	–
15	Á skildi kvað ristnar	14–15a	15–17
16	Allar vóru af skafnar	15b–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k-a ek flója	19	21

The contents of the poem. TODO

- P1 Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á fjallinu  
2 sá hann ljós mikit svá sem eldr brynni ok ljómaði af til himins. En er  
hann kom at þá stóð þar skjald-borg ok upp ór merki. Sigurðr gekk  
4 í skjald-borgina ok sá at þar lá maðr ok svaf með ǵllum her-vápnum.  
Hann tók fyrst hjálminn af hǵði hánun; þá sá hann at þat var kona.  
6 Brynjan var fǵst sem hon vǵri hold-gróin. Þá reist hann með Gram frá  
hǵfuð-smátt brynjuna í gǵgnum niðr ok svá út í gǵgnum báðar ermar.  
8 Þá tók hann brynju af henni en hon vaknaði ok settisk hon upp ok sá  
Sigurð ok mǵlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned, and the rays from it went up to heaven. But when he came there, there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, and he was asleep in full gear of war. He first took the helmet off his head; then he saw that it was a woman. The byrnie was as fast as if it were grown out of her flesh. With Gram he then cut the byrnie from the head hole down through it and then out through both sleeves. Then he took the byrnie off her, and she awakened and sat herself up and saw Siward and spoke:

1 „Hvat þeit brynju? · Hví brá’k svefni?  
 2 Hvęrr fęllði af mér · fęlvar nauðir?“  
 „Sigmundar burr, · slęit fyr skęmmu  
 4 hrafns hrygg-lundir · hjęrr Sigurðar.“

“What bit the byrnie? Why did I break my sleep?  
 Who loosened from me these death-pale chains?”

He answered: “Syemund’s son did just tear off  
 the raven’s loins, and Siward’s sword.”

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4 hrygg-lundir | emend.; *hrę-lundir* R

2 „Lęngi ek svaf, · lęngi ek sofnuð vas,  
 2 lęng eru lýða lę;  
 Óðinn því vęldr · es ęigi máttak  
 4 bregða blund-stęfum.“

[Syedrive quoth:] “Long I slept, long was I asleep,  
 long are the guiles of men.  
 Weden has caused that I could not  
 break the staves of sleep.”

P2 Sigurðr sęttisk niðr ok spýrr hana nafns. Hón tók þá horn fullt mjaðar  
 2 ok gaf hęnum minnis-vęig.

Siward set himself down and asks for her name. Then she took a horn full of mead and  
 gave him a draught of memory:

3 Hęill Dagr, · hęilir Dags synir,  
 2 hęil Nętt ok nipt!  
 Ó-ęęiðum augum · lítið okkr þinig  
 4 ok gefið sitjęndum sigr!

“Hail Day<sup>†</sup>! Hail Day’s sons!  
 Hail Night and the kinswoman [= Earth]!  
 With unwrathful eyes look ye the way of us two,  
 and give the sitters [= us] victory.

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1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nipt ‘the kinswoman [= Earth]’ | According to *Yilv* 10 Earth is the daughter of Night; *nipt* typically refers  
 to a younger female relative.

3 Ó-rēiðum augum · litið okkr þinig ‘With unwrathful eyes look ye the way of us two’ | i.e. “behold us two with friendly gaze”. An archaic conception; the grace or wrath of the Gods is conveyed by their “face” looking upon the worshipper. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, most famously in the “Priestly Blessing” of *Numbers* 6:24–26 (“25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh lift up His face to you and give you peace.”) Other Biblical examples include *Psalms* 4:6 (“Lift up the light of Your face to us, Yahweh) and the chorus of Psalm 80 (“Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.”)

4 Hēilir *é*sir, · hēilar *ó*synjur,  
2 hēil sjá in fǿl-nýta fold!  
Mál ok man-vit · gefið okkr m<sup>é</sup>rum tv<sup>e</sup>im  
4 ok l<sup>é</sup>knis-h<sup>ę</sup>ndr meðan lifum!

Hail the Eese<sup>†</sup>! Hail the Ossens<sup>†</sup>!

Hail this much-giving Fold<sup>†</sup>!

Speech and manwit<sup>†</sup> give ye to us renowned two,  
and a leecher’s hands, while we live.”

1 Hēilir *é*sir, · hēilar *ó*synjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in *Lock* 11; see note there for possible ritual use.

2 sjá in fǿl-nýta fold ‘this much-giving Fold’ | i.e. “the bountiful Earth<sup>†</sup>”; an Old Indo-European expression. In the Norse poetic corpus *fold* elsewhere refers to ‘land, earth’ without mythological associations, the present st. being the only exception. It is probably a ritual archaism; cf. the Old English *Acreboot*: *Hāl wes þú Folde · fira mōdor!* ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name *Pṛthivī* (Mother Earth), found frequently in *RV*. The common Indo-European root is *\*pṛth₂-éwih₂* ‘flat, broad one’; cf. Hfr *Hákr* 8 (in SkP III), where Earth is the *brēið-lēita brúðr Bálgyg* ‘broad-faced bride of Baleeyed (= Weden)’. For the epithet ‘much-giving’ cf. *Iliad* 3.89: ἐπὶ χθονὶ πούλυ-βοτείρῃ ‘upon the much-nourishing earth’, where πούλυ- is cognate with ON *fǿl-*, both coming from PIE *\*pélh₁u-* - *\*pólh₁u-* ‘much, many’.

4 l<sup>é</sup>knis-h<sup>ę</sup>ndr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with healing powers. The singular *l<sup>é</sup>knis-h<sup>ę</sup>nd* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

P3 Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar  
2 þorðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti  
hermaðr, ok hafði Óðinn hánú sigri heitit. En annarr hét Agnarr, ·  
4 Auðu bróðir // er v<sup>e</sup>tr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnar  
í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað  
6 hana aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu,  
„en sagða’k hánú at strengða’k heit þar í mót, at giptask øngom þeim  
8 manni er hr<sup>e</sup>ðask kynni.“ Hann segir ok biðr hana kenna sér speki ef  
hon vissi tíðendi ór ǿllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win

victory in battle, and said that she must marry, “but I told him that I in response made a vow to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes<sup>†</sup>. Syedrive quoth:

- 5     „Bjór fóri’k þér, • bryn-þings apaldr, [R 32r/18–20, N 24v/12–14]  
2     magni blandinn • ok męgin-tíri,  
fullr es ljóða • ok líkn-stafa,  
4     góðra galdra • ok gaman-rúna.

Beer I bring thee, O apple-tree of the byrnie-Thing<sup>†</sup> [BATTLE > WARRIOR]!  
mixed with might and mighty splendour;  
it is full of leeds<sup>†</sup> and grace-staves,  
of good galders<sup>†</sup> and pleasure-runes<sup>†</sup>.

1 bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’ | *bryn-þinga valdr* ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 gaman-rúna ‘pleasure-runes’ | *gaman-þrędnaþ* N

- 6     Sig-rúnar skalt rísta, • ef vilt sigr hafa, [R 32r/20–22, N 24v/14–16]  
2     ok rísta á hjalti hjors,  
sumar á vétt-rimum, • sumar á val-bøstum,  
4     ok nefna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory,  
and carve them on the hilt of the sword;  
some on the weight-rims, some on the wal-basts,  
and twice name Tew<sup>†</sup>.

1 sigr hafa ‘have victory’ | *snotr vera* ‘be clever’ N 2 rísta | *þristþ* N 3 sumar ‘some’ | om. N 3 vétt-rimum ‘weight-rims’ | *vétt-þrvnumþ* N 3 sumar ‘some’ | ok ‘and’ N 3 val-bøstum ‘wal-basts’ | *val-þbystumþ* N

3 vétt-rimum ‘weight-rims’ | Unclear. TODO.

3 val-bøstum ‘wal-basts’ | Possibly the sword-pommel; this word also occurs in *HHarw* 9. TODO.

- 7     Ql-rúnar skalt kunna • ef vilt at annars kvęn [R 32r/22–24, N 25r/1–3]  
2     véli-t þik í tryggð ef trúir;  
á horni skal þér rísta • ok á handar baki  
4     ok męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man’s wife  
not betray thee in troth if thou trust her.  
On the horn shall one carve them, and on the back of the hand,  
and mark Need on the nail.

1 at 'that' | emend. from *ʃat* N; om. R 2 véli-t þik í tryggð | véli þik eigi tryggð N 3 þér 'them' | þat 'it' N

4 Nauð 'Need' | i.e. the n-rune, †.

8 Full skal signa · ok við fári séa [R 32r/24–25, N 25r/3–4]  
 2 ok verpa lauki í lög;  
 þá þat væt'k, · at þér verðor aldri-gi  
 4 meini blandinn mjöðr.

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' | *pl* 'The ale' N breaks alliteration. 4 meini blandinn | emend.; *mein-blandinn* N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3–4 þá ... mjöðr | only in N; om. R

9 Bjarg-rúnar skalt kunna · ef bjarga vilt [R 32r/25–26, N 25r/5–7]  
 2 ok leysa kind frá konum;  
 á lófa þér skal rísta · ok of liðu spenna  
 4 ok biðja þá dísir duga.

Rescue-runes shalt thou know, if thou wilt rescue  
 and loosen children from women;  
 on the palm shall one carve them, and wrap them round the joints,  
 and then bid the dises to avail.

1 kunna 'know' | *nema* 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | *ef þú vilt borgit fá* 'if thou wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fath* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

10 Brim-rúnar skalt rísta · ef vilt borgit hafa [R 32r/27–29, N 24v/16–19]  
 2 á sundi segl-morum;  
 á stafni skal rísta · ok á stjórnar blaði  
 4 ok leggja ǣld í ár; es-a svá brattr breki · né svá bláar unnir,  
 þó kǫmsk-tu heill af hafi.

Surf-runes shalt thou carve, if thou wilt rescue  
 sail-steeds [SHIPS] on the sound;

on the stem shall one carve them, and on the rudder's blade,  
and lay fire into the oar.

There is not so steep a breaker nor so dark blue waves  
that thou not come whole off the sea.

1 rísta 'carve' | *gjöra* 'make' N 3 skal rísta 'shall [one] carve' | *skal þér rísta* 'shall [one] carve them' N 4  
es-a 'There is not' | *falla-t* 'There fall not' N

4 leggja ǫld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

5 þó ... hafi 'that ... sea' | lit. 'yet comest thou whole off the sea.'

11 Lim-rúnar skalt kunna · ef vilt l<sup>é</sup>knir vesa  
2 ok kunna sár at s<sup>é</sup>a;  
á þ<sup>er</sup>ki skal þ<sup>er</sup> rísta · ok á baðmi viðar,  
4 þ<sup>er</sup>im's lúta austr limar.

[R 32r/29–31, N 25r/7–9]

Limb-runes shalt thou know, if thou wilt be a leecher,  
and know how to look at wounds;  
on a birch shall one carve them, and on the beam of the wood:  
on the one whose limbs bow to the east.<sup>168</sup>

3 baðmi 'beam' | *barri* 'leaf' 4 þ<sup>er</sup>im's | *þess* es N

<sup>168</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

12 Mál-rúnar skalt kunna · ef vilt at mann-gi þ<sup>er</sup>  
2 h<sup>er</sup>iptum gjaldi harm;  
þ<sup>er</sup> of vindr, · þ<sup>er</sup> of v<sup>er</sup>fr,  
4 þ<sup>er</sup> of s<sup>er</sup>tr allar saman,  
á þ<sup>vi</sup> þ<sup>ing</sup>i · es þjóðir skulu  
6 í fulla dóma fara.

[R 32r/31–34, N 24v/19–21]

Speech-runes shalt thou know, if thou wilt that no man  
should repay thy insults with harm;  
them dost thou wind, them dost thou weave,  
them dost thou put all together,  
on that Thing whereas peoples shall  
go to full judgements.

1 vilt | om. N 2 gjaldi | *\*gialldaʀ* N 5 þjóðir 'nations' | *menn* N breaks alliteration.

13 Hug-rúnar skalt kunna · ef vilt hv<sup>er</sup>jum vesa  
2 g<sup>er</sup>ð-svinnari guma;

[R 32r/34–32v/3, N 25r/9–10]

þér of réð, · þér of reist,  
 4 þér of hugði Hroptr,  
 af þeim legi · es lekit hafði  
 6 ór hausi Hēðdraupnis  
 ok ór horni Hoddrofnis.

Mind-runes shalt thou know, if thou wilt be  
 sense-swifter than every man;  
 them did counsel, them did carve,  
 them did Roftr think out,  
 from that liquid which had leaked  
 out of Heathdreepner's skull  
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N 2 gēð-svinnari 'sense-swifter' | gēð-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 hǫfði hjalm;  
 þá mēlti Míms hǫfuð  
 4 fróðligt it fyrsta orð,  
 ok sagði sanna stafi.

[R 32v/3–4]

On the barrow he stood along Brimer's edges;  
 he had on his head a helmet.  
 Then Mime's head spoke,  
 learnedly, the first word,  
 and said true staves:

15a Á skildi kvað ristnar · þeim's stendr fyr skínanda goði,  
 2 á eyra Árvakrs, · ok á Alsvinns hófi,  
 á því hvéli · es snýsk und reioð Hrungnis,  
 4 á Slēipnis tǫnnum · ok á slēða fjotrur,

[R 32v/5–7, N 25r/11–13]

On the shield, it said, [runes] were carved—the one that stands before the shining god  
 [SUN];  
 on Yorewaker's ear and on Allswith's hoof,<sup>169</sup>  
 on that wheel which turns beneath Rungner's chariot,  
 on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvakrs, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' | stendr 'stands'  
 N 3 Hrungnis 'Rungner's' | emend. based on sense and meter; Ragnis 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. *Grim* 39, according to which the Sun is covered by a disc shielding the earth from its heat. Without it, the whole world would burn up.

<sup>169</sup>The two horses that pull the sun across the heavens; cf. *Grim* 38.

- 15b á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]  
 2 á ulfs klóum · ok á arnar neði,  
 á blóðgum vengjum · ok á brúar sporði,  
 4 á lausnar lófa · ok á líknar spori,  
 on the bear's paw and on Bray's tongue,  
 on the wolf's claws and on the eagle's beak,  
 on bloody wings and on the bridge's supports,  
 on the palm of release and the trail of grace,

2 neði | †nefiu† N 4 ok á | ok N

- 15c á glæri ok á gulli · ok á gumna heillum, [R 32v/9–11, N 25r/15–18]  
 2 í víni ok virtri · ok vili-sessi,  
 á Gungnis oddi · ok á Grana brjósti,  
 4 á nornar nagli · ok á neði uglu;  
 on glass and on gold and on men's luck-charms,  
 in wine and beerwort and the comfortable seat,  
 on Gungner's point and on Grane's chest,  
 on a norn's nail and on an owl's beak.

1 gumna heillum 'men's luck-charms' | *góðu silfri* 'good silver' N 2 vili-sessi 'the comfortable seat' | *völu sessi* 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | *í guma holdi* 'in a man's flesh' add. N. 3 Gungnis oddi 'Gungner's point' | *Gaunpis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 Grana brjósti 'Grane's chest' | *gýgjar brjósti* 'a gow's chest' N

- 16 Allar vóru af skafnar, · þér's vóru á ristnar, [R 32v/11–14, N 25r/18–21]  
 2 ok hverfðar við inn hēlga mjöð  
 ok sendar á víða vega:  
 4 þér 'ru með ósum, · þér 'ru með ölfum,  
 sumar með vísum vönum,  
 6 sumar hafa męnskir męnn.

All were shaven off—those that were carved on—  
 and mixed into the holy mead,  
 and sent on wide ways:  
 they are among the Eese, they are among the Elves,

some among the wise Wanes,  
some have manly men.

2 hveṛfðar ‘mixed’ | *†hrędar†* (for *bręðar* ‘stirred’?) N 4 ęsum ... ęlfum ‘Eese ... Elves’ | *ęlfum ... ęsum*  
‘Elves ... Eese’ N 4 þęr ‘ru’ ‘they are’ | *sumar* ‘some’ N 5 *sumar* ‘some’ | *ok* ‘and’ N

17 Þat eru bók-rúnar, • þat eru bjarg-rúnar  
2 ok allar ęl-rúnar  
ok mętar męgin-rúnar  
4 hveim’s þęr kná ę-villtar • ok ę-spilltar  
sér at hęillum hafa;  
6 njót-tu ef namt  
unds rjufask ręgin!

[R 32v/14–16, N 25r/21–25v/3]

They are book-runes, those are rescue-runes,  
and all ale-runes,  
and noble might-runes—  
for whomever knows them unfalsified and uninjured  
to use for himself as charms.  
Use them if thou learn them  
until the Reins are ripped!

1 þat eru ‘those are’ | *ok* ‘and’ N 3 ok mętar ‘and noble’ | *ok mętar ok* ‘and renowned and’ N 4 ę-spilltar |  
*ę-villtar†* N 7 rjufask | rjufa N

1 bók-rúnar ‘book-runes’ | Or ‘beech-runes’. The word may also be emended to *bót-rúnar* ‘cure-runes’, since the letters *c* and *t* were, in the TODO miniscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair *bót* ‘cure’ : *bjarg* ‘rescue’ is surely stronger than *bók* ‘book, beech’ : *bjarg* ‘rescue’, and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair *bót-rúnar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

18 „Nú skalt kjósa • alls þęr’s kóstr of boðinn,  
2 hvassa vąpna hlynr,  
sęgn ęða þęgn • haf þęr sjalfr í hug;  
4 ęll eru męin of metin.“

[R 32v/16–18, N 25v/3–5]

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,  
O maple-tree of sharp weapons [WARRIOR]!  
Speech or silence have for thyself in thy heart;  
all the harms are measured<sup>170</sup>!”

<sup>170</sup>i.e. in advance.

19 „Mun’k-a ek flója · þótt mik fęigan vitir, [R 32v/18–20, N 25v/5–8]  
 2 em’k-a ek með bleyði borinn;  
 ást-rjóð þín · ek vil ęll hafa  
 4 svá lęngi sem ek lifi.“

[Siward quoth:] “I shall not flee, although thou know me to be fey<sup>†</sup>;  
 I was not born with softness.<sup>171</sup>  
 Thy loving counsels, all, will I have  
 for as long as I may live.”

2 með ‘with’ | om. N

<sup>171</sup>TODO: Note about this common heroic expression.

20 „Þat ręð’k þér it fyrsta · at við fręndr þína [R 32v/20–22]  
 2 vamma-laust verir;  
 síðr þú hęfnir · þótt þęir sakar gęri;  
 4 þat kveða dauðum duga.“

[Syedrive quoth:] “This I counsel thee first: that thou against thy kinsmen  
 defend thyself faultlessly.  
 Late oughtst thou to take revenge, although they incur charges;  
 that, they say, befits the dead.

21 Þat ręð’k þér annat, · at ęið né sęrir, [R 32v/22–24]  
 2 nema þann ’s aðr séi,  
 grimmar simar · ganga at tryggð-rofi;  
 4 armr es vára vargr.

This I counsel thee second: that thou not swear an oath,  
 save for the one which is true.  
 Grim strands follow the troth-breach;  
 wretched is the outlaw of vows.<sup>172</sup>

3 simar ‘strands’ | i.e. ‘strands of fate’; cf. *HHund I* 3, where the norns are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Rein* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befud* ‘revenge’.

<sup>172</sup>The punishment is one of torment in the afterlife; see note to *Wsp* 39. — The whole stanza is paraphrased in *WalsS* ch. 21: *Ok sver eigi rangan eið, því at grimmi befud fylgir gríðrofi*. ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

- 22 Þat réð'k þér þriðja · at þú þingi á [R 32v/24–25]  
 2 dæli-t við heimska hali  
 því-at ó·sviðr maðr · léttr oft kveðin  
 4 verri orð an viti.

This I counsel thee third: that thou on the Thing  
 not bandy with foolish men;  
 for an unwise man often lets be spoken  
 worse words than he ought to know.

- 23 Allt es vant · ef við þegir; [R 32v/25–28]  
 2 þá þikkir þú með bleýði borinn  
 eða sǫnnu sagðr;  
 4 hēttir es heimis-kviðr  
 nema sér góðan geti.  
 6 Annars dags · lát hans ǫndu farit  
 ok launa svá lýðum lygi.

Everything is wrong if thou shut up in reply;  
 then thou seemest born with softness,  
 or truthfully accused.  
 Risky is the hometown-verdict,  
 unless one get himself a good one.  
 On another day destroy his life,  
 and thus repay the people for the lie.

6 ǫndu 'life' | lit. 'breath, spirit'. Cf. *Wsp* 17 where *ǫnd* is Weden's gift to the first men.

- 24 Þat réð'k þér it fjórða · ef býr for-dæða [R 32v/28–30]  
 2 vamma-full á vegi:  
 ganga's betra · an gista séi  
 4 þótt þik nǫtt of nemi.

This I counsel thee fourth: if there lives an evil-working woman,  
 full of faults, by the road,  
 to walk is better than to take lodgings,  
 although night overtake thee.

- 25 For-njósnar augu · þurfu fira synir [R 32v/30–32]  
 2 hvar's skulu vręiðir vega;  
 oft bǫl-vísar konur · sitja brautu nér;  
 4 þér's dęyfa sverð ok sefa.

Eyes of looking-ahead the sons of men need,  
 wherever wroth men should fight;  
 oft bale-wise women sit near the highway,  
 they who dull sword and sense.

---

1 For-njósnar ‘looking-ahead’ | Verbal noun to *nýsask fyrir* ‘to look ahead’, as found in *Higb* 7.

26      Þat réð’k þér it fimmta, · þótt fagrar séir [R 32v/32–34]  
 2              brúðir þekkjum á,  
             sífa silfr · lát-a þínum svefni ráða,  
 4              tægj-at þér at kossi konur.

This I counsel thee fifth: although thou seest  
 fair brides on the benches,  
 let not kinsmen’s silver rule thy sleep;  
 lure not women to thee for kisses.

27      Þat réð’k þér it sétta, · þótt með seggjum fari [R 32v/34]  
 2              ǫlðr-mál til ǫfug:  
             drukinn dēila · skal-at við dolg-viðu  
 4              margan stelr vín viti.

This I counsel thee sixth: although among warriors may grow  
 the ale-speech too awry,  
 drunkenly deal shalt thou not with war-trees [WARRIORS];  
 wine steals wit from many.

---

1 Þat ... fari ‘That ... may grow’ | With these words fol. 32v of R ends, and we have the “great lacuna”. The rest of the stanzas are supplied from younger paper mss.

TODO: More stanzas from paper manuscripts.

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## Fragments from the Saw of the Walsings

In *R Syed* is followed by the famous “great lacuna”. Numerous pages are missing, and with them much poetry about Siward. The author of the *WalsS* had access to and drew from a manuscript collection of Eddic poetry closely related to *R*. He quotes many stanzas known to us from *R*, but also some which are not found in the extant copy—these are edited here. The following stanzas in *WalsS* occur at the part of the narrative which would have been found on the lost pages of *R*, and so it is likely that some or all of them derive from longer poems found there.

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...TODO...

- 1     Ristu af magni · mikla hellu,  
2         Sigmundr hjörvi · ok Sinfjötli.

They carved mightily the great stone,  
Syemund<sup>†</sup> with sword, and Sinfittle<sup>†</sup>.

- 
- 2     Ełdr nam at ósask · en jörð at skjalfa  
2         ok hár logi · við himni gnéfa;  
       fār treystisk þar · fylkis rekka  
4         ełd at ríða · né yfir stíga.

Fire took to rage and earth to shake  
and high flame to rise against heaven.  
Few dared there, of the marshall’s champions,  
the fire to ride, nor to step over it.

- 3     Sigurðr Grana · sverði keyrði;  
2         ełdr sloknaði · fyr ǫðlingi;  
       logi allr lęğðisk · fyr lof-gjörnum;

4           bliku **r**ęiði, • es **R**eginn átti.

Siward Grane by sword drove on;  
the fire went out before the athling;  
the flame all lowered before the praise-eager man;  
the harness flashed, which Rein had owned.

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4           Sigurðr vǫ at ormi, • en þat síðan mun  
2           ǫngum fyrnask, • meðan ǫld lifir.  
          En hlýri þinn • hvárki þorði  
4           ęld at ríða • né yfir stíga.

Siward smote the Wyrn, and that afterwards will  
by none be forgotten, while mankind lives.  
But *thy* brother neither dared  
the fire to ride, nor to step over it.

---

5           Út gekk Sigurðr • ann-spjalli frá,  
2           holl-vinr lofða, • ok hnípaði,  
          svá at ganga nam • gunnar-fúsum  
4           sundr of síður • serkr járn-ofinn.

TODO.

...TODO...

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# First Lay of Guthrun

## (*Guðrúnarkviða fyrsta*)

Dating (Sapp, 2022): C10th (0.988)

Meter: *Ancient-words-law*

After Siward's death Guthrun is so upset that she cannot make herself weep.

### From the Death of Siward (*Frá dauða Sigurðar*)

P1      Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til sem þeir  
2      drépi hann úti. En sumir segja svá at þeir drépi hann inni í rekkju sinni  
sofanda. En þýðverskir menn segja svá at þeir drépi hann úti í skógi ok  
4      svá segir í Guðrúnar kviðu inni fornu at Sigurðr ok Gjúka synir hefði  
til þings riðit þá er hann var drepinn—en þat segja allir einnig at þeir  
6      sviku hann í tryggð ok vógu at hánnum liggjanda ok ó·búnum. Guðrún  
sat yfir Sigurði dauðum. Hon grét eigi sem aðrar konur en hon var búin  
8      til at springa af harmi. Til gengu bēði konur ok karlar at hugga hana en  
þat var eigi auðvelt. Þat er sagn manna at Guðrún hefði etit af Fáfnis  
10      hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain—but this they all say in agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

### The First Lay of Guthrun

- 1 Ár vas þat's Guðrún · gørðisk at deyja,  
 2 es hön sat sorg-full · yfir Sigurði,  
 gørði-t hön hjúfra · né hön dum sláa  
 4 né kvæina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die  
 as she sat sorrowful above Siward.  
 She did not pant nor beat her hands  
 nor wail about it like other women.

- 2 Gingu jarlar · al-snotrir framm,  
 2 þeir's harðs hugar · hana lottu;  
 þeygi Guðrún · gráta mátti,  
 4 svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,  
 they who would loosen her hard heart;  
 nowise could Guthrun weep,  
 so moody was she—she would burst apart.

- 3 Sötu ítrar · jarla brúðir  
 2 golli búnar · fyr Guðrúnu;  
 hver sagði þeira · sinn of-trega  
 4 þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls  
 adorned with gold, before Guthrun.  
 Each one of them told her own great sorrow,  
 the most bitter one that she had suffered.

- 4 Þá kvað Gjaflog, · Gjúka systir:  
 2 „Mik veit'k á moldu · munar-lausasta;  
 hef'k fimm vera · for-spell beðit,  
 4 tvæggja dótra, · þriggja systra,  
 átta bróðra, · þó ek ein lifi.“

Then quoth Yeflie, Yivick's sister:  
 “I know myself on earth the most joyless.  
 Of five husbands I have suffered the loss,  
 of two daughters, three sisters,

eight brothers—yet I alone live.”

- 2        5       Þeygi Guðrún · gráta mátti;  
svá vas hön móðug · at mög dauðan  
ok harð-huguð · um hrør fylkis.

Nowise could Guthrun weep;  
so moody was she after the lad's death,  
and hard-hearted over the marshaller's corpse.

- 2        6       Þá kvað þat Hærborg, · Húna lands dróttning:  
„Hæfi'k harðara · harm at segja:  
mínir sjau synir · sunnan lands,  
4        verr inn átti, · í val fellu.

Then quoth this Harbury, queen of Hunland:  
“I have a harder harm to tell.  
My seven sons south of the land,  
—my husband the eighth—in battle fell.”

- 2        7       Faðir ok móðir, · fjórir bróðr,  
þau á vági · vindr of lék,  
barði bára · við borð-þili.

My father and mother, four brothers—  
them on the wave the wind outplayed;  
the breaker beat over the ship-sides.

- 2        8       Sjölf skylda'k gøfga, · sjölf skylda'k gøtva,  
sjölf skylda'k hōndla, · hēl-før þeira;  
þat ek allt of þeið · ein misseri  
4        svá't mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;  
I alone had to handle their hell-journey [DEATH].  
All this I suffered in one half-year,  
when no man found me any joy.

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2 hēl-før | emend.; hēr-før R

- 9 Þá varð'k hapta · ok hęr-numa  
 2 sams misseris · síðan verða;  
 skylda'k skreyta · ok skúa binda  
 4 hęrsis kván · hveřjan morgin.

Then I became a captive and war-taken,  
 in the same half-year afterwards.  
 I had to dress and bind the shoes  
 of the ruler's wife every morning.

- 10 Hon ógði mér · af af-bryði  
 2 ok hęrðum mik · hoggum keyrði;  
 fann'k hús-guma · hveřgi inn bętra  
 4 en hús-freyju · hveřgi verri.“

She tortured me out of jealousy,  
 and with hard blows drove me on;  
 a husband I never found better,  
 and a housewife never worse.”

- 11 Þeygi Guðrún · gráta mátti;  
 2 svá vas hęn móðug · at męg dauðan  
 ok harð-huguð · um hręr fylkis.

Nowise could Guthrun weep;  
 so moody was she after the lad's death,  
 and hard-hearted over the marshaller's corpse.

- 12 Þá kvað þat Gullręnd, · Gjúka dóttir:  
 2 „Fę kannt, fęstra, · þótt fróð séir,  
 ungu vífi · and-spjęll bera.“  
 4 Varaði hęn at hylja · umb hręr fylkis,

Then quoth this Goldrand, Yivick's daughter:  
 “Little canst thou, foster-mother—though thou be wise—  
 to a young wife give an answer.”  
 She warned against covering the marshaller's corpse;

- 13 svipti hęn blęju · af Sigurði  
 2 ok vatt vęngi · fyr vífs knjám:

4 „Lít-tu á ljúfan, • legg þú munn við grön  
sem þú halsaðir • hęilan stilli.“

she cast the cover off of Siward  
and turned his face before the wife's knees:  
“Look upon the loved one! Lay your mouth against his lip  
like thou didst embrace the hale prince.”

14 Á leit Guðrún • ęinu sinni;  
2 sá hön döglinga skör • dreyra runna,  
fránar sjónir • fylkis liðnar,  
4 hug-borg jöfurs • hjörvi skorna.

On him looked Guthrun a single time;  
she saw the noble's locks run with blood,  
the gleaming gaze of the marshaller gone,  
the heart-fort [CHEST] of the ruler cut by the sword.

15 Þá hné Guðrún • holl við bólstri;  
2 haddr losnaði, • hlýr roðnaði  
en regns dropi • rann niðr umb kné.

Then Guthrun sank down, slooped against the bolster;  
her hair loosened, her cheek reddened,  
and a drop of rain ran down to her knee.

16 Þá grét Guðrún, • Gjúka dóttir,  
2 svá't tór flugu • tresk í gognum  
ok gullu við • gęss í túni,  
4 mérir fuglar • es mér átti.

Then wept Guthrun, Yivick's daughter,  
so that the tears flew through the ...  
and in response shrieked the geese in the yard,  
the famous fowls which the maiden owned.

17 Þá kvað þat Gullrönd, • Gjúka dóttir:  
2 „ykkar vissa'k • ástir mestar  
manna allra • fyr mold ofan;  
4 unðir þú hvárki • úti né inni,

systir mín, • nema hjá Sigurði.“

Then quoth this Goldrand, Yivick's daughter:  
 “I knew the love of you two to be the greatest  
 of all men above the earth.  
 Thou wast never content, not outside nor inside,  
 O my sister, save beside Siward.”

18 „Svá vas míninn Sigurðr • hjá sonum Gjúka  
 2 sēm vęri gęir-laukr • ór grasi vaxinn,  
 eða vęri bjartr stęinn • á band dręinn:  
 4 jarkna-stęinn • yfir ęðlingum.

“So was my Siward beside the sons of Yivick  
 like were a garlic out of grass grown,  
 or were a bright stone drawn on a band:  
 an arkenstone<sup>†</sup> over the athlings.

[Guthrun quoth:]

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *Guth II* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-laukr ‘garlic’ | or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE *gār-léac* ‘spear-leek’), but the botanical identity is unclear. *Guth II* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Wsp* 4.

3–4 eða vęri ... ęðlingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

19 Ek þóttu auk • þjóðans rekkum  
 2 hvęrri hęrri • Hęrjans dísi;  
 nú em’k svá lítil • sem lauf séa  
 4 opt í jölstrum • at jøfur dauðan.

I seemed even to the ruler's champions  
 higher than each of the Lord of Hosts' dises [WALKIRRIES].  
 Now I am as small as if a leaf I were,  
 high in the willows, after the ruler's death.

20 Sakna’k í sessi • ok í sęingu  
 2 míns mál-vinar— • valda męgir Gjúka;  
 valda męgir Gjúka • mínu þølvi  
 4 ok systr sinnar • sörungum gráti.

I miss in the seat and in the bed  
 my confidant—the lads of Yivick are the cause;

the lads of Yivick are the cause of my bale,  
and their sister's [my] bitter weeping.

21 Svá ér of lýða · landi eyðið  
2 sem ér of unnuð · ęiða svarða;  
man-a þú, Gunnarr, · gulls of njóta;  
4 þęir munu þér baugar · at bana verða  
es þú Sigurði · svarðir ęiða.

So will ye make the land deserted by folk,  
like ye treated the sworn oaths!  
Thou wilt not, Guthur, enjoy the gold;  
those bigs will for thee become the bane,  
on which thou to Siward didst swear oaths.

TODO: Rest of stanzas.

P2 Guðrún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til Dan-  
2 markar ok var þar með Þóru, Hákonar dóttur, sjau misseri. Brynhildr  
vildi eigi lifa eptir Sigurð. Hon lét drepa þręla sína átta ok fimm ambót-  
4 tir, þá lagði hon sik sverði til bana svá sem segir í Sigurðar kvíðu inni  
skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to  
Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild  
did not want to live after Siward. She had her eight thralls and five handmaids slain, then  
she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.





# Hell-ride of Byrnhild

## (*Hęlręið Brynhildar*)

Dating (Sapp, 2022): late C11th (0.650)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

P1 Eptir dauða Brynhildar vóru gǫr bǫl tvau: annat Sigurði, ok brann þat  
2 fyrr, en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-  
vefjum var tjölduð. Svá er sagt at Brynhildr ók með reið'inni á hel-veg  
4 ok fór um tún þar er gýgr nokkur bjó. Gýgr'in kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but  
Byrnhild was burned on the other, and she was in that wagon which was covered with  
godweb<sup>†</sup>. It is said that Byrnhild drove with the wagon onto the Hellway and passed  
through a plot where there lived a certain gow<sup>†</sup>. The gow quoth:

2–3 í reið þeiri er guð-vefjum var tjölduð 'in that wagon which was covered with godweb' | The tent-covering  
of the wagon was made of precious garments. For the burial of women in wagons, cf. TODO (Oseberg ship?).

3 Brynhildr ók með reið'inni á hel-veg 'Byrnhild drove with the wagon on the Hellway' | This gives us some  
interesting insight into old afterlife beliefs. After Byrnhild is burnt she ends up between the worlds of the dead  
and the living, the so-called "Hell-way", or road to Hell (the underworld); she is buried in a wagon so that she  
will be able to travel comfortably. We may presume that the animals driving the wagon were slaughtered and  
burnt with her on the pyre.

1 „Skalt í gǫgnum • ganga ęigi  
2 grjóti studda • garða mína;  
bętr sǫmði þér • borða at rękja  
4 hęldr an vitja • vers annarar.

“Thou shalt in no way go through  
these rock-supported yards of mine;  
it befit thee better to weave tapestries,  
rather than visit another woman's man.

- 2           2       Hvat skalt vitja · af Val-landi,  
                   hvar-füst hǫfuð, · húsa minna?  
                   Þú hefir, Vör gulls, · ef þik vita lystir,  
                   4       mild, af hǫndum · manns blóð þvegit.“

Why shalt thou visit from Walland,  
 O straying head, these houses of mine?  
 Thou hast, mild Ware<sup>†</sup> of gold, if thou hast lust to know,  
 washed a man's blood off thy hands.”

Byrnhild answers:

- 3           3       „Bregð ęigi mér, · brúðr ór stęini,  
                   þótt ek véra'k · í víkingu;  
                   ek mun okkur · óðri þikkja  
                   4       hvar's męnn ęðli · okkart kunna.“

“Upbraid me not, O bride from the stone,  
 though I may have been in the sea-raid;  
 of us two will I seem the nobler,  
 wherever men know our lineages.”

The gow:

- 4           4       „Þú vast, Bryn-hildir, · Buðla dóttir,  
                   hęilli verstu · í hęim borin;  
                   þú hefir Gjúka · of glatat bǫrnum  
                   4       ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle's daughter,  
 with the worst luck born into the world;  
 thou hast destroyed Yivick's children,  
 and deprived their house of good.”

Byrnhild:

- 5           5       „Ek mun sęgja þér, · svinn, ór reįðu  
                   vit-laussi mjök, · ef þik vita lystir:  
                   hvé gǫrðu mik · Gjúka arfar  
                   4       asta-lausa · ok ęið-rofa.

“I will tell thee, wise from my wagon,  
 O very witless one, if thou hast lust to know,  
 how Yivick's heirs did make me  
 loveless, and an oath-breakeress.

- 6      Lét hami vára · hug-fullr konungr,  
 2      átta systra, · undir ęik borit;  
       vas'k vetra tólf, · ef þik vita lystir,  
 4      es ungum gram · ęiða sęlda'k.

TODO.

I was twelve winters old, if thou hast lust to know,  
 when to the young prince I swore oaths.

- 7      Hétu mik allir · í Hlym-dǫlum  
 2      Hildi und hjalmi, · hveřr es kunni.

They all called me in the Limdales,  
 a Hild 'neath the helmet, whoever knew me.

- 8      Þá lét'k gamlan · á Goð-þjóðu  
 2      Hjalm-Gunnar nęst · hęljar ganga;  
       gaf'k ungum sigr · Auðu bróður;  
 4      þar varð mér Óðinn · of-řeiðr um þat.

Then I next among the Gots  
 made old Helm-Guther go the way of Hell;  
 I gave victory to Ead's young brother;  
 there Weden was furious with me for that.

- 9      Lauk hann mik skjǫldum · í Skata-lundi,  
 2      rauðum ok hvítum, · randir snurtu;  
       þann bað hann slíta · svefni mínum  
 4      es hveř-gi lands · hręðask kynni.

He locked me in with shields in Shatelund,  
 with red ones and white; their rims clasped.  
 He bade that one end my sleep,  
 who of no land could be frightened.

- 10     Lét umb sal minn · sunnan-verðan  
 2     hávan brenna · hęr alls viðar;  
       þar bað hann ęinn þegn · yfir at ríða,  
 4     þann's mér fǫrði gull · þat's und Fáfni lá.

He made around my hall a south-facing,

high host of all wood [FIRE] burn;  
 there he bade one thane ride over,  
 he who brought me the gold which 'neath Fathomer lay.

- 11      Reǣð góðr Grana · gull-miðlandi  
 2           þar's fóstri minn · fletjum stýrði;  
           einn þótti hann þar · ǫllum bētri,  
 4           víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer,  
 where my foster-son ruled the benches;  
 alone he seemed there better than all,  
 the Wiking of Danes, in the warband.

- 12      Svöfu vit ok unðum · í séing einni  
 2           sem hann minn bróðir · of borinn véri;  
           hvárt-ki knátti · hǫnd yfir annat  
 4           átta nóttum · okkart læggja.

We slept and loved in one bed,  
 as if he were born my brother:  
 neither one laid a hand o'er the other  
 for eight nights, of us two.

- 13      Því brá mér Guðrún, · Gjúka dóttir,  
 2           at ek Sigurði · svéfa'k á armi;  
           þar varð'k þess vís · es vildi'g-a'k  
 4           at þau véltu mik · í ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,  
 that I slept on Siward's arm;  
 there I became wise of that which I wanted not,  
 that those two had tricked me in the catch of man.

- 14      Munu við of-stríð · alls til lengi  
 2           konur ok karlar · kvikkvir fœðask;  
           vit skulum okkrum · aldri slíta,  
 4           Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long

will men and women alive be born.  
We two shall end our age,  
I and Siward, together.—Sink down, thou gow's kin!"

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## Second Lay of Guthrun (*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): early C11th (0.759)–late C11th (0.199)

Meter: *Ancient-words-law*

TODO.

### The Slaying of the Nivlings (*Dráp Niflunga*)

P1      Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli  
2      Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Bryn-  
hildar. Þat var til sëtta, at þeir skyldu gipta hánnum Guðrúnu, ok gáfu  
4      henni ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla  
vóru þeir Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrú-  
6      nar. Atli konungr bauð heim Gunnari ok Hogni, ok sendi Vinga eða  
Knéfrøð. Guðrún vissi vélar ok sendi með rúnum orð at þeir skyldu eigi  
8      koma ok til jar-tegna sendi hon Hogni hringinn Andvaranaut ok knýtti  
í vargs-hár. Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá  
10      fekk hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir  
Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá bað  
12      Guðrún sonu sína at þeir bæði Gjúkungum lífs en þeir vildu eigi. Hjarta  
var skorit ór Hogni en Gunnarr settr í orm-garð. Hann sló hǫrpu ok  
14      svéðði ormana, en naðra stakk hann til lifrar. Þjóðrekr konungr var með  
Atla ok hafði þar látit flesta alla menn sína. Þjóðrekr ok Guðrún kærðu  
16      harma sín á milli. Hon sagði hánnum ok kvað:

Guthr and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guthr and Hain, and sent Winge or Kneefrith<sup>†</sup>. Guthrun knew his

wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guthur had asked for Ordrun's hand, Attle's sister, and did not get her; then he got Gleanware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guthur set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

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1 „Mér vas'k meyjá; • móðir mik fœddi,  
2 björt í búri; • unna'k vël bróðrum—  
unds mik Gjúki • gulli reifði,  
4 gulli reifði, • gaf Sigurði.

“A maiden was I of maidens; my mother raised me  
bright in the bowers; I loved well my brothers—  
until Yivick with gold endowed me,  
with gold endowed me, and gave to Siward.

2 Svá vas Sigurðr • uf sonum Gjúka  
sem véri grónn laukr • ór grasi vaxinn,  
eða hjörtr hól-beynn • um hvossum dýrum,  
4 eða gull glóð-rautt • af gróu silfri.“

So was Siward over the sons of Yivick,  
like were a green leek out of grass grown,  
or a hart, high-legged, amidst coarse beasts,  
or gold, glowing-red, beside grey silver—

---

1–4 ALL | Cf. *Guth I* 18, which shares the first two lines with only small differences, and the very similar description of Hallow in *HHund II* TODO: *Svá bar Hælgj • af bilingum...*

2 grónn laukr ‘green leek’ | The leek was a highly valued plant. Compare *Wsp* 4 where the *grónn laukr* ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

3 unds mér fyr munðu • mínir bróðr  
2 at ek étta ver • qlum fremra;  
sofa þeir né mottu-t • né of sakar dóma  
4 áðr þeir Sigurð • svelta létu.



until my brothers begrudged me,  
that I had a husband better than all;  
sleep could they not, nor speak of anything,  
before they made Siward die.

4     Grani rann at þingi, • gnýr vas at heyra,  
2     en þá Sigurðr • sjalfr eigi kom;  
      oll vǫru sǫðul-dýr • svęita stokkin  
4     ok of vanið vási • of vegǫndum.

Grane ran from the Thing—a din was to be heard—  
but then Siward himself came not.  
All were the saddle-beasts [HORSES] with sweat covered,  
and trained to toil under heavy men.

---

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

5     Gekk ek grátandi • við Grana róða,  
2     úrug-hlýra, • jó frá’k spjalla;  
      hnipnaði Grani þá, • drap í gras hǫfði;  
4     jór þat vissi: • eigendr né lifðu-t.

I went, weeping, with Grane to speak,  
teary-cheeked, the horse I asked for news.  
Drooped Grane then; dropped his head in the grass;  
the horse knew this: its owners lived not.

6     Lengi hvarf-at, • lengi hugir deildusk  
2     áðr of frégja’k • folk-vǫrð at gram;  
      hnipnaði Gunnarr, • sagði mér Hǫgni  
4     frá Sigurðar • sǫrum dauða:

Long time passed not—long my thoughts were torn—  
before I did ask the folk-ward about the prince.  
Drooped Guthur; Hain told me  
of Siward’s sore death.

7     Liggr of hǫggvinn • fyr handan ver  
2     Guðþorms bani, • of gefinn ulfum;  
      lít-tu þar Sigurð • á suðr-vega,

- 4            þá heyrir þú · hrafna gjalla,  
              ǫrnu gjalla, · ézli fegna,  
6            varga þjóta · umb veri þínum.

TODO.

Guthorm's bane, given to the wolves.

Behold there Siward on the southern ways;

then hearest thou ravens shrieking;

eagles shrieking, of carrion rejoicing;

wolves howling around thy husband.

...TODO...

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## Third Lay of Guthrun (*Guðrúnarkviða þriðja*)

**Dating** (Sapp, 2022): C10th (0.731)–early C11th (0.178)

**Meter:** *Ancient-words-law*

A very short narrative poem of ballad-type, depicting a single event from the legendary cycle. It is especially notable for its depiction of a trial by ordeal and the mention of a woman being drowned in a bog.

Herch, one of Attle's concubines tells Attle that she has seen his wife Guthrun sleeping with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Attle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

- 
- 2      **P1**      Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at  
                 hón hefði sét Þjóðrek ok Guðrúnu bęði saman. Atli var þá allókatr. Þá  
                 kvað Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

- 1 „Hvat ’s þér, Atli? · é, Buðla sonr,  
 2 es þér hryggt í hug; · hví hlér þú éva?  
 Hitt myndi óðra · jǫrlum þykkja  
 4 at við męnn męltir · ok mik sęir.“

“What is with thee, Attle? Always, O son of Bodle,  
 art thou sad at heart—why laughest thou never?  
 TODO.”

- 2 „Tregr mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hǫllu · Hęrkja sagði  
 at þit Þjóðrekr · undir þaki svęfið  
 4 ok léttliga · líni vęrðið.“

“This troubles me, Guthrun, Yivick’s daughter:  
 in the hall has Herch told me  
 that thou and Thedric beneath thatched roof slept,  
 and ye lightly warded the linen.<sup>173</sup>”

<sup>173</sup>i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þęss · ęiða vinna  
 2 at inum hvíta · hęlga stęini,  
 at ek við Þjóðmar · þat-ki átta’k,  
 4 es vǫrðr né verr · vinna knátti,—

“To thee I will swear oaths of all of that—  
 by the white, holy stone—  
 that I did not do such a thing with Thedmar,<sup>174</sup>  
 which neither wife nor husband has been able to swear upon,—<sup>175</sup>

<sup>174</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Encyclopedia). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

<sup>175</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

- 4 nema ek halsaða · hęrja stilli,  
 2 jǫfur ó·nęisinn, · ęinu sinni;  
 aðrar vǫru · okkrar spękjur  
 4 es vit hǫrmug tvau · hnigum at rúnun.

unless I embraced the stiller of hosts [RULER = Thedmar]:  
 the unshamed prince, a single time.  
 Different were the dealings of us two,  
 when distressed [Guthrun and Thedric] we reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tugu,  
 2 lifa þeir né einir, · þriggja tega manna;  
 hrink-tu mik at bróðrum · ok at brynjuðum,  
 4 hrink-tu mik at öllum · á hofuð-niðjum.

Here came Thedric with thirty men;  
 of those thirty none still lives.—  
 Surround me with brothers and with byrned men;  
 surround me with all close kinsmen!

3 hrink-tu 'surround' | Consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

6 Send at Saxa, · sunn-manna gram;  
 2 hann kann hēlga · hver vellanda;"  
 sjau hundruð manna · í sal gingu  
 4 áðr kvæn konungs · í ketil tóki.

Send for Saxe, the lord of the Southmen,  
 he can hallow a boiling cauldron!"  
 Seven hundred men went into the hall,  
 before the king's wife should reach into the kettle.

7 „Kømr-a nú Gunnarr, · kalli'k-a Høgna,  
 2 sé'k-a síðan · svása bróðr;  
 sverði myndi Høgni · slíks harms reka,  
 4 nú verð'k sjölf fyr mik · synja lýta.“

"Now Guthur comes not; I cannot call on Hain;  
 I see not henceforth [my] beloved brothers.  
 by his sword would Hain avenge such an affront;  
 now must I for myself disprove the slanders!"

8 Brá hón til botns · björtum lófa  
 2 ok hón upp of tók · jarkna-stęina:  
 „Sé nú sęggir · —sykn em ek orðin

4            **h**eilag-liga— · hvé sjá **h**verr velli.“

She thrust to the bottom her bright palms,  
and she up did take the arkenstones:  
“Let men now see—I am proven innocent,  
through holy means!—how this cauldron boils!”

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2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* ‘id.’  
The modern English form *arkenstone* was coined by Tolkien.

9            **H**ló þá Atla · **h**ugr í brjósti  
2            es hann **h**ęilar sá · **h**ęndr Guðrúnar:  
             „Nú skal **H**ęrkja · til **h**vers ganga,  
4            sú’s **G**uðrúnu · **g**randi vęnti.“

Then laughed the heart in Attle’s chest,  
when he saw unscathed the hands of Guthrun:  
“Now shall Herch to the cauldron go,  
she who hoped for Guthrun’s harm.”

10          **S**á-at maðr armligt, · hveṛr es þat **s**á-at,  
2            **h**vé þar á **H**ęrkju · **h**ęndr sviðnuðu;  
             lęiddu þá **m**ęy · í **m**ýri fúla,  
4            **s**vá þá Guðrún · **s**inna harma.

Man saw nothing pitiful, who did not see that:  
how there on Herch the hands were scorched.  
Led they that maiden into a foul bog;  
so was Guthrun reconstituted for her affronts.

---

3 lęiddu þá męy · í mýri fúla ‘Led they that maiden into a foul bog’ | I.e. to be drowned. Drowning in bogs was a common Germanic punishment for perjurers; see note to *Wsp* 38.

# Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Ancient-words-law*

## From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

P1      Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét sá er var  
2      friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;  
         hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér  
4      kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Attle's sister, came to her. She had been the lover of Guthar, Yivick's son. Of this saw is here sung:

1      Hęyrðað'k sęgja    •    í sęgum fornum  
2      hvę męr of kom    •    til Morna-lands;  
         ęngi mátti    •    fyr jörð ofan  
4      Hęiðreks dóttur    •    hįalpir vinna.

I heard [it] said in ancient saws,<sup>176</sup>  
how a maiden came to Mornland;  
noone could—above the earth—  
find help for Heathric's daughter [= Burgny].

<sup>176</sup>Probably 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-)hauridō (þat) sagjaną*.

2      Þat frá Oddrún,    •    Atla systir,  
2      at sú męr hafði    •    miklar sóttir;

brá hon af **st**alli · **st**jórn-bitluðum  
 4 ok á **sv**artan · **s**qðul of lagði.

This learned Ordrun, Attle's sister,  
 that the maiden [= Burgny] had great ailments;  
 she grabbed from the stable a rudder-bitted steed,  
 and a black saddle on [it] did lay.

3 Lét hon **mar** fara · **m**old-veg sléttan  
 2 unds at **h**ári kom · **h**oll standandi;  
 ok hon **inn** of gekk · **ę**nd-langan sal;  
 4 **sv**ipti hon **s**qðli · af **sv**ongum jó  
 ok hon þat **or**ða · **a**lls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],  
 until she came to the high standing hall,  
 and she inside did go the endlong hall.  
 She drew the saddle off the slender horse,  
 and she that word first of all did say:

---

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to *Wayl* 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to *Thrim* 2.

TODO: More stanzas...

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# Lay of Attle

## (*Atlakviða*)

**Dating** (Sapp, 2022): C10th (0.719)–early C11th (0.212)

**Meter:** *Speeches-meter, Ancient-words-law*

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

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### The Death of Attle (*Dauði Atla*)

**P1** Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon  
2 drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina  
alla; um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

---

1 Atli sendi · ár til Gunnars  
2 kunnan segg at ríða, · Knéfrøðr vas sá heitin;   
at gørdum kom hann Gjúka · ok at Gunnars hollu,  
4 bękkjum arin-greypum · ok at bjóri svqsum.

Attle sent—of yore—to Guthur  
a well-known messenger to ride; Kneefrith<sup>†</sup> he was called.

To the yards of Yivick he came, and to the hall of Guthur;  
to the hearth-surrounding benches, and to the lovely beer.

- 2     Drukku þar drótt-męgir · —ęn dyljęndr þęgðu—  
vín í val-hęllu, · vręiði sęusk þęir Húna;  
kallaði þá Knęfręðr · kaldri ręddu,  
4     sęggr inn suð-róni · sat hann á bękk hęm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—  
wine in the walhall; they feared the wrath of the Huns.  
Then called Kneefrith with cold voice,  
the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hęllu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale’<sup>†</sup>, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness<sup>†</sup>) of the Yivickings<sup>†</sup>. If (3) is correct the word is linguistically identical to Walhall<sup>†</sup>, Weden’s hall, whither the battle-slain go.

- 3     „Atli mik hingat sęndi · riða ęręndi,  
mar inum męl-gręypa, · Myrk-við inn ó-kunna  
at biðja yðr, Gunnarr, · at it á bękk kómið  
4     með hjęlmum arin-gręypum · at sękja hęim Atla.

“Atle sent me hither to ride with an errand,  
on the bit-champing steed through Mirkwood uncharted—  
to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,  
with hearth-surrounding helmets, to seek the home of Atle.

- 4     Skjęldu knęguð þar vęlja · ok skafna aska,  
hјalma gull-roðna · ok Húna męngi,  
silfr-gyllt sęðul-klęði, · sęrki val-rauða,  
4     dafar, darraða, · dręsla męl-gręypa.

There ye might choose shields, and shaven ash-spears,  
helmets gold-reddened, and the multitude of the Huns,  
silver-gilt saddle-cloths, blood-red serks,  
daves, spears, bit-champing steeds.

- 5     Vęll létsk ykkir ok myndu gefa · víðrar Gnita-hęiðar

- 2 af gęiri gjallanda • ok af gylltum stǫfnum,  
 stórar meǰðmar • ok staði Danpar,  
 4 hrís þat it męra • es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,  
 [and] of yelling spears and of gilded prowls,  
 great treasures and the place of Danp;  
 the renowned brush which men call Mirkwood.

- 6 Hǫfði vatt þá Gunnarr • ok Hǫgna til sagði:  
 2 „Hvat reður þú okkr, sęggr hinn ǫri, • alls vit slíkt heyrum?  
 Gull vissa’k ękki • á Gnita-heiði,  
 4 þat’s vit ęttim-a • annat slíkt.

His head turned Guthr then, and said to Hain:  
 “What dost thou counsel us two, O younger man, as such a thing we hear?  
 I knew of no gold on the Gnit-heath  
 which we two should not own as much of.

- 7 Sjau ęigu vit sal-hús • sverða full,  
 2 hverju ’ru þęira • hjǫlt ǫr gulli;  
 mín vęit’k mar bętstan • en męki hvassastan,  
 4 boga bękk-sóma • en brynjur ǫr gulli;

We own seven hall-houses filled with swords—  
 on each of them is a golden hilt;  
 I know my horse to be the best and [my] sword the sharpest,  
 [my] bow bench-fit and [my] byrnies golden,

- 8 hjalm ok skjǫld hvítastan, • kominn ǫr hǫll Kíars;  
 2 ęinn ’s mín bętri • en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser’s hall;  
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bęndu • þá’s hón okkr baug sęndi,  
 2 varinn vǫðum heiðingja? • Hykk at hón vǫrnuð byði!  
 Hár fann’k heiðingja • riði í hring rauðum;  
 4 ylfskr es vęgr okkarr • at riða ǫręndi.“

[Hain quoth:]

“What thinkest thou the bride meant when she sent us a bigh  
 wrapped with a heath-dweller’s cloth [WOLF > WOLF’S HAIR]? I think she meant it as a  
 warning!  
 A heath-dweller’s [WOLF’S] hair I found wrapped round the red ring:  
 wolver is our road, if we ride that errand!<sup>177</sup>”

<sup>177</sup>That it is the more cautious Hain who speaks here is clear from Guthur’s response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10      Niðjar-gi hvøttu Gunnar · né náungr annarr,  
 2      rýnendr né ráðendr, · né þeir’s ríkir vöru;  
          kvaddi þá Gunnarr · sëm konungr skyldi,  
 4      mærr í mjöð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,  
 not counselors nor advisors, nor those who were powerful.  
 Then Guthur announced—as a king should,  
 renowned in the mead-hall—with great spirit:

- 11      „Rís-tu nú, Fjörtnir, · lát-tu á flöt vaða  
 2      greppa gull-skálar · með gumna höndum!

“Rise now, Ferner! Let on the benches wade forth  
 the golden bowls of warriors along the hands of men!

1 Fjörtnir ‘Ferner’ | An otherwise unknown servant.

- 12      Ulfr mun ráða · arfi Niflunga,  
 2      gamlir gran-varðir, · ef Gunnars missir;  
          birnir blakk-fjallir · bíta þref-tönnum,  
 4      gamna grey-stóði, · ef Gunnarr né kómr-at.“

The wolf will rule the inheritance of the Nivlings—  
 the old grey guardians [WOLVES]—if Guthur is absent.  
 Black-furred bears will bite with wrangling teeth—  
 amusing the bitch-pack—if Guthur comes not.”

- 13      Leiddu land-rogni · lýðar ó-neisir,  
 2      grátendr, gunn-hvatan, · ór garði Húna;  
          þá kvað þat inn øri · erfri-vörðr Hognar:

4 „Heilir farið nú ok horskir · hvar's ykkir hugr tēygir!“

Unshamed men led the lord of the land,  
weeping, the battle-bold man out of the yards of the Huns.  
Then quoth this the young inheritance-ward [SON] of Hain:  
“Fare ye two now whole and wise wherever your heart may draw you!”

1 lýðar ó·neisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~ 160–240 AD): *ulþuþewar*  
· *ni wajē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

14 Fetum létu fróknir · of fjöll at þyrja  
2 mar ina mēl-grēypu, · Myrk-við inn ókunna;  
hristisk ǫll Hún-mǫrk · þar's harð-móðgir fóru,  
4 vrǫku þeir vand-styggva · vǫllu al-gróna.

With strides the braves made the bit-champing steed  
rush o'er the fells through Mirkwood uncharted.  
All Hunmark shook where the hard-minded went forth;  
they drove the whip-shy horse along the allgreen fields.

15 Land sǫu þeir Atla · ok lið-skjalfar djúpar;  
2 Bikka greppar standa · á borg inni höu,  
sal of suðr-þjóðum, · slæginn sess-meðum,  
4 bundnum rǫndum, · blækum skjöldum,

The land of Attle they saw, and ravines deep,  
Bicke's soldiers standing on the high stronghold,  
the hall of the southfolk built with seat-beams,  
with bound rims, with pale shields,

16 dafar, darraða; · en þar drakk Atli  
2 vín í val-hǫllu; · vērðir sǫtu úti  
at varða þeim Gunnari · ef þeir hér vitja kómi  
4 með gęiri gjallanda · at vękja gram hildi.

daves, spears. And there drank Attle  
wine in the wal-hall—watchmen sat outside  
to watch for Guthur's men, if they came here to visit,  
with yelling spears to wake the ruler with war.

17 Systir fann þeira snemmst · at þeir í sal kvómu,  
2 bróðr hennar báðir, · bjóri vas hón lítt drukkin:

4 „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna  
við Húna harm-brögðum? · Hóll gakk þú ór snemma!

Their sister found soonest they they had come into the hall—  
her brothers both—on beer was she lightly drunk:

“Betrayed art thou now, Guthur; what wilt thou, powerful man, work  
against the Hunnish harm-tricks? Go soon out of the hall!<sup>178</sup>”

<sup>178</sup>Before anything evil might happen.

18 Bætr hefðir þú, bróðir, · at þú í brynju fœrir,  
2 sœm hjölmum arin-græppum · at séa heim Atla;  
sétir þú í sœðlum · sól-heiða daga,  
4 nái nauð-fólva · létir nornir gráta,

Better hadst thou, brother, if thou hadst gone in byrnie  
with hearth-surrounding helmets, to see the home of Attle;  
if thou hadst set in the saddle during sun-bright days  
need-pale corpses; if thou madest the norns cry,

19 Húna skjald-meyjar · herfi kanna  
2 en Atla sjalfan · létir í orm-garð koma;  
nú 's sá orm-garðr · ykkir of folginn.“

[and] the Hunnish shield-maidens to know the harrow;<sup>179</sup>  
and Attle himself hadst thou brought in the snake-pit—  
now that snake-pit has swallowed you two!”

<sup>179</sup>i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guthur answers:

20 „Sœinað 's nú, systir, · at samna Niflungum,  
2 langt 's at læita · lýða sinnis til,  
of rosmu-fjöll Rínar, · rekka ó-neissa.“

“Tis late now, sister, to gather the Nivlings;  
'tis far to look for the support of men:  
over the great fells of the Rhine for unshamed warriors.”

21 Fengu þeir Gunnar · ok í fjötur sættu,  
2 vin Borgunda, · ok bundu fastla;

sjau hjó Hogni · sverði hvössu  
 4 en inum átta hratt hann · í ǣld heitan.

They caught Guthur and in fetters placed him  
 —the friend of the Burgends—and bound him firmly.  
 Hain smote seven with a sharp sword,  
 and the eighth one he threw into hot fire.

2 vin Borgunda ‘the friend of the Burgends’ | The historic Guthur was king of the Burgundians. The manuscript has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the plural *vinir* ‘friends’, who would then be the people binding Guthur. This is probably due to a scribal misunderstanding of a not uncommon type, since the significance of the kenning had been forgotten. It is clearly old, for in *Walder* 46 Walder addresses Guthur, whom he is just about to fight, by the identical phrase *wine Burgenda*.

22 Svá skal frókn · fjöndum verjask;  
 2 Hogni varði · hendr Gunnars.  
 frögu fróknan · ef fjör vildi  
 4 Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against fiends;  
 Hain guarded the hands of Guthur.  
 They asked the brave [Guthur] if his [Hain’s] life he wished—  
 the ruler of the Gots—to buy with gold.<sup>180</sup>

1 Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

<sup>180</sup>The Huns try to make Guthur (the “ruler of the Gots”, cf. sts. 1, 3, 10) pay for Hain’s life. Guthur instead responds with the following.

23 „Hjarta skal mér Hogna · í hendi liggja  
 2 blóðugt, ór brjósti · skorit bald-riða,  
 saxi slíðr-bæitu, · syni þjóðans.“

“The heart of Hain shall lie in my hands:  
 bloody from the breast, cut from the bold rider [= Hain],  
 with a slide-biting sax, from the son of the sovereign [= Hain].”

3 saxi slíðr-bæitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

24 Skóru þeir hjarta · Hjalla ór brjósti,  
 2 blóðugt, ok á bjóð lögðu · ok bōru þat fyr Gunnar.

They cut the heart of Helle from the breast,  
 bloody, and on a platter laid it, and bore it before Guthur.

- 25 Þá kvað þat Gunnarr, • gumna dróttinn:  
 2 „Hér hefi’k hjarta • Hjalla ins blauða,  
 ólíkt hjarta • Høgna ins frókna,  
 4 es mjök bifask • es á bjóði liggr;  
 bifðisk hōlfu meirr • es í brjósti lá!“

Then quoth this Guthur, the lord of men:

“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—  
 which quivers greatly when on the platter it lies;  
 it quivered twice as much when in the breast it lay.”

- 26 Hló þá Høgni • es til hjarta skóru  
 2 kvikvan kumbla-smið • —kløkkva síðst hugði.  
 Blóðugt þat á bjóð lögðu • ok bōru fyr Gunnar.

Hain then laughed as to the heart they cut

the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.  
 Bloody on a platter they laid it, and bore it before Guthur.

- 27 Mèrr kvað þat Gunnarr, • Gęir-Niflungr:  
 2 „Hér hefi’k hjarta • Høgna ins frókna,  
 ólíkt hjarta • Hjalla ins blauða,  
 4 es lítt bifask • es á bjóði liggr;  
 bifðisk svá-gi mjök • þá’s í brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:

“Here have I the heart of Hain the bold  
 —unlike the heart of Helle the soft!—  
 which quivers lightly when on the platter it lies;  
 it quivered not so much when in the breast it lay.

- 28 Svá skalt, Atli, • augum fjarri  
 2 sęm munt • męnjum verða;  
 es und ęinum mér • ęll of folgin  
 4 hodd Niflunga: • lifir-a nú Høgni!

Thus shalt thou, Attle, be as far from the eyes  
 as thou wilt from the neck-rings.

With me alone is hidden all  
 the hoard of the Nivlings—now Hain lives not!



29      Eý vas mér týja · meðan vit tveir lifðum,  
 2      nú 's mér engi · es einn lifi'k;  
      Rín skal ráða · róg-malmi skatna,  
 4      svinn, ós-kunna · arfi Niflunga.

I always had doubt when we two lived;  
 now I have none when I alone live.  
 The Rhine shall rule the strife-ore of princes [GOLD]:  
 the swift [river] the os-born patrimony of the Nivlings!

30      Í veltanda vatni · lýsask val-baugar  
 2      heldr an á hondum gull · skíni Húna börnum.“

In tumbling water will the Welsh highs gleam,  
 rather than gold on the hands shine for the children of Huns!”

---

31      “Ýkvið ér hvél-vognum, · haptr 's nú í böndum!”  
 “Turn ye the wheel-wagons, the captive is now in bonds!”

32      Atli inn ríki  
 TODO

33      Svá gangi þér  
 TODO

34      ok meirr þaðan  
 TODO

35      Lifanda gram · lagði í garð,  
 2      þann's skriðinn vas, · skatna mengi,  
      innan ormum. · En einn Gunnarr  
 4      heipt-móðr hǫrpu · hendi kníði;  
      glumðu stręngir. · Svá skal golli

6                   frókn hring-drifi • við fira halda!

The living prince was laid in the enclosure  
(which was crawling) by a multitude of warriors  
(with snakes inside). And Guthel alone  
spitefully struck the harp with his hand;  
the strings rang out. *So* shall hold  
a brave ring-strewer his gold from men.

36       Dynr vas í garði,  
TODO

37       Út gekk þá Guðrún,  
TODO

38       Umðu ǫlskálir  
TODO

39       Út gekk þá Guðrún,  
TODO

40       Skævaði þá in skírleita  
TODO

41       Sona hefir þinna,  
TODO

42       Kallar-a þú síðan  
TODO

43       Ymr varð á bekkjum,

TODO

44 Gulli seri

TODO

45 Ó-varr Atli · móðan hafði sik drukkit;  
2 vörn hafði hann ekki, · varnaði-t við Guðrúnu;  
opt vas sá leikr bættri · þá's þau lint skyldu  
4 optarr of faðmask · fyr qðlingum.

Unwary Attle had drunk himself tired;  
he had no weapons; did not beware Guthrun.  
Oft their play was better when they gently would  
more often embrace each other before the athlings.

46 Hón bęð broddi · gaf blóð at drekka,  
2 hęndi hęl-fússi, · ok hvelpa leysti;  
hratt fyr hallar dyrr · ok hús-karla vakði,  
4 brandi, brúðr, hęitum; · þau lét hón gjöld bróðra.

With a blade she gave the bed blood to drink,  
—with a hell-eager hand—and loosened the whelps,  
blocked the doors of the hall and awoke the housecarls,  
the bride, with hot flame—so she repaid her brothers!

47 Ełdi gaf hón alla · es inni vöru  
2 ok frá morði þęira Gunnars · komnir vöru ór Myrk-ęęimi;  
forn timbr fellu, · fjarg-hús ruku,  
4 bór Buðlunga, · brunnu ok skjald-męyjar,  
inni; aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all who were within  
and from the murder of Guthers men had come from Mirkham.  
Ancient timbers fell, great houses smoked—  
the settlement of the Budlungs—also the shield-maidens burned  
inside; short of life, they sunk into hot fire.

48 Full-rótt's umb þetta; · fęrr ęngi svá síðan

2           brúðr í brynju · bróðra at hefna;  
              hón hefir þriggja · þjóð-konunga  
 4           ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: henceforth none will go so,  
 a bride in byrnie her brothers to avenge.  
 She has of three great kings  
 borne the bane-word—bright woman—before she must die.

---

4 ban-orð borit 'borne the bane-word' | <sup>181</sup>

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<sup>181</sup>i.e. "she has caused the deaths of three great kings." This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

49       Enn segir glöggra í Atlamálum inum grón-lenskum.

Yet says it more clearly in the Greenlendish Speeches of Attle.

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# Goadings of Guthrun

## (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Ancient-words-law*

TODO: INTRODUCTION.

### From Guthrun (*Frá Guðrúnu*)

P1      Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á séinn ok  
2      vildi fara sér. Hon mátti eigi sökkva. Rak hana yfir fjörðinn á land  
Jónakrs konungs. Hann fekk hennar. Þeira synir voru þeir Sqrli ok Erpr  
4      ok Hamðir. Þar fódðisk upp Svanhildr Sigurðar dóttir. Hon var gift  
Jörmunrekk inum ríkja. Með hánun var Bikki. Hann réð þat at Randvér  
6      konungs son skyldi taka hana; þat sagði Bikki konungi. Konungr lét  
hengja Randvé en troða Svanhildi undir hrossa fótum. En er þat spurði  
8      Guðrún þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Atle; walked out into the sea and wanted to take her own life. She could not sink. She was driven across the firth to the land of king Enacker. He got her. Their sons were Sarrel and Earp and Hamthew. There Swanhild, Siward's daughter was raised up. She was married to Erminric the powerful; with him was Bicke<sup>†</sup>. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled under horses' feet. But when Guthrun learned of this she called on her sons.

### The Goadings of Guthrun

1      Þá frá'k sennu · slíðr-fęng-ligasta,  
2      trauð mól talit · af trega stórum,

4 es harð-huguð · hvatti at vígi  
grimmum orðum · Guðrún sonu:

That gibing I've found most direly caught—  
loth speeches told from great grief—  
when hard-hearted she goaded to war,  
with fierce words, Guthrun, her sons:

2 „Hví sitið? · Hví sofið lífi?  
2 Hví tregr-at ykkir · tæti at mæla?  
es Jǫrmunrekr · yðra systur,  
4 unga at aldri, · jóm of traddi,

“Why sit ye two? Why sleep ye your lives away?  
Why troubles it you not to speak merrily?  
when Erminric has had your sister,  
young of age, trampled by steeds,”

3 hvítum ok svörtum · á hær-vegi  
2 gróm, gang-tómum · Gotna hrossum.

“by whites and blacks on the war-path,  
by grey, pacing, Gotish horses.”

TODO: Missing verses.

4 Hléjandi Guðrún · hvarf til skemmu,  
2 kumbl konunga · ór kęrum valði,  
síðar brynjur · ok sonum fœrði;  
4 hlóðusk móðgir · á mara bógu.

...

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 ęrfi · at ęll oss drykkir,  
at Svanhildi · ok sonu þína.“

...

6 Guðrún grátandi, · Gjúka dóttir,  
 2 gekk treg-liga · á tái sitja  
 ok at tēja, · tǫrug-hlýra, móðug spjöll · á margan veg:

...

7 „Þrjá vissa’k ęlda, · þrjá vissa’k arna,  
 2 vas’k þrimr verum · vegin at húsi;  
 ęinn vas mér Sigurðr · ęllum bętri  
 4 es bróðr mínir · at bana urðu.

“I’ve known three fires, I’ve known three hearths;  
 for three husbands I’ve been carried to the house.  
 Alone was Siward to me better than them all,  
 he whose bane my brothers became.

TODO: Bunch of verses.

8 Minns-tu, Sigurðr, · hvat vit męltum  
 2 þá’s vit á bęð · bęði sötum?  
 at þú myndir mín · móðugr vitja,  
 4 halr, ór hęlju, · en ek þín ór hęimi.

Recallest thou, Siward, what we two spoke,  
 when on the bed we both did sit?  
 That thou wouldst me, O mighty man,  
 visit from Hell, and I thee from the world.

9 Hlaðið ér, jarlar, · ęiki-kęstinn,  
 2 látið þann und himni · hęstan verða!  
 Męgi bręnna brjóst · bqlva-fullt ęldr  
 4 umb hjarta [...] · þiðni sorgir!

Load, ye earls, the oaken pile [PYRE]!  
 Let it beneath heaven become the highest!  
 May fire burn my curse-filled chest,  
 unto the heart ... may the sorrows melt away!

2 *himni* ‘heaven’ | emend.; *þilmi* ‘prince’ R

10 Jęrlum ęllum · óðal batni,  
 2 snótum ęllum · sorg at minni

at þetta treg-róf · of talit véri.

For all earls may patrimony improve;  
for all ladies sorrow decrease,  
as this grief-chain was recounted!

---



# Speeches of Hamthrew

## (*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)  
Meter: *Ancient-words-law, Speeches-meter*

Two poems?

... TODO ...

- 1 Vei hofum vit **v**egit, • stöndum á **v**al Gotna  
2 ofan **e**gg-móðum • sem **e**rnir á kvisti;  
góðs hofum tírar fengit • þótt skylim nú eða í **g**er deyja,  
4 kveld lifir maðr ekki • eftir **k**við norna.

“Well have we two fought, we stand on the corpses of the Gots:  
above the edge-weary [KILLED] like eagles on a branch.  
We have earned great glory, even if we should die now or tomorrow—  
man lives not one evening after the verdict of the norns!”

- 2 Þar fell **S**qrli • at **s**alar gaffi,  
2 en **H**amðir **h**né • at **h**ús-baki.

There fell Sarrel by the gables of the hall,  
but Hamthrew sank down by the back of the house.



# Leod of Hindle

## (*Hyndluljóð*)

**Dating** (Sapp, 2022): late C11th (0.996)

**Meter:** *Ancient-words-law*

1 „Vaki mér meýja, • vaki mín vina,  
2 Hyndla systir, • es í helli býr;  
nú 's røkr røkra, • riða vit skulum  
4 til Valhallar • ok til vés heilags.

[Frow quoth:] “Wake, O maiden of maidens; wake, my friend,  
sister Hindle, who lives in the rock-face!  
Now is the twilight of twilights; we two shall ride  
to Walhall, and to the holy wigh<sup>†</sup>!

2 Biðjum Hęrjaføðr • í hugum sitja,  
hann geldr ok gefr • gull verðugum,  
gaf hann Hęrmóði • hjalm ok brynju,  
4 en Sigmundi • sverð at þiggja.

Let us bid Harryfather (= Weden) to remain in good spirits;  
he rewards and gives gold to the worthy:  
He gave to Heremod<sup>†</sup> a helmet and byrnie,  
but to Syemund<sup>†</sup> a sword to receive.

2 verðugum ‘to the worthy’ | emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

3 Gefr hann sigr sonum, • en svinnum aura,  
2 męlsku mǫrgum • ok manvit firum,  
byri gefr brøgnum, • en brag skøldum,

4                   gefr hann mann-sęmi · męrgum rekki.

He gives victory to sons, but silver to the wise;  
speech to many, and manwit<sup>†</sup> to men.  
Fair wind he gives to noble ones, and poetry to scolds<sup>†</sup>;  
he gives manly valour to many a champion.

2                   4 Þór mun'k blóta, · þess mun'k biðja,  
                    at hann ę við þik · ęin-art láti;  
                    þó 's hęnum ó-titt · við jętuns brúðir.

Thunder I will blood<sup>†</sup>, of this I will bid:  
that he always behave upright with thee,  
although he has hate for the brides of the ettins.

2                   5 Nú tak-tu ulf þinn · ęinn af stalli,  
                    lát hann rinna · með runa mínum.“—  
                    „Sęinn es gęltr þinn · goð-veg troða,  
4                   vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable;  
let him run together with my boar.”—  
[Hindle quoth:] “Slow is thy boar to tread the God-ways;  
I wish not load my noble steed.”

2                   6 Fló est Fręyja, · es fręistar mín,  
                    vísar þú augum · á oss þannig,  
                    es hafir ver þinn · í val-sinni  
4                   Óttar unga · Innstęins bur.“

False art thou, Frow, who temptest me;  
thou showest thy eyes on us this way  
since thou hast thy lover on the slain-ways:  
the young Oughter, Instone's offspring.”

---

2-3 vísar ... val-sinni 'thou showest ... slain-ways' | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Syed* 3/3 and note.

2                   7 „Dulið est Hyndla, · draums ętla'k þér,  
                    es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy  
as thou sayest that my man is on the slain-ways.

- 8 Þar's góltr glóar · Gullinbursti,  
2 Hildisvíni, · es mér hagr gerðu,  
dvergar tvær · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,  
the Hildswine, which the two skillful dwarfs  
Dowen and Nab did make for me.

---

2 Hildisvíni 'Hildswine' | Presumably an alternative name of Goldenbristle.

- 9 Senn í sǫðlum · sitja vit skulum  
2 ok of jǫfra · éttr dǫma,  
gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit,  
and speak about the lineages of princes,  
of those men who are come from the gods.

- 10 Þeir hafa veðjat · vala malmi  
2 Óttarr ungi · ok Angantýr;  
skylt 's at veita, · svá't skati hinn ungi

- 4 fǫður-leið hafi · ert frændr sína.

They have wagered the Welsh ore [GOLD],  
young Oughter and Ongenthew—  
it *must* be divulged, so that the young prince  
may have the patrimony left by his kinsmen.

- 11 Hǫrg hann mér gerði · hlaðinn steinum;  
2 nú 's grjót þat · at glæri orðit;  
rauð hann í nýju · nauta blóði;  
4 ert trúði Óttarr · á ósynjur.

A harrow<sup>†</sup> he made for me, loaded with stones;  
now that stone-pile has turned into glass.  
He reddened it in the fresh blood of oxen;  
always did Oughter trust on the Ossens<sup>†</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok upp-bornar · éttir manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hǫld-borit, · hvat 's hęrs-borit  
 mest manna val · und Mið-garði?“

Now let ancient kinsmen be counted,  
 and the high born lineages of men:  
 What is of the Shieldings? What is of the Shilvings?  
 What is of the Athlings? What is of the Wolvings?  
 What is born of hero? What is born of chief,  
 the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innsteini,  
 2 en Innsteinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,  
 4 en Sęfari · Svan inum rauða.

[Hindle quoth:] “Thou<sup>182</sup> art, Oughter, born to Instone,  
 and Instone was born to Elf the old,  
 Elf to Wolf, Wolf to Seafare,  
 and Seafare to Swan the red.

<sup>182</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gǫfga,  
 2 hygg at hęti · Hlędís gyðja,  
 Fróði vas faðir þęirar, · en Fríund móðir;  
 4 ęll þótti étt sú · með yfir-męnnum.

Thy father had thy mother, esteemed with neck-rings,  
 I think that she was called Leedise the gidden<sup>†</sup>.  
 Frood was her father and Friend her mother;  
 all her lineage seemed to be among overmen<sup>†</sup>.

3 Fríund | emend. from meaningless *†friauf†* F

- 15 Auði vas áðr · ęflgastr manna,  
 2 Halfdanr fyrri · hęstr Skjöldunga,  
 fręg vǫru folk-víg, · þau's framir gęrðu,

4           hvarfla þóttu verk · með himins skautum.  
 Ed was once the mightiest of men,  
 Halfdane earlier the highest of Shieldings.  
 Renowned were the troop-conflicts [WARS] which the famous ones made;  
 his (= Halfdane's) works seemed to circle along the corners of heaven.

16       Eflðisk við Eymund · óðstan manna  
 2       en vá Sigtrygg · með svólum eggjum,  
       eiga gekk Almvęig, · óðsta kvinna,  
 4       ólu þau ok óttu · átján sonu.  
 He (= Halfdane) became the in-law of Iemund<sup>183</sup>, the noblest of men,  
 and he slew Syettrue with cool edges.  
 He went on to have Elmwey, the noblest of women;  
 they begot and had eighteen sons.

<sup>183</sup>lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

17       Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
 2       þaðan eru Qðlingar, · þaðan eru Ynglingar,  
       þaðan es hǫld-borit, · þaðan es hęrs-borit,  
 4       mest manna val · und Mið-garði;  
       alt's þat ęt þín, · Óttarr hęmski.

Thence come the Shieldings! Thence come the Shilvings!  
 Thence come the Athlings! Thence come the Ingling!<sup>4</sup>  
 Thence is born of hero! Thence is born of chief  
 the mightiest choice of men in Middenyard!  
 All of this is thy lineage, O foolish Oughter!"

<sup>4</sup>Note the contradiction with v. 12. Since the Ingling has already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

18       Vas Hildigunnr · hęnnar móðir,  
 2       Svǫfu barn · ok Sę-konungs;  
       alt's þat ęt þín, · Óttarr hęmski.  
 4       varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother,  
 the child of Sweve and Sea-king.  
 All of this is thy lineage, O foolish Oughter!—  
 It is meaningful that one might know thus; wilt thou [hear] yet further?

- 19      Dagr átti Þóru · drængja móður,  
 2      ólusk í ęt þar · óðstir kappar,  
       Fraðmarr ok Gyrðr · ok Frekar báðir,  
 4      Ámr ok Jǫsurmarr, · Alfr hinn gamli.  
       varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;  
 in that lineage were begotten the noblest champions:  
 Fradmer and Yird, and both Frekes;  
 Ame and Essirmer; Elf the old.—  
 It is meaningful that one might know thus; wilt thou [hear] yet further?

- 20      Ketill hét vinr þeira · Klypps arf-þęgi,  
 2      vas hann móður-faðir · móður þinnar;  
       þar vas Fróði · fyrr enn Kári,  
 4      en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;  
 he was the father of thy mother's mother.  
 There was Frood, yet earlier Keer,  
 but by Hild was Highelf begotten.

...

---



## West Germanic Heroic Poetry



# Lay of Hildbrand

**Dating:** C8th

**Meter:** *Ancient-words-law*

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *ṭ* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced *ó* with *ō* where originally an *a*.
8. Removed unetymological double *nn*.
9. Restored initial *b*- where etymological and/or metrically required.
10. Removed initial *b*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in cæsuræ, the words *kwad Hilti-brant* ‘Hildbrand quoth’ (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I

had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the stanza’s first cæsura), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of **R** in such a minor point.)

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–35). Hathbrand takes this as an insulting tricks. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (36–41); he has heard from sailors on the Mediterranean that his father is dead (42–44).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son’s prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (45–48).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (49–57).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (58–62).

The two men then throw their javelins into each other’s shield and rush at each other, hacking away at their shields until they become worthless (63–68). Here the page ends.

Ik gi·hôrta dat sæggen  
 2 dat sih **ur**·hêttun · **aenon** muotín:  
**Hilti**-brant ęnti **Hadu**-brant · untar **herjun** twēm  
 4 sunu-fatar·ungo · iro **saro** rihtun  
 garutun sé iro **gūd**-hamun · **gurtun** sih iro swert ana  
 6 **hēlidos** ubar **hringa** · dó sie tō dero **hiltu** ritun.

I have heard it said  
 that two contenders alone did meet:  
 —Hildbrand and Hathbrand—under two hosts.

Son and father ordered their armour,  
readied their war-cloths, girded on their swords,  
the heroes over the mailcoats—when to that fray they rode.

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6 hringa | *ringa* ms.

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3 untar heṛjun ṭwēm ‘under two hosts’ | Either man was a champion of his army.

8                   Hilti-brant gi·mahalta · —her was hêróro man  
fêrahes frótóro— · her frágén gi·stuont  
fôhém wortum · hwer sín fater wári  
10               firjo in folkhe · [...]  
[...] · „eddo hwe-líhhes knuosles dú sís  
12               ibu dú mí ênan sagés · ik mí de ôdre wêt  
khind in khunink-ríkhe · khûd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,  
more learned of life—he began to ask  
in few words who his father might be,  
of men in the troop, [...]  
[...] “or of which lineage thou be;  
if thou tell me one I the others will know,  
O child, in the kingdom I know the whole great tribe.”

---

7 gi·mahalta | *beribrantes sunu* ‘Harbrand’s son’ add. ms.   9 hwer | *wer* ms.   11 hwe-líhhes | *welibbes* ms.  
13 khunink-ríkhe | *chunnincriche* ms.

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8 fêrahes frótóro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a:  *Ic eom fród feores*. ‘I am learned of life’.

14               Hadu-brant gi·mahalta · Hilti-brantes sunu:  
„Daṭ sagetun mí · úsere liuti  
16               alte anti fróte · dea êrhina wárun  
daṭ Hilti-brant haetṭi mín fater · ih heṭṭu Hadu-brant  
18               forn her ôstar gi·weṭ · flôh her Ôt-akhres níd  
hina miti peot-ríhhe · 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 Det-ríhhe · darba gi·stuontun  
24               fateres mínes · daṭ was só friunt-laos man  
her was Ôt-akhre · um·meṭ ṭirri  
26               degano deḡkhisto · unti Deot-ríkhhe

her was eo folkhes aṭ ęnte · imo was eo feheta ṭi leop  
 28 khúð was her · khóném mannum  
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen have said to me—

the old and learned, they who earlier lived:

that Hildbrand was my father called—I am called Hathbrand.

Of yore he turned east; he fled Edwaker's hate,

away with Thedric and his multitude of thanes.

He left in the land a little one to stay;

a bride in the bower, a bairn ungrown,

heritance-less. He rode away to the east,

at the time when Thedric was in great need

of my father—that was so friendless a man!

He was toward Edwaker utterly hostile;

the dearest of thanes under Thedric.

He was always in the front of the troop; him did always the fighting gladden;

known was he among keen men.—

I guess not that he still live.”

18 gi·weṭṭ | *gibueit* ms. 21 brút | *prut* ms. 22 her raet | *heraet* ms. 23 gi·stuontun | *gistuontum* ms.  
 24 fateres | *fatereres* ms. 26 Deot-rikkhe | *darba gistontun* add. ms. 27 feheta | *pebeta* ms. 28 khóném |  
*chonnem* ms.

15 dat ... liuti | this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

30 „Wétṭu Irmin-got (kwad Hilti-brant) obana ab hewane  
 daṭ dú neo dana halt mit sus sippan man  
 32 dink ni gi·leítós“  
 want her dó ar arme · wuntane bauga  
 34 khęisur·ingu gi·tán · só imo sie der khuning gap  
 hunjo truhtin · „daṭ ih dír iṭ nú bí huldí gibu“

“I call Ermin God as witness, from heaven above,

that thou never with such close kin hast led dispute!”

Then he wound from his arm twisted bighs<sup>†</sup>,

made of Cæsar's coin, which him the king had given,

the lord of the Huns—“This I now give thee out of holdness<sup>†</sup>.<sup>184</sup>”

30 hewane | *beuane* ms.

<sup>184</sup>The association between bighs<sup>†</sup> (armlets, torcs) and a warrior's honour is well attested; see Encyclopedia.  
 This encounter is particularly reminiscent of *Hbl* 42.

36 Hadu-brant gi·mahalta · Hilti-brantes sunu:

38 „mit gêru skal man · geba in·fahan  
 ort widar orte!  
 dú bist dir altér hun · um·meṭ spáhér  
 40 spēnis mih mit díném wortun · wili mih dínu speru werpan  
 bist al-só gi·altét man · só dú êwín in·wit fôrtós  
 42 daṭ sagetun mí · sêo-lídante  
 westar ubar Wēntil-sêo · daṭ man wík fur·nam:  
 44 tót ist Hilti-brant · Hēri-brantes suno!“

Hathbrand spoke, Hildbrand's son:

“By the spear shall one win gifts,

point against point!

Thou art, old Hun, utterly clever;

thou dost tempt me with thy words—at me wilt thou hurl thy spear!

Thou art thus an aged man, since thou always didst work deceit.—

*This* seafarers said to me

in the west over the Wendle-sea: that war took that man;

dead is Hildbrand, Harbrand's son!”

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41 bist | *pist* ms.

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37 mit gêru skal man · geba in·fahan ‘With spear shall one win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*kṣatriya*) caste, which explicitly forbade them from taking gifts. So in a part of the Mahabharata (12.192.73), a Warrior King refuses a gift from a priest since “it is the duty prescribed for a Kṣatriya that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl.)

43 Wēntil-sêo ‘Wendle-sea’ | The Mediterranean, the name referring to the Wandals who for a time ruled North Africa.

46 Hilti-brant gi·mahalta · Hēri-brantes suno:  
 „wela gi·sihu ih in díném hrustim  
 daṭ dú habés hême · hêrron góten  
 48 daṭ dú noh bí desemo ríkhe · rekkhjo ni wurti“

Hildbrand spoke, Harbrand's son:

“Well do I behold on thy garb,

that thou hast at home a good lord,

that thou yet in this realm hast not become an exile.”

50 „welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit  
 ih wallóta sumaro ėnti wintro · sehs-tik ur lante  
 dar man mih eo skērita · in folk skeoṭantero  
 52 só man mir aṭ burk ênigeru · banun ni gi·fasta  
 nú skal mih swásaṭ khind · swertu hauwan

- 54           bretón mit sínu billju · eddo ih imo ʈi banin werdan.  
               Doh maht dú nú aod-líhho · ibu dir dín ʈellen taok  
 56           in sus hêremo man · hrusti gi·winnan  
               rauba bi·rahanen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.  
 I roamed for sixty summers and winters from the land,  
 where I always was placed in the troop of shooters,  
 as at no fortress my bane was fastened.—  
 Now shall my very child hew at me with his sword,  
 strike me with his blade, or I become his bane.  
 Yet mayst thou now easily—if thy zeal avail thee—  
 from such a hoary man win the garb,  
 bear away the booty—if thou have any right thereto!”

57 bi·rahanen | *bibrabanen* ms.

49 waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

49 wê-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norn; cf. ON *grimmar urðir* ‘grim “weirds”’ TODO.

50 sumaro ʈenti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Cf. *Beow* 1498, 1769: *hund misséra* ‘a hundred half-years’. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

51 skeotantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceotend* stands for “warriors” in general.

55 ibu dir dín ʈellen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wyrð oft nęreð // un-fęgne eorl* · þonne his ʈellen déab. ‘Weird often saves the un-fey<sup>†</sup> earl<sup>†</sup> when his zeal avails.’

- 58           „der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto  
               der dir nú wíges warne · nú dih es só wel lustit  
 60           gûdja gi·męinun · niuse de móʈʈi  
               hwędar sih hiutu dêro hręgilo · hruomen muoʈʈi  
 62           eddo desero brunnóno · bêdero waltan!“

“He were now (quoth Hildbrand) the softest of Easterners,  
 who would refuse thee a fight when thou so much dost crave  
 to struggle together. Try he who might,  
 which one of us today of these garments may boast,  
 or both these byrnies wield!”

61 hwędar | *werdar* ms. 61 hiutu dêro | metr. emend.; *dero hiutu* ms. 61 hruomen | *brumen* ms. 62 eddo | *erdo* ms.

61–62 hręgilo hruomen muoʈʈi ... desero brunnóno bêdero waltan ‘of these garments may boast ... both these byrnies wield’ | Like in the *Iliad*, the winner is expected to strip the loser of armour.

Dó létʈun sé acrist · askim skrítan



64 skarpén skúrim · daṭ in dem skiltim stónt  
 dó stóptun tó·samane · staim-bort hludun  
 66 hewun harm-líkko · hwítte skilti  
 unti imo iro lintún · lúttilo wurtun  
 68 gi·wigan miti wábum · [...]

Then let they first their ash-spears glide,  
 in sharp showers, that in the shields they stuck.  
 Then they charged at each other—the coloured boards [SHIELDS] clashed—  
 they hewed harmfully at the white shields,  
 until for them their lindens [SHIELDS] became little,  
 worn down by the weapons, [...]

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63 askim | *asckim* ms. 65 hludun | *chludun* ms.

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64 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Healend* 5137a.

68 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

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# Widsith

(*Widsiþ*)

**Dating:** 600–700s (Neidorf 2013)

**Meter:** *Ancient-words-law*

An archaic heroic poem.

- 
- 1    Wīd-sið maðolade, · word-hord ƿn·leac,  
2    sé þe mǣst · mǣrþa ofer eorþan,  
3    folca geond·ferde; · oft he flētte ge·þah  
4    myne-lícne maþþum. · Hine from Myrgingum  
5    æþele ƿn·wócon. · He mid Ealh-hilde,  
6    fælcra freoþu-ƿeþban, · forman siþe  
7    Hreð-cyninges · hām ge·sóhte  
8    éastan of Ʊngle, · Eorman-ríces,  
9    wráþes wær-logan. · Ʊn·gōnn þá worn sprecan:

Widesith spoke, unlocking his word-hoard,  
he who through the most tribes over the earth  
and nations had journeyed; often on the bench he received  
delightful treasures. From the Mirgings  
his ancestry stemmed. Together with Elhild,  
the good peace-weaveress, for the first time  
he sought out the Reth-King's realm,  
to the east of the Angles, [the realm of] Erminric<sup>†</sup>,  
the fierce oath-breaker. — He then began to speak long:

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6 freoþu-ƿeþban 'peace-weaveress' | A woman used in a political marriage to bring peace between two tribes or families, in this case apparently between King Edwin (see ll. 97–98) and the Gots.

7 Hreð-cyninges 'Reth-King' | i.e. the king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

- 2    „Fela ic mōnna ge·frægn · mægþum wealdan.

- 2           Sceal þeóða ge·hwylc · þéawum lifgan,  
             eorl æfter oþrum · oðle ráðan,  
 4           sé þe his þeóden-stól · ge·þéon wile.

"I have learned of a many men ruling tribes.  
 Every nation shall live in virtue;  
 each earl after the other rule his homeland,  
 who wishes to prosper on the ruler's seat.

- 3           Þára wæs Wala · hwíle sélast,  
 2           oñd Alexandreas · ealra rícost  
             monna cynnes, · oñd he mæst ge·þáð  
 4           þára þe ic ofer foldan · ge·frægen hæbbe.

TODO.

- 4           Ætla weold Húnum, · Eorman-ric Gotum,  
 2           Becca Banningum, · Burgendum Gifica.  
             Câsere weold Créacum · oñd Cælic Finnum,  
 4           Hagena Holm-rycum · oñd Henden Glommum.

TODO.

- 5           Witta weold Swæfum, · Wada Hælsingum,  
 2           Meaca Myrgingum, · Merc-healf Hundingum.  
             Þeód-ric weold Froncum, · Þyle Røndingum,  
 4           Breoca Brøndingum, · Billing Wernum.

TODO.

- 6           Oswine weold Eowum · oñd Ytum Gef-wulf,  
 2           Finn Folc-walding · Fresna cynne.  
             Sige-here lengest · Sæ-denum weold,  
 4           Hnæf Hocingum, · Helm Wulfingum,  
             Wald Woingum, · Wód Þyringum,  
 6           Sæ-ferð Sycgum, · Swéom Ongend-þeow,  
             Sceaf-here Ymbrum, · Sceafa Løng-beardum,  
 8           Hún Hæt-werum · oñd Holen Wrosnum;  
             Hring-wald wæs hâten · Here-farena cyning.

TODO.

- 7      Offa weold Ʒngle, · Ale-wiþ Ƣenum;  
 2      sé wæs þāra manna · módgast ealra,  
       no hwæþre he ofer Offan · eorl-scype frēmede,  
 4      ac Offa ge·slóg · ârest monna,  
       cniht-wesende, · cyne-ríca mǣst.

Offe ruled the Angles, Ale-wigh the Danes;  
 of those men was he the bravest of all,  
 but he never furthered earlship more than Offe,  
 for Offe overwon—youngest of men,  
 still a boy—the greatest kingdom.

- 8      Nænig efen-cald him · eorl-scipe mǣran  
 2      Ʒn orette: · âne sweorde  
       męrcce ge·mǣrde · wið Myrgingum  
 4      bi Fifel-dore; · heoldon forð siþþan  
       Ƣngle Ʒnd Swǣfe, · swá hit Offa ge·slóg.

No man of his age accomplished  
 greater earlship: with *one* sword  
 he marked the border against the Mirgings,  
 by Fiveldoor—it was thenceforth held  
 by the Angles and Sweves, as Offe had won it.

- 9      Hróþ-wulf Ʒnd Hróð-gâr · heoldon lęngest  
 2      sibbe æt·somne · suhtor-fædran,  
       siþþan hý for·wræcon · Wícinga cynn  
 4      Ʒnd Ingeldes · ord for·bigdan,  
       for·heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest  
 the peace together, uncle and nephew,  
 since they drove away the race of Wikings,  
 and bent down Ingeld's spear-point,  
 striking down at the Hart the host of the Hathbeards.

- 10 Swá ic geond·ferde fela · frēmdra lōnda  
 2 geond ginne grund. · Gódes ƿnd yfles  
 þær ic cunnade · cnósle bi·dæled,  
 4 fréo-mægum feor · folgade wíde.

So I journeyed through many foreign lands,  
 through the wide world. Good and evil  
 I there came to know, deprived of kin,  
 far from beloved kinsmen; I strayed far.

- 11 For·þon ic mæg singan · ƿnd sęcgan spell,  
 2 mǣnan fore męngo · in meodu-healle  
 hú mé cyne-góde · cystum dohten.

Therefore I may sing and tell tales,  
 recount before the many in the mead-hall,  
 how men of good kin treated me virtuously.

- 12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,  
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-denum.  
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wícingum;  
 4 mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;  
 mid Englum ic wæs ƿnd mid Swæfum · ƿnd mid Ænenum;  
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;  
 mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaþo-réamum.

I was among Huns and among Reth-Gots,  
 among Swedes and among Geats and among South-Danes.  
 Among Wendles I was and among Warns, and among Wikings;  
 among Yefths I was and among Winds, and among Yefflegs;  
 among Angles I was and among Sweves, and among Anens;  
 among Saxes I was and among Sidges, and among Sword-weres;  
 among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,  
 2 ƿnd mid Burgendum, · þær ic béag ge·þāh;  
 mé þær Gūð-here for·geaf · glæd-lícne maþþum  
 4 sōnges to léane. · Næs þæt sǣne cyning!

Among Thirings I was and among Throwends,  
 and among Burgends, there I received a bigh; there Guthere gladdened me with treasures,  
 as reward for my song. That was not a bad king!

- 14 Mid Fr̥oncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum;  
2 mid Rugum ic wæs ƿnd mid Glommum · ƿnd mid R̥úm-walum.

Among Franks I was and among Frises, and among Frumtings;  
among Ruges I was and among Glams, and among Rome-Wales.

- 15 Swylce ic wæs ƿn Eatule · mid Ælf-wine,  
2 sé hæfde m̥on-cynnes, · m̥íne ge·fræge,  
leohteste h̥ond · lofes tó wyrçenne,  
4 heortan un·hneaweste · hringa ge·dāles,  
beorhtra béaga, · bearn Éad-wines.

Suchwise was I in Italy, with Elfwin;  
of mankind he had—as I have learned—  
the lightest hand in the winning of praise,  
the unstingiest heart in the dealing of rings  
and bright bighs, that child of Edwin.

- 16 Mid Sercingum ic wæs · ƿnd mid Seringum;  
2 mid Creacum ic wæs ƿnd mid Finnum · ƿnd mid Cāsere,  
sé þe win-burga · ge·weald áhte,  
4 wiolena ƿnd wilna, · ƿnd Wala rices.

TODO.

- 17 Mid Scottum ic wæs ƿnd mid Peohtum · ƿnd mid Scríde-finnun;  
2 mid Líd-wícingum ic wæs ƿnd mid Léonum · ƿnd mid  
L̥ong-beardum,  
mid hæðnum ƿnd mid hæleþum · ƿnd mid Hundingum.

TODO.

- 18 Mid Israhelum ic wæs · ƿnd mid Exsyringum,  
2 mid Ebreum ƿnd mid Indeum · ƿnd mid Egyptum.  
Mid Moidum ic wæs ƿnd mid Persum · ƿnd mid Myrgingum,  
4 ƿnd Mofdingum · ƿnd ongend Myrgingum,  
ƿnd mid Amothingum. · Mid Éast-þyringum ic wæs  
6 ƿnd mid Eolum ƿnd mid Istum · ƿnd Idumingum.

TODO.

- 19      Qnd ic wæs mid Eorman-ríce · ealle þrage,  
 2      þær mé Gotena cyning · góde dohte;  
      sé mé béag for·geaf, · burg-warena fruma,  
 4      on þam siex hund wæs · smættes goldes,  
      ge·scyred sceatta · scilling-ríme;  
 6      þone ic Ead-gilse · on æht sealde,  
      mínum hléo-dryhtne, · þa ic to hām bi·cwōm,  
 8      leófum to léane, · þæs þe hé mé lōnd for·geaf,  
      mínes fæder óþel, · fréa Myrginga.

And I was with Ermenric for all the time,  
 there the king of the Gots treated me well;  
 he gave me a bigh—that chief of city-dwellers—  
 in which were six hundred coins counted,  
 TODO;

*it* I handed into the possession of Edgils,  
 to my beloved shelter and lord when I came home,  
 as repayment for his giving me land,  
 the Lord of the Mirgings, my father's patrimony.

- 20      Qnd mé þá Ealh-hild · óþerne for·geaf,  
 2      dryht-cwén duguþe, · dohtor Éad-wines.  
      Hyre lof lēngde · geond lōnda fela,  
 4      þonne ic be sōnge · sēcgan sceolde  
      hwær ic under swegl · sélast wisse  
 6      gold-hrodene cwén · giefte bryttian.

TODO.

- 21      Ðonne wit Scilling · scíran reorde  
 2      for uncrum sige-dryhtne · sōng a·hófan,  
      hlúde bí hearpan, · hleoþor swinsade,  
 4      þonne mōnige mēnn, · módum wlōnce,  
      wordum sprécan, · þá þe wel cūþan,  
 6      þæt hí nǣfre sōng · séllan ne hýrdon.

Then I and Shilling, with pure voices,  
 before our victorious lord raised up a song, loudly by the harp—the sound rang out.  
 Then many men proud in their hearts



told with words—those who knew well— that they never had heard a better song.

- 
- 22     Ðonnan ic ealne geond·hwearf · óþel Gotena,  
 2       sóhte ic â síþa · þá sélestan;  
       þæt wæs inn-weorud · Earman-rices.

Then I went through all the land of the Gots;  
 TODO.

- 23     Heðcan sóhte ic ʒnd Beadecan · ʒnd Hære-lingas,  
 2       Emercan sóhte ic ʒnd Fridlan · ʒnd Éast-gotan,  
       fródne ʒnd gódne · fæder Un-wenes.

TODO

- 24     Seccan sóhte ic ʒnd Beccan, · Seafolan ʒnd Þeód-ric,  
 2       Heaþo-ric ʒnd Sifecan, · Hliþe ʒnd Incgen-þeow.  
       Éad-wine sóhte ic ʒnd Elsan, · Ægel-mund ʒnd Hún-gâr,  
 4       ʒnd þá wlȝncan ge·dryht · Wiþ-myrginga.

TODO

- 25     Wulf-hære sóhte ic ʒnd Wýrm-hære; · ful oft þær wíg ne a·læg,  
 2       þonne Hræda hære · heardum sweordum  
       ymb Wistla-wudu · wergan sceoldon  
 4       ealdne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop,  
 when the Reth-army, with hard swords,  
 in the Wistlewood had to defend  
 the old homeland-seat against Attle's people.

- 26     Ræd-hære sóhte ic ʒnd Rȝnd-hære, · Rúm-stân ʒnd Gisl-hære,  
 2       Wiþer-gield ʒnd Freoþe-ric, · Wudgan ʒnd Hâman;  
       ne wæran þæt ge·síþa · þá sáemestan,  
 4       þéah þe ic hý a·niht · nemnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwínende fléag  
 2 giellende gâr · ƿn grȝme þeóde;  
 wræccan þær weoldan · wundnan golde  
 4 werum ƿnd wífum, · Wudga ƿnd Hâma.

Very often from that heap whistling did fly  
 a yelling spear into the fiendish host;  
 there the adventurers Woody and Homer  
 ruled twisted gold, men and women.

---

2 giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle ƿn·fȝnd · ƿn þære fȝringe,  
 2 þæt sé biþ leófast · lȝnd·búendum  
 sé þe him God syleð · gumena ríce  
 4 to ge·healdenne, · þenden hé hér leofað.“

So I always found on that journey,  
 that he is dearest to land-dwellers [MEN],  
 whom God grants the realm of men  
 for to hold while *here* he lives.”

- 
- 29 Swá scríþende · ge·sceapum hweorfað  
 2 gleó-męnn gumena · geond grunda fela,  
 þearfe sæcgað, · þȝnc-word sprecaþ,  
 4 simle sũð oþþe norð · sumne ge·mótað  
 gydda gleawne, · geofum un·hneawne,  
 6 sé þe fore duguþe wile · dóm a·ræran,  
 eorl-scipe æfnan, · oþþæt eal scæceð,  
 8 leoht ƿnd lif 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;  
 always, south or north, some one they meet,  
 in songs gay, with gifts unstingy,

who for the old troop will rear up Doom<sup>†</sup>,  
earlship accomplish, until all goes away,  
light and life together. He who works praise  
has under the heavens a high, fastened Doom.

---



# Walder (*Waldhere*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthel in fragment 2 is very reminiscent of the dialogue in *Hild*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072/>.

- 
- 1     hyrde hyne georne: „Huru Welande... · worc ne geswiceð monna  
         ænigum · ðara ðe Mimring can heardne gehealdan. ·  
         Oft æt hilde gedreas swatfag and sweordwund · secg  
         æfter oðrum. ætlan ordwyga, · ne læt ðin ellen nu gyt  
         gedreosan to dæge, · dryhtscipe [nú] is se dæg cumen  
         þæt ðu scealt aninga · oðer twega, lif forleosan · oððe  
         langne dóm āgan mid ȝldum, · Ælf-heres sunu! Nalles  
         ic ðé, wine mín, · wordum cide, ðy ic ðé ge·sāwe · æt  
         ðam sweord-plegan ðurh edwit-scype · æniges mōnnes  
         wīg for·bugan · oððe on weal fleon, líce beorgan, ·  
         ðeah þe lāðra fela ðinne byrn-hōmon · billum heowun,  
         ac ðu symle furðor · feohtan sóhtest, mæl ofer mearce;  
         · ðy ic ðe metod on·dréd, þæt ðu to fyren-líce ·  
         feohtan sóhtest æt ðam æt-stealle · oðres monnes,  
         wīg-rādenne. · Weorða ðe selfne gódum dāðum, ·  
         ðenden ðin god rēce. Ne murn ðu for ði méce; · ðe  
         wearð mādma cyst gifeðe to geoce, · mid ðy ðú  
         Gūðhære scealt beot for·bigan, · ðæs ðe he ðas beaduwe  
         on·gan ...d unryhte · ærest sécan. For-sóc he ðam  
         swurde · and ðam sync-fatum, béaga mænigo, · nu  
         sceal béaga-léas hworfan from ðisse hilde, · hlāfurd  
         sécan ealdne éðel · oððe hér ær swefan, gif he ða [...]

TODO.

- 
- 2 „...ce bæteran b·úton ðam ânum · ðe ic eac hafa on stân-fate · stille  
 ge·hided. Ic wât þæt hit ðóhte · Deodric Widian  
 selfum on·sendon, · and eac sinc micel mǣðma mid ði  
 méce, · monig oðres mid him golde ge·girwan ·  
 (iulean ge·nam), þæs ðe hine of nearwum · Níðhades  
 mǣg, Welandes bearn, · Widia ut forlet; ðurh fifela  
 geweald · forð on·ette.“ Waldere mǣdelode, · wíga  
 ellen-rof, hæfde him on handa · hilde-frófre, gūð-billa  
 gripe, · gyddode wordum: „Hwæt, ðu húru wéndest, ·  
 wine Burgenda, þæt me Hagenan hand · hilde  
 ge·fremede and getwæmde ...ðewigges. · Feta, gyf ðu  
 dyrre, æt ðus heaðu-węrgan · hære byrnan. Standeð  
 me hér on eaxelum · Ælfheres lāf, gód and géap-neb, ·  
 golde ge·weorðod, ealles un-scende · æðelinges réaf to  
 habbanne, · þonne hand wæreð feorh-hord feondum. ·  
 Ne bið fah wið mé, þonne ..... un-mǣgas · eft  
 on·gynnað, mécum ge·metað, · swá gé mé dydon.  
 Deah mæg sige syllan · se ðe symle byð recon and  
 rǣd-fest · ryh... ...a ge·hwilces. Se ðe him to ðam  
 hālgan · helpe ge·lifeð, to gode gioce, · hé þær gearo  
 findeð gif ða earnunga · ár ge·ðenceð. Þonne moten  
 wlance · welan britnian, æhtum wealdan, · þæt is [...]"

TODO.

# Deer

## (*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

A lamentation from the Exeter Book, filled with numerous references to heroic legend.

2 Welund him be wurman · wræces cunnade,  
ân-hýdig eorl · earfoþa dréag,  
hæfde him tó ge·siþþe · sorge ƿnd lƿngap,  
4 winter-cealde wræce; · wéan oft ƿn·fƿnd,  
siþþan hine Níðhad ƿn · néde lęgde,  
6 swƿncre seono-bende · ƿn syllan mƿnn.  
Þæs ofer-eode, · þisses swá mæg!

Wayland<sup>†</sup> with worms his exile experienced;  
the one-minded earl hardship did suffer;  
had him for companions sorrow and longing,  
winter-cold exile; woes he often found,  
since Nithad<sup>†</sup> on him fetters did lay;  
heavy sinew-bonds on the better man.  
*That* passed over; *this* may likewise.

8 Beadohilde ne wæs · hyre bróþra déap  
on sefan swá sâr · swá hyre sylfre þing,  
10 þæt heo gearo-lice · on·gieten hæfde  
þæt heo éacen wæs; · æfre ne meahte  
12 þriste ge·þencan, · hú ymb þæt sceolde.  
Þæs ofer-eode, · þisses swá mæg!

For Beadchild<sup>†</sup> was not her brothers' deaths  
 on her heart so sore, as her own thing,  
 that she clearly had understood,  
 that she was pregnant. Never could she  
 bravely think out what about *that* she should do.  
*That* passed over; *this* may likewise.

14            Wé þæt Mæðhilde · mōnge ge·frugnon  
               wurdon grund-léase · Geates frige,  
 16            þæt hi seo sorg-lufu · slæp ealle bi·nōm.  
               Þæs ofer-eode, · þisses swá mæg!

That for Mathild many, we have heard,  
 bottomless [troubles] arose, for Geat's beloved,  
 that the sorrowful love her of sleep all deprived.  
*That* passed over; *this* may likewise.

18            Þeodric áhte · þritig wintra  
               Mæringa burg; · þæt wæs mōnegum cūþ.  
 20            Þæs ofer-eode, · þisses swá mæg!

Thedric<sup>†</sup> owned for thirty winters  
 the fort of the Meerings; that was to many known.  
*That* passed over; *this* may likewise.

22            Wé ge·ascodan · Eormanríces  
               wylfenne ge·þóht; · áhte wíde folc  
               Gotena ríces. · þæt wæs grim cyning!  
 24            Sæt sæcg mōnig · sorgum ge·bunden,  
               wéan on wénan, · wýscte ge·neahhe  
 26            þæt þæs cyne-ríces · ofer-cumen wære.  
               Þæs ofer-eode, · þisses swá mæg!

We have learned of Erminric<sup>†</sup>'s  
 wolver nature; he wielded widely the folk  
 of the realm of the Gots—that was a grim king!  
 Sat many a man by sorrows bound,  
 woes in his thoughts; wished aplenty  
 that the kingdom might be overcome.  
*That* passed over; *this* may likewise.



23 *Þæt wæs grim cyning!* ‘that was a grim king!’ | Formulaic; cf. *Beow* 11b: *Þæt wæs gód cyning!* ‘That was a good king!’

28        Siteð sorg-céarig, · sǣlum bi·dǣled,  
           on sefan sweorceð, · sylfum þinceð  
 30        þæt sý ǣnde-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.

          Þæt ic bi mé sylfum · seccgan wille,  
 36        þæt ic hwile wæs · Heodeninga scóp,  
           dryhtne dýre— · mé wæs Deor noma.  
 38        Áhte ic fela wintra · folgað tilne,  
           holdne hlaford, · oþþæt Heorrenda nú,  
 40        léoð-cræftig mōnn · lōnd-ryht ge·þáh,  
           þæt me eorla hléo · ær ge·sealde.  
 42        Þæs ofer-eode, · þisses swá mæg!

This of myself I wish to say,  
 that for a while I was the Heedenings's shop,  
 dear to their lord—Deer was my name.  
 I had for a multitude of winters a good retinue,  
 a hold<sup>†</sup> bread-giver, until Harrend now,  
 the lay-crafty man the land-right has received,  
 that to *me* the shelter of earls of yore did grant.  
*That* passed over; *this* may likewise.



## Misceallaneous Runic Poetry



Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone is included under Other Heroic Poetry, and the Runic version of the *Dream of the Rood* is found there.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-recited meter*.



# Three Rune Poems

## Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Týr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder *futhark* system, and the other has been assimilated from a lost rune, is replaced by the elder *futhark* rune whose value it assimilated. For instance, the **k** rune, which in the elder *futhark* stood for only /k/, but which in the younger *futhark* stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger *futhark*

inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only the old **r**-rune where this is total disagreement about its ancient name. This is easily understood, since the sound which that rune designated was lost in early Old English.

## The English Rune Poem

**Dating:** 700s–C10th  
**Meter:** *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 
- 1    ƿ (feoh) byþ frofur · fira ge·hwylcum.  
2    Sceal ðeah manna ge·hwylc · miclun hyt dælan  
     gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.



- 2      2      𐌺 (ur) byþ ân-mód · and ofer-hyrned,  
fela-frécne deor, · feohteþ mid hornum,  
mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3      𐌲 (ðorn) byþ ðearle scearp; · ðegna ge·hwylcum  
an·feng ys yfyl, · un-gemetun reþe  
manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4      𐌷 (os) byþ ord-fruma · ælcra spræce,  
wís-dómes wraþu · and witenas frofur,  
and eorla gehwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5      𐌹 (rad) byþ on recyde · rinca ge·hwylcum  
sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan  
meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

- 6      𐌴 (cen) byþ cwicera ge·hwam · cūþ on fyre,  
blac and beorht-líc, · byrneþ oftust  
ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7      𐌶 (gyfu) gumena byþ · gleng and herenys,  
wraþu and wyrþ-scype, · and wræcna ge·hwam  
ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.

- 8      𐌹 (wen) ne bruceþ · ðe can wéana lýt,  
sâres and sorge, · and him sylfa hæfþ

blæd and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

- 2       **9**        ñ (hægl) byþ whitust corna; · hwyrft hit of heofones lyfte,  
wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 2       **10**        † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft niþa bearnum  
to helpe and to hæle ge·hwæþre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

- 2       **11**        l (is) byþ ofer-ceald, · un-ge·metum slidor,  
glisnaþ glæs-hluttur, · gimum ge·licust,  
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 2       **12**        † (ger) byþ gumena hiht, · ðon God læteþ,  
hålig heofones cyning, · hrusan syllan  
beorhte bleða · beornum and ðearfum.

TODO: TRANSLATION.

- 2       **13**        ʃ (coh) byþ utan · un-smeþe treow,  
heard, hrusan fæst, · hyrde fyres,  
wyrtrumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 2       **14**        ʃ (peorð) byþ symble · plega and hlehter  
[...] wlancum · ðar wigan sittað  
on beor-sele · bliþe æt·somne.

TODO: TRANSLATION.

- 15     ȝ (eolhx)-secg eard hæfþ · oftust on fenne,  
 2         wexeð on wature, · wundaþ grimme,  
        blode breneð · beorna ge·hwylcne  
 4         ðe him ænigne · on·feng ge·deð.

TODO: TRANSLATION.

- 16     ȝ (sigel) sé-mannum · symble biþ on hihte,  
 2         ðonn hi hine feriaþ · ofer fises beþ,  
        oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17     ↑ (tir) biþ tâcna sum, · healdeð trywa wel  
 2         wiþ æþelingas, · a biþ on færylde,  
        ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18     ƀ (beorc) byþ bleða leas, · bereþ efne swa ðeah  
 2         tânas b·útan tudder, · biþ on telgum wlitig,  
        heah on helme · hrysted fægere,  
 4         ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19     ƿ (eh) byþ for eorlum · æþelinga wyn,  
 2         hors hofum wlanc, · ðær him hæleþe ymb,  
        welege on wicgum, · wrixlaþ spræce,  
 4         and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20     ƿ (man) byþ on myrgþe · his magan leof;  
 2         sceal þeah ânra gehwylc · oðrum swícan,  
        for ðam dryhten wyle · dóme síne  
 4         þæt earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

- 21      𐌺 (lagu) byþ leodum · lang-sum ge·þuht,  
 2           gif hí sculun neþun · on nacan tealtum,  
             and hi sæyþa · swýþe bregaþ,  
 4           and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22      ƿ (ing) wæs ærest · mid Éast-Denum  
 2           ge·sewen seƿgun, · oþ he siððan est  
             ofer wæg ge·wât, · wæn æfter rann;  
 4           ðus heardingas · ðone hæle neƿmdun.

TODO: TRANSLATION.

- 23      ƿ (eþel) byþ ofer-leof · æg-hwylcum men,  
 2           gif he mot ðær rihtes · and ge·rysen on  
             brúcan on blode · bleedum ofast.

TODO: TRANSLATION.

- 24      𐌺 (dæg) byþ drihtnes sond, · deore mannum,  
 2           mære metodes leoht, · myrgþ and to·hiht  
             eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25      ƿ (ac) byþ on eorþan · ęlda bearnum  
 2           flæsces fodor, · fereþ ge·lome  
             ofer ganotes bæþ; · gâr-seƿg fandaþ  
 4           hwæþer ac hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26      ƿ (æsc) biþ ofer-heah, · ęldum dýre,  
 2           stiþ on staþule, · stede rihte hylt,  
             ðeah him feohtan on · firas monige.

TODO: TRANSLATION.

- 27    𐌺 (yr) byþ æþelinga · and eorla ge·hwæs  
 2        wyn and wyrþ-mynd, · byþ on wicge fæger,  
       fæst-lic on fær-elde, · fyrð-geatewa sum.

TODO: TRANSLATION.

- 28    \* (iar, ior) byþ éa-fixa, · and ðeah a bruceþ  
 2        fódres on foldan, · hafað fægerne eard,  
       wætre be·worpen, · ðær he wynnum leofað.

TODO: TRANSLATION.

- 29    ƿ (ear) byþ egle · eorla ge·hwylcun,  
 2        ðonn fæst-lice · flæsc on·ginneþ,  
       hraw colian, · hrusan ceosan  
 4        blac to gebeddan; · bleða ge·dreosaþ,  
       wynna ge·witaþ, · wera ge·swicaþ.

TODO: TRANSLATION.

---

## The Icelandic Rune Poem

**Dating:** Medieval.

**Meter:** Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three synonyms. It is only attested in late manuscripts which often have major disagreements with each other.

- 
- 30    Fé es frénda róg · ok flóðar viti  
 2        ok graf-seiðs gata.

Fee is strife of kinsmen and beacon of the sea  
 and grave-saith's [SERPENT'S] street.

- 31    Úr es skýja grátr · ok skára þverrir

2 ok **h**irðis **h**atr.

Drizzle is weeping of clouds and ...  
and shepherd's hatred.

32 Þurs es **k**venna **k**völ · ok **k**letta í·búi  
2 ok **v**arð-rúnar **v**err.

Thurse is women's torment and indweller of hills  
and husband of the weird-whisperess [GIANTESS].

33 Óss es **a**ldinn gautr · ok Ós-garðs jöfurr,  
2 ok **V**al-hallar **v**ísi.

Os is ancient Geat, and Oyard's chief,  
and Walhall's overseer.

34 Reið es **s**itjandi **s**ęla · ok **s**núðig fęrð  
2 ok **j**ós **ę**rfiði.

Chariot is sitting bliss and twirling journey  
and horse's heavy work.

35 Kaun es **b**arna **b**öl · ok **b**ar-dagi  
2 ok **h**old-fúa **h**ús.

Boil is children's curse and TODO  
and house of flesh-rot.

36 Hagall es **k**alda **k**orn · ok **k**nappa drífa  
2 ok **s**náka **s**ótt.

Hail is cold kernel and storm of beads  
and sickness of snakes.

37 Nauð es **þ**ýjar **þ**ró · ok **þ**ungr **k**ostr  
2 ok **v**ás-samlig **v**erk.

Need is maidservant's yearning and scant choice  
and working in wet-cold weather.

Ice is river's bark and wave's roof  
and fey men's danger.

Year is men's boon and good summer  
(and) all-grown acre.

Sun is the shield of clouds and shining wheel  
and life-grief of ice.

Tew is the one-handed Os and the wolf's leftovers  
and lord of hoves.

Birch is leafy branch and little tree  
and youthful wood.

Man is man's joy and the product of dust  
and adorer of ships.

Liquid is boiling water and wide kettle

2

Yew is a bent bow and easily broken iron  
and arrow's hurler.

**Meter:** Unclear.

That these are not just scribal is seen by the meter.

- *h-* has been lost before *l*, *n* and *r* (st. 2 *lęyr* < *hleȳpr*; st. 8 *neppa* < *hneppa*; st. 5 *rosum* < *hrosum*).
- *rst* has become *st* (st. 5 *vesta* < *versta*)

TRANSLATION.

TRANSLATION.

TRANSLATION.

TRANSLATION.



50     ꝛ Reġð kveða rossum vęsta; • Reġinn sló sverðit beęta.

TRANSLATION.

51     ꝥ Kaun er barna bōlvā; • bōl gōrvir nān fōlvā.

TRANSLATION.

52     \* Hagall er kaldastr korna; • Krīstr skōp hēiminn forna.

TRANSLATION.

53     † Nauðr gōrir neępa kosti; • nōktan kēlr í frosti.

TRANSLATION.

54     Ꝛ Ís kōllum brú breġða; • blindan þarf at lēġða.

Ice we call a broad bridge; the blind man must be lead.

55     † Ár er gumna gōði; • ge'tk at qrr var Fróði.

Year is men's boon; I recall that mad was Frood.

56     ꝥ Sól er landa ljómi; • lúti'k hēlgum dómi.

TRANSLATION.

57     ↑ Týr er ęin-ęndr ása; • opt verðr smiðr blása.

Tew is the one-handed of the Eese; TODO.

58     ꝛ Bjarkan er lauf-grōnstr líma; • Loki bar flērða tíma.

TRANSLATION.

59     ꝥ Maðr er moldar auki; • mikil er gręip á hauki.

Man is the product of dust; great is the grip on the hawk..

**60**     † Løgr er, fella ór fjalli · foss; en gull eru nossir.

TRANSLATION.

**61**     † Ýr er vetr-grónstr víða; · vént 's, er brennr, at sviða.

TRANSLATION.

---

# Younger Runic Poetry from Sweden and Gotland

TODO: Introduction to Swedish inscriptions

---

Sm 16

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO.

---

2       Hrósteinn auk Eilífr, · Áki auk Hökon,  
      reistu þeir sveinar · eptir sinn faður  
      kumbl kenndi-ligt · eptir Kala dauðan.  
4       Þý mun góðs manns · um getit verða,  
      með steinn lifir · ok stafir rúna.

Rothstan and Anlif, Eke and Hathkin,  
those lads raised after their father  
a remarkable monument after the dead Cale.  
Thus will the good man be spoken of,  
while the stone lives and the staves of the runes.

---

Sm 39

**Dating:** C11th

**Meter:** *Ancient-words-law*

A standing stone inscribed on two sides, one of which has a large cross. The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For “good of meat<sup>†</sup>”, which also occurs in *High*; see Encyclopedia. The first line is not poetic.

---

2                      Gunni satti stên þenna eptir Súna, fǫður sinn,  
                         mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,  
mild of words and good of meat.

---

### Sm 44

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

---

2                      TODO mildan við sinna · ok matar góðan,  
                         TODO.

TODO  
Mild with his men and good of meat.  
TODO

---

### Sö 34–35 (Tjuvstigen)

**Dating:** 1000–C12th

**Meter:** *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

---

- Sö 34     Styrlaugr ok Holmbr • steina reistu  
 2         at bróðr sína, • brautu nēsta.  
            Þeir endaðus • í austr-vegi,  
 4         Þórkell ok Styrbjörn, • þiagnar góðir.

Sturley and Holm raised the stones,  
 after their brothers, nearest to the road.  
 They were ended in the Eastway,  
 Thurkettle and Sturbern, good thanes.

---

2 brautu nēsta 'nearest to the road' | Cf. *High* TODO.

- Sö 35     Lét Ingigeirr • annan reisa stein  
 2         at sonu sína, • sýna giörði. Guð hjalpi ond þeira. Þórir hjó.  
            Inggar let raise another stone,  
            after his sons made visible.  
            God may help their spirit. Thurer hewed.

## Sö 56 (Fyrby)

**Dating:** 1000–C12th  
**Meter:** *Ancient-words-law*

TODO: INTRODUCTION.

- Iak veit Há-stein • þá Holm-stein bróðr  
 2         mennr rýnasta • á Mið-garði  
            settu stein • auk stafa marga  
 4         eptir Frey-stein • fǫður sinn.

I know Highstan and Holmstan, those brothers,  
 the men most rune-cunning in Middenyard;  
 they set the stone and many staves,  
 after Freestan, their father.

## Sö 65 (Djulefors)

**Dating:** 1000–C12th**Meter:** *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland<sup>†</sup> (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry, relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *end-*). Line 2b is formulaic; see note.

---

2                    Inga reġisti stein þannsi at Óleif sinn a...  
                      Hann austarla · arði barði  
                      auk á Langbarði- · landi endaðis.

Inge raised this stone after Anlaf, her ... .  
 Easterly he ploughed with the prow,  
 and on Longbeardland was ended.

---

2 arði barði ‘ploughed with the prow’ | i.e. “sailed”. A formulaic poetic expression shared with an anonymous line from the Third Grammatical Treatise, which reads: *sá’s af Íslandi · arði barði* ‘he who [away] from Iceland ploughed with the prow’.

## Sö 130

**Dating:** 1000–C12th**Meter:** *Ancient-words-law*

A standing stone. TODO. The expression is formulaic; cf. Sm 39, Sm 44, U 703, U 739, and U 805.

---

2                    Fiurir gerðu · at fður góðan  
                      dýrð drengi-la · at Dómara  
                      mildan orða · ok matar góðan.  
 4                    Þat ...

Four men made after a good father,  
 an honour, valiantly, after Doomer,  
 mild of words and good of meat.  
 This ...

## Sö 179 (Gripsholm)

**Dating:** C11th**Meter:** *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

**P** Tóla lét rēisa stēin þennsa at son sinn Harald, bróður Ingvars.

Tool let raise this stone after his son Harold, brother of Ingwar.

2 Þeir fóru dręngi-la · fiarri at gulli  
ok austar-la · řni gófu,  
dóu sunnar-la · á Sęrk-landi.

They journeyed valiantly far for gold,  
and easterly gave to the eagle;  
died southerly in Serkland.

## U 703

**Dating:** C11th**Meter:** *Ancient-words-law*

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat<sup>†</sup>”, which also occurs in *High*; see Encyclopedia. The first line is not poetic.

2 Ásvi lét rēisa stēin þennsa at Qrnulf, son sinn góðan.  
Hann byggir hér · ...,  
mandr matar góðr · ok mál̥s 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<sup>†</sup>”, which also occurs in *High*; see Encyclopedia. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

---

2                      Holbjörn lét reisa stein at sik sjalfan.  
                       Hann var mildr matar · ok máls risinn.  
 Holbern let raise this stone after himself.  
 He was mild of meat and proud of speech.

---

### U 805

**Dating:** C11th

**Meter:** *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat<sup>†</sup>”, which also occurs in *High*; see Encyclopedia. The first line is not poetic.

---



Fylkir lét reisa stęin *eptir* **iel**, bróður sinn, ok Gunnmarr eptir **menk**,  
föður sinn,

2      **b**ónða góðan matar; • **b**yggi í Víkbý.

Filch let raise this stone after ..., his brother, and Guthmar after ..., his father,  
a farmer good of meat; he lived in Wickby.

---



# Galders: Poetic Charms, Spells, and Curses



Under this section are gathered sundry galders<sup>†</sup> (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under “Poetry on Christian Subjects”.



# Continental Germanic galders

## The Two Merseburg galders

**Dating:** TODO.

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

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an *imperative* commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder<sup>†</sup>, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess Sithguth<sup>†</sup>, the goddess Sun<sup>†</sup>, the god Woden<sup>†</sup>—in turn chant a healing galder over it. The imperative—apparently the galder sung by Woden—then commands that a present sprain be healed.

---

62    Eiris sázun idisi · sázun hera duo der;  
2        suma hapt hęptidun · suma hęri lęzidun  
         suma klubodun · umbi kuonjo-widi  
4        in·sprink hapt-bandun · in·far figandun  
         .H.

Of yore sat dises, sat here, then there:  
some fastened fetters, some hindered armies,  
some cleaved shackles (TODO!).—  
Destroy the fetter-bonds, lead the way from the fiends!  
.H.

---

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

- 63 Fol ęnde Wuodan • fuorun zi holza  
 2 dú wart demo Balderes folon • sín fuoz bi·ręnkit  
 þú bi·guol en Sinthgunt • Sunna era swister  
 4 þú bi·guol en Frija • Folla era swister  
 þú bi·guol en Wuodan • só hé wola konda:  
 6 „Só-se bēn-ręnkí • só-se bluot-ręnkí • só-se lidi-ręnkí  
 bēn zi bēna  
 8 bluot zi bluoda  
 lid zi ge·liden • só-se ge·limida sín“!

Phol and Weden journeyed in the woods;  
 then was the foot of Balder's foal sprained.  
 Then him Sithguth<sup>†</sup> begaled<sup>†</sup>—Sun<sup>†</sup> her sister;  
 then Frie<sup>†</sup> begaled him—Full<sup>†</sup> her sister;  
 then Weden begaled him, as well he knew:  
 “Like bone-sprain, like blood-sprain, like joint-sprain!  
 Bone to bone,  
 blood to blood,  
 joint to joints, like were they glued together!”

1 Fol | Phol ms. 3 Sinthgunt | Sinhtgunt ms.

3 bi·guol ‘begale’ | third past singular of *bi·galan* ‘begale’, transitive of *galan* ‘gale, sing a galder’. This verb is the origin of the noun “galder”, literally ‘something galed’. Cf. *Ordr* TODO, wherein a woman “gales” “bitter galders” over another in order to help her in childbirth.

4 bi·guol en ‘begaled him’ | i.e. “sang galders over him”

## Against wyrms (*Contra vermes*)

**Dating:** ?

**Meter:** *Ancient-words-law*

A manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer's body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95) The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kṛmi*, which is probably related to Germanic *\*wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the



ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland's introduction and translation:

"Before sunrise wolf's milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

*Kirmora jánen ándre tçud Andrál tçud, andré sir Andrál sir, andré páñi, Pá-nensá kiyá dádeske, Kiyá Niváseske Pçándel tumen shelehá Eñávárdesh teñá!*

"Worms go in the milk, From the milk into the garlic, From the garlic into the water, With the water to (your) father, To the Nivasi, He shall bind you with a rope, Ninety-nine (yards long)."

---

2           Gang út, Nesso, · mid nigun nessi-klínon,  
             ut fana þemo marge an þat bæn, · fan þemo bêne an þat flegg,  
             ut fan þemo fleggke an þia húd, · ut fan þera húd an þesa strála.  
 4           Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!

Out from the marrow into the bone, from the bone into the flesh,

out from the flesh into the skin, out from the skin into this arrow.

Lord, may it be so.

---

1 Nesso 'Nesse' | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

---



# Old English galders

## Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

TODO. That bees are called “victory-wives” is interesting.

P1      Wið ymbe nim eorþan, ofer·weorp mid þínre swíþran handa under þínum  
2              swíþran fēt, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

64      Fó ic under fót, · funde ic hit.  
2              Hwæt eorðe mæg · wið ealra wihta ge·hwilce  
            and wið andan · and wið æminde  
4              and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.  
How, earth works against everywhich wight  
and against mischief and against neglect  
and against that mighty tongue of man.

---

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2      And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:  
And with that throw the grit over, when they swarm, and say:

---

1 for·weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

- 65     Sitte gé, **s**ige-wíf, · **s**ígað to eorþan!  
 2       Næfre gé **w**ilde · to **w**uda fleogan.  
        Beo gé swá ge·**m**indige · **m**ínes gódes,  
 4       swá bið **m**anna ge·hwilc · **m**etes and éþeles.

Sit ye, victory-wives; sink to the earth!  
 Never ye would fly to the woods.  
 Be ye so mindful of *my* good,  
 like is every man of his measure and homestead.

### Against Dwarf (*Wið dweorh*)

**Dating:** TODO

**Meter:** *Ancient-words-law*

TODO: Introduction.

- P3     Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond  
 2       wriþan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes,  
        Martinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor  
 4       þæt hér æfter cweð[eð] mann sceal singan, ærest on þæt wynstre éare,  
        þænne on þæt swiðre éare, þænne búfan þæs mannes moldan; ond gá  
 6       þænne ân mæden-mann tó, ond hó hit ƿn his sweoran, ond dó mann  
        swá þrý dagas. Him bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- 66     Hér cóm in·gangan · in·spiden wiht,  
 2       hæfde him his haman ƿn handa; · cwæð þæt þú his hæncgest wære,  
        lēgeþe þe his téage ƿn sweoran; · ƿn·gunnan him ƿf þæm lande líðan.  
 4       Sóna swá hý ƿf þæm lande cóman · þá ƿn·gunnan him þá *leomu*  
        cólian.—  
        Þá cóm in·gangan · déores sweostar;

6        þá ge·ændode héo · ond âðas swór,  
       þæt næfre þis þæm adlegan · *eglian* ne móste  
 8        né þæm þe þis galdor · be·gýtan mihte  
       oððe þe þis galdor · on·galan cūðe.  
 10        Amen fiað.

Here came walking in an inspiden wight,  
 had his harness in his hands; said that thou wert his horse,  
 laid his reins on thy neck; then they together began to ride from the land.  
 As soon as they came away from the land, then they together began to cool limbs.  
 Then came walking in the beast's sister;  
 then she ended [it], and swore oaths,  
 that this never should harm the ailing man,  
 nor him who this galder might get,  
 nor whomever this galder could gale.  
 Amen, let it be.

### Against a Sudden Stitch (*Wið fêr-stice*)

**Dating:** ?

**Meter:** *Ancient-words-law*

Attested in *Lacning*.

67      Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hláw ridan,  
 2        wæran *ân*-móde, · þá hý ofer land ridan.  
       Scyld þú þe nú, þú þysne *níð* · ge·nesan móte.  
 4        *Ú*t, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;  
 they were steadfast, when they rode over land.  
 Shield thyself now; thou mayst escape this evil!  
 Out little spear, if here within it be!

68      Stód under *linde*, · under leohtum scylde,  
 2        þær þá mihtigan wíf · hýra *mægen* be·ræddon  
       and hý gyllende · *gâras* sændan;  
 4        ic him *óðerne* · eft wille sændan,

- fléogende flâne · forane tó·géanes.  
 6      Út, lytel spere, · gif hit her inne sý!  
 Stood under the linden [SHIELD]—under the light shield—  
 where those mighty wives their might arrayed,  
 and they yelling spears did send.  
 To them another [projectile] will I send back:  
 a flying arrow, aimed against [them].  
 Out little spear, if here within it be!

- 69      Sæt smið, · sloh seax,  
 2      lytel íserna, · wund swíðe.  
       Út, lytel spere, · gif her inne sý!  
 Sat the smith, struck the sax:  
 a little iron-thing—a great wound.  
 Out little spear, if here within it be!

- 70      Syx smiðas sætan,  
 2      wæl-spera worhtan.  
       Út, spere, · næs in, spere!  
 4      Gif her inne sý · ísenes dæl,  
       hæg-tessan ge·weorc, · hit sceal ge·myltan.  
 Six smiths sat,  
 wrought slaughter-spears.  
 Out, spear! Be not in, spear!  
 If here within be a part of iron,  
 the work of a hag-tess<sup>†</sup>—it shall melt!

- 71      Gif þú wære on fell scoten · oððe wære on flæsc scoten  
 2      oððe wære on blód scoten · [...]  
       oððe wære on lið scoten, · næfre ne sý þín líf atæsed;  
 If thou wert shot in the skin, or wert shot in the flesh,  
 or wert shot in the blood, [...],  
 or wert shot in the limb—never be thy life injured.

- 72      gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot  
 2      oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpa:  
       þis þé tó bóte esa ge·scotes, · þis þé tó bóte ylfa ge·scotes,

4            þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,<sup>185</sup>

or it were Hag-tess-shot—now I will help thee!

This for thee as cure against Eese-shot; this for thee as cure against Elf-shot;

this for thee as cure against Hag-tess-shot—I will help thee!

---

<sup>185</sup>Formulaic; see Eese and Elves<sup>†</sup>. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

73        Fleo þær on · fyr-gen-hæfde!  
2        Hâl wes-tu, · helpe þín drihten!  
          Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

---

## The Nine Herbs galder

**Dating:** ?

**Meter:** *Ancient-words-law*

---

          Ge·myne ðú mug-wyrt · hwæt þú á·meldodest  
2        hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,  
what thou didst arrange at Reinmeld?

          Una þú hâttest · yldost wyrta  
4        þú miht wið III · and wið XXX  
          þú miht wiþ attre · and wið on·flyge  
6        þú miht wiþ þām lâpan · ðe geond lond færð

Un art thou called, oldest of worts;  
thou availest against three and against thirty;  
thou availest against the venom and against the onflier;  
thou availest against the loathsome one that journeys through the lands.

+ Ond þú weg·bráde · wyrta módor  
 8 éastan opene · innan mihtigu  
 ofer ðy cræte curran · ofer ðy cwéne réodan  
 10 ofer ðy brýde brýodedon  
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts, open from the east, mighty from within. Over thee TODO.

Eallum þu þon wið·stóde · and wið·stunedest  
 8 swá ðú wið·stonde attre · and on·flyge  
 and þæm lâðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst;  
 so may thou withstand the venom and the onflier,  
 and the loathsome one that journeys through the lands.

Stune hætte þeos wýrt, · héo on stâne ge·weox  
 8 stond héo wið attre, · stunað héo wærce  
 Stiðe héo hatte, · wið·stunað héo attre  
 10 wreceð héo wráðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;  
 she withstands venom, she stops aches.  
 Stithe is she called, she stops the venom;  
 she drives away the wroth one, she casts out the venom.

+ Þis is séo wýrt · séo wiþ wýrm ge·feagt  
 8 þeos mæg wið attre, · héo mæg wið on·flyge;  
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;  
 this one avails against the venom, she avails against the onflier;  
 she avails against the loathsome one that journeys through the lands.

Fleoh þú nú attor-lāðe, · séo lāsse ðá mārān  
 8 séo mære þā lāssan, · oððæt him beigra bót sý!

TODO



8           Ge·myne þú, mægðe, · hwæt þú á·meldodest  
           hwæt ðú ge·ændadest · æt Alor·forda  
 10          þæt náfne for ge·floge · feorh ne ge·sealde  
           syþðan him mōn mægðan · tú mete ge·gyrede

TODO

8           Þis is séo wurt · ðe wer-gulu hatte  
           ðás on·sænde seolh · ofer sás hrygc  
           ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

8           + Wyrn cōm snícan, · to·slāt hé man  
           ðá ge·nam Wóden · VIII wuldor·tânas  
           slóh ðá þá næddran · þæt héo on VIII tó·fléah  
 10          þær ge·ændade æppel · and attor  
           þæt héo náfne ne wolde · on hús búgan.

A Wyrn<sup>†</sup> came crawling; he tore apart a man.  
 Then took Weden nine glory-twigs,  
 slew then that adder, that it sprung into nine [parts].  
 There ended apple and venom,  
 that she would never wish to enter a house.

8           + Fille and finule, · fela-mihtigu twá  
           þá wyrte ge·sceop · wítig drihten  
           hâlig on heofonum, · þá hé hongode  
 10          sette and sænde · on VII worulde  
           earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;  
 those worts shaped the wise lord,  
 holy in heaven, when he hung.  
 He set and sent them into seven worlds,  
 for wretched men and for wealthy, for all men as a cure.

Stond héo wið wærce, · stunað héo wið attre  
 8 séo mæg wið III · *and* wið XXX  
 wið [féondes] hond · and wið fæ̃r-bregde  
 10 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

---

8 wið III and wið XXX ‘against three and against thirty’ | Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

+ Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum  
 8 wið VIII attrum · and wið nygon on·flygnum  
 wið ðý réadan attre, · wið ðý runlan attre  
 10 wið ðý hwitan attre, · wið ðý [hæwe]nan attre  
 wið ðý geolwan attre, · wið ðý grénan attre  
 12 wið ðý wonnan attre, · wið ðý wedenan attre  
 wið ðý brúnan attre, · wið ðý basewan attre  
 14 wið wýrm-ge·blæd, · wið wæter-ge·blæd  
 wið þorn-ge·blæd, · wið þystel-ge·blæd  
 16 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:  
 against nine venoms and against nine onfliers;  
 against the red venom; against the TODO venom;  
 against the white venom; against the TODO venom;  
 against the yellow venom; against the green venom;  
 against the TODO venom; against the TODO venom;  
 against the brown venom; against the TODO venom;  
 against worm-TODO; against water-TODO;  
 against thorn-TODO; against thistle-TODO;  
 against ice-TODO; against venom-TODO.

Gif ænig attor cume · éastan fleógan  
 8 oððe ánig norðan cume  
 oððe ánig westan · ofer wer-ðeóde

If any venom should come flying from the east;  
 or any come from the north;  
 or any from the west, over mankind.

8           + Críst stód ofer ádle · ángan cundes  
           Ic âna wât · éa rinnende  
           þær þá nygon nædran · néan be·healdað

Christ stood over TODO;  
 I know one river running,  
 there the nine addsers TODO.

8           Motan ealle wéoda · nu wýrtum á·springan  
           sæs tó·slúpan, · eal sealt wæter  
           ðonne ic þis attor · of ðé ge·bláwe

TODO

2           **P4**   Mucgwýrt, weg-brade þe eastan open sy, lombes-cýrse, attor-laðan,  
           mageðan, netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wýrc  
           ða wýrta to duste, mængc wif þa sapan and wif þæs æpples gor.

TODO.

2           **P5**   Wýrc slypan of wætere and of axsan, ge·nim finol, wyl on þære slyppan  
           and beþe mid æggemongc, þonne he þa sealf on do, ge ær ge æfter.

TODO.

2           **P6**   Sing þæt galdor on æcre þara wýrta, :III: ær he hy wýrce and on þone  
           æppel eal-swa; ond singe þon men in þone muð and in þa earan buta  
           and on ða wunde þæt ilce gealdor, ær he þa sealf on do .:

TODO.

---



Old Norse galders



# Ribe galder stick (*DR EM85;493*)

**Dating:** Medieval.

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

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

---

Jorð bið ak varðe · ok up-himēn  
2 söl ok sante María · ok salfēn Guð dróttēn  
þet hann lē mik lēkneš-hand · ok lyf-tunge  
4 at lyfē bifjandē · þer bótē þarf.

I bid earth to ward, and up-heaven,  
the sun and saint Mary, and the very lord God,  
that he lend me a leecher's hand and medicine-tongue,  
as medicine for the trembler who needs a cure.

Ór bak ok ór bryst  
2 ór líkē ok ór lim  
ór øven ok ór øren  
4 ór alle þe þer illt kann í at kumē.

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!

2 Svart hêter stênn • han stêr í hafê úte,  
 þer liggêr á þé níu nauðêr;  
 þer skulê hverki sôtên sofê;  
 4 êð varmên vakê;  
 fôrr ên þú þessa bót biðêr, þer ak orð at kvêðê.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.

They will not sleep sweetly

nor wake warmly,

until thou prayest this cure

to which I have given the words.

---



# The Canterbury Galder

**Dating:** c. 1075

**Meter:** *Ancient-words-law*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. **g** in **vigi** *vegi* ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, U NOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, *viðr áðra-vari* ‘against pus of veins’ is probably a declaration of purpose.

---

	Gyrils sár-þvara!
2	Far-ðu nú, • fundinn es-tu!
	Þórr vegi þik • þursa dróttinn!
4	Jórls sár-þvara!
	Viðr áðra-vari.

O Gyrel's wound-borer!  
Go thou now; found art thou!  
May Thunder smite thee, O lord of Thurses!  
O Erel's wound-borer!  
Against pus of veins.

---



# Sigtuna Rib

## (*U NOR1998;25*)

**Dating:** c. 1100

**Meter:** *Ancient-words-law*

TODO: Introduction.

---

Jórls **v**rið, ... **v**aksna úr Króki!  
2     **B**att han riðu · **b**arði hann riðu,  
     auk **s**íða **s**arð · **s**ára rann.  
4     Vara hafir **f**ullt **f**engit; · **f**lý braut, riða!

O Erel's trembling, grow out of Crook!  
He bound the fever; he beat the fever,  
and thereafter sodomised(?) the house of wounds.  
The pus has he fully caught—fly away, fever!

---



# Sigtuna Plate I

## (*U Fv1933;134*)

**Dating:** C11th

**Meter:** *Ancient-words-law*

TODO: Introduction

---

2        Þurs sár-riðu, · þursa dróttinn;  
      fliu þú nú · fundinn es!  
      Af þér þrjár þráar, ulfr;  
4        af þér níu nœðir, ulfr!  
      Efir þessi sér, auk es unir ulfr.  
6        Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;  
fly thou now; found art thou!  
Have for thee three yearnings, O wolf!  
Have for thee nine needs, O wolf!  
He has this for himself, and the wolf is content.  
Benefit from the medicine!

---



## Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

---

### B 257

**Dating:** c. 1335

**Meter:** *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Shir* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Shir* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentofte and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausar argjú* ‘restless (a different root from *óþoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

---

A    Ríst ek bót-rúnar · ríst ek bjarg-rúnar  
2        ein-falt við ǫlfum  
          tví-falt við trollum  
4        þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:  
 onefold against elves,  
 twofold against trolls,  
 threefold against thurses.

B      Við inni skóðu · skag-val-kyrju  
 2      svá't ei megi · þó-at é vili  
      lē-vís kona · lífi þínu *granda*.

Against the scatheful shag-walkirrie,  
 so that she may not—though she always wants to—  
 that guile-wise woman—harm thy life.

C      Ek sendir þér · ek sé á þér  
 2      ylgjar ergi · ok ó·þola;  
      á þér hríni ó·þoli · ok jötuns móðr;  
 4      sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee  
 a she-wolf's queerness and restlessness;  
 may restlessness stick on thee, and an ettin's wrath!  
 Never sit, never sleep!

D      Ant mér sem sjalfri þér.  
 2      †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

...

2 †Beirist rubus rabus et arantabus laus abus rosa gava† '...' | Latin-like gibberish.

## B 380

**Dating:** ?

**Meter:** *Galders-law*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder† and Weden†. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether the two mentioned gods were



still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

---

2            Hęill sé þú · ok í hugum góðum;  
               þórr þik þiggi,  
               Óðinn þik ęigi.

May thou be hale and in good spirits;  
 may Thunder receive thee,  
 may Weden own thee.

---

1 Hęill sé þú · ok í hugum góðum 'May thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hyme* 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to *Wsp* 23.

---



## Poetry on Christian Subjects



# Old Saxon Baptismal Vow

**Dating:** ?

**Meter:** Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P1), all “Devil-yields” (i.e. non-Christian rituals, see note to that word) (P2), and all the Devil’s “works and words” and his followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet (P3); and then to profess belief in each member of the Trinity: God the almighty father (P4), Christ God’s son (P5), and the Holy Ghost (P6).

---

**P1** „For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

**P2** „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

---

1 diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

**P3** „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles wercum and wordum, Thuner ende Wóden ende Sax-nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond:* “and I forsake all the works and words of the Devil; Thunder and Woden and Saxneet and all those unhold ones who are their fellows.”

2       **P4**     „Ge·lôbistu in Got ala-męhtigun fader?“ „Ec ge·lôbo in Got ala-męhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

**P5**     „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes suno.“  
“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

**P6**     „Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“  
“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

---

# Heliand

**Dating:** 830s

**Meter:** *Ancient-words-law*

Very much a work in progress.

The following is a complete list of source manuscripts, in chronological order.

Siglum	Date	Lines	Full name
<i>L</i>	840–850	TODO	(Thomas 4073 (Ms))
<i>P</i>	840–850	TODO	(R 56/2537 (PA))
<i>V</i>	800–850	TODO	(Palatini Latini 1447)
<i>S</i>	850	TODO	(cgm. 8840)
<i>M</i>	850–875	TODO	(cgm. 25)
<i>C</i>	950–1000	TODO	(Cotton Caligula A. VII sign. 3-11)

The two main manuscripts of the poem are M and C. Fragments L and P appear to originally belong to the same codex; they are identical in terms of handwriting and page layout.

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ê* and *ô* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *é* and *ó* are frequently written as *ie* and *uo*, but this is never done for *ê* and *ô*.
- When attested in all mss., epenthetic (svarabhakti) vowels are marked with an underdot. Otherwise they are deleted.
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*

- ms. *e* as resulting from *i*-mutation is written as *ē*.
- ms. *b* or *ḃ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

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1     Manega wáron, · þe sia iro mód ge·spón,  
 2     þat sia bi·gunnun word godes,  
    rēkkjan þat gi·rúni, · þat þie ríkjo Krist  
 4     undar man-kunnja · máriða gi·frumida  
    mid wordun ėndi mid werkun. · Þat wolda þó wísara filo  
 6     liudo barno lovon, · lēra Kristes,  
    hēlag word godas, · ėndi mid iro handon skrívan  
 8     berēht-líko an buok, · hwó sia is gi·bod-skip skoldin  
    frummjan, firiho barn. · Þan wárun þoh sia fiori te þiu  
 10     under þera mēnigo, · þia habdon maht godes,  
    helpa fan himila, · hēlagna gēst,  
 12     kraft fan Kriste; · sia wurðun gi·korana te þio,  
    þat sie þan Éwangelium · ênan skoldun  
 14     an buok skrívan · endo só manag gi·bod godes,  
    hēlag himilisk word: · sia ne muosta hēliðo þan mēr,  
 16     firiho barno frummjan, · newan þat sia fiori te þio  
    þuru kraft godas · ge·korana wurðun,  
 18     Matheus ėndi Markus, · —só wárun þia man hêtana—  
    Lukas ėndi Johannes; · sia wárun gode lieva,  
 20     wirðiga ti þem gi·wirkje. · Habda im waldand god,  
    þem hēliðon an iro hertan · hēlagna gēst  
 22     fasto bi·folhan · ėndi ferāhtan hugi,  
    só manag wís-lík word · ėndi gi·wit mikil,  
 24     þat sea skoldin a·hēbbjan · hēlagaro stemnun  
    god-spell þat guoda, · þat ni havit ênigan gi·gadon hwęrgin,  
 26     þiu word an þesaro wer-oldi, · þat io waldand mēr,  
    drohtin diurje · efþo dervi þing,  
 28     firin-werk fēllje · efþo fiundo níð,  
    stríd wiðer·stande—, · hwand hie habda starkan hugi,  
 30     mildjan ėndi guodan, · þie þe mēster was,  
    aðal-ord-frumo · alo-mahtig.  
 32     Þat skoldun sea fiori · þuo fingron skrívan,  
    sēttjan ėndi singan · ėndi sēggjan forð,



34 þat sea fan **K**ristes · **k**rafte þem mikilon  
 gi·**s**áhun çndi gi·hôrdun, · þes hie **s**elvo gi·sprak,  
 36 gi·**w**ísda çndi gi·**w**arahta, · **w**undar·líkas filo,  
 só **m**anag mid **m**annon · **m**ahtig drohtin,  
 38 all so hie it fan þem **a**n-ginne · þuru is **ê**nes kraht,  
**w**aldand gi·sprak, · þuo hie êrist þesa **w**er-old gi·skuop  
 40 çndi þuo **a**ll bi·fieng · mid **ê**nu wordo,  
**h**imil çndi erða · çndi al þat sea bi·**h**lidan êgun  
 42 gi·**w**arahtes çndi gi·**w**ahsanæs: · þat warð þuo all mid **w**ordon godas  
**f**asto bi·**f**angan, · çndi gi·**f**rumid after þiu,  
 44 hwi·lik þan **l**iud-skêpi · **l**andes skoldi  
**w**íðost gi·**w**aldan, · efþo hwar þiu **w**er-old-alðar  
 46 çndon skoldin. · **Ê**n was iro þuo noh þan  
**f**iriho barnun bi·**f**oran, · çndi þiu **f**ivi wárun a·gangan:  
 48 skolda þuo þat **s**ehsta · **s**álig·líko  
 kuman þuru **k**raft godes · çndi **K**ristas gi·burd,  
 50 **h**êlandero bęstan, · **h**êlagas gęstes,  
 an þesan **m**iddil-gard · **m**anagon te helpun,  
 52 **f**irjo barnon ti **f**rumon · wið **f**iundo níd,  
 wið **d**ęrnero **d**walm. · Þan habda þuo **d**rohtin god  
 54 **R**ómano-liudjon far·liwan · **r**íkjo męsta,  
**h**abda þem **h**ęri-skipje · **h**erta gi·stęrkid,  
 56 þat sia habdon bi·þwungana · þiedo gi·hwi-lika,  
 habdun fan **R**úmu-burg · **r**íki gi·wunnan  
 58 **h**elm-gi·trôstjon, · sáton iro **h**ęri-togon  
 an **l**ando gi·hwem, · habdun **l**iudjo gi·wald,  
 60 **a**llon **ę**li-þeodon. · **E**rodes was  
 an **J**erusalem · over þat **J**udeono folk  
 62 gi·**k**oran te **k**uninge, · só ina þie **k**êser þarod,  
 fon **R**úmu-burg · **r**íki þiodan  
 64 **s**atta undar þat gi·**s**iði. · Hie ni was þoh mid **s**ibbjon bi·lang  
**a**varon **I**sraheles, · **ę**ðili-gi·burdi,  
 66 **k**uman fon iro **k**nuosle, · newan þat hie þuru þes **k**êsures þank  
 fan **R**úmu-burg · **r**íki habda,  
 68 þat im wárun só gi·**h**ôriga · **h**ildi-skalkos,  
**a**varon **I**sraheles · **ę**lljan-ruova:  
 70 swiðo un·**w**anda **w**ini, · þan lang hie gi·**w**ald êhta,  
 Erodes þes **r**íkjas · çndi **r**ád-burdjon held  
 72 **J**udeo liudi. · Þan was þar ên gi·**g**amalod mann,  
 þat was **f**ruod gomo, · habda **f**eręhtan hugi,

74 was fan þem liudjon · Lewias kunnes,  
 Jakobas sunjas, · guodero þiedo:  
 76 Zakharias was hie hêtan. · Þat was só sálig man,  
 hwand hie simblon gerno · gode þeonoda,  
 78 warahta after is willjon; · deda is wíf só self  
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward  
 80 an iro juguð-hêdi · giviðig werðan—  
 libdun im far·úter laster, · waruhtun lof goda,  
 82 wárun só gi·horiga · hevan-kuninge,  
 diuridon úsan drohtin: · ni weldun dęrvjas wiht  
 84 under man-kunnje, · mēnes gi·frummjan,  
 ne \*saka ne sundja; · was im þoh an sorgun hugi,  
 86 þat sie ęrvi-ward · ęgan ni móstun,  
 ak wárun im barno-lôs. · Þan skolda hé gi·bod godes  
 88 þar an Jerusalem, · só oft só is gi·gęngi gi·stód,  
 þat ina torht-líko · tídi gi·manodun,  
 90 só skolda hé at þem wíha · waldandes geld  
 hêlag bi·hwervan, · hevan-kuninges,  
 92 godes jungar-skępi: · gern was hé swíðo,  
 þat hé it þurh ferhtan hugi · frummjan mósti.  
 94 2 Þó warð þiu tíð kuman, · —þat þar gi·tald habdun  
 wísa man mid wordun,— · þat skolda þana wíh godes  
 96 Zakharias bi·sehan. · Þó warð þar gi·samnod filu  
 þar te Jerusalem · Judeo liudi,  
 98 werodes te þem wíha, · þar sie waldand god  
 swíðo þeo-líko · þiggjan skoldun,  
 100 hêrron is huldi, · þat sie hevan-kuning  
 lêðes a·léti. · Þea liudi stódun  
 102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man  
 an þana wíh innan. · Þat werod ôðar béd  
 104 umbi þana alah útan, · Ebreo liudi,  
 hwan êr þe fródo man · gi·frumid habdi  
 106 waldandes willjon. · Só hé þó þana wí·rôk dróg,  
 ald aftar þem alaha, · ęndi umbi þana altari géng  
 108 mid is rôk-fatun · ríkjun þionon,  
 —fręmida ferht-líko · fráon sínes,  
 110 godes jungar-skępi · gerno swíðo  
 mid hluttru hugi, · \*só man hêrren skal  
 112 gerno ful-gangan—, · grurjos kwámun im,  
 ęgison an þem alahe: · hie gi·sah þar aftar þiu ênna ęngil godes

114 an þem wihe innan, · hie sprak im mid is wordun tuo,  
 hiet þat fruod gumo · foroht ni wári,  
 116 hiet þat hie im ni an·driede: · þína dádi sind“, kwat-hie\*,  
 „waldanda werðe · ęndi þin word só self,  
 118 þin þionost is im an þanke, · þat þú su·lika gi·þaht haves  
 an is ęnes kraft. · Ik is ęngil bium,  
 120 Gabriel bium ik hętan, · þe gio for goda standu,  
 and·ward for þem alo·waldon, · ne si þat hé me an is ęrundi hwarod  
 122 sęndjan willja. · Nu hiet hé me an þesan sið faran,  
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,  
 124 fon þinera alderu idis · ôdan skoldi  
 werðan an þesero wer·oldi, · wordun spáhi.  
 126 Þat ni skal an is liva gio · liðes an·bitan,  
 wínes an is wer·oldi: · só haved im wurd·gi·skapu,  
 128 metod gi·markod · ęndi maht godes.  
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan  
 130 hevan·kuninges, · hét þat git it heldin wel,  
 tuhin þurh trewa, · kwað þat hé im tÍras só filu  
 132 an godes ríkja · for·gevan weldi.  
 Hé kwað þat þe gódo gumo · Johannes te namon  
 134 hebbjan skoldi, · gi·bôd þat git it hétin só,  
 þat kind, þan it kwámi, · kwað þat it Kristes gi·sið  
 136 an þesaro wídun wer·old · werðan skoldi,  
 is selves sunjes, · ęndi kwað þat sie sliumo herod  
 138 an is bod·skępi · bêðe kwámin.“  
 Zakharias þó gi·mahalda · ęndi wið selvan sprak  
 140 drohtines ęngil, · ęndi im þero dádjo bi·gan,  
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,  
 142 „aftar an aldre? · it is unk al te lat  
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.  
 144 Hwanda wit habdun aldres · ęr efno twên·tig  
 wintro an unkro wer·oldi, · ęr þan kwámi þit wíf te mí;  
 146 þan wárun wit nu at·samna · ant·sivunta wintro  
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mí te brúdi ge·kôs.  
 148 Só wit þes an unkro juguði · gi·giran ni mohtun,  
 þat wit ęrvi·ward · ęgan móstin,  
 150 fódjan an unkun flęttja, · nu wit sus gi·fródod sint  
 —havad unk ęldi bi·noman · ęlljan·dádi,  
 152 þat wit sint an unkro siuni gi·slekít · ęndi an unkun sídun lat;  
 flêsk is unk ant·fallan, · fel un·skôni,

154 is unka **lud** gi·**liðen**, · **lík** gi·drusnod,  
 sind unka **and-bári** · **öðar**-líkaron,  
 156 **mód** çndi **męgin**-kraft—, · só wit giu só **managan** dag  
**wárun** an þesero **wer**-oldi, · só mí þes **wundar** þunkit,  
 158 hwó it só gi·**werðan** mugi, · só þú mid þínun **wordun** gi·sprikis.  
 3 Þó warð þat **heven**-kuninges bodon · **harm** an is móde,  
 160 þat hé is gi·**werkes** · só **wundron** skolda  
 çndi þat ni welda gi·**huggjan**, · þat ina mahta **hêlag** god  
 162 só **ala**-jungan, · só hé fon **êrist** was,  
**selvo** gi·wirkjan, · of hé só weldi.  
 164 Skęřida im þó te **wítja**, · þat hé ni mahte ênig **word** sprekan,  
 gi·**mahljen** mid is **müðu**, · „êr þan þi **magu** wirðid,  
 166 fon þínero **aldero** **idis** · **erl** a·fódit,  
**kind**-jung gi·boran · **kunnjes** gódes,  
 168 **wánum** te þesero **wer**-oldi. · Þan skalt þú eft **word** sprekan,  
 hębbjan þínaro **stemna** gi·wald; · ni þarft þú **stum** wesan  
 170 **lęngron** hwíla.“ · Þó warð it sán gi·**lêstid** só,  
 gi·**worðan** te **wáron**, · só þar an þem **wíha** gi·sprak  
 172 **ęngil** þes **alo**-waldon: · warð **ald** gumo  
**spráka** bi·lôsit, · þoh hé **spáhan** hugi  
 174 **bári** an is **breostun**. · **Bidun** allan dag  
 þat **werod** for þem **wíha** · çndi **wundrodun** alla,  
 176 bi·hwí hé þar só **lango**, · **lof**-sálig man,  
 swíðo **fród** gumo · **fráon** sínun  
 178 þionon þorfti, · só þar êr ênig þegno ni deda,  
 þan sie þar at þem **wíha** · **waldandes** geld  
 180 **folmon** **frumidun**. · Þó kwam **fród** gumo  
 út fon þem **alaha**. · **Erlos** þrungun  
 182 **náhor** mikilu: · was im **niud** mikil,  
 hwat hé im **söð**-líkes · **sęggjan** weldi,  
 184 **wísjan** te **wáron**. · hé ni mohta þó ênig **word** sprekan,  
 gi·**sęggjan** þem gi·**siðja**, · b·útan þat hé mid is **swiðron** hand  
 186 **wísda** þem **weroda**, · þat sie üses **waldandes**  
**lêra** **lêstin**. · Þea **liudi** for·stódun,  
 188 þat hé þar habda **gegnungo** · **god**-kundes hwat  
 for·**sehen** **selvo**, · þoh hé is ni mahti gi·**sęggjan** wiht,  
 190 gi·**wísjan** te **wáron**. · Þó habda hé üses **waldandes**  
**geld** gi·**lêstid**, · al só is gi·**gęngi** was  
 192 gi·**markod** mid **mannun**. · Þó warð sán aftar þiu **maht** godes,  
 gi·**küðid** is **kraft** mikil: · warð þiu **kwán** ôkan,

194 idis an ira ęldju: · skolda im ęrvi-ward,  
 swíðo god-kund gumo · giviðig werðan,  
 196 barn an burgun. · Bêd aftar þiu  
 þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,  
 198 géng þes gęres gi·tal. · Johannes kwam  
 an liudjo lioht: · lík was im skôni,  
 200 was im fel fagar, · fahs ęndi naglos,  
 wangun wárun im wlitige. · Þó fórun þar wise man,  
 202 snelle te·samne, · þea swásostun mêst,  
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,  
 204 þat undar só aldun twêm · ôðan wurði  
 barn an gi·burdjon, · ni wári þat it gi·bod godes  
 206 selves wári: · af·suovun sie garo,  
 þat it elkor só wán-lík · werðan ni mahti.  
 208 Þó sprak þar ên gi·fródot man, · þe só filo konsta  
 wísaro wordo, · habde gi·wit mikil,  
 210 frágode niud-líko, · hwat is namo skoldi  
 wesan an þesaro wer-oldi: · „mi þunkid an is wísu gi·lík  
 212 iak an is gi·bárja, · þat hé sí bętara þan wi,  
 só ik wániu, þat ina ús gegnungo · god fon himila  
 214 selvo sęndi“. · Þó sprak sán aftar  
 þiu móðar þes kindes, · þiu þana magu habda,  
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,  
 „fernun gęre, · furmon wordu  
 218 gi·bôd, þat hé Johannes · bi godes lêrun  
 hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar  
 220 węndjan mid wihti, · of ik is gi·waldan mót“.  
 Þó sprak ên gêl-hert man, · þe ira gaduling was:  
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal-boranes  
 úses kunnjes efþo knósles; · wita kiasan im ôðrana  
 224 niud-samna namon: · hé niate of hé móti“.  
 Þó sprak eft þe fródo man, · þe þar konsta filo mahljan:  
 226 „ni givu ik þat te ráde“, · kwað hé, „rinko neg·ênun,  
 þat hé word godes · węndjan bi·ginna;  
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,  
 wís an is wín-sęli: · þoh hé ni mugi ênig word sprekan,  
 230 þoh mag hé bi bók-stavon · bréf ge·wirkjan,  
 namon gi·skrívan“. · Þó hé náhor géng,  
 232 lęgda im êna bók an barm · ęndi bad gerno  
 wítan wís-líko · word-gi·merkjun,

234 hwat sie þat hēlaga barn · hētan skoldin.  
 Þó nam hé þia bók an hand · ęndi an is hugi þáhte  
 236 swiðo gerno te gode: · Johannes namon  
 wís-líko gi·wrēt · ęndi ôk aftar mid is wordu gi·sprak  
 238 swiðo spáh-líko: · habda im eft is spráka gi·wald,  
 gi·wittjas ęndi wísun. · Þat wíti was þó a·gangan,  
 240 hard harm-skare, · þe im hēlag god  
 mahtig makode, · þat hé an is mód-sevon  
 242 godes ni for·gáti, · þan hé im eft sęndi is jungron tó.  
 4 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,  
 244 só hé man-kunnja · managa hwíla,  
 god alo-mahtig · for·geven habda,  
 246 þat hé is himilisk barn · herod te wer-oldi,  
 sí selves sunu · sęndjan weldi,  
 248 te þiu þat hé hér a·lôsdí · al liud-stamna,  
 werod fon wítja. · Þó warð is wis-bodo  
 250 an Galilea-land, · Gabriel kuman,  
 ęngil þes alo-waldon, · þar hé êne idis wisse,  
 252 muni-líka magað: · María was siu hēten,  
 was iru þiorna gi·þigan. · Sea ên þegan habda,  
 254 Joseph gi·mahlit, · gódes kunnjes man,  
 þea Dawides dohter: · þat was só diur-lík wíf,  
 256 idis ant·hêti. · Þar sie þe ęngil godes  
 an Nazareth-burg · bi namon selvo  
 258 grótte gęgin-warde · ęndi sie fon gode kwędda:  
 „Hêl wis þú, Maria“, · kwað hé, „þú bist þínun hêrron liof,  
 260 waldande wirðig, · hwand þú gi·wit haves,  
 idis ęnstjo fol. · Þu skalt for allun wesan  
 262 wívun gi·wíhit. · Ne have þú wêkan hugi,  
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,  
 264 ne dragu ik ênig drugi-þing. · Þu skalt úses drohtines wesan  
 módar mid mannun · ęndi skalt þana magu fódjan,  
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon  
 êgan mid ęldjun. · Neo ęndi ni kumid,  
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,  
 mári þeodan.“ · Þó sprak im eft þiu magað an·gęgin,  
 270 wið þana ęngil godes · idiso skônjost,  
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,  
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð  
 wís an mínara wer-oldi.“ · Þó habde eft is word garu

274 ɛngil þes alo-waldon · þero idisiu te·gēgnes:  
 „an þi skal hêlag gēst · fon hevan-wange  
 276 kuman þurh kraft godes. · Þanan skal þi kind ôdan  
 werðan an þesaro wer-oldi; · waldandes kraft  
 278 skal þi fon þem hôhoston · hevan-kuninge  
 skadowan mid skimon. · Ni warð skônjera gi·burd,  
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes  
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi  
 282 aftar þem ârundje · al gi·hworven  
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,  
 284 „te su·likun ambaht-skēpi, · só hé mi êgan wili.  
 Þiu bium ik þeot-godes. · Nu ik þeses þinges gi·trúon;  
 286 werðe mi aftar þínun wordun, · al só is willjo sí,  
 hêrron mínes; · nis mi hugi twíflī,  
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng  
 þat godes ârundi · gerno swíðo  
 290 mid leohtu hugi · ɛndi mid gi·lôvon góðun  
 ɛndi mid hluttrun trewun; · warð þe hêlago gēst,  
 292 þat barn an ira bósma; · ɛndi 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-skēpi. · 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·lêti, · só iru þar nu wurði lêdes wiht,  
 304 ôðan arvides. · Ni welda sie aftar þiu  
 meldon for mēnigi: · antd·réð þat sie manno barn  
 306 lívu bi·námin. · Só was þan þero liudjo þau  
 þurh þen aldon êw, · Ebreo folkes,  
 308 só hwi·lik só þar an un·reht · idis gi·híwida,  
 þat siu simbla þana bed-skēpi · buggjan skolda,  
 310 frí mid ira ferhu: · ni was gio þiu fēmja só gód,  
 þat siu mid þem liudun lēng · libbjēn mósti,  
 312 wesan undar þem weroda. · Bi·gan im þe wíso mann,  
 swíðo gód gumo, · Joseph an is móða

- 314 þenkjan þero þingo, · hwó hé þea þiornun þó  
 listjun for·léti. · Þó ni was lang te þiu,  
 316 þat im þar an drôma · kwam drohtines engil,  
 hevan-kuninges bodo, · endi hét sie ina haldan wel,  
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun wrêð,  
 þiornun þínaro; · siu is gi·þungan wíf;  
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,  
 wardon ira an þesaro wer-oldi. · Lêsti þú inka wini-trewa  
 322 forð só þú dádi, · endi hald inkan friund-skępi wel!  
 Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon êgi,  
 324 barn an ira bósma. · It kumid þurh gi·bod godes,  
 hêlages gêstes · fon hevan-wanga:  
 326 þat is Jêsu Krist, · godes êgan barn,  
 waldandes sunu. · Þu skalt sie wel haldan,  
 328 hêlag-liko. · Ne lát þú þi þinan hugi twífljen,  
 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi  
 330 gi·wëndid aftar þem wordun, · þat hé im te þem wíva ge·nam,  
 te þera magað minnja: · ant·kęnda maht godes,  
 332 waldandes gi·bod; · was im willjo mikil,  
 þat hé sia só hêlag-liko · haldan mósti:  
 334 bi·sorgoda sie an is gi·siðja, · endi siu só súvro dróg  
 al te huldi godes · hêlagna gêst,  
 336 gód-líkan gumon, · ant-þat sie godes gi·skapu  
 mahtig gi·manodun, · þat siu ina an manno lioht,  
 338 allaro barno bętst, · brengjan skolda.  
 5 Þó warð fon Rúmu-burg · ríkes mannes  
 340 ovar alla þesa irmin-þiod · Oktawiánas  
 ban endi bod-skępi · ovar þea is brêdon gi·wald  
 342 kuman fon þem kêsura · kuningo gi·hwi-likun,  
 hêm-sittjandjun, · só wído só is hęri-togon  
 344 ovar al þat land-skępi · liudjo gi·weldun.  
 Hiet man þat alla þea ęli-lęndjun man · iro óðil sóhtin,  
 346 hęliðos iro hand-mahal · an·gegen iro hêrron bodon,  
 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,  
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid  
 ovar þesa wídon wer-old; · werod samnoda  
 350 te allaro burgeo gi·hwem. · Fórun þea bodon ovar all,  
 þea fon þem kêsura · kumana wá\*run,  
 352 bók-spáha weros, · endi an bréf skrivun  
 swíðo niud-liko · namono gi·hwi-likan,



354 ia land ia liudi, · þat im ni mahti a·lëttjan mann  
 gumono su·lika gambra, · só im skolda geldan gi·hwe  
 356 hëliðo fon is hōvda. · Þó gi·wët im ôk mid is hīwiska  
 Joseph þe gódo, · só it god mahtig,  
 358 waldand welda: · sóhta im þiu wánamon hēm,  
 þea burg an Bethleem, · þar iro bēiðero was,  
 360 þes hëliðes hand-mahal\* · ęndi ôk þera hêlagun þiornun,  
 Mariun þera gódon. · Þar was þes mārjon stól  
 362 an êr-dagun, · aðal-kuninges,  
 Dawides þes gódon, · þan langa þe hé þana druht-skēpi þar,  
 364 erl undar Ebreon · êgan mósta,  
 haldan hōh-gi·setu. · Sie wárun is hīwiskas,  
 366 kuman fon is knósla, · kunnjas gódes,  
 bēðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,  
 368 Mariun gi·manodun · \*ęndi maht godes,  
 þat iru an þem sīða · sunu ôdan warð,  
 370 gi·boran an Bethleem · barno strangost,  
 allaro kuningo kraftigost: · kuman warð þe mārjo,  
 372 mahtig an manno lioht, · só is êr managan dag  
 biliði wárun · ęndi bōkno filu  
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,  
 só it êr spáha man · gi·sprokan habdun,  
 376 þurh hwi·lik ôd-módi · hé þit erð-ríki herod  
 þurh is selves kraft · sókjan welda,  
 378 managaro mund-boro. · Þó ina þiu módar nam,  
 bi·wand ina mid wádjū · wívo skōnjost,  
 380 fagaron fratahun, · ęndi ina mid iro folmon twēm  
 lęgda liov·líko · luttilna man,  
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,  
 manno drohtin. · Þar sat þiu módar bi·foran,  
 384 wíf wakogjandi, · war\*doda selvo,  
 held þat hêlaga barn: · ni was ira hugi twíflī,  
 386 þera magað ira mód-sevo. · Þó warð þat managun kũð  
 owar þesa wídon wer-old, · wardos ant·fundun,  
 388 þea þar chu-skalkos · úta wárun,  
 weros an wahtu, · wiggjo gōmjan,  
 390 fehas aftar fel\*da: · gi·sáhun finistri an twê  
 te·látan an lufte, · ęndi kwam lioht godes  
 392 wánum þurh þiu wolkan · ęndi þea wardos þar  
 bi·fęg an þem felda. · Sie wurðun an forhtun þó,

394 þea man an ira móda: · gi·sáhun þar mahtigna  
 godes ęgil kuman, · þe im te·ęęnes sprak,  
 396 hét þat im þea wardos · wiht ne antd-rédin  
 lēdes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,  
 398 swíðo wár-líko · willjon seggjan,  
 kúðjan kraft mikil: · nu is Krist ge·boran  
 400 an þeser\*o selvun naht, · sálíg barn godes,  
 an þera Dawides burg, · drohtin þe gódo.  
 402 Þat is męndislo · manno kunnjas,  
 allaro firiho fruma. · Þar gi ina fíðan mugun,  
 404 an Bethlema-burg · barno ríkjost:  
 hębbjad þat te tēkna, · þat ik eu gi·tęlljan mag  
 406 wárun wordun, · þat hé þar bi·wundan ligid,  
 þat kind an ēnera kribbjun, · þoh hé sí kuning ovar al  
 408 erðun ęndi himiles · ęndi ovar ęldjo barn,  
 wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,  
 410 só warð þar ęngilo te þem ēnun · un·rím kuman,  
 hēlag hęri-skępi · fon hevan-wanga,  
 412 fagar folk godes, · ęndi filu sprákun,  
 lof-word manag · liudjo hērron.  
 414 Af·hóvun þó hēlagna sang, · þó sie eft te hevan-wanga  
 wundun þurh þiu wolkan. · Þea wardos hōrdun,  
 416 hwó þiu ęngilo kraft · alo-mahtigna god  
 swíðo werð-líko · wordun lovodun:  
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun  
 an þem hōhoston · himilo ríkja  
 420 ęndi friðu an erðu · firiho barnun,  
 gód-willigun gumun, · þem þe god ant·ķęnnjad  
 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,  
 þat sie mahtig þing · gi·manod habda,  
 424 blíð-lík bod-skępi: · gi·witun im te Bethleem þanan  
 nahtes siðon; · was im niud mikil,  
 426 þat sie selvon Krist · gi·sehan móstin.  
 6 Habda im þe ęgil godes · al gi·wísid  
 428 torhtun tēknun, · þat sie im tó selvun,  
 te þem godes barne · gangan mahtun,  
 430 ęndi fundun sán · folko drohtin,  
 liudjo hērron. · Sagdun þó lof goda,  
 432 waldande mid iro wordun · ęndi wído kúðdun  
 ovar þea berhtun burg, · hwi-lik im þar biliði warð

434 fon hevan-wanga · hêlag gi·tôgit,  
 fagar an felde. · þat frí al bi·held  
 436 an ira hugi-skeftjun, · hêlag þiorna,  
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.  
 438 Fódða ina þó fagaro · frího skânjosta,  
 þiu módar þurh minnja · managaro drohtin,  
 440 hêlag himilisk barn. · hêliðos gi·sprákun  
 an þem ahtodon daga · erlos managa,  
 442 swiðo glawa gumon · mid þera godes þiornun,  
 þat hé hêljand te namon · hêbbjan skoldi,  
 444 só it þe godes engil · Gabriel gi·sprak  
 wáron wordun · endi þem wíve gi·bôð,  
 446 bodo drohtines, · þó siu êrist þat barn ant·féng  
 wánum te þesero wer-oldi; · was iru willjo mikil,  
 448 þat siu ina só hêlag-líko · haldan mósti,  
 ful-géng im þó só gerno. · þat gér furðor skrêd  
 450 unt-þat þat friðu-barn godes · fiar-tig habða  
 dago endi nahto. · Þó skoldun sie þar êna dád frummjan,  
 452 þat sie ina te Jerusalem · for·gevan skoldun  
 waldanda te þem wíha. · Só was iro wísa þan,  
 454 þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên  
 idis undar Ebreon, · ef iru at êrist warð  
 456 sunu a·fódit, · ne siu ina simbla þarod  
 te þem godes wíha · for·gevan skolda.  
 458 Gi·witun im þó þiu gódun twê, · Joseph endi Maria  
 bêðju fon Bethleem: · habðun þat barn mid im,  
 460 hêlagna Krist, · sóhtun im hús godes  
 an Jerusalem; · þar skoldun sie is geld frummjan  
 462 waldanda at þem wíha · wísa lêtjan  
 Judeo folkes. · Þar fundun sea ênna góðan man  
 464 aldan at þem alaha, · aðal-boranan,  
 þe habða at þem wíha só filu · wintro endi sumaro  
 466 gi·libd an þem liohta: · oft warhta hé þar lof goda  
 mid hluttru hugi; · habða im hêlagna gêst,  
 468 sálig-líkan sevon; · Simeon was hé hêtan.  
 Im habða gi·wísid · waldandas kraft  
 470 langa hwíla, · þat hé ni mósta êr þit lioht a·gevan,  
 wêndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,  
 472 þat hé selvan Krist · gi·sehan mósti,  
 hêlagna hevan-kuning. · Þó warð im is hugi swiðo

474 blíði an is briostun, · þó hé gi·sah þat barn kuman  
 an þena wíh innan. · Þuo sagda hie waldande þank,  
 476 al-mahtigon gode, · þes hé ina mid is ôgun gi·sah.  
 Géng im þó te·gegnes · çndi ina gerno ant·feng  
 478 ald mid is armun: · al ant·kçnde  
 bôkan çndi biliði · çndi ôk þat barn godes,  
 480 hêlagna hevan-kuning. · „Nu ik þi, hêrro, skal“, kwað hé,  
 „gerno biddjan, · nu ik sus gi·gamalod bium,  
 482 þat þú þinan holdan skalk · nu hinan hwervan látas,  
 an þína friðu-wára faran, · þar êr mína forðrun dedun,  
 484 weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,  
 dago liovosto, · þat ik mínan drohtin gi·sah,  
 486 holdan hêrron, · só mi gi·hêtan was  
 langa hwíla. · Þú bist lioht mikil  
 488 allun çli-þiodun, · þea êr þes alo-waldon  
 kraft ne ant·kçndun. · Þína kumi sindun  
 490 te dóma çndi te diurðon, · drohtin frô mín,  
 avarun Israhelas, · êganumu folke,  
 492 þínun liovun \*liudjun.“ · Listjun talde þó  
 þe aldo man an þem alaha · idis þero góðun,  
 494 sagda sóð-líko, · hwó iro sunu skolda  
 ovar þesan middil-gard · managun werðan  
 496 sumun te falle, sumun te fróvru · firiho barnun,  
 þem liudjun te leova, · þe is lêrun gi·hórdin,  
 498 çndi þem te harma, · þe hôrjen ni weldin  
 Kristas lêron. · „Þu skalt noh“, kwað hé, „kara þiggjan,  
 500 harm an þínumu herton, · þan ina hçliðo barn  
 wápnun wítnod. · Þat wirðid þi werk mikil,  
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód  
 wísas mannas word. · Þó kwam þar ôk ên wíf gangan  
 504 ald innan þem alaha: · Anna was siu hêtan,  
 dohtar Fanueles; · siu habde ira drohtine wel  
 506 gi·þionod te þanka, · was iru gi·þungan wíf.  
 Siu mósta aftar ira magað-hêdi, · siðor siu mannes warð,  
 508 erles an êhti · çðili þiorne,  
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan  
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þar sorga gi·stód  
 þat sie þiu mikila maht · metodes te·dêlda,  
 512 wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu  
 at þem friðu-wíha · fior çndi ant·ahtoda

514 wintro an iro wer-oldi, · só siu nia þana wih ni for·lét,  
 ak siu þar ira drohtine wel · dages endi nahtes,  
 516 gode þionode. · Siu kwam þar ôk gangan tó  
 an þea selvun tid: · sán ant·kēnde  
 518 þat hêlage barn godes · endi þem hēliðon kûðde,  
 þem weroda aftar þem wiha · wil-spel mikil,  
 520 kwað þat im nęrjandas ginist · gi·nāhid wári,  
 helpa heven-kuninges: · „nu is þe hêlago Krist,  
 522 waldand selvo · an þesan wih kuman  
 te a·lôsjenne þea liudi, · þe hér nu lango bidun  
 524 an þesara middil-gard, · managa hwíla,  
 þurftig þioda, · só nu þes þinges mugun  
 526 męndjan man-kunni.“ · Manag fagonoda  
 werod aftar þem wiha: · gi·hôrdun wil-spel mikil  
 528 fon gode sęggjan. · Þat geld habde þó gi·lêstid  
 þiu idis an þem alaha, · al só it im an ira êwa gi·bôd  
 530 endi an þera berhtun burg · bók gi·wisdun,  
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan  
 532 fon Jerusalem · Joseph endi Maria,  
 hêlag híwiski: · habdun im heven-kuning  
 534 simbla te gi·siða, · sunu drohtines,  
 managaro mund-boron, · só it gio mári ni warð  
 536 þan wídor an þesaro wer-oldi, · b·útan só is willjo géng,  
 7 heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man  
 538 Krist ant·kēndi, · þoh ni warð it gio te þes kuninges hove  
 þem mannun gi·márid, · þea im an iro mód-sevon  
 540 holde ni wárun, · ak was im só bi·halden forð  
 mid wordun endi mid werkun, · ant-þat þar weros ôstan,  
 542 swiðo glawa gumon · gangan kwámun  
 þrea te þero þiodu, · þegnos snelle,  
 544 an langan weg · ovar þat land þarod:  
 folgodun ênun berhtun bókne · endi sóhtun þat barn godes  
 546 mid hluttru hugi: · weldun im hnígan tó,  
 gēhan im te jungrun: · drivun im godes gi·skapu.  
 548 Þó sie Eródesan þar · ríkjan fundun  
 an is sēli sittjen, · slíð-wurdjan kuning,  
 550 módagna mid is mannun: · —simbla was hé morðes gern—  
 þó kwaddun sie ina kúsko · an kuning-wísun,  
 552 fağaro an is flęttje, · endi hé frágoda sán,  
 hwi-lik sie árunði · úta gi·bráhti,

554 weros an þana wrak-sið: · „hweðer lédjad gí wundan gold  
 te gevu hwi-likun gumuno? · te hwi gí þus an ganga kumad,  
 556 gi·faran an fōðju? · Hwat gí n·êt-hwanan ferran sind  
 erlos fon ôðrun þiodun. · Ik gi·sihu þat gi sind ęðili-gi·burdjun  
 558 kunnjes fon knósle góðun: · nio hér êr su·lika kumana ni wurðun  
 éri fon ôðrun þiodun, · siðor ik mósta þesas erlo folkes,  
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun sęggjan  
 for þesun liudjo folke, · bi·hwi gí sín te þesun lande kumana“.  
 562 Þó sprákun im eft te·gęgnes · gumon ôstr-onja,  
 word-spáhe weros: · „wí þí te wárun mugun“, kwáðun sie,  
 564 „úse ârundi · óðo gi·tęlljen,  
 gi·sęggjan sōð-líko, · bi·hwi wí kwámun an þesan sið herod  
 566 fon ôstan te þesaro erðu. · Giu wárun þar aðaljes man,  
 gód-sprákja gumon, · þea ús gódes só filu,  
 568 helpa gi·hétun · fon heven-kuninge  
 wárum wordun. · Þan was þar ên gi·wittig man,  
 570 fród ęndi fil-wís · —forn was þat giu—,  
 úse aldiro ôstar hinan, · —þar ni warð siðor ênig man  
 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,  
 hwand im habde for·liwan · liudjo hêrro,  
 574 þat hé mahte fon erðu · up gi·hôrjan  
 waldandes word: · bi·þiu was is gi·wit mikil,  
 576 þes þegnes gi·þáhti. · Þó hé þanan skolda,  
 a·geven gardos, · gadulingo gi·mang,  
 578 for·láten liudjo drôm, · sókjen lioht ôðar,  
 þó hé is jungron hét · gangan náhor,  
 580 ęrvi-wardos, · ęndi is erlun þó  
 sagde sōð-líko: · —þat al siðor kwam,  
 582 gi·warð\* an þesaro wer-oldi—: · þó sagda hé þat hér skoldi kuman  
 ên wís-kuning  
 mári ęndi mahtig · an þesan middil-gard  
 584 þes bętston gi·burdjjes; · kwað þat it skoldi wesán barn godes,  
 kwað þat hé þesero wer-oldes · waldan skoldi  
 586 gio te êwan-daga, · erðun ęndi himiles.  
 Hé kwað þat an þem selvon daga, · þe ina sáligna  
 588 an þesan middil-gard · móðar gi·drógi,  
 só kwað hé þat ôstana · ên skoldi skínan  
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr  
 undar·twisk erða ęndi himil · ôðar hwerigin,  
 592 ne su·lik barn ne su·lik bōkan. · Hét þat þar te bedu fōrin

þrea man fon þero þiodu, · hét sie þenkjan wel,  
 594 hwan êr sie gi·sáwin ôstana · up siðogjan,  
 þat godes bôkan gangan, · hét sie garwjan sán,  
 596 hét þat wí im folgodin, · só it furi wurði,  
 westar owar þesa wer-oldi. · Nu is it al gi·wárod só,  
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,  
 gi·boran bald êndi strang: · wí gi·sáhun is bôkan skínan  
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,  
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-likes  
 602 blíkan þana berhton sterron, · êndi wí géngun aftar þem bôkna herod  
 wegas êndi waldas hwílon. · Þat wári us allaro willjono mêsta,  
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan  
 skoldin,  
 þana kuning an þesumu kêsur-dóma. · Saga us, undar hwi-likumu hé  
 sí þesaro kunnjo a·fódit.“  
 606 Þó warð Erodesa · innan briostun  
 harm wið herta, · bi·gan im is hugi wallan,  
 608 sevo mid sorgun: · gi·hôrde seggjan þó,  
 þat hé þar owar-hôvdon · êgan skoldi,  
 610 kraftagoron kuning · kunnjes gódes,  
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,  
 612 só hwat só an Jerusalem · góðaro manno  
 allaro spáhoston · sprákono wárun  
 614 êndi an iro brioston · bók-kraftes mêt  
 wissun te wárun, · êndi hé sie mid wordun fragn,  
 616 swiðo niud-líko · nið-hugdig man,  
 kuning þero liudjo, · hwar Krist gi·boran  
 618 an wer-old-ríkja · werðan skoldi,  
 friðu-gumono bêtst. · Þó sprak im eft þat folk an·gëgin,  
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,  
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an usun bókun  
 gi·skrivan,  
 622 wís-líko gi·writan, · só it wár-sagon,  
 swiðo glawa gumon · bi godes krafta  
 624 fil-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-skëpi · êndi is geva wesan  
 mildi owar middil-gard · managun þiodun.“

- 630       **8**     Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning  
             þero wár-sagono word · þem wrękkjun sagda,  
 632           þea þar an ęli-lęndi · erlos wárun  
             ferran gi·farana, · ęndi hé frágoda aftar þiu,  
 634           hwan sie an ôstar-wegun · êrist gi·sáhin  
             þana kuning-sterron kuman, · kumbal liuhtjen  
 636           hêdro fon himile. · Sie ni weldun is im þó helen eo·wiht,  
             ak sagdun it im sôð-líko. · Þó hét hé sie an þana sið faran,  
 638           hét þat sie ira ârundi al · undar·fundin  
             umbi þes kindes kumi, · ęndi þe kuning selvo gi·bôð  
 640           swiðo hard-líko, · hêrro Judeono,  
             þem wísun mannun, · êr þan sie fôrin westan forð,  
 642           þat sie im eft gi·küðdin, · hwar hé þana kuning skoldi  
             sókjan at is selðon; · kwað þat hé þar weldi mid is gi·siðun tó,  
 644           bedan te þem barne. · Þan hogda hé im te banon werðan  
             wápnes ęggjun. · Þan eft waldand god  
 646           þáhte wið þem þinga: · hé mahta a·þęngjan mêt,  
             gi·lêstjan an þesum liohte: · þat is noh lango skín,  
 648           gi·küðid kraft godes. · Þó géngun eft þiu kumbl forð  
             wánum undar wolknun. · Þó wárun þea wíson man  
 650           fûsa te faranne: · gi·witun im forð þanan  
             balda an bod-skępi: · weldun þat barn godes  
 652           selvon sókjan. · Sie ni habdun þanan gi·siðjas mêt,  
             b·útan þat sie þrie wárun: · wissun im þingo gi·skêð,  
 654           wárun im glawe gumon, · þe þea geva lêddun.  
             Þan sáhun sie só wís-líko · undar þana wolknas skion,  
 656           up te þem hôhon himile, · hwó fórun þea hwíton sterron  
             —ant·kęndun sie þat kumbal godes—, · þiu wárun þurh Krista herod  
 658           gi·warht te þesero wer-oldi. · Þea weros aftar géngun,  
             folgodun ferąht-líko · —sie frumide þe mahte—  
 660           ant-þat sie gi·sáhun, · sið-wórige man,  
             berht bôkan godes, · blêk an himile  
 662           stillo gi·standen. · Þe sterro liohto skên  
             hwít ovar þem húse, · þar þat hêlage barn  
 664           wonode an willjon · ęndi ina þat wíf bi·held,  
             þiu þiorne gi·þiudo. · Þó warð þero þegno hugi  
 666           blíði an iro briostun: · bi þem bôkna for·stóðun,  
             þat sie þat friðu-barn godes · funden habdun,  
 668           hêlagna heven-kuning. · Þó sie an þat hús innan  
             mid iro gevun géngun, · gumon ôstr-onja,



670 sið-wórige man: · sán ant·kændun  
 þea weros waldand Krist. · Þea wrękkjon fellun  
 672 te þem kinde an kneo-beda · ęndi ina an kuning-wísa  
 góðan gróttun · ęndi im þea geva drógun,  
 674 gold ęndi wih-rôk · bi godes tēknun  
 \*ęndi myrra þar mid. · Þea man stóðun garowa,  
 676 holde for iro hērron, · þea it mid iro handun sán  
 fagaŕo ant·féngun. · Þó gi·witun im þea ferąhton man,  
 678 seęgi te selðon · sið-wórige,  
 gumon an gast-sęli. · Þar im godes ęngil  
 680 slápandjun an naht · swevan gi·tôgde,  
 gi·drog im an drôme, · al so it drohtin self,  
 682 waldand welde, · þat im þúhte þat man im mid wordun gi·budi,  
 þat sie im\* þanan ôðran weg, · erlos fórin,  
 684 liðodin sie te lande · ęndi þana lêðan man,  
 Erodesan · eft ni sóhtin,  
 686 módagna kuning. · Þó warð morgan kuman  
 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man  
 688 seęggjan iro swevanos; · selvon ant·kændun  
 waldandes word, · hwand sie gi·wit mikil  
 690 bárun an iro briostun: · bádun alo-waldon,  
 hēron heven-kuning, · þat sie móstin is huldi forð,  
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·węndit hugi,  
 \*iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,  
 694 erlos ôstr-onje, · al só im þe ęngil godes  
 wordun gi·wísde: · námun im weg ôðran,  
 696 ful-géngun godes lêrun: · ni weldun þemu Judeo kuninge  
 umbi þes barnes gi·burd · bodon ôstr-onje,  
 698 sið-wórige man · seęggjan gio·wiht,  
 9 ak wendun im eft an iro willjon. · Þó warð sán aftar þiu waldandes,  
 700 godes ęngil kumen · Josepe te sprákun,  
 sagde im an swefne · slápandjun an naht,  
 702 bodo drohtines, · þat þat barn godes  
 slíð-mód kuning · sókjan welda,  
 704 áhtjan is aldres; · „nu skaltu ine an Aegypteo  
 land ant·lêdjan · ęndi undar þem liudjun wesan  
 706 mid þiu godes barnu · ęndi mid þeru góðan þior\*nan,  
 wunon undar þemu werode, · unt-þat þi word kume  
 708 hērron þínes, · þat þú þat hēlage barn  
 eft te þesum land-skępi · lêdjan mótis,

710 drohtin þinen.“ · Þó fon þem drôma an·sprang  
 Joseph an is gēst-sēli, · ęndi þat godes gi·bod  
 712 sán ant·kęnda: · gi·wēt im an þana sið þanen  
 þe þegan mid þeru þiornon, · sóhta im þiod öðra  
 714 ovar brēdan berg: · welda þat barn godes  
 fiundun ant·fórjan. · \*Þó gi·frang aftar þiu  
 716 Eródes þe kuning, · þar hé an is ríkja sat,  
 þat wárun þea wíson man · westan gi·hworvan  
 718 ôstar an iro óðil · ęndi fórun im ôðran weg:  
 wisse þat sie im þat ârundi · eft ni weldun  
 720 seggjan an is selðon. · Þó warð im þes an sorgun hugi,  
 mód mornondi, · kwað þat it im þie man dedin,  
 722 hęliðos\* te hönðun. · Þó hé só hriwig sat,  
 balg ina an is briostun, · kwað þat hé is mahti bętaron rád,  
 724 ôðran gi·þenkjen: · „nu ik is aldar kan,  
 wēt is winter-gi·talu: · nu ik gi·winnan mag,  
 726 þat hé io ovar þesaro erðu · ald ni wirðit,  
 hér undar þesum hęri-skępi.“ · Þó hé só hardo gi·bôd,  
 728 Eródes ovar is ríki, · hét þó is rinkos faran  
 kuning þero liudjo, · hét þat sie kinda só filo  
 730 þurh iro hand-magen · hōvdu bi·námin,  
 só manag barn umbi Bethlehem, · só filo só þar gi·boran wurði,  
 732 an twēm gērun a·togan. · Tionon frumidon  
 þes kuninges gi·siðos. · Þó skolda þar só manag kindisk man  
 734 sweltan sundjono lōs. · Ni warð sið noh êr  
 jámar-líkara for·gang · jungaro manno,  
 736 arm-líkara dōð. · Idisi wiopun,  
 módar managa, · gi·sáhun iro męgi spildjan:  
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twēm  
 iro êgan barn · armun bi·féngi,  
 740 liof ęndi luttil, · þoh skolda is simbla þat líf gevan,  
 þe magu for þeru módar. · Mēnes ni sáhun,  
 742 wítjes þie wam-skaðon: · wápnes eggjun  
 fręmidun firin-werk mikil. · Fellun managa  
 744 magu-junge man. · Þia módar wiopun  
 kind-jungaro kwalm; · kara was an Bethlehem,  
 746 hofno hlúdost: · þoh man im iro herton an twê  
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád  
 748 werðan an þesaro wer-oldi, · wívun managun,  
 brúdjun an Bethlehem: · gi·sáhun iro barn bi·foran,

750 kind-junge man, · kwalmu sweltan  
 blódag an iro barmun. · Þie banon wítnodun  
 752 un·skuldige skole: · ni bi·skrivun gio·wiht  
 þea man umbi mên-werk: · weldun mahtigna,  
 754 Krist selvon a·kwêlljan. · Þan habde ina kraftag god  
 gi·nēridan wið iro nīðe, · þat inan nahtes þanan  
 756 an Aegypteo land · erlos ant·lêddun,  
 gumon mid Josepe · an þana grónjon wang,  
 758 an erðono bēstun, · þar ên aha flutid,  
 Níl-strôm mikil · norð te sēwa,  
 760 flódo fagorosta. · Þar þat friðu-barn godes  
 wonoda an willjon, · ant-þat wurd for·nam  
 762 Erodes þana kuning, · þat hé for·lét ęldjo barn,  
 módag manno drôm. · Þó skolda þero marka gi·wald  
 764 êgan is ęrvi-ward: · þe was Arkheláus  
 hētan, hęri-togo · helm-berandero:  
 766 þe skolda umbi Jerusalem · Judeono folkes,  
 werodes gi·waldan. · Þó warð word kuman  
 768 þar an Egypti · ęðiljun manne,  
 þat hé þar te Josepe, · godes ęngil sprak,  
 770 bodo drohtines, · hét ina eft þat barn þanan  
 lēdjen te lande. · „nu havað þit lioht af·geven“, kwað hé,  
 772 „Erodes þe kuning; · hé welde is áhtjen giu,  
 frēson is ferahas. · Nu maht þú an friðu lēdjen  
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,  
 erl ovar-módig.“ · Al ant·kēnde  
 776 Josep godes tēkan: · gęriwide ina sniumo  
 þe þegan mit þera þiornun, · þó sie þanan weldun  
 778 bēðju mid þiu barnu: · lêstun þiu berhton gi·skapu,  
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.  
 780 **10** Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,  
 hēlag híwiski · heven-kuninges,  
 782 wárun im an Nazareth-burg. · Þar þe nęrjondio Krist  
 wóhs undar þem werode, · warð gi·wittjes ful,  
 784 an was imu anst godes, · hé was allun liof  
 módar-mágun: · hé ni was ôðrun mannun gi·lík,  
 786 þe gumo an sínera gódi. · Þó hé gęr-talo  
 twe-livi habde, · þó warð þiu tíd kuman,  
 788 þat sie þar te Jerusalem, · Juðeo liudi  
 iro þiod-gode · þionon skoldun,

790 **wirkjan** is **willjon**. · Þó warð þar an þana **wíh** innan  
 þar te **Jerusalem** · **Judeono** gi·samnod  
 792 **man-kraft** **mikil**. · Þar **Maria** was  
**self** an gi·**siðja** · ęndi iru **sunu** habda,  
 794 **godes** ęgan barn. · Þó sie þat **geld** habdun,  
**erlos** an þem **alaha**, · só it an iro **ęwa** gi·bôd,  
 796 gi·lęstid te iro **land-wísun**, · þó fórun im eft þie **liudi** þanan,  
**weros** an iro **willjon** · ęndi þar an þem **wíha** af·stód  
 798 **mahtig** barn **godes**, · só ina þiu **módar** þar  
 ni **wissa** te **wáron**; · ak siu wánda þat hé mid þem **weroda** forð,  
 800 **fóri** mit iro **friundun**. · Gi·**frang** aftar þiu  
 eft an **ôðrun** daga · **aðal-kunnjes** wíf,  
 802 **sálig** þiorna, · þat hé undar þem gi·**siðja** ni was.  
 warð **Mariun** þó · **mód** an sorgun,  
 804 **hriwig** umbi iro **herta**, · þó siu þat **hęlaga** barn  
 ni fand undar þem **folka**: · **filu** gornoda  
 806 þiu **godes** þiorna. · Gi·witun im þó eft te **Jerusalem**  
 iro **sunu** **sókjan**, · fundun ina **sittjan** þar  
 808 an þem **wíha** innan, · þar þe **wísa** man,  
 swíðo **glauwa** **gumon** · an **godes** ęwa  
 810 **lásun** ęnde **línodun**, · hwó sie **lof** skoldin  
**wirkjan** mid iro **wordun** þem, · þe þesa **wer-old** gi·skóp.  
 812 Þar sat undar **middjun** · **mahtig** barn **godes**,  
**Krist** alo-waldo, · só is þea ni mahtun ant·**kęnnjan** wiht,  
 814 þe þes **wíhes** þar · **wardon** skoldun,  
 ęndi **frágoda** sie · **firi-wit-líko**  
 816 **wísera** **wordo**. · Sie **wundradun** alle,  
 bu·hwí gio só **kindisk** man · su·lika **kwidi** mahti  
 818 mid is **müðu** gi·**męnjan**. · Þar ina þiu **módar** fand  
**sittjan** under þem gi·**siðja** · ęndi iro **sunu** gróttu,  
 820 **wísan** undar þem **weroda**, · **sprak** im mid íra **wordun** tó:  
 „hwí weldes þú þínera **módar**, · **manno** liovosto,  
 822 gi·sidon su·lika **sorga**, · þat ik þi só **sêrag-mód**,  
**idis** **arm-hugdig** · **ęskon** skolda  
 824 undar þesun **burg-liudjun**?“ · Þó **sprak** iru eft þat **barn** an·gęgin  
**wísun** **wordun**: · „Hwat þú **wêst** garo“, kwað hé,  
 826 „þat ik þar gi·**rísu**, · þar ik bi **rehton** skal  
**wonon** an **willjon**, · þar gi·**wald** havad  
 828 **mín** **mahtig** fader.“ · Þie **man** ni for·stódu,  
 þie **weros** an þem **wíha**, · bi·hwí hé só þat **word** gi·sprak,

830 gi·mênda mid is müðu: · Maria al bi·held,  
 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan  
 832 wisaro wordo. · Gi·witun im þó eft þanan  
 fon Jerusalem · Joseph ęndi Maria,  
 834 habdun im te gi·siðja · sunu drohtines,  
 allaro barno bętsta, · þero þe io gi·boran wurði  
 836 magu fon módar: · habdun im þar minnja tó  
 þurh hluttran hugi, · ęndi hé só gi·hōrig was,  
 838 godes ęgan barn · gaduling-mágun  
 þurh is ôd-módi, · aldron sínun:  
 840 ni welda an is kindiski þó noh · is kraft mikil  
 mannun mārjan, · þat hé su·lik męgin ęhta,  
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bēd  
 gi·þiudo undar þero þiodu · þri-tig gęro,  
 844 ęr þan hé þar tēkan ęnig · tōgjan weldi,  
 sęggjan þem gi·siðja, · þat hé selvo was  
 846 an þesaro middil-gard · manno drohtin.  
 Habda im só bi·halden · hēlag barn godes  
 848 word ęndi wīs-dóm · ęnde allaro gi·wittjo mēst,  
 tulgo spāhan hugi: · ni mahta man is an is sprākun werðan,  
 850 an is wordun gi·war, · þat hé su·lik gi·wit ęhta,  
 þegan su·lika gi·þāhti, · ak hé im só gi·þiudo bēd  
 852 torhtaro tēkno. · Ni was noh þan þiu tīd 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 kũð-líko · an·kęnnjan ni mahtin,  
 858 ęr þan hé ina selvo · sęggjan welda.  
 11 Þan was im Johannes · fon is juguð-hēdi  
 860 a·wahsan an ęnero wóstunni; · þar ni was werodes þan mēr,  
 b·útan þat hé þar ęn-kora · alo-waldon gode,  
 862 þegan þionoda: · for·lēt þioda gi·mang,  
 manno gi·mēnðon. · Þar warð im mahtig kuman  
 864 an þero wóstunni · word fon himila,  
 gód-lík stemna godes, · ęndi Johanne gi·bod,  
 866 þat hé Kristes kumi · ęndi is kraft mikil  
 ovar þesan middil-gard · mārjan skoldi;  
 868 hét ina wār-líko · wordun sęggjan,  
 þat wāri hevan-riki · hęliðo barnun

870 an þem land-skępi, · liudjun gi·náhid,  
 welono wun-samost. · Im was þó willjo mikil,  
 872 þat hé fon su·likun sáldun · sęggjan mósti.  
 Gi·wêt im þó gangan, · al só Jordan flót,  
 874 watar an willjon, · ęndi þem weroda allan dag,  
 aftar þem land-skępi · þem liudjun kũðða,  
 876 þat sie mid fastunnju · firin-werk manag,  
 iro selvoro · sundja bóttin,  
 878 „þat gí werðan hręnja“, · kwað hé. „Hevan-riki is  
 gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon  
 880 ewar selvoro · sundja hrewan,  
 lędas þat gí an þesun liohta fręmidun, · ęndi mínun lęrun hõrjad,  
 882 węndjat aftar mínun wordun. · Ik eu an watara skal  
 gi·dõpjan diur-líko, · þoh ik ewa dádi ne mugi,  
 884 ewar selvaro · sundja a·látan,  
 þat gí þurh mín hand-gi·werk · hluttra werðan  
 886 lęðaro gi·lęsto: · ak þe is an þit lioht kuman,  
 mahtig te mannun · ęndi undar eu middjun stéd,  
 888 —þoh gí ina selvun · gi·sehan ni willjan—,  
 þe eu gi·dõpjan skal · an ewes drohtines namon  
 890 an þana hálagon gęst. · Þat is hērro ovar al:  
 hé mag allaro manno gi·hwena · mên-gi·þähtjo,  
 892 sundjono sikoron, · só hwene só só sálig mót  
 werðen an þesaro wer-oldi, · þat þes willjon havad,  
 894 þat hé só gi·lęstja, · só hé þesun liudjun wili,  
 gi·bioden barn godes. · Ik bium an is bod-skępi herod  
 896 an þesa wer-old kumen · ęndi skal im þana weg rúmjen,  
 lęrjan þesa liudi, · hwó sea skulin iro gi·lõvon haldan  
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,  
 faran an fern þat hęta. · Þes wirðid só fagan an is móde  
 900 man te só managaro stundu, · só hwe só þat mên for·látid,  
 gerno þes gramon an-busni, · —só mag im þes gódon gi·wirkjan,  
 902 huldi heven-kuninges,— · só hwe só havad hluttra trewa  
 up te þem alo-mahtigon gode.“ · Erlos managa  
 904 bi þem lęrun þó, · liudi wándun,  
 weros wár-líko, · þat þat waldand Krist  
 906 selbo wári, · hwanda hé só filu sōðes gi·sprak,  
 wároro wordo. · Þó warð þat só wído kũð  
 908 ovar þat for·gevana land · gumono gi·hwi-likum,  
 sęggjun at iro selðun: · þó kwámun ina sókjan þarod

910 fon Jerusalem · Judeo liudjo  
 bodon fon þeru burge · ęndi frągodun, ef hę wári þat barn godes,  
 912 „þat hēr lango giu“, · kwaðun sie, „liudi sagdun,  
 weros wár-líko, · þat hę skoldi an þesa wer-old kuman“.  
 914 Johannes þó gi·mahalde · ęndi te·ęęnes sprak  
 þem bodun bald-líko: · „ni bium ik“, kwað hę, „þat barn godes,  
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,  
 hęrron mínum.“ · Þea hęliðos frugnun,  
 918 þea þar an þem árundje · erlos wárun,  
 bodon fon þero burge: · „ef þú nu ni bist þat barn godes,  
 920 bist þú þan þoh Elias, · þe hēr an ęr-dagun  
 was undar þesumu werode? · hę is wis-kumo  
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!  
 Bist þú ęnig þero, · þe hēr ęr wári  
 924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þi  
 sęggjan te sōðon? · Neo hēr ęr su·lik ni warð  
 926 an þesun middil-gard · man oðar kuman  
 dádjun só mári. · Bi·hwí þú hēr dōpisli  
 928 fręmis undar þesumu folke, · ef þú þaro fora·sagono  
 ęn·hwi·lik ni bist?“ · Þó habde eft garo  
 930 Johannes þe gódo · glau and·wordi:  
 „Ik bium fora-bodo · fráon mínes,  
 932 lioves hęrron; · ik skal þit land rekon,  
 þit werod aftar is willjon. · Ik hębbju fon is worde mid mi  
 934 stranga stemna, · þoh sie hēr ni willje for·standan filo  
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lík  
 936 drohtine mínum: · hę is mid is dádjun só strang,  
 só mári ęndi só mahtig · —þat wirðid managun kũð,  
 938 werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,  
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk ęgan,  
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:  
 só mikilu is hę bętara þan ik. · Nis þes bodon gi·mako  
 942 ęnig ovar erðu, · ne nu aftar ni skal  
 werðan an þesaro wer-oldi. · Hębbjad ewan willjon þarod,  
 944 liudi ewan gi·lôvon: · þan eu lango skal  
 wesan ewa hugi hrómag; · þan gi hęlli-gi·þwing,  
 946 for·látad lęðaro drôm · ęndi sókjad eu lioht godes,  
 up·ôdes hēm, · ęwig ríki,  
 948 hóhan heven-wang. · Ne látad ewan hugi twífljen!“  
 12 Só sprak þó jung gumo · bi godes lęrun

950 mannun te mārðu. • Manag samnoda  
 þar te Bethania • barn Israheles;  
 952 kwámun þar te Johannese • kuningo gi·siðos,  
 liudi te lêrun • ęndi iro gi·lôvon ant·fęngun.  
 954 Hé dôpte sie dago gi·hwi-likes • ęndi im iro dádi lóg,  
 wrêðaro willjon, • ęndi lovode im word godes,  
 956 hêrron sínes: • „heven-ríki wirðid“, kwað hé,  
 „garu gumono só hwem, • só ti gode þęnkid  
 958 ęndi an þana hêljand \*wili • hluttro gi·lôvjan,  
 lêstjan is lêra“. • Þó ni was lang te þiu,  
 960 þat im fon Galilea gi·wêt • godes êgan barn,  
 \*diur-lik drohtines sunu, • dôpi suokjan.  
 962 was im þuo an is wastme • waldandes barn\*,  
 al só hé mid þero þiodu • þrí-tig habdi  
 964 wintro an is wer-oldi. • Þó hé an is willjon kwam,  
 þar Johannes • an Jordana strôme  
 966 allan langan dag • liudi manage  
 dôpte diur-liko. • Reht só hé þó is drohtin gi·sah,  
 968 holdan hêrron, • só warð im is hugi blíði,  
 þes im þe willjo gi·stód, • ęndi sprak im þó mid is wordun tó,  
 970 swíðo gód gumo, • Johannes te Kriste:  
 „nu kumis þú te mínero dôpi, • drohtin frô mín,  
 972 þiod-gumono bętsto: • só skolde ik te þínero duan,  
 hwand þú bist allaro kuningo kraftigost.“ • Krist selvo gi·bôd,  
 974 waldand wár-liko, • þat hé ni spráki þero wordo þan mēr:  
 „wêst þú, þat ús só gi·rísid“, • kwað hé, „allaro rehto gi·hwi-lik  
 976 te gi·fulljanne • forð-wardes nu  
 an godes willjon“. • Johannes stód,  
 978 dôpte allan dag • druht-folk mikil,  
 werod an watere • ęndi ôk waldand Krist,  
 980 hêran heven-kuning • handun sínun  
 an allaro baðo þem bętston • ęndi im þar te bedu gi·hnêg  
 982 an kneo kraftag. • Krist up gi·wêt  
 fagar fon þem flóde, • friðu-barn godes,  
 984 liof liudjo ward. • Só hé þó þat land af·stóp,  
 só ant·hlidun þó himiles doru, • ęndi kwam þe hêlago gęst  
 986 fon þem alo-waldon • ovane te Kriste:  
 —was im an gi·lik-nissje • lungras fugles,  
 988 diur-likara dúvun— • ęndi sat im uppan úses drohtines ahslu,



wonoda im ovar þem waldandes barne. · Aftar kwam þar word fon  
himile,  
990 hlúd fon þem hôhon radura · ęndi grótta þane hêljand selvon,  
Krista, allaro kuningo bętston, · kwað þat hé ina gi·korana habdi  
992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi  
bętst allaro gi·boranaro manno, · kwað þat hé im wári allaro barno  
liovost.  
994 Þat móste Johannes þó, · al só it god welde,  
gi·sehan ęndi gi·hórjan. · hé gi·deda it sán aftar þiu  
996 mannun mári, · þat sie þar mahtigna  
hêrron habdun: · „Þit is“, kwað hé, „heven-kuninges sunu,  
998 ên alo-waldand: · þesas willjo ik ur-kundjo  
wes an þesaro wer-oldi, · hwand it sagda mí word godes,  
1000 drohtines stemne, · þó hé mi dōpjan hét  
weros an watare, · só hwar só ik gi·sáwi wár-líko  
1002 þana hêlagon gēst · \*fan hevan-wange  
an þesan middil-gard · ênigan man waron,  
1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wes an,  
diur-lík drohtines suno. · Hie dōpjan skal  
1006 an þana hêlagon gēst · ęndi hêljan managa  
manno mēn-dádi. · hé havad maht fon gode,  
1008 þat hé a·látan mag · liudjo gi·hwi-likun  
saka ęndi sundja. · Þit is selvo Krist,  
1010 godes êgan barn, · gumono bętsto,  
friðu wið fiundun. · Wala þat eu þes mag frāh-mód hugi  
1012 wes an þesaro wer-oldi, · þes eu þe willjo gi·stód,  
þat gí só libbjanda · þana landes ward  
1014 selvon gi·sahun. · Ní mót sliumo sundjono lōs  
manag gēst faran · an godes willjon  
1016 tionon a·tómid, · þe mid trewon wili  
wið is wini wirkjan · ęndi an waldand Krist  
1018 fasto gi·lōvjan. · Þat skal te frumun werðen  
gumono só hwi-likun, · só þat gerno dót“.  
1020 **13** Só ge·fragn ik þat Johannes þó · gumono gi·hwi-likun,  
lovoda þem liudjun · lêra Kristes,  
1022 hêrron sines, · ęndi heven-ríki  
te gi·winnanne, · welono þane mēston,  
1024 sálig sin-líf. · Þó hé im selvo gi·wêt  
aftar þem dōpislja, · drohtin þe gódo,  
1026 an êna wóstunnja, · waldandes sunu;

was im þar an þero ên-ôdi · erlo drohtin  
 1028 lange hwila; · ne habda liudjo þan mêt,  
 seggjo te gi·siðun, · al só hé im selvo gi·kôs:  
 1030 welda is þar latan koston · kraftiga wihti,  
 selvon Satanasan, · þe gio an sundja spēnit,  
 1032 man an mên-werk: · hé konsta is mód-sevon,  
 wrêðan willjon, · hwó hé þesa wer-old êrist,  
 1034 an þem an-ginnja · irmin-þioda  
 bi·swêk mit sundjun, · þó hé þiu sin-hiun twê,  
 1036 Ádaman çndi Êwan, · þurh un-trewa  
 for·lêdda mid luginun, · þat liudo barn  
 1038 aftar iro hin-fērði · hēllja sóhtun,  
 gumono gēstos. · þó welda þat god mahtig,  
 1040 waldand wēndjan · çndi welda þesum werode for·geven  
 hōh himil-ríki: · be·þiu hé herod hêlagna bodon,  
 1042 is sunu sēnda. · þat was Satanasē  
 tulgo harm an is hugi: · afonsta hevan-ríkjes  
 1044 manno kunnje: · welda þó mahtigna  
 mid þem selvon sakun · sunu drohtines,  
 1046 þem hé Ádaman · an êr-dagun  
 darnungo bi·dróg, · þat hé warð is drohtine lēð,  
 1048 bi·swêk ina mid sundjun · —só welda hé þó selvan dón  
 hêlandjan Krist. · þan habda hé is hugi fasto  
 1050 wið þana wam-skaðon, · waldandes barn,  
 herte só gi·hērdid: · welda heven-ríki  
 1052 liudjun gi·lêstjan. · Was im þes landes ward  
 an fastunnja · fior-tig nahto,  
 1054 manno drohtin, · só hé þar mates ni ant·bêt;  
 þan langa ni gi·dorstun · im dērnja wihti,  
 1056 níð-hugdig fiund, · náhor gangan,  
 grótjan ina gēgin-warðan: · wánde þat hé god ên-fald,  
 1058 for·útar man-kunnjes wiht · mahtig wári,  
 hêleg himiles ward. · Só hé ina þó ge·hungrjan lét,  
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan  
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,  
 1062 mirki mên-skaðo: · wánda þat hé man ên-fald  
 wári wissungo, · sprak im þó mid is wordun tó,  
 1064 gróttá ina þe gêr-fiund: · „ef þú síš godes sunu“, kwað hé,  
 „be·hwí ni hētis þú þan werðan, · ef þú gi·wald haves,  
 1066 allaro barno bēstst, · brôð af þesun stēnun?

Ge·hêli þinna **h**ungar!“ · Þó sprak eft þe **h**êlago Krist:  
 1068 „ni mugun **ç**ldi-barn“, · kwað hé, „ên-faldes brôdes,  
**li**udi **lib**bjen, · ak sie skulun þurh **l**êra godes  
 1070 **w**esan an þesero **w**er-oldi · çndi skulun þiu **w**erk frummjen,  
 þea þar werðað a·**hl**údid · fon þero **h**êlogun tungun,  
 1072 fon þem **g**alme **g**odes: · þat is **g**umono líf  
**li**udjo só hwi-likon, · só þat lêtjan wili,  
 1074 þat fon **w**aldandes · **w**orde ge·biudid.“  
 Þó bi·gan eft **n**iuson · çndi **n**áhor géng  
 1076 **un**-hiuri fiund · ððru siðu,  
**f**andoda is **fr**ôhan. · Þat **fr**iðu-barn þolode  
 1078 **w**rêðes **w**illjon · çndi im gi·**w**ald for·gaf,  
 þat hé umbi is **k**raft mikil · **k**oston mósti,  
 1080 **l**ét ina þó **l**édjan · þana **li**ud-skaðon,  
 þat hé ina an Jerusalem · te þem **g**odes wíha,  
 1082 **al**les **o**van-wardan, · **u**p gi·sætta  
 an allaro **h**úso **h**ôhost, · çndi **h**osk-wordun sprak,  
 1084 þe **g**ramo þurh **g**elp mikil: · „ef þú síis **g**odes sunu“, kwað hé,  
 „**sk**rid þi te erðu hinan. · Ge·**sk**riwan was it giu lango,  
 1086 an **b**ókun ge·writen, · hwó gi·**b**oden havad  
 is **ç**ngilun · **a**lo-mahtig fader,  
 1088 þat sie þi at **w**ege ge·hwem · **w**ardos sinðun,  
**h**aldad þi undar iro **h**andun. · Hwat þú **h**wargin ni þarft  
 1090 mid þínun **f**ótun · an **f**elis be·spurnan,  
 an **h**ardan stên.“ · Þó sprak eft þe **h**êlago Krist,  
 1092 allaro **b**arno **b**êtst: · „só is ôk an **b**ókun ge·skriwan“, kwað hé,  
 „þat þú te **h**ardo ni skalt · **h**êrran þínes,  
 1094 **f**andon þínes **fr**ôhan: · þat nis þi allaro **f**rumono neg·ên.“  
 Lét ina þó an þana þridðjan sið · þana þið-skaðon  
 1096 gi·**b**rengen uppan ênan **b**erg þen hôhon: · þar ina þe **b**alo-wíso  
 lét **al** **o**var-sehan · **i**rmin-þiode,  
 1098 **w**onod-saman **w**elon · çndi **w**er-old-ríki  
 çndi all su·lik ôdes, · só þius **e**rða bi·havad  
 1100 **f**agðoro **f**rumono, · çndi sprak im þó þe **f**iund an·gęgin,  
 kwað þat hé im þat al só **g**ód-lík · for·**g**even weldi,  
 1102 **h**ôha **h**ęri-dómos, · „ef þú wilt **h**nígan te mí,  
**f**allan te mínun **f**ótun · çndi mí for **fr**ôhan havas,  
 1104 **b**edos te mínun **b**arma. · Þan látu ik þi **br**úkan wel  
**al**les þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“  
 1106 Þó ni welda þes **l**êðan word · **l**ęgeron hwíle

- hōrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,  
 1108 Satanasan for·swêp, · ęndi sán aftar sprak  
 allaro barno bêtst, · kwað þat man bedon skoldi  
 1110 up te þem alo-mahtigon gode · ęndi im ênum þionon  
 swíðo þio-liko · þegnos managa,  
 1112 hęliðos aftar is huldi: · „þar ist þiu helpa ge·lang  
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,  
 1114 swíðo sêrag-mód · Satanas þanan,  
 fiund undar fern-dalu. · Warð þar folk mikil  
 1116 fon þem alo-waldan · ovana te Kriste  
 godes ęngilo kumen, · þie im siðor jungar-dóm,  
 1118 skoldun ambat-skępi · aftar lęstjen,  
 þionon þio-liko: · só skal man þiod-gode,  
 1120 hêrron aftar huldi, · hevan-kuninge.  
 14 Was im an þem sin-wêldi · sálíg barn godes  
 1122 lange hwíle, · unt-þat im þó liovora warð,  
 þat hé is kraft mikil · kúðjen wolda  
 1124 weroda te willjon. · Þó for·lét hé waldes hleo,  
 ên-ôðjes ard · ęndi sóhte im eft erlo ge·mang,  
 1126 mári męgin-þiode · ęndi manno drôm,  
 géng im þó bi Jordanes staðe: · þar ina Johannes ant·fand,  
 1128 þat friðu-barn godes, · frôhan sínan,  
 hêlagana heven-kuning, · ęndi þem hęliðun sagda,  
 1130 Johannes is jungurun, · þó hé ina gangan ge·sah:  
 „þit is þat lamb godes, · þat þar lôsjan skal  
 1132 af þesaro wídon wer-old · wrêða sundja,  
 man-kunnjas mên, · mári drohtin,  
 1134 kuningo kraftigost.“ · Krist im forð gi·wêt  
 an Galileo land, · godes êgan barn,  
 1136 fôr im te þem friundun, · þar hé a·fódit was,  
 tír-liko a·togan, · ęndi talda mid wordun  
 1138 Krist undar is kunnje, · kuningo ríkjost,  
 hwó sie skoldin iro selvoro · sundja bótjan,  
 1140 hét þat sie im iro harm-werk manag · hrewan létin,  
 feldin iro firin-dádi: · „nu is it all ge·fullot só,  
 1142 só hír alde man · êr hwanna sprákun,  
 ge·hétun eu te helpu · heven-ríki:  
 1144 nu is it giu gi·náhid þurh þes nęrjandan kraft: · þes mótun gí neotan  
 forð,  
 só hwe só gerno wili · gode þeonogjan,

1146 wirkjan aftar is willjon.“ · Þó warð þes werodes filu,  
 þero liudjo an lustun: · wurðun im þea lēra Kristes,  
 1148 só swótja þem gi·siðja. · hé bi·gan im samnon þó  
 gumono te jungoron, · góðoro manno,  
 1150 word-spáha weros. · Géng im þó bi ênes watares staðe,  
 þat þar habda Jordan · a·nevan Galileo land  
 1152 ênna sê ge·warhtan. · Þar hé sittjan fand  
 Andreas ęndi Petrus · bi þem aha-strôme,  
 1154 bēðja þea ge·bróðar, · þar sie an brêd watar  
 swiðo niud·liko · nętti þenidun,  
 1156 fiskodun im an þem flóde. · Þar sie þat friðu-barn godes  
 bi þes sêes staðe · selvo gróttā,  
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi  
 godes ríkjas for·geven; · „al só git hīr an Jordanes strôme  
 1160 fiskos fáhat, · só skulun git noh firiho barn  
 halon te inkun handun, · þat sie an heven-ríki  
 1162 þurh inka lēra · liðan mótin,  
 faran folk manag.“ · Þó warð frô-mód hugi  
 1164 bēðjun þem gi·bróðrun: · ant·kęndun þat barn godes,  
 liovan hêrron: · for·létun al saman  
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,  
 ge·wunstes bi þem watare: · was im willjo mikil,  
 1168 þat sie mid þem godes barne · gangan móstin,  
 samad an is gi·siðja, · skoldun sálig-líko  
 1170 lôn ant·fáhan: · só dót liudjo so hwi-lik,  
 só þes hêrran wili · huldi gi·þionon,  
 1172 ge·wirkjan is willjon. · Þó sie bi þes watares staðe  
 furðor kwámun, · þó fundun sie þar ênna fróðan man  
 1174 sittjan bi þem sêwa · ęndi is suni twêne,  
 Jakobus ęndi Johannes: · wárun im junga man.  
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,  
 brugdun ęndi bóttun · bēðjum handun  
 1178 þiu nętti niud·liko, · þea sie habdun nahtes êr  
 for·sliten an þem sêwa. · Þar sprak im selvo tó  
 1180 sálig barn godes, · hét þat sie an þana sið mid im,  
 Jakobus ęndi Johannes, · géngin bēðje,  
 1182 kind-junge man. · Þó wárun im Kristes word  
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe  
 1184 iro aldan fader · ênna for·létun,  
 fróðan bi þem flóde, · ęndi al þat sie þar fehas êhtun,

- 1186 **n**ęttju ęndi **n**ęglit-skipu, · ge·kurun im þana **n**ęrjandan Krist,  
**h**êlagna te **h**êrron, · was im is **h**elpono þarf  
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,  
**w**ero an þesero **w**er-oldi. · Þó gi·wêt im þe **w**aldandes sunu  
 1190 mid þem **f**iuwarjun **f**orð, · ęndi im þó þana **f**ifton gi·kôs  
**K**rist an ênero **k**ôp-stędi, · **k**uninges jungoron,  
 1192 **m**ód-spáhana man: · **M**attheus was hé hêtan,  
 was im **a**mbahtjo · ęðilero manno,  
 1194 skolda þar te is **h**êrron · **h**andun ant·fáhan  
**t**ins ęndi **t**olna; · **t**rewa habda hé góda,  
 1196 **a**ðal-and·bári: · for·lét **a**l saman  
**g**old ęndi siluvar · ęndi **g**eva managa,  
 1198 **d**iurje męðmos, · ęndi warð im úses **d**rohtines man;  
**k**ôs im þe **k**uninges þegn · **K**rist te hêrran,  
 1200 **m**ilderan męðom-gevon, · þan êr is **m**an-drohtin  
**w**ári an þesero **w**er-oldi: · fęng im **w**óðera þing,  
 1202 **l**ang-samoron rád. · Þó warð it allun þem **l**iudjun kúð,  
 fon allaro **b**urgo gi·hwem, · hwó þat **b**arn godes  
 1204 **s**amnode ge·siðos · ęndi **s**elvo ge·sprak  
 só manag **w**ís-lik **w**ord · ęndi **w**áres só filu,  
 1206 **t**orhtes gi·tôgde · ęndi **t**êkan manag  
 ge·warhte an þesero **w**er-oldi. · Was þat an is **w**ordun skín  
 1208 iak an is **d**ádjun só same, · þat hé **d**rohtin was,  
**h**imilisk **h**êrro · ęndi te **h**elpu kwam  
 1210 an þesan **m**iddil-gard · **m**anno barnun,  
**l**iudjun te þesun **l**iohta. · Oft ge·deda hé þat an þem **l**ande skín,  
 1212 þan hé þar **t**orht-liko · só manag **t**êkan gi·warhte,  
 þar hé **h**êlde mid is **h**andun · **h**alte ęndi blinde,  
 1214 **l**ôsde af þeru **l**éf-hêdi · **l**iudi manage,  
 af **s**u·likun **s**uhtjun, · só þan allaro **s**wároston  
 1216 an **f**iriho barn · **f**iund bi·wurpun,  
 15 **t**ulgo **l**ang-sam **l**egar. · Þó fórun þar þie **l**iudi tó  
 1218 allaro **d**ago ge·hwi-likes, · þar úsa **d**rohtin was  
**s**elvo undar þem gi·siðje, · unt-þat þar ge·samnod warð  
 1220 **m**ęgin-folk **m**ikil · **m**anagero þiodo,  
 þoh sie þar alle be ge·likumu · ge·lóvon ni kwámin.  
 1222 **w**eros þurh ênan **w**illjon: · sume sóhtun sie þat **w**aldandes barn,  
**a**rmoro manno filu · —was im **á**tes þarf—,  
 1224 þat sie im þar at þeru **m**ęnigi · **m**ates ęndi drankes,  
**þ**igidin at þeru **þ**iodu; · hwand þar was manag þegan só gód,

1226 þie ira **a**lamosnje · **a**rmun mannun  
 gerno **g**ávun. · Sume wárun sie im eft **J**udeono kunnjes,  
 1228 **f**egni **f**olk-skępi: · wárun þar ge·**f**arana te þiu,  
 þat sie úses **d**rohtines · **d**ádjo ęndi wordo  
 1230 **f**áron woldun, · habdun im **f**ęgnjen hugi,  
**w**rêðen **w**illjon: · woldun **w**aldand Krist  
 1232 a·lêdjen þem **l**iudjun, · þat sie is **l**éron ni hôrdin,  
 ne **w**ęndin aftar is **w**illjon. · Suma wárun sie im eft só **w**íse man,  
 1234 wárun im **g**lawe **g**umon · ęndi **g**ode werðe,  
 a·lesane undar þem **l**iudjun, · kwámun im þarod be þem **l**éron Kristes,  
 1236 þat sie is **h**êlag word · **h**ôrjen móstin,  
**l**ínon ęndi **l**êstjen: · habdun mid iro ge·**l**ôvon te im  
 1238 **f**asto ge·**f**angen, · habdun im **f**erhten hugi,  
 wurðun is þegnos te þiu, · þat hé sie an þi**o**d-welon  
 1240 **a**ftar iro **ê**n-dagon · **u**p ge·bráhti,  
 an **g**odes ríki. · hé só **g**erno ant·fęg  
 1242 **m**an-kunnjes **m**anag · ęndi **m**und-burd gi·hét  
 te **l**angaru hwílu, · ęndi mahta só gi·**l**êstjen wel.  
 1244 Þó warð þar **m**ęgin só **m**ikil · umbi þana **m**árjon Krist,  
**l**iudjo ge·samnod: · þó gi·sah hé fon allun **l**andun kuman,  
 1246 fon allun **w**íðun **w**egun · **w**erod te·samne  
**l**ungro **l**iudjo: · is **l**of was só wído  
 1248 **m**anagun ge·**m**árid. · Þó gi·wêt im **m**ahtig self  
 an ênna **b**erg uppan, · **b**arno ríkjost,  
 1250 **s**undar ge·**s**ittjen, · ęndi im **s**elvo ge·kôs  
**t**we-livi ge·**t**alda, · **t**rew-hafta man,  
 1252 **g**óðoro **g**umono, · þea hé im te **j**ungoron forð  
 allaro **d**ago ge·hwi-likes, · **d**rohtin welda  
 1254 an is ge·**s**ið-skępja · **s**imblon hębbjan.  
**N**ęmnida sie þó bi **n**aman · ęndi hét sie im þó **n**áhor gangan,  
 1256 **A**ndreas ęndi **P**etrus · **ê**rist sána,  
 ge·**b**róðar twêne, · ęndi **b**êðje mid im,  
 1258 **J**akobus ęndi **J**ohannes: · sie wárun **g**ode werðe;  
**m**ildi was hé im an is **m**óde; · sie wárun ênes **m**annes suni  
 1260 **b**êðje bi ge·**b**urdjun; · sie kôs þat **b**arn godes  
**g**óde te **j**ungoron · ęndi **g**umono filu,  
 1262 **m**árjero **m**anno: · **M**attheus ęndi Þomas,  
**J**udasas twêna · ęndi **J**akob ôðran,  
 1264 is **s**elves **s**wiri: · sie wárun fon gi·**s**ustruonjon twêm  
**k**nósles **k**umana, · **K**rist ęndi **J**akob,

- 1266 góde gadulingos. · Þó habda þero gumono þar  
þe nęrjendo Krist · niguni ge·talde,  
1268 trew-hafte man: · þó hét hé ôk þana te·handon gangan  
selvo mid þem gi·siðun: · Símon was hé hētan;  
1270 hét ôk Bartholomeus · an þana berg uppan  
faran fan þem folke áðrum · ęndi Philippus mid im,  
1272 trew-hafte man. · Þó géngun sie tve-livi samad,  
rinkos te þeru rúnu, · þar þe ráðand sat,  
1274 managoro mund-boro, · þe allumu man-kunnje  
wið hęllje ge·þwing · helpen welde,  
1276 formon wið þem ferne, · só hwem só frummjen wili  
só liov-líka lēra, · só hé þem liudjun þar  
1278 þurh is gi·wit mikil · wísjan hogða.  
16 Þó umbi þana nęrjandon Krist · náhor géngun  
1280 su·líka ge·siðos, · só hé im selvo ge·kôs,  
waldand undar þem werode. · Stóðun wísa man,  
1282 gumon umbi þana godes sunu · gerno swiðo,  
weros an willjon: · was im þero wordo niud,  
1284 þáhtun ęndi þagodun, · hwat im þero þiодо drohtin,  
weldi waldand self · wordun kúðjan  
1286 þesum liudjun te liove. · Þan sat im þe landes hirdi  
gęgin-ward for þem gumun, · godes ęgan barn:  
1288 welda mid is sprákun · spáh-word manag  
lērjan 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 · hēlag drohtin,  
mildi an is móde, · ęndi þó is mund ant·lôk,  
1294 wísde mid wordun · waldandes sunu  
manag mār-lík þing · ęndi þem mannum sagde  
1296 spáhun wordun, · þem þe hé te þeru spráku þarod,  
Krist alo-waldo, · ge·kora habða,  
1298 hwi-like wárin allaro · irmin-manno  
gode werðoston · gumono kunnjes;  
1300 sagde im þó te sōðan, · kwað þat þie sálīga wárin,  
man an þesoro middil-gardun, · þie hér an iro móde wárin  
1302 arme þurh ôð-módi: · „þem is þat ēwana ríki,  
swiðo hēlag-lík · an hevan-wange  
1304 sin-líf far·geven.“ · Kwað þat ôk sálige wárin  
máð-mundje man: · „þie mótun þie mārjon erðe,



1306 of·sittjen þat selve ríki.“ · Kwað þat ôk sálige wárin,  
 þie hír wiopin iro wammun dádi; · „þie mótun eft willjon ge·bídan,  
 1308 frófre an iro frâhon ríkja. · Sálige sind ôk, þe sie hír frumono  
 gi·lustid,  
 rinkos, þat sie rehto a·dómjen. · Þes mótun sie werðan an þem ríkja  
 drohtines  
 1310 gi·fullit þurh iro ferhton dádi: · su·líkoro mótun sie frumono  
 bi·knégan  
 þie rinkos, þie hír rehto a·dómjad, · ne willjad an rúnun be·swíkan  
 1312 man, þar sie at mahle sittjad. · Sálige sind ôk þem hír mildi wirðit  
 hugi an hēliðo briostun: · þem wirðit þe hēlego drohtin,  
 1314 mildi mahtig selvo. · Sálige sind ôk undar þesaro managon þiodu,  
 þie hēbbjad iro herta gi·hrēnod: · þie mótun þane hevenes waldand  
 1316 sehan an sínun ríkja.“ · Kwað þat ôk sálige wárin,  
 „þie þe friðu-samo undar þesumu folke libbjod · ėndi ni willjad ėniga  
 fehta ge·wirken,  
 1318 saka mid iro selvoro dádjun: · þie mótun wesán suni drohtines  
 ge·nēmnide,  
 hwanðe hé im wil ge·nádig werðen; · þes mótun sie niotan lango  
 1320 selvon þes sínes ríkjes.“ · Kwað þat ôk sálige wárin  
 þie rinkos, þe rehto weldin, · „ėndi þurh þat þolod ríkjoro manno  
 1322 hēti ėndi harm-kwidi: · þem is ôk an himile eft  
 godes wang for·geven · ėndi gēst-lík líf  
 1324 aftar te ēwan-dage, · só is io ėndi ni kumit,  
 welan wun-sames.“ · Só habde þó waldand Krist  
 1326 for þem erlom þar · ahto ge·talda  
 sálða ge·sagða; · mid þem skal simbla gi·hwe  
 1328 himil-ríki ge·halon, · ef hé it hēbbjan wili,  
 etþo hé skal te ēwan-daga · aftar þarvon  
 1330 welon ėndi willjon, · siðor hé þese wer-old a·givid,  
 erð-lívi-gi·skapu, · ėndi sókit im öðar lioht  
 1332 só liof só lêð, · só hé mid þesun liudjun hér  
 gi·werkod an þesoro wer-oldi, · al só it þar þó mid is wordun sagde  
 1334 Krist alo-waldo, · kuningo ríkjost  
 godes ēgan barn · jungorun sínun:  
 1336 „Ge werðat ôk só sálige“, · kwað hé, „þes iu saka biodat  
 liudi aftar þeson lande · ėndi lêð sprekát,  
 1338 hēbbjad iu te hoska · ėndi harmes filu  
 ge·wirkjad an þesoro wer-oldi · ėndi wíti ge·frummjad,  
 1340 fēlgjad iu firin-spráka · ėndi fiund-skēpi,

- lâgnjad iuwa lêra, · dôt iu lêðes filu,  
1342 harmes þurh iuwan hêrron. · Þes látad gi iuwan hugi simbla,  
líf an lustun, · hwand iu þat lôn stëndit  
1344 an godes ríkja garu, · gódo ge·hwi-likes,  
mikil ęndi manag-fald: · þat is iu te médu far·gevan,  
1346 hwand gi hér êr bi·foran · arvid þolodun,  
wíti an þesoro wer-oldi. · Wirs is þem öðrum,  
1348 giviðig grimora þing, · þem þe hér gód êgun,  
wídan worold-welon: · þie for·slítat iro wunnja hér;  
1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing  
aftar iro hin-fęrði · hęliðos þolojan.  
1352 Þan wópjan þar wan-skęfti, · þie hér êr an wunnjon sín,  
libbjad an allon lustun, · ne willjad þes far·látan wiht,  
1354 mēni-gi·þahtjo, · þes sie an iro mód spęnit,  
lêðoro gi·lêstjo. · Þan im þat lôn kumid,  
1356 uvil arved-sam, · þan sie is þane ęndi skulun  
sorgondi ge·sehan. · Þan wirðid im sêr hugi,  
1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,  
man an iro mód-sevon. · Nu skulun gi im þat mēn lahan,  
1360 węrtjan mid wordun, · al só ik giu nu ge·wísjan mag,  
seggjan sôð-líko, · ge·siðos míne,  
1362 wárun wordun, · þat gi þesoro wer-oldes nu forð  
skulun salt wesan, · sundigero manno,  
1364 bótjan iro balu-dádi, · þat sie an bętara þing,  
folk far·fáhan ęndi for·látan · fiundes gi·werk,  
1366 diuvalas ge·dádi, · ęndi sókjan iro drohtines ríki.  
Só skulun gi mid iuwon lêrun · liud-folk manag  
1368 węndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,  
far·látid þea lêra, · þea hé lêstjan skal,  
1370 þan is im só þem salte, · þe man bi sêes staðe  
wído te·wirpit: · þan it te wihti ni dóg,  
1372 ak it firiho barn · fótun spurnat,  
gumon an greote. · Só wirðid þem, þe þat godes word skal  
1374 mannum márjan: · ef hé im þan látid is mód twehon,  
þat hi ne willja mid hluttro hugi · te heven-ríkja  
1376 spanen mid is spráku · ęndi seggjan spel godes,  
ak węnkid þero wordo, · þan wirðid im waldand gram,  
1378 mahtig módag, · ęndi só samo manno barn;  
wirðid allun þan · irmin-þiodun,  
1380 liudjun a·lêðid, · ef is lêra ni dugun.“

- 17 So **s**prak hé þó **s**páh-líko · **e**ndi sagda **s**pel godes,  
1382 lârde þe landes ward · liudi síne  
mid **h**luttru **h**ugju. · **H**eliðos stóðun,  
1384 gumon umbi þana godes sunu · gerno swíðo,  
weros an **w**illjon: · was im þero wordo niud,  
1386 þáhtun **e**ndi þagodun, · gi·hôrdun þero þiодо drohtin  
sëggjan êw godes · **e**ldi-barnun;  
1388 gi·hét im heven-ríki · **e**ndi te þem hëliðun **s**prak:  
„Ôk mag ik iu sëggjan, · ge·siðos mína,  
1390 wárun wordun, · þat gi þesoro wer-oldes nu forð  
skulun lioht wesan · liudjo barnun,  
1392 faġar mid firihun · ovar folk manag,  
wlitig **e**ndi wun-sam: · ni mugun iuwa werk mikil  
1394 bi·holan werðan, · mid hwi-liko gi sea hugi kûðjat:  
þan mêr þe þiu burg ni mag, · þiu an berge stáð,  
1396 hôh holm-klivu, · bi·holen werðen,  
wrisi-lik gi·werk, · ni mugun iuwa word þan mêr  
1398 an þesoro middil-gard · mannum werðen,  
iuwa dádi bi·dërnit. · Dót, só ik iu lërju:  
1400 látad iuwa lioht mikil · liudjun skínan,  
manno barnun, · þat sie far·standan iuwan mód-sevon,  
1402 iuwa werk **e**ndi iuwan willjon, · **e**ndi þes waldand god  
mid hluttro hugju, · himiliskan fader,  
1404 lovon an þesumu liohte, · þes hé iu su·lika lëra far·gaf.  
Ni skal neoman lioht, þe it havad, · liudjun dërnjan,  
1406 te hardo be·hwëlvjan, · ak hé it hôho skal  
an sëli sëttjan, · þat þea ge·sehan mugin  
1408 alla ge·líko, · þea þar inna sind,  
hëliðos an hallu. · þan hald ni skulun gi iuwa hêlag word  
1410 an þesumu land-skëpa · liudjun dërnjen,  
hëlið-kunnje far·helan, · ak ge it hôho skulun  
1412 brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,  
ovar al þit land-skëpi · liudi far·standan  
1414 **e**ndi só ge·frummjen, · só it an forn-dagun  
tulgo wíse man · wordun ge·sprákun,  
1416 þan sie þana aldan êw · erlos heldun,  
**e**ndi ôk su·liku swíðor, · só ik iu nu sëggjan mag,  
1418 alloro gumono ge·hwi-lik · gode þionojan,  
þan it þar an þem aldom · êwa ge·beode.  
1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,

- þat ik þana aldan êw · irrjen willje,  
 1422 fêlljan 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 çndi erðe, · þiu nu bi·hlidan standat,  
 1426 êr þan þero wordo · wiht bi·líva  
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér  
 1428 wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,  
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,  
 1430 ôkjon çndi nígjan · êldi-barnum,  
 þesumu folke te frumu. · Þat was forn ge·skrivan  
 1432 an þem aldon êo · —ge hórdun it oft sprekan  
 word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,  
 1434 þat hé áðrana · aldru bi·neote,  
 lívu bi·lôsje, · þem skulun liudjo barn  
 1436 dôd a·dêljan. · Þan willjo ik it iu diopor nu,  
 furður bi·fáhan: · só hwe só ina þurh fiund-skepi,  
 1438 man wiðar ôðrana · an is mód-sevon  
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,  
 1440 sálíg folk godes, · sibbjon bi·tengja,  
 man mid mág-skepi—, · þan wirðit þoh hwe ôðrumu an is móde só  
 gram,  
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:  
 þan is hé sán a·féhit · çndi is þes ferahas skolo,  
 1444 al su·likes ur-dêljes · só þe ôðar was,  
 þe þurh is hand-mëgin · hôvdo bi·lôsde  
 1446 erl ôðarna. · Ôk is an þem êo ge·skrivan  
 wárun wordun, · só gí 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, · çndi skal is fiund hatan,  
 1452 wiðer·standen þem mid strídu · çndi mid starku hugi,  
 wërjan wiðar wrêðun. · Þan seggjo ik iu te wáron nu,  
 1454 ful-líkur for þesumu folke, · þat gí iuwa fiund skulun  
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,  
 1456 an godes namon. · Dót im gódes filu,  
 tógjat im hluttran hugi, · holda trewa,  
 1458 liof wiðar ira lêðe. · Þat is lang-sam rád  
 manno só hwi-likumu, · só is mód te þiu

1460 ge·flíhit wiðar is frunde. · Þan mótun gí þea fruma êgan,  
 þat gí mótun hêten · heven-kuninges suni,  
 1462 is blíði barn. · Ne mugun gí iu bêtaran ráð  
 ge·winnan an þesoro wer-oldi. · Þan sæggjo ik iu te wáron ôk,  
 1464 barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi  
 iuwas gódes wiht · te godes húsun  
 1466 waldande far·gevan, · þat it imu wirðig sí  
 te ant·fáhanne, · só lango só þú frund-skepjes wiht,  
 1468 wiðer ôðran man · in-wid hugis.  
 Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,  
 1470 ge·módi gi·mahljan: · siðor maht þú mēðmos þína  
 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe,  
 1472 heven-kuninge. · Mér skulun gi aftar is huldi pionon,  
 godes willjon ful·gán, · þan ôðra Judeon duon,  
 1474 ef gí willjat êgan · êwan ríki,  
 sin-líf sehan. · Ôk skal ik iu sæggjan noh,  
 1476 hwó it þar an þem aldon · êo ge·biudid,  
 þat ênig erl ôðres · idis ni bi·swíka,  
 1478 wíf mid wammu. · Þan sæggjo ik iu te wáron ôk,  
 þat þar man is siuni mugun · swíðo far·lêdjan  
 1480 an mirki mên, · ef hi ina látid is mód spanen,  
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.  
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,  
 ge·heftid an is hertan · helli-wíti.  
 1484 Ef þan þana man is siun wili · etþa is swíðare hand  
 far·lêdjen is liðo hwi-lik · an lêðan weg,  
 1486 þan is erlo ge·hwem · ôðar bêtara,  
 firiho barno, · þat hé ina fram werpa  
 1488 ęndi þana lið lósje · af is lík-hamon  
 ęndi ina áno kuma · up te himile,  
 1490 þan hé só mid allun · te þem Inferne,  
 hwerve mid só hêlun · an helli-grund.  
 1492 Þan mênid þiu léf-hêd, · þat ênig liudjo ni skal  
 far·folgan is friunde, · ef hé ina an firina spanit,  
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun bi·lang,  
 ne iro mág-skepí só mikil, · ef hé ina an morð spēnit,  
 1496 bédid balu-werko; · bētera is imu þan ôðar,  
 þat hé þana friund fan imu · fer far·werpa,  
 1498 miðe þes máges · ęndi ni hēbbja þar êniga minnja tó,  
 þat hé móti êno · up ge·stígan

- 1500 hōh himil-ríki, · þan sie hēlli-ge·þwing,  
brēd balu-wíti · bēðja gi·sókjan,
- 1502 **18** uvil arvidi. · Ôk is an þem êo ge·skrivan  
wárun wordun, · só gí witun alle,
- 1504 þat mīðe mēn-êðos · man-kunnjes ge·hwi-lik,  
ni for·swęrje ina selvon, · hwand þat is sundje te mikil,  
1506 far·lêdid liudi · an lêðan weg.  
Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man  
1508 ênigan êð-staf · ėldi-barno,  
ne bi himile þemu hōhon, · hwand þat is þes hêrron stól,  
1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon  
fagaṛ fót-skamel, · nek ênig firiho barno  
1512 ne swęrja bi is selves hōvde, · hwand hé ni mag þar ne swart ne hwít  
ênig hár ge·wirkjan, · b·útan só it þe hêlago god,  
1514 ge·markode mahtig; · be·þiu skulun mīðan filu  
erlos êð-wordo. · Só hwe só it ofto dót,  
1516 só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.  
Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,  
1518 þat gi neo ne swęrjen · swíðoron êðos,  
méron met mannun, · b·útan só ik iu mid mínun hér  
1520 swíðo wár-liko · wordun ge·biudu:  
ef man hwemu saka sókja, · bi·sęggja þat wáre,  
1522 kweðe já, gef it sí, · geha þes þar wár is,  
kweðe nēn, af it nis, · láta im ge·nóg an þiu;  
1524 só hwat só is mēr ovar þat · man ge·frummjad,  
só kumid it al fan uville · ėldi-barnun,  
1526 þat erl þurh un-trewa · ôðres ni wili  
wordo ge·lôvjan. · Þan sęggjo ik iu te wáron ôk,  
1528 hwó it þar an þem aldon · êo ge·biudit:  
só hwe só ôgon ge·nimid · ôðres mannes,  
1530 lôsid af is lík-haman, · etþa is liðo hwi-likan,  
þat hé it eft mid is selves skal · sán ant·gelden  
1532 mid ge·líkun liðjon. · Þan willjo ik iu lêrjan nu,  
þat gí só ni wrekan · wrêða dádi,  
1534 ak þat gí þurh ôd-módi · al ge·þologjan  
wítjes ėndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.  
1536 Dóe alloro erlo ge·hwi-lik · ôðrom manne  
frume ėndi ge·fóri, · só hé willje, þat im firiho barn  
1538 gódes an·gęgin dóen. · Þan wirðit im god mildi,  
liudjo só hwi-likum, · só þat lêstjen wili.

- 1540 Êrod gí arme man, · dêljad iuwan ôd-welon  
undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank  
ant·fáhan
- 1542 efþo lôn an þesoro lêhnjon wer-oldi, · ak huggjat te iuwomu leovon  
hêrran  
þero gevono te gelde, · þat sie iu god lôno,  
1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi·dót.  
Ef þú þan gevogjan wili · góðun mannun  
1546 fagare feho-skattos, · þar þú eft frumono hugis  
mêr ant·fáhan, · te hwí havas þú þes êniga méda fon gode  
1548 etþa lôn an þemu is liohte? · hwand þat is lêhni feho.  
Só is þes alles ge·hwat, · þe þú ôðrun ge·duos  
1550 liudjon te leove, · þar þú hugis eft ge·lik neman  
þero wordo ęndi þero werko: · te hwí wêt þi þes ęsa waldand þank,  
1552 þes þú þín só bi·filhis · ęndi ant·fáhis eft þan þú wili?  
iuwan ôð-welon · gevan gi þem armun mannun,  
1554 þe ina iu an þesoro wer-oldi ne lônnon · ęndi rómot te iuwes  
waldandes ríkja.  
Te hlúd ni dó þú it, · þan þú mid þínun handun bi·felhas  
1556 þína alamosna þemu armon manne, · ak dó im þurh ôð-móðjen  
gerno þurh godes þank: · þan móst þú eft geld niman,  
1558 swiðo liof-lik lôn, · þar þú is lango bi·þarft,  
fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi  
1560 darno ge·dêljas, · —so is ęsumu drohtine werð—  
ne galpo þú far þínun gevin te swiðo, · noh ênig gumono ne skal,  
1562 þat siu im þurh ídale hróm · eft ni werðe  
lêð-líko far·loren. · Þanna þú skalt lôn nemen  
1564 fora godes ôgun · góðero werko.  
Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan  
1566 ęndi willjad te iuwomu hêrron · helpono biddjan,  
þat hé iu a·láte · lêðes þinges,  
1568 þero sakono ęndi þero sundjono, · þea gi iu selvon hír  
wrêða ge·wirkjad, · þat gi it þan for ôðrumu werode ni duad:  
1570 ni márjad it far męnigi, · þat iu þes man ni lovon,  
ni diurjan þero dádjo, · þat gi iuwes drohtines gi·bed  
1572 þurh þat ídala hróm · al ne far·leosan.  
Ak þan gi willjan te iuwomo hêrron · helpono biddjan,  
1574 þiggjan þeo-líko, · —þes iu is þarf mikil—  
þat iu sigi-drohtin · sundjono tómja,  
1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self

hêlag an himile, · hwand imu nis bi·holan n·eo·wiht  
 1578 ne wordo ne werko. · hé látid it þan al ge·werðan só,  
 só gi ina þan biddjad, · þan gi te þero bedo hnígad  
 1580 mid hluttru hugi.“ · Heliðos stóðun,  
 gumon umbi þana godes sunu · gerno swíðo,  
 1582 weros an willjon: · was im þero wordo niud,  
 þáhtun çndi þagodun, · was im þarf mikil,  
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn  
 an þana forman sið · filu mid wordun  
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gëgin,  
 glauworo gumono, · te þem godes barne:  
 1588 **19** „Hêro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,  
 te gi·wirkenne þínna willjon, · çndi ôk þínoro wordo só self,  
 1590 allaro barno bëtst, · þat þú ús bedon lêres,  
 jungoron þíne, · só Johannes duot,  
 1592 diur-lík dôperi, · dago ge·hwi-likas  
 is werod mid wordun, · hwí sie waldand skulun,  
 1594 góðan grótjan. · Dó þína jungorun só self:  
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe ríkjo garu  
 1596 sán aftar þiu, · sunu drohtines,  
 gód word an·gëgin: · „Þan gi god willjan“, kwað hé,  
 1598 „weros mid iuwon wordun · waldand grótjan,  
 allaro kuningo kraftigostan, · þan kweðad gi, só ik iu lêrju:  
 1600 ,Fadar úsa · firiho barno,  
 þú bist an þem hôhon · himila ríkja,  
 1602 ge·wíhid sí þín namo · wordo ge·hwi-liko.  
 Kuma þín · kraftag ríki.  
 1604 Werða þín willjo · ovar þesa wer-old alla,  
 só sama an erðo, · só þar uppa ist  
 1606 an þem hôhon · himilo ríkja.  
 Gef ús dago ge·hwi-likes rád, · drohtin þe gódo,  
 1608 þína hêlaga helpa, · çndi a·lát ús, hevenes ward,  
 managoro mên-skuldjo, · al só we öðrum mannum dóan.  
 1610 Ne lát ús far·lêdjan · lêða wihti  
 só forð an iro willjon, · só wí wirðige sind,  
 1612 ak help ús wiðar allun · uvilon dádjun.  
 Só skulun gí biddjan, · þan gi te bede hnígad  
 1614 weros mid iuwom wordun, · þat iu waldand god  
 lêðes a·láte · an leut-kunnja.  
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi-likun



1618 þero sakono ċndi þero sundjono, · þe sie wið iu selvon hír  
 wrêða ge·wirkjat, · þan a·látid iu waldand god,  
 fadar ala-mahtig · firin-werk mikil,  
 1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,  
 þat gi ne wileat öðrun · erlun a·látan,  
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god  
 grim-werk far·gevan, · ak gi skulun is geld niman,  
 1624 swíðo lêð-lik lôn · te languru hwílu,  
 alles þes un-rehtes, · þes gi öðrum hír  
 1626 gi·lêstjad an þesumu liohte · ċndi þan wið liudjo barn  
 þea saka ni gi·sónjad, · êr gi an þana sið faran,  
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun sęggjan,  
 hwó gi lêstjan skulun · lêra mína:  
 1630 þan gi iuwa fastonnja · frummjan willjan,  
 minson iuwa mên-dádi, · þan ni duad gi þat te managom kúð,  
 1632 ak míðad is far öðrum mannun: · þoh wêt mahtig god,  
 waldand iuwan willjan, · þoh iu werod öðar,  
 1634 liudjo barn ne lovon. · hé gildid is iu lôn aftar þiu,  
 iuwa hêlag fadar · an himil-ríkja,  
 1636 þes ge im mid su·likum 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 mêra þing,  
 1640 þan man hír an erðu · ôðag libbja,  
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hórjan,  
 1642 þan ne samnod gi hír sink mikil · silovres ne goldes  
 an þesoro middil-gard, · mēðom-hordes,  
 1644 hwand it rotat hír an roste, · ċndi rēgin-þeovos far·stelad,  
 wurmi a·wardjad, · wirðid þat gi·wádi far·slitan,  
 1646 ti·gangid þe gold-welo. · Lêstjad iuwa gódon werk,  
 samnod iu an himile · hord þat 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·gęgnes, · só hwat só gí gódes þarod,  
 an þat himil-ríki · hordes ge·samnod,  
 1652 hēliðos þurh iuwa hand-geva, · ċndi hēbbjad þarod iuwan hugi fasto;  
 hwand þar ist alloro manno gi·hwes · mód-ge·þáhti,  
 1654 hugi ċndi herta, · þar is hord ligid,  
 sink ge·samnod. · Nis eo só sálig man,  
 1656 þat mugi an þesoro brêdon wer-old · bēðju ant·hengjan,

- ge þat hi an þesoro erðo · ôdag libbja,  
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode  
 te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes  
 1660 simbla ôðar-hweðar · ên far·látan  
 etþo lusta þes lík-hamon · etþo líf êwig.  
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,  
 ne mornont an iuwomu móde, · hwat gi eft an morgan skulin  
 1664 etan efþo drinkan · etþo an hëbbjan  
 weros te ge·wëdja: · it wët al waldand god,  
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,  
 folgod iro frôhan willjon. · Hwat gi þat bi þesun fuglun mugun  
 1668 wár-liko undar·witan, · þea hír an þesoro wer-oldi sint,  
 farad an feðar-hamun: · sie ni kunnun ênig feho winnan,  
 1670 þoh givid im drohtin god · dago ge·hwi-likes  
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,  
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint  
 fagoro ge·fratohot, · þea hír an felde stád,  
 1674 berht-liko ge·blóid: · ne mahta þe burges ward,  
 Salomon þe suning, · þe habda sink mikil,  
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,  
 welono ge·wunna · çndi allaro ge·wádjo kust,—  
 1678 þoh ni mohte hé an is líve, · þoh hé habdi alles þeses landes ge·wald,  
 a·winnan su·lik ge·wádi, · só þiu wurt havad,  
 1680 þiu hír an felde stád · fagoro ge·gariwit,  
 lilli mid só liof-líku blómon: · ina wádit þe landes waldand  
 1682 hér fan hevenes wange. · Mér is im þoh umbi þit hëliðo kunni,  
 liudi sint im liovoron mikilu, · þea hé im an þesumu lande ge·warhte,  
 1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi  
 sorgon,  
 ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,  
 1686 helpa fan hevenes wange, · ef gi willjad aftar is huldi þeonon.  
 Gerot gi simbla êrist þes godes ríkjas, · çndi þan duat aftar þem is  
 gódun werkun,  
 1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin  
 gevon mid alloro gódu ge·hwi-liku, · ef gi im þus ful·gangan willjad,  
 1690 só ik iu te wárun hír · wordun sęggjo.  
 20 Ne skulun gí ênigumu manne · un-rehtes wiht,  
 1692 dęrvjes a·dëljan, · hwand þe dóm eft kumid  
 ovar þana selvon man, · þar it im te sorgon skal,  
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid

un-reht **ô**ðrum. · Neo þat iuwar **ê**nig ne dua  
 1696 **g**umono an þesom **g**ardon · **g**eldes etþo kôpes,  
 þat hi un-reht gi·met · **ô**ðrumu manne  
 1698 **m**ên-ful **m**ako, · hwand it simbla **m**ótjan skal  
**e**rlo ge·hwi-likomu, · su·lik só hé it **ô**ðrumu ge·dód,  
 1700 só kumid it im eft te·**g**egnes, · þar hé **g**erno ne wili  
 ge·sehan is **s**undjon. · Ôk skal ik iu **s**eggjan noh,  
 1702 hwar gi iu **w**ardon skulun · **w**ítjo mēsta,  
**m**ên-werk **m**anag: · te hwi skalt þú ênigan **m**an be·sprekan,  
 1704 **b**róðar þínan, · þat þú undar is **b**ráhon ge·sehas  
**h**alm an is ôgon, · çndi ge·**h**uggjan ni wili  
 1706 þana **s**wáran balkon, · þe þú an þínoro **s**iuni havas,  
**h**ard trio çndi **h**ęvig. · Lát þi þat an þínan **h**ugi fallan,  
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi **l**ioht be·foran,  
**ô**gun werðad þi ge·oponot; · þan maht þú **a**ftar þiu  
 1710 **s**wáses mannes ge·siun · **s**īðor ge·bótjan,  
 ge·**h**êljan an is **h**ôvde. · Só mag þat an is **h**ugi méra  
 1712 an þesoro **m**iddil-gard · **m**anno ge·hwi-likumu,  
**w**esan an þesoro **w**er-oldi, · þat hi hír **w**ammas ge·duot,  
 1714 þan hi **a**htogja · **ô**ðres mannes  
**s**aka çndi **s**undja, · çndi havad im **s**elvo mēr  
 1716 **f**irin-werko ge·frumid. · Ef hé wili is **f**ruma lêtjan,  
 þan skal hi ina **s**elvon êr · **s**undjono a·tómjan,  
 1718 **l**êð-werko **l**ôson: · sīðor mag hi mid is **l**êrun werðan  
**h**ęliðun te **h**elpu, · sīðor hi ina **h**luttran wêt,  
 1720 **s**undjono **s**ikoran. · Ne skulun gi **s**wínum te·foran  
 iuwa **m**ere-gríton makon · etþo **m**êðmo ge·striuni,  
 1722 **h**êlag **h**als-męni, · hwand siu it an **h**oru spurnat,  
**s**ulwjad an **s**ande: · ne witun **s**úvrjas ge·skêð,  
 1724 **f**agaroro **f**ratoho. · Su-lik sint hír **f**olk manag,  
 þe iuwa **h**êlag word · **h**ôrjan ne willjad,  
 1726 ful-gangan **g**odes lêrun: · ne witun **g**ódes ge·skêð,  
 ak sind im **l**ári word · **l**eovoron mikilu,  
 1728 umbi·**þ**arvi **þ**ing, · þanna **þ**eot-godes  
**w**erk çndi **w**illjo. · Ne sind sie **w**irðige þan,  
 1730 þat sie ge·**h**ôrjan iuwa **h**êlag word, · ef sie is ne willjad an iro **h**ugi  
 þenkjan,  
 ne **l**ínon ne **l**êtjan. · Þem ni sęggjan gi iuworo **l**êron wiht,  
 1732 þat gi þea **s**práka godes · çndi **s**pel managu  
 ne far·**l**eosan an þem **l**iudjun, · þea þar ne willjan gi·**l**ôvjan tó,

- 1734 wároro wordo. · Ôk skulun gí iu wardon filu  
listjun undar þesun liudjun, · þar gí aftar þesumu lande farad,  
1736 þat iu þea luggjon ne mugin · lêron be·swíkan  
ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon  
te iu,  
1738 fagororo fratohon: · þoh hæbbjad sie fêknan hugi:  
þea mugun gi sán ant·kennjan, · só gi sie kuman ge·sehad:  
1740 sie sprekad wís-lík word, · þoh iro werk ne dugin,  
þero þegno ge·þáhti. · Hwand gi witun, þat eo an þorniun ne skulun  
1742 wín-beri wesan · efþa welon eo·wiht,  
fagororo fruhtjo, · nek ôk fígun ne lesad  
1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,  
þat eo þe uвило bôm, · þar hé an erðu stád,  
1746 góden wastum ne givid, · nek it ôk god ni ge·skóp,  
þat þe gódo bôm · gumono barnun  
1748 bári bittres wiht, · ak kumid fan alloro bâmo ge·hwi-likumu  
su·lik wastom te þesero wer-oldi, · só im fan is wurtjon ge·dregid,  
1750 etþa berht etþa bittar. · Þat mēnid þoh breost-hugi,  
managoro mód-sevon · manno kunnjes,  
1752 hwó alloro erlo ge·hwi-lik · ôgit selvo,  
meldod mid is müðu, · hwi-likan hé mód havad,  
1754 hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,  
ak kumad fan þem uvilan man · in-wid-rádos,  
1756 bittara balu-spráka, · su·lik só hi an is breostun havad  
ge·hēftid umbi is herte: · simbla is hugi kūðid,  
1758 is willjon mid is wordun, · ęndi farad is werk aftar þiu.  
Só kumad fan þemu gódan manne · glau and-wordi,  
1760 wís-lík fan is ge·wittja, · þat hi simbla mid is wordu ge·sprikid,  
man mid is mīðu su·lik, · só hé an is móde havad  
1762 hord umbi is herte. · Þanan kumad þea hêlagan lêra,  
swiðo wun-sam word, · ęndi skulun is werk aftar þiu  
1764 þeodu ge·þíhan, · þegnun managun  
werðan te willjon, · al só it waldand self  
1766 góðun mannun far·givid, · god alo-mahtig,  
himilisk hêrro, · hwand sie áno is helpa ni mugun  
1768 ne mid wordun ne mid werkun · wiht a·þęngjan  
gódes an þesun gardun. · Be·þiu skulun gumono barn  
1770 an is ênes kraft · alle gi·lôvjan.  
21 Ôk skal ik iu wísjan, · hwó hír wegos twêna  
1772 liggjad an þesumu liohte, · þea farad liudjo barn,

al irmin-þiod. · Þero is **ôðar** sán  
 1774 **wíd** stráta **endi** brêd, · —farid sie **werodes** filu,  
**man**-kunnjes **manag**, · hwand sie þarod iro **mód** spēnit,  
 1776 **wer**-old-lusta **weros**— · þiu an þea **wirson** hand  
**liudi** **lêdid**, · þar sie te far·lora **werðad**,  
 1778 **h**ēliðos an **h**ēllju, · þar is **h**êt **endi** swart,  
**ęgis**-lík an **innan**: · **óði** ist þarod te faranne  
 1780 **ęldi**-barnun, · þoh it im at þemu **ęndje** ni dugi.  
 Þan ligid **eft** **ôðar** · **ęngira** mikilu  
 1782 **weg** an þesoro **wer**-oldi, · fęrid ina **werodes** lút,  
**fáho** **folk**-skępi: · ni willjad ina **firiho** barn  
 1784 **gerno** **gangan**, · þoh hé te **godes** ríkja,  
 an þat **ęwiga** líf, · **erlos** lédja.  
 1786 Þan nimad **gí** iu þana **ęngjan**: · þoh hé só **óði** ne sí  
**firihon** te faranne, · þoh skal hi te **frumu** **werðan**  
 1788 só hwemu só ina þurh·**gęngid**, · só skal is **geld** niman,  
 swiðo **lang**-sam **lôn** · **endi** líf **ęwig**,  
 1790 **diur**-líkan **drôm**. · Eo gi þes **drohtin** skulun,  
**waldand** biddjen, · þat gi þana **weg** **mótin**  
 1792 **fan** foran ant·**fáhan** · **endi** **forð** þurh gi·**gangan**  
 an þat **godes** ríki. · hé ist **garu** simbla  
 1794 wiðar þiu te **gevanne**, · þe man ina **gerno** **bidid**,  
**fergot** **firiho** barn. · Sókjad **fadar** iuwan  
 1796 **up** te þemu **ęwinom** ríkja: · þan **mótun** gi ina **afar** þiu  
 te iuworu **frumu** **fíðan**. · Kūðjad iuwa **fard** þarod  
 1798 at iuwas **drohtines** **durun**: · þan **werðad** iu an·**dón** **afar** þiu,  
**himil**-portun ant·**hlidan**, · þat gi an þat **hêlage** **lioht**,  
 1800 an þat **godes** ríki · **gangan** **mótun**,  
**sin**-líf **sehan**. · Ôk skal ik iu **sęggjan** **noh**  
 1802 far þesumu **werode** **allun** · **wár**-lík **biliði**,  
 þat alloro **liudjo** só hwi-lik, · só þesa mína **lêra** **wili**  
 1804 ge·**haldan** an is **herton** · **endi** wil iro an is **hugi** a·þęnkjan,  
**lêstjan** sea an þesumu **lande**, · þe gi·**líko** **duot**  
 1806 **wísumu** **manne**, · þe gi·**wit** **havad**,  
**horska** **hugi**-skęfti, · **endi** **hús**-stędi **kusid**  
 1808 an **fastoro** **foldun** · **endi** an **felisa** **uppan**  
**wégos** **wirkid**, · þar im **wind** ni mag,  
 1810 ne wág ne **watares** **strôm** · **wihtju** ge·**tunjan**,  
 ak mag im þar wið **un**-gi·**widerjon** · **allun** **standan**  
 1812 an þemu **felise** **uppan**, · hwand it só **fasto** **warð**

gi·stellit an þemu stêne: · ant·havad it þiu stędi niðana,  
 1814 wreðid wiðar winde, · þat it wíkan ni mag.  
 Só duot eft manno só hwi-lik, · só þesun mínun ni wili  
 1816 lêrun hôrjen ne þero · lêstjen wiht,  
 só duot þe un-wíson · erla ge·líko,  
 1818 un-ge·wittigon were, · þe im be watares staðe  
 an sande wili · sęli-hús wirkjan,  
 1820 þar it westrani wind · ęndi wágo strôm,  
 sêes üðjon te·sláad; · ne mag im sand ęndi greot  
 1822 ge·wreðjen wið þemu winde, · ak wirðid te·worpan þan,  
 te·fallen an þemu flóde, · hwand it an fastoro nis  
 1824 erðu ge·timbrod. · Só skal allaro erlo ge·hwes  
 werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,  
 1826 haldid hêlag ge·bod.“ · Þó bi·gunnun an iro hugi wundron  
 męgin-folk mikil: · ge·hôrdun mahtiges godes  
 1828 liof-líka lêra; · ne wárun an þemu lande ge·wuno,  
 þat sie eo fan su·likun êr · sęggjan ge·hôrdin  
 1830 wordun etþo werkun. · Far·stódun wíse man,  
 þat hé só lêrde, · liudjo drohtin,  
 1832 wárun wordun, · só hé ge·wald habde,  
 allun þem un-ge·líko, · þe þar an êr-dagun  
 1834 undar þem liud-skępja · lêrjon wárun  
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word  
 1836 ge·makon mid mannun, · þe hé far þero męnigi sprak,  
 22 ge·bôd uppan þemu berge. · hé im þó bêðju be·falh  
 1838 te ge·sęggennja · sínom wordun,  
 hwó man himil-ríki · ge·halon skoldi,  
 1840 wíð-brêðan welan, · gia hé im ge·wald far·gaf,  
 þat sie móstin hêljan · halte ęndi blinde,  
 1842 liudjo léf-hêdi, · legar-bêð manag,  
 swára suhti, · giak hé im selvo ge·bôd,  
 1844 þat sie at ênigumu manne · méde ne námin,  
 diurje mêðmos: · „ge·huggjad gi“, kwað hé, —, „hwand iu is þiu dád  
 kuman,  
 1846 þat ge·wit ęndi þe wís-dóm, · ęndi iu þea ge·wald far·givid  
 alloro firiho fadar, · só gi sie ni þurvun mid ênigo feho kôpon,  
 1848 mędjan mid ênigun mêðmun,— · só wesat gi iro mannun forð  
 an iuwon hugi-skęftjun · helpono mildja,  
 1850 lêrjad gi liudjo barn · lang-samna rád,  
 fruma forð-wardes; · firin-werk lahad,

1852 swára sundjon. · Ne látad iu silōvar nek gold  
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,  
 1854 fagara feho-skattos: · it ni mag iu te ênigoro frumu hwergin,  
 werðan te ênigumu willjon. · Ne skulun gi ge·wádjás þan mēr  
 1856 erlos êgan, · b·útan só gi þan an hebbjan,  
 gumon te gawja, · þan gi gangan skulun  
 1858 an þat gi·mang innan. · Neo gi umbi iuwan mēti ni sorgot,  
 lēng umbi iuwa lif-nare, · hwand þene lērjand skulun  
 1860 fódjan þat folk-skēpi: · þes sint þea fruma werða,  
 leov-likes lōnes, · þe hi þem liudjun sagad.  
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,  
 þana man mid mósu, · þe só managoro skal  
 1864 seola bi·sorgan · ċndi an þana sið spanen,  
 gēstos an godes wang. · Þat is grōtara þing,  
 1866 þat man bi·sorgon skal · seolun managa,  
 hwó man þea ge·halde · te heven-ríkja,  
 1868 þan man þene lik-hamon · liudi-barno  
 mósu bi·morna. · Be·þiu man skulun  
 1870 haldan þene hold-líko, · þe im te heven-ríkja  
 þene weg wísit · ċndi sie wam-skaðun,  
 1872 feondun wit·fāhit · ċndi firin-werk lahid,  
 swára sundjon. · Nu ik iu sēndjan skal  
 1874 aftar þesumu land-skēpje · só lamb undar wulvos:  
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,  
 1876 undar mis-líke man. · Hebbjad iuwan mód wiðar þem  
 só glawan te·gēgnes, · só samo só þe gelwo wurm,  
 1878 nádra þiu fēha, · þar siu iro níð-skēpjes,  
 witodes wānit, · þat man iu undar þemu werode ne mugi  
 1880 be·swíkan an þemu siðe. · Far þiu gi sorgon skulun,  
 þat iu þea man ni mugin · mód-ge·þáhti,  
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,  
 wið iro fēknjon dádjun, · só man wiðar fiundun skal.  
 1884 Þan wesat gí eft an iuwon dádjun · dúvon ge·líka,  
 hebbjad wið erlo ge·hwene · ên-faldan hugi,  
 1886 mildjan mód-sevon, · þat þar man neg·ên  
 þurh iuwa dádi · be·drogan ne werðe,  
 1888 be·swíkan þurh iuwa sundja. · Nu skulun gí an þana sið faran,  
 an þat ârundi: · þar skulun gí arvidjes só filu  
 1890 ge·þolon undar þeru þiod · ċndi ge·þwing só samo  
 manag ċndi mis-lík, · hwand gi an mínumu namon

- 1892 þea liudi lêrjat. · Be·þiu skulun gi þar lêðes filu  
fora wer-old-kuningun, · wítjas ant·fáhan.
- 1894 Oft skulun gi þar for ríkja · þurh þius mín rehtun word  
ge·bundane standen · ęndi bēðju ge·þologjan,  
1896 ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi twíflon,  
sevon swíkandjan: · gi ni þurvun an ênigun sorgun wesan  
1898 an iuwomu hugi hwęrgin, · þan man iu for þea hêri forð  
an þene gast-sęli · gangan hêtid,  
1900 hwat gi im þan te·gęgnes skulin · góđoro wordo,  
spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,  
1902 helpe fon himile, · ęndi sprikid þe hêlogo gêst,  
mahtig fon iuwomu munde. · Be·þiu ne and-ráđad gi iu þero manno  
nið
- 1904 ne forhtjat iro fiund-skępi: · þoh sie hębbjan iuwas ferahes ge·wald,  
þat sie mugin þene lík-hamon · lívu be·neotan,  
1906 a·slahan mid swerde, · þoh sie þeru seolon ne mugun  
wiht a·wardjan. · Ant-dráđad iu waldand god,  
1908 forhtjad fader iuwan, · frummjad gerno  
is ge·bod-skępi, · hwand hi havad bēðjes gi·wald,  
1910 liudjo líves · ęndi ôk iro lík-hamon  
gek þero seolon só self: · ef gi iuwa an þem sīðe þarod  
1912 far·liosat þurh þesa lêra, · þan mótun gi sie eft an þemu liohte godes  
be·foran fīðan, · hwand sie fader iuwa,  
1914 haldid hêlag god · an himil-ríkja.
- 23 Ne kumat þea alle te himile, · þea þe hér hrópat te mí  
1916 manno te mund-burd. · Managa sind þero,  
þea willjad alloro dago ge·hwi-likes · te drohtine hnígan,  
1918 hrópad þar te helpu · ęndi huggjad an ôðar,  
wirkjad wam-dádi: · ne sind im þan þiu word fruma,  
1920 ak þea mótun hwervan · an þat himiles lioht,  
gangan an þat godes ríki, · þea þes gerne sint,  
1922 þat sie hír ge·frummjen · fader ala-waldan  
werk ęndi willjon. · Þea ni þurvun mid wordun só filu  
1924 hrópan te helpu, · hwanda þe hêlogo god  
wêt alloro manno ge·hwes · mód-ge·þáhti,  
1926 word ęndi willjon, · ęndi gildid im is werko lôn.  
Be·þiu skulun gí sorgon, · þan gí an þene sīð farad,  
1928 hwó gi þat ârundi · ti ęndja be·brenge.
- Þan gí líðan skulun · aftar þesumu land-skępja,  
1930 wído aftar þesoro wer-oldi, · al só iu wegos lédjad,



brêd stráta te burg, · simbla sókjad gi iu þene bêtston sán  
 1932 man undar þeru mēnegi · ęndi kũđjad imu iuwan móđ-sevon  
 wárun wordun. · Ef sie þan þes wirđige sint,  
 1934 þat sie iuwa gódun werk · gerno ge·lêstjen  
 mid hluttru hugi, · þan gi an þemu húse mid im  
 1936 wonod an willjon · ęndi im wel lônod,  
 geldad im mid gódu · ęndi sie te gode selvon  
 1938 wordun ge·wíhad · ęndi sęggjad im wissan friđu,  
 hêlaga helpa · heven-kuninges.  
 1940 Ef sie þan só sáliga · þurh iro selvoro dád  
 werđan ni mótun, · þat sie iuwa werk frummjen,  
 1942 lêstjen iuwa lêra, · þan gi fan þem liudjun sán,  
 farad fan þemu folke, · —þe iuwa friđu hwirvid  
 1944 eft an iuworo selvoro siđ,— · ęndi látad sie mid sundjun forđ,  
 mid balu-werkun búan · ęndi sókjad iu burg ôđra,  
 1946 mikil man-werod, · ęndi ne látad þes melmes wiht  
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,  
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werđe,  
 þemu werode te ge·wit-skepje, · þat iro willjo ne dóg.  
 1950 Þan sęggjo ik iu te wárun, · só hwan só þius wer-old ęndjad  
 ęndi þe márjo dag · ovar man farid,  
 1952 þat þan Sodom-burg, · þiu hír þurh sundjon warđ  
 an af-grundi · êldes kraftu,  
 1954 fiuru bi·fallen, · þat þiu þan havad friđu méran,  
 mildiran mund-burd, · þan þea man êgin,  
 1956 þe iu hír wiđar-werpat · ęndi ne willjad iuwa word frummjen.  
 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,  
 1958 þurh mildjan mód, · só havad mínan forđ  
 willjon ge·warhten · ęndi ôk waldand god,  
 1960 ant·fangan fader iuwan, · firiho drohtin,  
 ríkjan rád-gevon, · þene þe al recht bi·kan.  
 1962 wêt waldand self, · ęndi willjan lônót  
 gumono ge·hwi-likumu, · só hwat só hi hír gódes ge·duot,  
 1964 þoh hi þurh minnja godes · manno hwi-likumu  
 willjandi far·geve · watares drinkan,  
 1966 þat hi þurftigumu manne · þurst ge·hêlje,  
 kaldes brunnan. · Þesa kwidi werđad wára,  
 1968 þat eo ne bi·lívid, · ne hi þes lôn skuli,  
 fora godes ôgun · geld ant·fáhan,  
 1970 méda manag-falde, · só hwat só hi is þurh mína minnja ge·duot.

- Só hwe só mín þan far·lôgnid · liudi-barno,  
 1972 hēliðo for þesoro hēru, · só dóm ik is an himile só self  
 þar uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,  
 1974 far þeru mikilon męnigi. · Só hwi-lik só þan eft manno barno  
 an þesoro wer-oldi ne wili · wordun míðan,  
 1976 ak gihit far gum-skępi, · þat hé mín jungoro sí,  
 þene willju ek eft ógjan · far ógun godes,  
 1978 fora alloro firiho fader, · þar folk manag  
 for þene alo-waldon · alla gangad  
 1980 reðinon wið þene ríkjon. · Þar willju ik imu an reht wesan  
 mildi mund-boro, · só hwemu só mínun hír  
 1982 wordun hôrid · ęndi þiu werk frumid,  
 þea ik hír an þesumu berge uppan · ge·boden hębbju.“  
 1984 Habda þó te wárun · waldandes sunu  
 ge·lêrid þea liudi, · hwó sie lof gode  
 1986 wirkjan skoldin. · Þó lét hi þat werod þanan  
 an alloro halva ge·hwi-lika, · hęri-skępi manno  
 1988 siðon te selðon. · Habdun selves word,  
 ge·hôrid heven-kuninges · hêlaga lêra,  
 1990 só eo te wer-oldi sint · wordo ęndi dádjo,  
 man-kunnjes manag · ovar þesan middil-gard  
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,  
 þea þar an þemu berge ge·sprak · barno ríkjast.  
 1994 **24** Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin  
 an Galileo land, · þar hé te ênum gômum warð,  
 1996 ge·bedan þat barn godes: · þar skolda man êna brúd gevan,  
 muna-líka magað. · Þar Maria was,  
 1998 mid iro suni selvo, · sálig þiorna,  
 mahtiges móder. · Managoro drohtin  
 2000 géng imu þó mid is jungoron, · godes êgan barn,  
 an þat hôha hús, · þar þe hęri drank,  
 2002 þea Judeon an þemu gast-sęli: · hé im ôk at þem gômum was,  
 giak hi þar ge·küðde, · þat hi habda kraft godes,  
 2004 helpa fan himil-fader, · hêlagna gêst,  
 waldandes wís-dóm. · Werod blíðode,  
 2006 wárun þar an luston · liudi at·samne,  
 gumon glad-módje. · Géngun ambaht-man,  
 2008 skęnkjon mid skálun, · drógun skírjane wín  
 mid orkun ęndi mid alo-fatun; · was þar erlo drôm  
 2010 fagar an flęttja, · þó þar folk undar im

an þem bēnkjon só bēst · blīðsja af·hóvun,  
 2012 wárun þar an wunnjun. · Þó im þes wínes brast,  
 þem liudjun þes líðes: · is ni was far·lêvid wiht  
 2014 hwērgin an þemu 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 mī ėndi þi“, · kwað hé, „umbi þesoro manno lið,  
 2026 umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,  
 manos mi far þesoro mēnigi? · Ne sint mína noh  
 2028 tīdi kumana.“ · Þan 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 þar skoldun þero skolu þionon,  
 2034 þat sie þes ne word ne werk · wiht ne far·létin,  
 þes sie þe hêlogo Krist · hêtan weldi  
 2036 lêstjan far þem liudjun. · Lárja stóðun þar  
 stēn-fatu sehsi. · Þó só stillo ge·bôð  
 2038 mahtig barn godes, · só it þar manno filu  
 ne wissa te wárun, · hwó hé it mid is wordu ge·sprak;  
 2040 hé hét þea skēnkjon · þó skírjas watares  
 þiu fatu fulljen, · ėndi hi þar 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 þar  
 2048 ge·weld aftar þemu werde. · Reht só hi þes wínes ge·drank,  
 só ni mahte hé be·míðan, · ne hi far þeru mēnigi sprak  
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bēstste líð

alloro erlo ge·hwi-lik · êrist skoldi  
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi  
 a·wëkid mid wínu, · þat sie wel blíðod,  
 2054 drunken drômjad. · Þan mag man þar dragan aftar þiu  
 líht-líkora líð: · só ist þesoro liudjo þau.  
 2056 Þan havas þú nu wundër-líko · werd-skëpi þínan  
 ge·markod far þesoro mënigi: · hétis far þit manno folk  
 2058 alles þínes wínes · þat wirsiste  
 þíne ambaht-man · êrist brengjan,  
 2060 gevan at þínun gômun. · Nu sint þína gësti sade,  
 sint þíne druhtingos · drunkane swíðo,  
 2062 is þit folk frô-mód: · nu hétis þú hír forð dragan  
 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah  
 2064 hwërgin hëbbjan. · Mid þius skoldis þú ús hin-dag êr  
 gevon êndi gômjan: · þan it alloro gumono ge·hwi-lik  
 2066 ge·þigedi te þanke.“ · Þó warð þar þegan manag  
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,  
 2068 þat þar þe hêlogo Krist · an þemu húse innan  
 têkan warhte: · trúodun sie siðor  
 2070 þiu mêt an is mund-burd, · þat hi habdi maht godes,  
 ge·wald an þesoro wer-oldi. · Þó warð þat só wído küð  
 2072 ovar Galileo land · Judeo liudjun,  
 hwó þar selvo ge·deda · sunu drohtines  
 2074 water te wíne: · þat warð þar wundro êrist,  
 þero þe hi þar an Galilea · Judeo liudjon,  
 2076 têkno ge·tôgdi. · Ne mag þat ge·tëlljan man,  
 ge·sëggjan te sôðan, · hwat þar siðor warð  
 2078 wundres undar þemu werode, · þar waldand Krist  
 an godes namon · Judeo liudjon  
 2080 allan langan dag · lêra sagde,  
 gi·hét im heven-ríki · êndi hëlljo ge·þwing  
 2082 wëride mid wordun, · hét sie wara godes,  
 in-líf sókjan: · þar is seolono lioht,  
 2084 drôm drohtines · êndi dag-skímon,  
 gód-lík-nissja godes; · þar gêt manag  
 2086 wunod an willjan, · þe hír wel þenkid,  
 þat hé hír bi·halde · heven-kuninges ge·bod.  
 2088 **25** Ge·wêt imu þó mid is jungoron · fan þem gômun forð  
 Kristus te Kapharnaum, · kuningo ríkjost,  
 2090 te þeru mārjon burg. · Mëgin samnode,

gumon imu te·gēgnes, · góđoro manno  
 2092 sálig ge·siðī: · weldun þiu is swótjan word  
 hêlag hôrjen. · Þar im ên hunno kwam,  
 2094 ên gód man an·gēgin · ėndi ina gerno bad  
 helpa hêlagne, · kwað þat hi undar is híwiskja  
 2096 ênna lefna lamon · lango habdi,  
 seokan an is selðon: · „só ina ênig sēggjo ne mag  
 2098 handun ge·hêljen. · Nu is im þínoro helpono þarf,  
 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes  
 2100 sán aftar þiu · selvo te·gēgnes,  
 kwað þat hé þar kwámi · ėndi þat kind weldi  
 2102 nērjan af þeru nōdi. · Þó im náhor géng  
 þe man far þeru mēnigi · wið só mahtigna  
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,  
 „hêrro þe gódo, · þat þú an mín hús kumes,  
 2106 sókjas mína sēliða, · hwand ik bium só sundig man  
 mid wordun ėndi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,  
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,  
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,  
 2110 þan is sán þiu léf-hêd lōsot · ėndi wirðid is lik-hamo  
 hêl ėndi hrēni, · ef þú im þína helpa far·givis.  
 2112 Ik bium mi ambaht-man, · hēbbju mi ôdes ge·nóg,  
 welono ge·wunnen: · þoh ik undar ge·wēldi sí  
 2114 aðal-kuninges, · þoh hēbbju ik erlo ge·trōst,  
 holde hēri-rinkos, · þea mi só ge·hōriga sint,  
 2116 þat sie þes ne word ne werk · wiht ne far·látad,  
 þes ik sie an þesumu land-skēpje · lēstjan hēte,  
 2118 ak sie farad ėndi frummjad · ėndi eft te iro frōhan kumad,  
 holde te iro hêrron. · Þoh ik at mínumu hús êgi  
 2120 wíd-brêdene welon · ėndi werodes ge·nóg,  
 hēliðos hugi-đervje, · 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 wêt mína far·wurhti.“ · Þó sprak eft waldand Krist,  
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęgin  
 2126 undar Israheles · avoron ne fundi  
 ge·makon þes mannes, · þe io mēr te gode  
 2128 an þemu land-skēpi · ge·lôvon habdi,  
 þan hluttron te himile: · „nu látu ik iu þar hôrjen tó,  
 2130 þar ik it iu te wárun hír · wordun sēggjo,

þat noh skulun **ç**li-þeoda · **ô**stane **ç**ndi westane,  
 2132 **man**-kunnjes kuman · **man**ag te·samne,  
**h**êlag folk godes · an **he**ven-**rí**ki:  
 2134 þea motun þar an **A**brahames · **ç**ndi an **I**saakes só self  
**ç**ndi ôk an **J**akobes, · **g**ódo**r**o manno,  
 2136 **b**armun restjen · **ç**ndi **b**êðju ge·þologjan,  
**w**elon **ç**ndi **will**jon · **ç**ndi **w**onod-sam líf,  
 2138 **g**ód lioht mid **g**ode. · Þan skal **J**udeono filu,  
 þeses **rík**jas suni · be·**r**ôvode werðen,  
 2140 be·**d**êlide su·likoro **di**urðo, · **ç**ndi skulun an **dal**un þiustron  
 an þemu alloro **ferr**istan · **f**erne liggen.  
 2142 Þar mag man ge·**h**ôrjen · **h**êliðos kwíðjan,  
 þar sie iro **torn** manag · **t**andon bítad;  
 2144 þar ist **grist**-grimmo · **ç**ndi **grá**dag fiur,  
**h**ard **h**êlljo ge·þwing, · **h**êt **ç**ndi þiustri,  
 2146 **swart** **sin**-nahti · **sund**ja te lône,  
**wr**êðoro ge·**wur**htjo, · só hwemu só þes **will**jon ne havad,  
 2148 þat hé ina a·lôsje, · êr hi þit lioht a·geve,  
**w**ęndje fan þesoro **wer**-oldi. · Nu maht þú þi an þínan **will**jon forð  
 2150 **si**ðon te **sel**ðun; · þan findis þú ge·**sund**an at hús  
**mag**o-jungan **man**: · **m**ód is imu an luston,  
 2152 þat **barn** is ge·hêlid, · só þú **b**édi te mi:  
 it wirðid al só ge·lêstid, · só þú ge·lôvon havas  
 2154 an þínumu **hugi hard**o.“ · Þó sagde **he**ven-kuninge,  
 þe **ambaht**-man · **alo**-waldon gode  
 2156 þank for þero þi**odo**, · þes hé imu at su·likun þarvun halp.  
 Habda þo gi·ârundid, · **al** só hé welde,  
 2158 **sá**lig-líko: · gi·wêt imu an þana **si**ð þanan,  
**w**ende an is **will**jan, · þar hé **w**elon êhte,  
 2160 **bú** **ç**ndi **bod**los: · fand þat **barn** ge·sund,  
**kind**-jungan man. · **Kristes** wárun þó  
 2162 **word** ge·fullot: · hi ge·**wald** habda  
 te **tô**gjanna **têk**an, · só þat ni mag gi·**t**elljen man,  
 2164 ge·**ahton** ovar þesoro **er**ðu, · hwat hé þurh is **ê**nes kraft  
 an þesaro **middil**-gard · **má**riða ge·frumide,  
 2166 **wundres** ge·**war**hte, · hwand al an is ge·**w**êldi stád,  
 26 **himil** **ç**ndi **er**ðe. · Þó ge·wêt imu þe **h**êlogo **Krist**  
 2168 **for**ð-wardes **faren**, · **fr**emide alo-mahtig  
 alloro **dago** ge·hwi-likes, · **drohtin** þe gódo,  
 2170 **liudjo** barnum **leof**, · **lêrde** mid wordun

godes willjon gumun, · habda imu jungorono filu  
 2172 simbla te gi·siðun, · sálig folk godes,  
 manno megin-kraft, · managoro þeodo,  
 2174 hêlag hêri-skêpi, · was is helpono gód,  
 mannun mildi. · Þó hi mid þeru meñigi kwam,  
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,  
 þe neʒjendo te Naim: · þar skolde is namo werðen  
 2178 mannun ge·márid. · Þó géng mahtig tó  
 neʒjendo Krist, · an-tat hé gi·náhid was,  
 2180 hêljandero betst: · þó sáhun sie þar ên hrêo dragan,  
 ênan líf-lôsan lík-hamon · þea liudi fórjen,  
 2182 beran an ênaru báru · út at þera burges dore,  
 magu-jungan man. · Þiu móder aftar géng  
 2184 an iro hugi hriwig · êndi handun slóg,  
 karode êndi kúmdē · iro kindes dôð,  
 2186 idis arm-skapan; · it was ira ênag barn:  
 siu was iru widowa, · ne habda wunnja þan mēr,  
 2188 bi·úten te þemu ênagun sunje · al ge·láten  
 wunnja êndi willjan, · ant-tat ina iru wurd be·nam,  
 2190 mári metodo-ge·skapu. · Megin folgode,  
 burg-liudjo ge·brak, · þar man ina an báru dróg,  
 2192 jungan man te grave. · Þar warð imu þe godes sunu,  
 mahtig mildi · êndi te þeru móder sprak,  
 2194 hét þat þiu widowa · wóp far·léti,  
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,  
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,  
 frófra far þesumu folke: · ne þarft þú ferah karon  
 2198 barnes þínes.“ · \*Þuo hie ti þero báron géng  
 iak hie ina selvo ant·hrên, · suno drohtines,  
 2200 hêlagon handon, · êndi ti þem hêliðe sprak,  
 hiet ina só ala-jungan · up a·standan,  
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,  
 þat barn an þero bárun: · warð im eft an is briost kuman  
 2204 þie gêst þuru godes kraft, · êndi hie te·gegnēs sprak,  
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah  
 2206 hêlandi Krist an hand: · hugi warð iro te frowra,  
 þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.  
 2208 Fêll siu þó te fuotun Kristes · êndi þena folko drohtin  
 lovoda for þero liudjo meñigi, · hwand hie iro at só liobes ferahē

- 2210 mundoda wiðer metodi-gi-skeftje: · far·stuod siu þat hie was þie  
 mahtigo drohtin,  
 þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti gi·helpan  
 managon,  
 2212 allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,  
 þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand  
 selvo,  
 2214 mahtig kwámi þarod is męnigi wíson, · ęndi þat hie im só márjan  
 sandi  
 wár-sagon an þero wer-oldest riki, · þie im þar su·likan willjon  
 frumidi.  
 2216 warð þar þuo erl manag · ęgison bi·fangan,  
 þat folk warð an forohton: · gi·sáhun þena is ferah êgan,  
 2218 dages liocht sehan, · þena þe êr dôð for·nam,  
 an suht-þeddjon swalt: · þuo was im eft gi·sund after þiu,  
 2220 kind-jung a·kwikot. · Þuo warð þat küð obar all  
 avaron Israheles. · Reht só þuo ávand kwam,  
 2222 só warð þar all gi·samnod · seokora manno,  
 haltaro ęndi hávaro, · só hwat só þar hwęrgin was,  
 2224 þia lévun under þem liudjon, · ęndi wurðun þar gi·lêdit tuo,  
 kumana te Kriste, · þar hie im þuru is kraft mikil  
 2226 halp ęndi sie hêlda, · ęndi liet sia eft gi·haldana þanan  
 wendan an iro willjon. · Be·þiu skal man is werk lovon,  
 2228 diuran is dádi, · hwand hie is drohtin self,  
 mahtig mund-boro · manno kunnje,  
 2230 liudjo só hwi·likon, · só þar gi·lôbit tuo  
 27 an is word ęndi an is werk. · Þuo was þar werodes só filo  
 2232 allaro ęli-þiодо kuman · te þem êron Kristes,  
 te só mahtiges mund-burd. · Þuo welda hie þar êna męri líðan,  
 2234 þie godes suno mid is jungron · a·nevan Galilea-land,  
 waldand êna wágo strôm. · Þuo hiet hie þat werod ôðar  
 2236 forð-werdes faran, · ęndi hie gi·wêt im fahora sum  
 an êna nakon innan, · nęrjendi Krist,  
 2238 slápan sið-wórig. · Segel up dádun  
 weder-wísa weros, · lietun wind after  
 2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,  
 waldand mid is werodu. · Þuo bi·gan þes wedares kraft,  
 2242 ûst up stígan, · ûðjun wahsan;  
 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,  
 2244 wan wind ęndi water; · weros sorogodun,



2246 þiu mēri warð só muodag, · ni wánda þero manno nig·ên  
 lēngron líves. · Þuo sia landes ward  
 wēkidun mid iro wordon · ęndi sagdun im þes wedares kraft,  
 2248 bádun þat im gi·náðig · nęrjendi Krist  
 wurði wið þem watere: · „efþa wí skulun hier te wunder-kwálu  
 2250 sweltan an þeson sēwe.“ · Self up a·rēs  
 þie guodo godes suno · ęndi te is jungron sprak,  
 2252 hiet þat sia im wedares gi·win · wiht ni and-rédin:  
 „te hwi sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,  
 2254 gi·lôvo is iu te lutil. · Nis nu lang te þiu,  
 þat þia strômos skulun · stilrun werðan  
 2256 gi þit \*wedat wun-sam.“ · Þo hi te þem winde sprak  
 ge te þemu sēwa só self · ęndi sie smultro hét  
 2258 bēðja ge·bárjan. · Sie gi·bod lêstun,  
 waldandes word: · weder stillodun,  
 2260 fagar warð an flóde. · Þó bi·gan þat folk undar im,  
 werod wundrajan, · ęndi suma mid iro wordun sprákun,  
 2262 hwi-lik þat só mahtigoro · manno wári,  
 þat imu só þe wind ęndi þe wág · wordu hôrdin,  
 2264 bēðja is gi·bod-skepjes. · Þó habda sie þat barn godes  
 gi·nęrid fan þeru nôdi: · þe nako furðor skreid,  
 2266 hōh-hurnid skip; · hęliðos kwámun,  
 liudi te lande, · sagdun lof gode,  
 2268 máridun is męgin-kraft. · Kwam þar manno filu  
 an·gęgin þemu godes sunje; · hé sie gerno ant·fęng,  
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;  
 lērde sie iro gi·lôvon · ęndi iro lík-hamon  
 2272 handun hēlde: · nio þe man só hardo ni was  
 gi·sērit mid suhtjun: · þoh ina Satanases  
 2274 fēknja jungoron · fiundes kraftu  
 habdin undar handun · ęndi is hugi-skęfti,  
 2276 gi·wit a·wardid, · þat hé wódjendi  
 fóri undar þemu folke, · þoh im simbla ferh far·gaf  
 2278 hêlandjo Krist, · ef hé te is handun kwam,  
 drēf þea diuvlas þanan · drohtines kraftu,  
 2280 wárun wordun, · ęndi im is ge·wit far·gaf,  
 lét ina þan hêlan · wiðer hęttjandun,  
 2282 gaf im wið þie fiund friðu, · ęndi im forð gi·wêt  
 an só hwi-lik þero lando, · só im þan leovost was.  
 2284 28 Só deda þe drohtines sunu · dago ge·hwi-likes

2286 gód werk mid is **j**ungeron, · só neo **J**udeon umbi þat  
 an þea is **m**ikilun kraft · þiu **m**êr ne ge·lôvdun,  
 þat hé **a**lo-waldo · **a**lles wári,  
 2288 landes **ę**ndi **li**udjo: · þes sie noh **l**ôn nimat,  
 wíðana **w**rak-sið, · þes sie þar þat ge·**w**in drivun  
 2290 wið **s**elvan þene **s**unu drohtines. · Þó hé im mid is ge·**s**iðon gi·wêt  
 eft an **G**alilæo land, · **g**odes **ę**gan barn,  
 2292 fôr im te þem **f**riundun, · þar hé a·**f**óðid was  
**ę**ndi al undar is **k**unnje · **k**ind-jung a·wóhs,  
 2294 þe **h**êlago **h**êljand. · Umbi ina **h**ęri-skepi,  
 þeoda þrungun; · þar was þegan manag  
 2296 só **s**álig undar þem ge·**s**iðe. · Þar drógun **ę**nna **s**eokan man  
 erlos an iro **a**rmun: · weldun ina for **ę**gun Kristes,  
 2298 brengjan for þat barn godes · —was im **b**ótono þarf,  
 þat ina ge·**h**êldi · **h**evenes waldand,  
 2300 manno **m**und-boro—, · þe was **ę**r só **m**anagan dag  
 liðu-wastmon bi·**l**amod, · ni mahte is **l**ík-hamon  
 2302 wiht ge·**w**aldan. · Þan was þar **w**erodes só filu,  
 þat sie ina fora þat barn godes · **b**rengjan ni mahtun,  
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges  
 sunnja ge·**s**agdin. · Þó gi·wêt imu an **ę**nna **s**ęli innan  
 2306 hêljando Krist; · **h**warf warð þar umbi,  
 męgin-þeodo ge·**m**ang. · Þó bi·gunnun þea **m**an spreken,  
 2308 þe þene **l**éfna **l**amon · **l**ango fórdun,  
 bárun mid is **b**ęddju, · hwó sie ina ge·drógin fora þat barn godes,  
 2310 an þat **w**erod innan, · þar ina **w**aldand Krist  
 selvo gi·**s**áwi. · Þó gęngun þea ge·**s**iðos tó,  
 2312 hówun ina mid iro **h**andun · **ę**ndi uppan þat **h**ús stigin,  
 slitun þene **s**ęli ovana · **ę**ndi ina mid **s**élun létun  
 2314 an þene **r**akud innan, · þar þe **r**íkjo was,  
**k**uningo **k**raftigost. · Reht só hé ina þó **k**uman gi·sah  
 2316 þurh þes **h**úses **h**róst, · só hé þó an iro **h**ugi far·stód,  
 an þero manno **m**ód-sevon, · þat sie **m**ikilana te imu  
 2318 ge·lôvon habdun, · þó hé for þen **li**udjun sprak,  
 kwað þat hé þene **s**iakon man · **s**undjono tómjān  
 2320 látan weldi. · Þó sprákun im eft þea **li**udi an·gęgin,  
**g**ram-harde **J**udeon, · þea þes godes barnes  
 2322 word aftar **w**arodun, · kwaðun þat þat ni mahti gi·**w**erðen só,  
**g**rim-werk far·**g**even, · bi·útan **g**od **ę**no,  
 2324 waldand þesaro **w**er-oldes. · Þó habda eft is **w**ord garu

mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu manne  
 skín,  
 2326 þe hír só siak ligid · an þesumu sæli innan,  
 te wundron gi·wêgid, · þat ik ge·wald hebbju  
 2328 sundja te far·gevanne · çndi ôk seokan man  
 te ge·hêljanne, · só ik ina hrínan ni þarf.“  
 2330 Manoda ina þó · þe mārjo drohtin,  
 liggjandjan lamon, · hét ina far þem liudjun a·standan  
 2332 up alo·hêlan · çndi hét ina an is ahsulun niman,  
 is beð-gi·wádi te baka; · hé þat gi·bod lêste  
 2334 sniumo for þemu gi·siðja · çndi géng imu eft ge·sund þanan,  
 hêl fan þemu húse. · Þó þes só manag hêðin man,  
 2336 weros wundradun, · kwaðun þat imu waldand self,  
 god alo-mahtig · far·gevan habdi  
 2338 méron mahti · þan elkor ênigumu mannes sunje,  
 kraft çndi kusti; · sie ni weldun ant·kennjan þoh,  
 2340 Judeo liudi, · þat hé god wári,  
 ne ge·lôvdun is lêran, · ak habdun im lêðan stríd,  
 2342 wunnun wiðar is wordun: · þes sie werk hlutun,  
 lêð-lík lôn-geld, · çndi só noh lango skulun,  
 2344 þes sie ni weldun hôrjen · heven-kuninges,  
 Kristes lêrun, · þea hé kûðde ovar al,  
 2346 wído aftar þesaro wer-oldi, · çndi lét sie is werk sehan  
 allaro dago ge·hwi-likes, · is dádi skawon,  
 2348 hôrjen is hêlag word, · þe hé te helpu ge·sprak  
 manno barnun, · çndi só manag mahtig-lík  
 2350 têkan ge·tôgda, · þat sie gi·trúodin þiu bet,  
 gi·lôvdin an is lêra. · hé só managan lík-hamon  
 2352 balu-suhtjo ant·band · çndi bóta ge·skęride,  
 far·gaf fęgjun ferah, · þem þe füsíd was  
 2354 hęlið an hęl-sið: · þan gi·deda ina þe hêland self,  
 Krist þurh is kraft mikil · kwikan aftar dôða,  
 2356 lét ina an þesaro wer-oldi forð · wunnjono neotan.  
 29 Sô hêlde hé þea haltun man · çndi þea hávon só self,  
 2358 bóttá þem þar blinde wárun, · lét sie þat berhte lioht,  
 sin-skôni sehan, · sundja lósda,  
 2360 gumono grim-werk. · Ni was gio Judeono be·þiu,  
 lêðes liud-skępjes · gi·lôvo þiu bętara  
 2362 an þene hêlagon Krist, · ak habdun im hardene mód,  
 swiðo starkan stríd, · far·standan ni weldun,

- 2364 þat sie habdun for·fangan · fiundun an willjan,  
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu  
 2366 sunu drohtines, · ak hé sagde mid wordun,  
 hwó sie skoldin ge·halon · himiles ríki,  
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu  
 gi·wenid mid is wordun, · þat im werod mikil,  
 2370 folk folgoda, · ęndi hé im filu sagda,  
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun  
 far·standan,  
 2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist  
 ovar þat erlo folk · oponun wordun  
 2374 þurh is selves kraft · seggjan welda,  
 márjan hwat hé mēnde. · Þar ina męgin umbi,  
 2376 þioda þrungun: · was im þarf mikil  
 te gi·hôrjenne · heven-kuninges  
 2378 wár-fastun word. · hé stód imu þó bi ênes watares staðe,  
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk  
 2380 an þemu lande uppan · þea lêra kúðjan,  
 ak gęng imu þó þe gódo · ęndi is jungaron mid imu,  
 2382 friðu-barn godes, · þemu flóde náhor  
 an ên skip innan, · ęndi it skalden hét  
 2384 lande rúmur, · þat ina þea liudi só filu,  
 þioda ni þrungi. · Stód þegan manag,  
 2386 werod bi þemu watare, · þar waldand Krist  
 ovar þat liudjo folk · lêra sagde:  
 2388 „Hwat ik iu seggjan mag“, · kwað hé, „ge·siðos míne,  
 hwó imu ên erl bi·gan · an erðu sájan  
 2390 hrên-korni mid is handun. · Sum it an hardan stên  
 ovan-wardan fel, · erðon ni habda,  
 2392 þat it þar mahti wahsan · efþa wurtjo gi·fáhan,  
 kínan efþa bi·klíven, · ak warð þat korn far·loren,  
 2394 þat þar an þeru léian gi·lag. · Sum it eft an land bi·fel,  
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu  
 2396 wahsen wán-líko · ęndi wurtjo fáhan,  
 lód an lustun: · was þat land só gód,  
 2398 fránisko gi·fehod. · Sum it eft bi·fallen warð  
 an êna starka strátun, · þar stópon gęngun,  
 2400 hrosso hóf-slaga · ęndi hęliðo tráda;  
 warð imu þar an erðu · ęndi eft up gi·gęng,  
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,

þes folkes fard mikil · ęndi fuglos a·lásun,  
 2404 þat is þemu ęksan wiht · aftar ni móste  
 werðan te willjan, · þes þar an þene weg bi·fel.  
 2406 Sum warð it þan bi·fallen, · þar só filu stóðun  
 þikkero þorno · an þemu dage;  
 2408 warð imu þar an erðu · ęndi eft up gi·gęng,  
 kén imu þar ęndi klivode. · Þó slógun þar eft krúd an gi·mang,  
 2410 węridun imu þene wastom: · habda it þes waldes hlea  
 forana ovar-fangan, · þat it ni mahte te ęnigaro frumu werðen,  
 2412 ef it þea þornos · só þringan móstun.“  
 Þó sátun ęndi swígodun · ge·siðos Kristes,  
 2414 word-spáha weros: · was im wundar mikil,  
 be hwi-likun biliðjun · þat barn godes  
 2416 su·lik sỏð-lík spel · sęggjan bi·gunni.  
 Þó bi·gan is þero erlo · ęn frágojan  
 2418 holdan hęrron, · hnęg imu te·gęgnes  
 tulgo werð-liko: · „Hwat þú ge·wald havas“, kwað hé,  
 2420 „ia an himile ia an erðu, · hęlag drohtin,  
 uppa ęndi niðara, · bist þú alo-waldo  
 2422 gumono gęsto, · ęndi wí þíne jungaron sind,  
 an úsumu hugi holde. · Hęrron þe gódo,  
 2424 ef it þín willjo sí, · lát ús þínaro wordo þar  
 ęndi gi·hърjen, · þat wí it aftar þi  
 2426 ovar al Kristin-folk · kűðjan mótin.  
 wí witun þat þínun wordun · wár-lík biliði  
 2428 forð folgojad, · ęndi ús is firinun þarf,  
 þat wí þín word ęndi þín werk, · —hwand it fan su·likumu ge·wittja  
 kumid—  
 2430 þat wí it an þesumu lande · at þi línon mótin.“  
 30 Þó im eft te·gęgnes · gumono bętsta  
 2432 and-wordi ge·sprak: · „ni męnde ik elkor wiht“, kwað hé,  
 „te bi·dęrnjenne · dádjo mínaro,  
 2434 wordo efþa werko; · þit skulun gí witan alle,  
 jungaron míne, · hwand iu far·geven havad  
 2436 waldand þesaro wer-oldes, · þat gí witan mótin  
 an iuwom hugi-skęftjun · himilisk ge·rúni;  
 2438 þem oðrun skal man be biliðjun · þat gi·bod godes  
 wordun wísjen. · Nu willju ik iu te wárun hier  
 2440 márjen, hwat ik męnde, · þat gí mína þiu bet  
 ovar al þit land-skępi · lęra far·standan.

2442 Þat sád, þat ik iu sagda, · þat is selves word,  
 þiu hêlaga lêra · heven-kuninges,  
 2444 hwó man þea mârjen skal · ovar þene middil-gard,  
 wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,  
 2446 man mis-líko: · sum su·likan mód dregid,  
 harda hugi-skêfti · ęndi hrêan sevon,  
 2448 þat ina ni ge·werðood, · þat hé it be iuwon wordun due,  
 þat hé þesa mína lêra forð · lêstjen willje,  
 2450 ak werðad þar só far·lorana · lêra mína,  
 godes ambusni · ęndi iuwaro gumono word  
 2452 an þemu uvilon manne, · só ik iu êr sagda,  
 þat þat korn far·warð, · þat þar mid kíðun ni mahte  
 2454 an þemu stêne uppan · stędi-haft werðan.  
 Só wirðid al far·loran · ęðilero spráka,  
 2456 ârundi godes, · só hwat só man þemu uvilon manne  
 wordun ge·wísid, · ęndi hé an þea wirson hand,  
 2458 undar fiundo folk · fard ge·kuisid,  
 an godes un-wiljan · ęndi an gramono hróm  
 2460 ęndi an fiures farm. · Forð skal hé hêtjan  
 mid is breost-hugi · brêda logna.  
 2462 Nio gi an þesumu lande þiu lés · lêra mína  
 wordun ni wísjad: · is þeses werodes só filu,  
 2464 erlo aftar þesaro erðun: · bi·stéd þar öðar man,  
 þe is imu jung ęndi glau, · —ęndi havad imu góðan mód—,  
 2466 sprákono spáhi · ęndi wêt iuwaro spello gi·skêð,  
 hugid is þan an is herton · ęndi hôrid þar mid is ôrun tó  
 2468 swíðo niud-líko · ęndi náhor stéd,  
 an is breost hlędid · þat gi·bod godes,  
 2470 línod ęndi lêstid: · is is gi·lôvo só gód,  
 talod imu, hwó hé öðrana · eft gi·hwervje  
 2472 mên-dádigan man, · þat is mód draga  
 hluttra trewa · te heven-kuninge.  
 2474 Þan brêdid an þes breostun · þat gi·bod godes,  
 þie luvigo gi·lôbo, · só an þemu lande duod  
 2476 þat korn mid kíðun, · þar it gi·kund havad  
 ęndi imu þiu wurð bi·hagod · ęndi wederes gang,  
 2478 ręgin ęndi sunne, · þat it is reht havad.  
 Só duod þiu godes lêra · an þemu góðun manne  
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,  
 wrêða wihti · ęndi þe ward godes

2482 nāhor mikilu · nahtes ĕndi dages,  
 ant-tat sie ina brengjad, · þat þar bēðju wirðid  
 2484 ia þiu lēra te frumu · liudjo barnun,  
 þe fan is muðe kumid, · iak wirðid þe man gode;  
 2486 havad só gi·wehslod · te þesaro wer-old-stundu  
 mid is hugi-skęftjun · himil-ríkjas gi·dēl,  
 2488 welono þene mēstan: · farid imu an gi·wald godes,  
 tionuno tōmig. · Trewa sind só gōda  
 2490 gumono ge·hwi-likumu, · só nis goldes hord  
 ge·lik su·likumu gi·lōvon. · Wesad iuwaro lērono forð  
 2492 man-kunnje mildje; · sie sind só mis-líka,  
 hęliðos ge·hugda: · sum havad iro hardan stríd,  
 2494 wrēðan willjan, · wankolna hugi,  
 is imu fēknes ful · ĕndi firin-werko.  
 2496 Ðan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád  
 ĕndi þar gi·hōrid · ovar hlust mikil  
 2498 þea godes lēra, · þan þunkid imu, þat hé sie gerno forð  
 lêstjen willje; · þan bi·ginnid imu þiu lēra godes  
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid  
 feho te gi·fōrja · ĕndi fręmiði skat.  
 2502 Ðan far·lédjad ina · lēða wihti,  
 þan hé imu far·fāhid · an feho-giri,  
 2504 a·lęskid þene gi·lōbon: · þan was imu þat luttil fruma,  
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.  
 2506 Ðat is só þe wastom, · þe an þemu wege be·gan,  
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.  
 2508 Só duot þea męgin-sundjon · an þes mannes hugi  
 þea godes lēra, · ef hé is ni gōmid wel;  
 2510 elkor bi·fęlljad sia ina · ferne te boðme,  
 an þene hētan hęl, · þar hé heven-kuninge  
 2512 ni wirðid furður te frumu, · ak ina fiund skulun  
 wítju gi·waragjan. · Simla gí mid wordun forð  
 2514 lērjad an þesumu lande: · \*ik kan þesaro liudjo hugi,  
 só mis-líkan muod-sevon · manno kunnjes,  
 2516 só wanda wísa · [...]  
 Sum havit all te þiu is muod gi·látan · ĕndi mēr soręgot,  
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges  
 willjon gi·wirkje. · Be·þiu þar wahsan ni mag  
 2520 þat hēlaga gi·bod godes, · þoh it þar a·hafton mugi,  
 wurtjon bi·werpan, · hwand it þie welo þringit.

- 2522 Sô samo sô þat **krúd** çndi þie þorn · þat **korn** ant·fáhat,  
 węjat im þena **wastom**, · sô duot þie **welo** manne:  
 2524 gi·**hęftid** is **herta**, · þat hie it gi·**huggjan** ni muot,  
 þie **man** an is **muode**, · þes hie **mêst** bi·þarf,  
 2526 hwó hie þat gi·**wirkje**, · þan lang þie hie an þesaro **wer**-oldi sí,  
 þat hie ti **êwon**-dage · **after** muoti  
 2528 **hębbjan** þuru is **hêrren** þank · **himiles** ríki,  
 sô **çndi**-lôsan welon, · sô þat ni mag **ênig** man  
 2530 **witan** an þesaro **wer**-oldi. · Nio hie sô **wído** ni kan  
 te gi·þenkjanne, · þegān an is muode,  
 2532 þat it bi·**haldan** mugi · **herta** þes mannes,  
 þat hie þat ti **wáron** witi, · hwat **waldand** god havit  
 2534 **guodes** gi·**gęrewid**, · þat all **gęgin**-werd stéð  
**manno** sô hwi-likon, · sô ina hier **minnjot** wel  
 2536 çndi **selvo** te þiu · is **seola** gi·haldit,  
 þat hie an **lioht** godes · **liðan** muoti.“  
 2538 **31** Sô **wísda** hie þuo mid **wordon**, · stuod **werod** mikil  
 umbi þat **barn** godes, · ge·hōrdun ina bi **biliðon** filo  
 2540 umbi þesaro **wer**-oldes gi·**wand** · **wordon** tēlljan;  
 kwað þat im ôk **ên** **aðales** man · an is **akker** sáidi  
 2542 **hluttar** **hrên**-korni · **handon** sínon:  
**wolda** im þar sô **wun**-sames · **wastmes** tiljan,  
 2544 **fagares** **fruhtes**. · Þuo géng þar is **fiond** aftar  
 þuru **dęrnjan** hugi, · çndi it all mid **durðu** ovar-séu,  
 2546 mid **weodo** **wirsiston**. · Þuo **wóhsun** sia bêðju,  
 ge þat **korn** ge þat **krúd**. · Sô **kwámun** gangan  
 2548 is **haga**-stoldos te **hús**, · iro **hêrren** sagdun,  
 þegnos iro **þiodne** · **þristjon** wordon:  
 2550 „Hwat þú sáidos **hluttar** korn, · **hêrro** þie guodo,  
**ên**-fald an þínon **akkar**: · nú ni gi·sihit ênig **erlo** þan mēr  
 2552 **weodes** **wahsan**. · Hwí mohta þat gi·**werðan** sô?“  
 Þuo sprak eft þie **aðales** man · þem **erlon** te·gęgnes,  
 2554 **þiodan** wið is **þegnos**, · kwað þat hie it mahti undar·þenkjan wel,  
 þat im þar **un**-hold man · **aftar** sáida,  
 2556 **fiond** **fękni** **krúd**: · „ne gionsta mi þero **fruhtjo** wel,  
 a·**werda** mi þena **wastom**.“ · Þuo þar eft **wini** sprákun,  
 2558 is **jungron** te·gęgnes, · **kwáðun** þat sia þar weldin **gangan** tuo,  
**kuman** mid **kraftu** · çndi lōsjan þat **krúd** þanan,  
 2560 **halon** it mid iro **handon**. · Þuo sprak im eft iro **hêrro** an·gęgin:



„ne wēlljo ik, þat gí it wiodon“, · kwat-hie, „hwand gi bi·wardon ni  
 mugun,  
 2562 gi·gômjan an iuwon gange, · þoh gí it gerno ni duan,  
 ni gí þes kornes te filo, · kíðo a·wērdjat,  
 2564 fēlljat under iuwa fuoti. · Láte man sia forð hinan  
 bēðju wahsan, · und êr bewod kume  
 2566 ęndi an þem felde sind · fruhti ríþja,  
 aroa an þem akkare: · þan faran wí þar alla tuo,  
 2568 halon it mid ússan handon · ęndi þat hrên-kurni lesan  
 súvro te·samne · ęndi it an mínon sęli duojan,  
 2570 hębbjan it þar gi·haldan, · þat it hwęgin ni mugi  
 wiht a·wērdjan, · ęndi þat wiod niman,  
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,  
 láton it þar halojan · hêta logna,  
 2574 ȳld un-fuodi.“ · Þuo stuod erl manag,  
 þegnos þagjandi, · hwat þiod-gomo,  
 2576 \*mári mahtig Krist · mênjan weldi,  
 bôknjen mid þiu biliðju · barno ríkjost.  
 2578 Bádun þó só gerno · góðan drohtin  
 ant·lúkan þea lêra, · þat sia móstin þea liudi forð,  
 2580 hêlaga hôrjan. · Þó sprak im eft iro hêrro an·gęgin,  
 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:  
 2582 ik selvo bium, þat þar sáiu, · ęndi sind þesa sáliga man  
 þat hluttra hrên-korni, · þea mí hér hôrjad wel,  
 2584 wirkjad mínan willjan; · þius wer-old is þe akkar,  
 þit brêða bú-land · barno man-kunnjes;  
 2586 Satanas selvo is, · þat þar sáid aftar  
 só lêð-líka lêra: · havad þesaro liudjo só filu,  
 2588 werodes a·wardid, · þat sie wam frummjad,  
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,  
 2590 þea for·griponon gumon, · só samo só þea góðun man,  
 ant-tat Múd-spelles męgin · ovar man fęrid,  
 2592 ęndi þesaro wer-oldes. · Þan is allaro akkaro ge·hwi-lik  
 ge·rípod an þesumu ríkja: · skulun iro regan-gi·skapu  
 2594 frummjen firiho barn. · Þan te·farid erða:  
 þat is allaro bewo brêdost; · þan kumid þe berhto drohtin  
 2596 ovana mid is ęngilo kraftu, · ęndi kumad alle te·samne  
 liudi, þe io þit lioht gi·sáun, · ęndi skulun þan lôn ant·fáhan  
 2598 uviles ęndi gódes. · Þan gangad ęngilos godes,  
 hêlage heven-wardos, · ęndi lesat þea hluttron man

2600 sundor te·samne, · ɛndi duat sie an sin-skôni,  
 hôh himiles lioht, · ɛndi þea ôðra an hɛllja grund,  
 2602 werpad þea far·warhton · an wallandi fiur;  
 þar skulun sie gi·bundene · bittra logna,  
 2604 þrá-werk þolon, · ɛndi þea ôðra þiod-welon  
 an heven-ríkja, · hwítaro sunnon  
 2606 liohtjan ge·líko. · Su-lik lôn nimad  
 weros wal-dádjo. · Só hwe só gi·wit êgi,  
 2608 ge·hugdi an is hertan, · etþa gi·hôrjen mugi,  
 erl mid is ôrun, · só láta imu þit an innan sorga,  
 2610 an is mód-sevon, · hwó hé skal an þemu márjon dage  
 wið þene ríkjon god · an rɛðju standen  
 2612 wordo ɛndi werko allaro, · þe hé an þesaro wer-oldi gi·duod.  
 Þat is ɛgis-líkost · allaro þingo,  
 2614 forht-líkost firiho barnun, · þat sie skulun wið iro frâhon mahljen,  
 gumon wið þene góðan drohtin: · þan weldi gerno ge·hwe wesan,  
 2616 allaro manno ge·hwi-lik · mênes tómig,  
 slíðero sakono. · Aftar þiu skal sorgon êr  
 2618 allaro liudjo ge·hwi-lik, · êr hé þit lioht af·geve,  
 þe þan êgan wili · alungan tír,  
 2620 hôh heven-ríki · ɛndi huldi godes.“  
 32 Só gi·fragn ik þat þó selvo · sunu drohtines,  
 2622 allaro barno bɛtst · biliðjo sagda,  
 hwi-lik þero wári · an wer-old-ríkja  
 2624 undar hɛlið-kunnje · himil-ríkje ge·lík;  
 kwað þat oft luttiles hwat · liohtora wurði,  
 2626 só hôho af·huovi, · „so duot himil-ríki:  
 þat is simla mêra, · þan is man ênig  
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,  
 þat man an sêo innan · sɛgina wirpit,  
 2630 fisk-nɛt an flód · ɛndi fáhit bêðju,  
 uvile ɛndi góde, · tiuhid up te staðe,  
 2632 liðod sie te lande, · lisit aftar þiu  
 þea góðun an greote · ɛndi látid þea ôðra eft an grund faran,  
 2634 an wíðan wág. · Só duod waldand god  
 an þemu márjon dage · mɛnniskono barn:  
 2636 brengid irmin-þiod, · alle te·samne,  
 lisit imu þan þea hluttron · an heven-ríki,  
 2638 látid þea far·griponon · an grund faren  
 hɛllje fiures. · Ni wêt hɛliðo man

2640 þes wítjes wiðar-lága, · þes þar weros þiggjat,  
 an þemu Inferne · irmin-þioda.  
 2642 Þan hald ni mag þera mēdan man · gi·makon fiðen,  
 ni þes welon ni þes willjon, · þes þar waldand skerid,  
 2644 gildid god selvo · gumono só hwi-likumu,  
 só ina hér gi·haldid, · þat hé an heven-ríki,  
 2646 an þat lang-same lioht · líðan móti.“  
 Só lērda hé þó mid listjun. · Þan fórun þar þea liudi tó  
 2648 ovar al Galilaeo land · þat godes barn sehan:  
 dádun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,  
 2650 só spáh-líko gi·sprokan, · þat hé spel godes  
 gio só sōð-líko · sēggjan konsti,  
 2652 só kraftig-líko gi·kweðen: · „Hé is þeses kunnjes hinen“, kwāðun sie,  
 „þe man þurh mág-skēpi: · hér is is móder mid ùs,  
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,  
 só kũð is ùs is kuni-burd · ęndi is knósles ge·hwat;  
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit  
 kuman,  
 méron mahti, · þan hér ððra man ęgin?“  
 2658 Só far·munste ina þat manno folk · ęndi sprákun im gi·mēd-lik word,  
 far·hogdun ina só hēlagna, · hōrjen ni weldun  
 2660 is gi·bod-skēpjes. · Ni hé þar ôk biliðjo filu  
 þurh iro un-gi·lôvon · ógjan ni welde,  
 2662 torhtero tēkno, · hwand hé wisse iro twífljan hugi,  
 iro wrēðan willjan, · þat ni wárun weros ððra  
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,  
 só hardo ge·hugide: · só þar was þe hēlago Krist,  
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skēpi þoh  
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,  
 2668 rinkos rádan, · hwó sie þene ríkjon Krist  
 wēgdin te wundron. · Hétun þó iro werod kumen,  
 2670 ge·sīði te·samne: · sundja weldun  
 an þene godes sunu · gerno gi·tēlljen  
 2672 wrēðes 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·lōsjen. · Þó hé imu mid þem liudjun samad  
 frô-líko fōr: · ni was imu forāht hugi,  
 2678 —wisse þat imu ni mahtun · męnniskono barn,

bi þeru god-kundi · Judeo liudi  
 2680 êr is tídjun wiht · teonon gi·frummjen,  
 lêðaro gi·lêsto—, · ak hé imu mid þem liudjun samad  
 2682 stêg uppen þene stên-holm, · ant-þat sie te þeru stędi kwámun,  
 þar sie ine fan þemu walle niðer · werpen hugdun,  
 2684 fęlljen te foldu, · þat hé wurði is ferhes lôs,  
 is aldres at ęndje. · Þó warð þero erlo hugi,  
 2686 an þemu berge uppen · bittra gi·þáhti  
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon  
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,  
 Krist ant·kennjen; · hé ni was iro kũð ênigumu,  
 2690 þat sie ina þó undar·wissin. · Só mahte hé undar ira werode standen  
 ęndi an iro gi·mange · middjumu gangen,  
 2692 faren undar iro folke. · hé dede imu þene friðu selvo,  
 mund-burd wið þeru męnegi · ęndi gi·wêt imu þurh middi þanan  
 2694 þes fiundo folkes, · fór imu þó, þar hé welde,  
 an êne wóstunnje · waldandes sunu,  
 2696 kuningo kraftigost: · habde þero kustes gi·wald,  
 hwar imu an þemu lande · leovost wári  
 2698 **33** te wesanne an þesaru wer-oldi. · Þan fór imu an weg ôðran  
 Johannes mid is jungarun, · godes ambaht-man,  
 2700 lêrde þea liudi · lang-samane rád,  
 hét þat sie frume fręmidin, · firina far·létin,  
 2702 mên ęndi morð-werk. · hé was þar managumu liof  
 góðaro gumono. · hé sóhte imu þó þene Judeono kuning,  
 2704 þene hęri-togon at hús, · þe hêten was  
 Erodos aftar is ęldiron, · ovar-módig man:  
 2706 búide imu be þeru brúdi, · þiu êr sínas bróðer was,  
 idis an êhti, · ant-tat hé ęlljor skók,  
 2708 wer-old weslode. · Þó imu þat wíf gi·nam  
 þe kuning te kwenun; · êr wárun iro kind ôðan,  
 2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan  
 Johannes þe gódo, · kwað þat it gode wári,  
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,  
 þat bróðer brúd · an is będ námi,  
 2714 hębbje sie imu te híwun. · „Ef þú mi hôrjen wili,  
 gi·lôvjjen mínun lêrun, · ni skalt þú sie lęng êgan,  
 2716 ak míð ire an þínumu móde: · ni hava þar su·lika minnja tó,  
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi  
 2718 þes wíves aftar þem wordun; · and-réd þat hé þene wer-old-kuning

sprákono ge·spóni · ęndi spáhun wordun,  
 2720 þat hé sie far·léti. · Be·gan siu imu þó lêðes filu  
 ráden an rúnon, · ęndi ine rinkos hét,  
 2722 un-sundigane · erlos fáhan  
 ęndi ine an ênumu karkerja · klústar-bęndjun,  
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun  
 ine ferahu bi·lôsjen, · hwand sie wárun imu friund alle,  
 2726 wissun ine só góden · ęndi gode werðen,  
 habdun ina for wár-sagon, · só sia wela mahtun.  
 2728 Þó wurðun an þemu gęr-tale · Judeo kuninges  
 tídi kumana, · só þar gi·tald habdun  
 2730 fróde folk-weros, · þó hé gi·fódid was,  
 an lioht kuman. · Só was þero liudjo þau,  
 2732 þat þat erlo ge·hwi-lik · óvjan skolde,  
 Judeono mid gômun. · Þó warð þar an þene gast-sęli  
 2734 megin-kraft mikil · manno ge·samnod,  
 hęri-togono an þat hús, · þar iro hērro was  
 2736 an is kuning-stóle. · Kwámun managa  
 Judeon an þene gast-sęli; · warð im þar glád-mód hugi,  
 2738 blíði an iro breostun: · gi·sáhun iro bâg-gevon  
 wesen an wunnjon. · Dróg man wín an flet  
 2740 skíri mid skálun, · skęnkjon hwurvun,  
 gęngun mid gold-fatun: · gaman was þar inne  
 2742 hlúd an þero hallu, · hęliðos drunkun.  
 Was þes an lustun · landes hirdi,  
 2744 hwat hé þemu werode mēst · te wunnjun gi·fręmidi.  
 Hét hé þó gangen forð · gęla þiornun,  
 2746 is bróder barn, · þar hé an is bęnki sat  
 wínu gi·wlęnkid, · ęndi þó te þemu wíve sprak;  
 2748 grótte sie fora þemu gum-skępje · ęndi gerno bad,  
 þat siu þar fora þem gastjun · gaman af·hóvi  
 2750 fagar an flettje: · „lát þit folk sehan,  
 hwó þú ge·línod havas · liudjo męnegi  
 2752 te blíðsjanne an bęnkjun; · ef þú mi þera bede tugiðos,  
 mín word for þesumu werode, · þan willju ik it hér te wárun  
 ge·kweðen,  
 2754 liahto fora þesun liudjun · ęndi ôk gi·lêstjen só,  
 þat ik þi þan aftar þiu · êron willju,  
 2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:  
 þoh þú mí þesaro hęri-dómo · halvaro fergos,

2758 ríkjas mínes, · þoh gi·dón ik, þat it ênig rínko ni mag  
 wordun gi·wëndjen, · ęndi it skal gi·werðen só.“  
 2760 Þó warð þera magað aftar þiu · mód gi·hvorven,  
 hugi aftar iro hêrron, · þat siu an þemu húse innen,  
 2762 an þemu gast-sęli · gamen up a·huof,  
 al só þero liudjo · land-wíse gi·dróg,  
 2764 þero þiодо þau. · Þiu þiorne spilode  
 hrór aftar þemu húse: · hugi was an lustun,  
 2766 managaro mód-sevo. · Þó þiu magað habda  
 gi·þionod te þanke · þiod-kuninge  
 2768 ęndi allumu þemu erl-skeþje, · þe þar inne was  
 góðaro gumono, · siu welde þó ira geva êgan,  
 2770 þiu magað for þeru męnegi: · géng þó wið iro móðar sprekan  
 ęndi frágode sie · firi-wit-líko,  
 2772 hwes siu þene burges ward · biddjen skoldi.  
 Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr  
 2774 ni gęrodi for þemu gum-skeþje, · bi·útan þat man iru Johannes  
 an þeru hallu innan · hôvid gávi  
 2776 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,  
 þem mannun an iro móde, · þó sie þat gi·hórdun þea magað sprekan;  
 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,  
 is word wëndjen: · hét þó is wępan-berand  
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man  
 lívu bi·lôsjen. · Þó ni was lang te þiu,  
 2782 þat man an þea halla · hôvid bráhte  
 þes þiod-gumon, · ęndi it þar þeru þiornun far·gaf,  
 2784 magað for þeru męnegi: · siu dróg it þeru móder forð.  
 Þó was ên-dago · allaro manno  
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,  
 þero þe kwene ênig · kind gi·bári,  
 2788 idis fan erle, · lét man simla þen ênon bi·foran,  
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð  
 2790 wís an iro wer-oldi, · bi·útan só ine waldand god  
 fan heven-wange · hêlages gêstes  
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin  
 êr nek aftar. · Erlos hwurvun,  
 2794 gumon umbi Johannes, · is jungaron managa,  
 sálig ge·siði, · 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 hêm · êgan móste,  
 34 sálig sókjan. · Þó ge·witun im þea ge·siðos þanen,  
 2800 Johannes jungaron · jámer-móde,  
 hêlag-feraha: · was im iro hêrron dôð  
 2802 swiðo an sorgun. · Ge·witun im sókjan þó  
 an þeru wóstunni · waldandes sunu,  
 2804 kraftigana Krist · çndi imu küð gi·dedun  
 gódes mannes for·gang, · hwó habde þe Judeono kuning  
 2806 manno þene mārjostan · mākjas eggjun  
 hōvdu bi·hauwan: · hé ni welde is ênigen harm spreken,  
 2808 sunu drohtines; · hé wisse þat þiu seole was  
 hêlag gi·halden · wiðer hettjandjon,  
 2810 an friðe wiðer fiundun. · Þó só gi·frági warð  
 aftar þem land-skēpjun · lērjandero bēst  
 2812 an þeru wóstunni: · werod samnode,  
 fōr folkun tó: · was im firi-wit mikil  
 2814 wísaro wordo; · imu was ôk willjo só samo,  
 sunje drohtines, · þat hé su·lik ge·siðo folk  
 2816 an þat lioht godes · laðoan mósti,  
 wēnnjen mid willjon. · Waldand lērde  
 2818 allan langan dag · liudi managa,  
 çli-þeodige man, · ant-tat an ávand sêg  
 2820 sunne te sedle. · Þó géngun is ge·siðos twe·livi,  
 gumon te þemu godes barne · çndi sagdun iro gódumu hêrron,  
 2822 mid hwi·liku arvedju þar þea erlos livdin, · kwāðun þat sie is êra  
 bi·þorftin,  
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti  
 ant·hēbbjen,  
 2824 hēliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,  
 siðon, þar sie sēliða fiðen. · Náh sind hér ge·setana burgi  
 2826 managa mid mēgin-þiodun: · þar fiðad sie mēti te kōpe,  
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,  
 2828 þioda drohtin, · kwað þat þes êniga þuruftri ni wárin,  
 „þat sie þurh mēti-lôsi · mína far·látan  
 2830 leov·líka lêra. · Gevad gi þesun liudjun gi·nóg,  
 wēnnjad sie hér mid willjon.“ · Þó habde eft is word garu  
 2832 Philippus fród gumo, · kwað þat þar só filu wári  
 manno mēnigi: · „þoh wí hér te mēti habdin  
 2834 garu im te gevanne, · só wí mahtin far·gelden mêt,  
 ef wí hér gi·saldin · siluwer-skatto

- 2836      **t**wê hund samad, · **t**weho wári is noh þan,  
          þat iro **ê**nig þar · **ê**nes gi·námi:  
 2838      só **l**uttik wári þat þesun liudjun.“ · Þó sprak eft þe **l**andes ward  
          ęndi **fr**ágode sie · **f**iri-wit-líko,  
 2840      **m**anno drohtin, · hwat sie þar te **m**ęti habdin  
          **w**istes ge·**w**unnin. · Þó sprak imu eft mid is **w**ordun an·gęgin  
 2842      **A**ndreas fora þem **e**rlun · ęndi þemu **a**lo-waldon  
          **s**elvumu **s**agde, · þat sie an iro gi·**s**ǿje þan mēr  
 2844      **g**arowes ni habdin, · „bi·útan **g**irstin brôd  
          **f**ivi an úsaru **f**ęrdi · ęndi **f**iskos twêne.  
 2846      Hwat mag þat þoh þesaru **m**ęnigi?“ · Þó sprak imu eft **m**ahtig Krist,  
          þe **g**ódo **g**odes sunu, · ęndi hét þat **g**umono folk  
 2848      **s**kęjen ęndi **s**kêðen · ęndi hét þea **s**kola sęttjen,  
          **e**rlos aftar þeru **e**rðu, · **i**rmin-þioda  
 2850      an **g**rase **g**ruonimu, · ęndi þó te is jungarun sprak,  
          allaro **b**arno **b**ętst, · hét imu þiu **b**rôd halon  
 2852      ęndi þea **f**iskos **f**orð. · Þat **f**olk stillo béd,  
          **s**at ge·**s**ǿi mikil; · undar þiu hé þurh is **s**elves kraft,  
 2854      **m**anno drohtin, · þene **m**ęti wíhide,  
          **h**êlag **h**even-kuning, · ęndi mid is **h**andun brak,  
 2856      **g**aft it is jungarun forð, · ęndi it sie undar þemu **g**um-skępje hét  
          **d**ragan ęndi **d**êljen. · Sie lêstun iro **d**rohtines word,  
 2858      is **g**eva **g**erno drógun · **g**umono gi·hwemu,  
          **h**êlaga **h**elpa. · It undar iro **h**andun wóhs,  
 2860      **m**ęti **m**anno gi·hwemu: · þeru **m**ęgin-þiodu warð  
          **l**íf an lustun, · þea **l**iudi wurðun alle,  
 2862      **s**ade **s**álig folk, · só hwat só þar gi·**s**amnod was  
          fan allun **w**ídun **w**egun. · Þó hét **w**aldand Krist  
 2864      **g**angen is jungaron · ęndi hét sie **g**ômjen wel,  
          þat þiu **l**éva þar · far·**l**oren ni wurði;  
 2866      hét sie þó **s**amnon, · þó þar **s**ade wárun  
          **m**an-kunnjes **m**anag. · Þar **m**óses warð,  
 2868      **b**rôdes te lévu, · þat man **b**irilos gi·las  
          **t**we-livi fulle: · þat was **t**êkan mikil,  
 2870      **g**rôt kraft **g**odes, · hwand þar was **g**umono gi·tald  
          áno **w**íf ęndi kind, · **w**erodes at·samme  
 2872      **f**if þúsundig. · Þat **f**olk al far·stód,  
          þea **m**an an iro **m**óde, · þat sie þar **m**ahtigna  
 2874      **h**êrron **h**abdun. · Þó sie **h**even-kuning,  
          þea **l**iudi **l**ovodun, · kwáðun þat gio ni wurði an þit **l**ioht kuman



2876 wísaro wár-sago, · efþa þat hé gi·wald mid gode  
 an þesaru middil-gard · méron habdi,  
 2878 ên-faldaran hugi. · Alle gi·sprákun,  
 þat hé wári wirðig · welono ge·hwi-likes,  
 2880 þat hé erð-ríki · êgan mósti,  
 wídene wer-old-stól, · „nu hé su·lik ge·wit havad,  
 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,  
 þat sie ine gi·hóvin · te hêrosten,  
 2884 gi·kurin ine te kuninge: · þat Kriste ni was  
 wihtes wirðig, · hwand hé þit wer-old-ríki,  
 2886 erðe çndi up-himil · þurh is ênes kraft  
 selvo gi·warhte · çndi siðor gi·held,  
 2888 land çndi liud-skepi, · —þoh þes ênigan gi·lôvon ni dedin  
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,  
 2890 kuning-ríkjo kraft · çndi kêsur-dómes,  
 megin-þiodo mahal. · Be·þiu ni welde hé þurh þero manno spráka  
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,  
 wer-old-kuninges namon; · ni hé þó mid wordun stríd  
 2894 ni af·hóf wið þat folk furður, · ak fôr imu þó, þar hé welde,  
 an ên ge·birgi uppan: · flóh þat barn godes  
 2896 gêlaro gelp-kwidi · çndi is jungaron hét  
 ovar ênne sêo siðon · çndi im selvo gi·bôd,  
 2898 hwar sie im eft te·gêgnes · gangen skoldin.  
 Þó te·lét þat liud-werod · aftar þemu lande allumu,  
 2900 te·fôr folk mikil, · siðor iro frâho gi·wêt  
 an þat ge·birgi uppan, · barno ríkjost,  
 2902 waldand an is willjon. · Þó te þes watares staðe  
 samnodun þea ge·siðos Kristes, · þe hé imu habde selvo gi·korane,  
 2904 sie twelivi þurh iro trewa góda: · ni was im tweho nigijan,  
 nevu sie an þat godes þionost · gerno weldin  
 2906 ovar þene sêo siðon. · Þó létun sie swiðjan strôm,  
 hôh hurnid-skip · hluttron üðjon,  
 2908 skêðan skír water. · Skrêd lioht dages,  
 sunne warð an sedle; · þe sêo-líðandjan  
 2910 naht nevulo bi·warp; · náðidun erlos  
 forð-wardes an flód; · warð þiu fiorðe tíð  
 2912 þera nahtes kuman · —nêrjendo Krist  
 warode þea wág-líðand—: · þó warð wind mikil,  
 2914 hôh wedeð af·haven: · hlomodun üðjon,  
 strôm an stamne; · stríðjun fêridun

- 2916 þea weros wiðer winde, · was im wrêð hugi,  
 sevo sorgono ful: · selvon ni wándun  
 2918 lagu-líðandja · an land kumen  
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist  
 2920 an þemu sêe uppan · selvun gangan,  
 faran an 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 mód-sevo: · and-rédun þat it im mahtig fiund  
 te gi·droge dádi. · Þó sprak im iro drohtin tó,  
 2926 hêlag heven-kuning, · ęndi sagde im þat hé iro hêrro was  
 mári ęndi mahtig: · „nu gí módes skulun  
 2928 fastes fāhen; · ne sí iu forht hugi,  
 gi·bárjad gi bald-líko: · ik bium þat barn godes,  
 2930 is selves sunu, · þe iu wið þesumu sêe skal,  
 mundon wið þesan męri-strôm.“ · Þó sprak imu ęn þero manno  
 an·gęgin  
 2932 ovar bord skipes, · bar-wirðig gumo,  
 Petrus þe gódo · —ni welde píne þolon,  
 2934 watares witi—: · „ef þú it waldand sís“, kwað hé,  
 „hêrro þe gódo, · só mi an mínumu hugi þunkit,  
 2936 hêt mí þan þarod gangan te þí · ovar þesen gevenes strôm,  
 drokno ovar diap water, · ef þú mín drohtin sís,  
 2938 managoro mund-boro.“ · Þó hêt ine mahtig Krist  
 gangan imu te·gęnes. · hé warð garu sáno,  
 2940 stôp af þemu stamne · ęndi stríðjun géng  
 forð te is frôjan. · Þiu flód ant·habde  
 2942 þene man þurh maht godes, · an-tat hé imu an is móde bi·gan  
 and-ráden diap water, · þó hé dríven gi·sah  
 2944 þene wég mid windu: · wundun ina uðjon,  
 hôh strôm umbi·hring. · Reht só hé þó an is hugi twehode,  
 2946 só wêk imu þat water under, · ęndi hé an þene wág innan,  
 sank an þene sêo-strôm, · ęndi hé hriop sán aftar þiu  
 2948 gáhon te þemu godes sunje · ęndi gerno bad,  
 þat hé ine þó ge·nęridi, · þó hé an nôðjun was,  
 2950 þegan an ge·þwinge. · Þiодо drohtin  
 ant·fęg ine mid is fāðmun · ęndi frágode sána,  
 2952 te hwi hé þó ge·twehodi: · „Hwat þú mahtes ge·trúoan wel,  
 witen þat te wárun, · þat þi watares kraft  
 2954 an þemu sêe innen · þínes siðes ni mahte,

lagu-strôm gi·lêttjen, · só lango só þú habdes ge·lôvon te mi  
 2956 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,  
 nêrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,  
 2958 hêlag bi handun: · þó warð imu eft hlutter water  
 fast under fótun, · ęndi sie an fǣði samad  
 2960 bêðja géngun, · an-tat sie ovar bord skipes  
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat  
 2962 allaro barno bêtst. · Þó warð brêd water,  
 strômos ge·stillid, · ęndi sie te staðe kwámun,  
 2964 lagu-líðandja · an land samen  
 þurh þes wateres ge·win, · sagdun þo waldande þank,  
 2966 diurden iro drohtin · dádjun ęndi wordun,  
 fellun imu te fótun · ęndi filu sprákun  
 2968 wísaro wordo, · kwáðun þat sie wissin garo,  
 þat hé wári selvo · sunu drohtines  
 2970 wár an þesaru wer-oldi · ęndi ge·wald habdi  
 ovar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes  
 2972 feræhe gi·formon, · al só hé im an þemu flóde dede  
 wið þes watares ge·win. · Þó gi·wêt imu waldand Krist  
 2974 siðon fan þemu sêc, · sunu drohtines,  
 ênag barn godes. · E̅li-þioda kwam imu,  
 2976 gumon te·gêgnes: · wárun is gódun werk  
 ferran ge·frági, · þat hé só filu sagde  
 2978 wároro wordo: · imu was willjo mikil,  
 þat hé su·lik folk-skêpi · frummjen mósti,  
 2980 þat sie simla gerno · gode þionodin,  
 wárin ge·hôrige · heven-kuninge  
 2982 man-kunnjes manag. · Þó gi·wêt hé imu over þea marka Judeono,  
 sóhte imu Sidono burg, · habde ge·siðos mid imu,  
 2984 góde jungaron. · Þar imu te·gêgnes kwam  
 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,  
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,  
 hêlagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm gi·standen,  
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun  
 bi·fangen:  
 „be·drogan habbjad sie dęrnja wihti. · Nú is iro dôd at hęndi,  
 2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,  
 waldand frô min,  
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,  
 2992 þat þú sie só arma · ê-gróht-fullo

- wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist  
 2994 ênig and-wordi; · siu imu aftar géng,  
 folgode fruokno, · an-tat siu te is fótun kwam,  
 2996 grótte ina greatandi. · Jungaron Kristes  
 bádun iro hêrron, · þat hé an is hugja mildi  
 2998 wurði þemu wíve. · Þó habde eft is word garu  
 sunu drohtines · ęndi te is ge·siðun sprak:  
 3000 „êrist skal ik Israheles · avoron werðen,  
 folk-skępi te frumu, · þat sie ferhtan hugi  
 3002 hębbjan te iro hêrron: · im is helpono þarf,  
 þea liudi sind far·lorane, · far·lāten habbjad  
 3004 waldandes word, · þat werod is ge·twíflid,  
 drívad im dęrnjan hugi, · ne willjad iro drohtine hōrjen  
 3006 Israhelo erl-skępi, · un-gi·lōviga sind  
 hęliðos iro hêrron: · þoh skal þanen helpe kumen  
 3008 allun ęli-þiodun.“ · Agalêto bad  
 þat wíf mid iro wordun, · þat iru waldand Krist  
 3010 an is mód-sevon · mildi wurði,  
 þat siu iro barnes forð · brúkan mósti,  
 3012 hębbjan sie hêle. · Þó sprak iru hêrro an·gęgin,  
 mári ęndi mahtig: · „nis þat“, kwað hé, „mannes reht,  
 3014 gumono nig·ênum · gód te gi·frummjenne  
 þat hé is barnun · brōdes af·tíhe,  
 3016 węrnje im ovar willjon, · lāte sie wíti þoljan,  
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“  
 3018 „Wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun sprikis,  
 sōð-líko sagis: · Hwat þoh oft an sęli innen  
 3020 undar iro hêrron diske · hwelpos hwervad  
 brosmo­no fulle · þero fan þemu biode niðer  
 3022 ant·fallat iro frōjan.“ · Þó gi·hōrde þat friðu-barn godes  
 willjan þes wíves · ęndi sprak iru mid is wordun tó:  
 3024 „wela þat þú wíf haves · willjan góden!  
 Mikil is þín gi·lōvo · an þea maht godes,  
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só  
 umbi þínes barnes líf, · só þú bádi te mi.“  
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak  
 wordun wár-fastun: · þat wíf fagonode,  
 3030 þes siu iro barnes forð · brúkan móste;  
 habde iru gi·holpen · hêljando Krist,  
 3032 habde sie far·fangane · fiundo kraftu,

3034 wam-skaðun bi·wērid. · Þó gi·wēt imu waldand forð,  
 barno þat bētste, · sóhte imu burg ôðre,  
 þiu só þikko was · mid þeru þiodu Judeono,  
 3036 mid sūðar-liudjun gi·seten. · Þar gi·fragn ik þat hé is ge·siðos grótte,  
 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie mid imu  
 gerno ge·wunodun,  
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid wordun  
 frágon,  
 jungaron míne: · hwat kweðat þese Judeo liudi,  
 3040 mári megin-þioda, · hwat ik manno sí?“  
 Imu and-wordidun frô-líko · is friund an·gegin,  
 3042 jungaron síne: · „nis þit Judeono folk,  
 erlos ên-wordje: · sum sagad þat þú Elias sí,  
 3044 wís wár-sago, · þe hér giu was lango,  
 gód undar þesumu gum-skēpje, · sum sagad þat þú Johannes sí,  
 3046 diur-lík drohtines bodo, · þe hér dōpte iu  
 werod an watere; · alle sie mid wordun sprekað,  
 3048 þat þú ên-hwi-lik sí · ēðilero manno,  
 þero wár-sagono, · þe hér mid wordun giu  
 3050 lērdun þese liudi, · ēndi þat þú sí eft an þit lioht kumen  
 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:  
 3052 „hwe kweðad gi, þat ik sí“, · kwað hé, „jungaron míne,  
 liovon liud-weros?“ · Þó te lat ni warð  
 3054 Símón Petrus: · sprak sán an·gegin  
 êno for im allun · —habde imu elljen gód,  
 3056 þristja gi·þáhti, · was is þeodone hold—:  
 „þú bist þe wáro · waldandes sunu,  
 3058 libbjendes godes, · þe þit lioht gi·skóp,  
 Krist kuning êwig: · só willjad wí kweðen alle,  
 3060 jungaron þíne, · þat þú sí god selvo,  
 hêljandero bēst.“ · Þó sprak imu eft is hêrro an·gegin:  
 3062 „sálig bist þú Símón“, kwað hé, „sunu Jonases; · ni mahtes þú þat  
 selvo ge·huggjan,  
 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi mannes  
 tunge  
 3064 wordun ge·wísjen, · ak dede it þi waldand selvo,  
 fader allaro friho barno, · þat þú só forð gi·spráki,  
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant·fáhen,  
 hlutro havas þú an þínan hêrron gi·lôvon, · hugi-skēfti sind þíne  
 stêne ge·líka,

3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn  
 sankte Péter: · ovar þemu stêne skal man mínen sêli wirkjan,  
 3070 hêlag hús godes; · þar skal is híwiski tó  
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte  
 3072 an·þebben hêlle portun. · Ik far·givu þi himil-ríkjas slutilas,  
 þat þú móst aftar mi · allun gi·waldan  
 3074 kristinum folke; · kumad alle te þi  
 gumono gêstos; · þú have grôte gi·wald,  
 3076 hwene þú hér an erðu · êldi-barno  
 ge·binden willjes: · þemu is bêðju gi·duan,  
 3078 himil-ríki bi·loken, · êndi hêlle sind imu opana,  
 brinnandi fiur; · só hwene só þú eft ant·binden wili,  
 3080 an·þeftjen is hêndi, · þemu is himil-ríki,  
 ant·loken liohto mêt · êndi lif êwig,  
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju  
 lónon þínen gi·lónon. · Ni willju ik, þat gí þesun liudjun noh,  
 3084 márjen þesaru mênigi, · þat ik bium mahtig Krist,  
 godes êgan barn. · Mi skulun Judeon noh,  
 3086 un·skuldigna · erlos binden,  
 wêgjan mi te wundrun · —dót mi wítjes filo—  
 3088 innan Jerusalem · gêres ordun,  
 áhtjen mínes aldres · êggjun skarpun,  
 3090 bi·lósjen mi lívu. · Ik an þesumu liohte skal  
 þurh úses drohtines kraft · fan dōde a·standen  
 3092 an þriddjumu dage“. · Þó warð þegno bêtst  
 swiðo an sorgun, · Símon Petrus,  
 3094 warð imu hugi hriwig, · êndi te is hêrron sprak  
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,  
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil  
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,  
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gêgin,  
 mári mahtig Krist · —was imu an is móde hold—:  
 3100 „Hwat þú nú wiðer-ward bist“, · kwað hé, „willjon mínes,  
 þegno bêtsto! · Hwat þú þesaro þiodo kanst  
 3102 mêniskan sidu: · þú ni wêst þe maht godes,  
 þe ik gi·frummjen skal. · Ik mag þi filu sêggjan  
 3104 wárun wordun, · þar hér undar þesumu werode standad  
 ge·siðos míne, · þea ni mótun swelten êr,  
 3106 hwerven an hinen-fard · êr sie himiles lioht,  
 godes ríki sehat.“ · Kôs imu jungarono þó

3108 sán aftar þiu · Símon Petrus,  
 Jakob ɛndi Johannes, · ea gumon twêne,  
 3110 bêðja þea gi·bróðer, · ɛndi imu þó uppen þene berg gi·wêt  
 sunder mid þem ge·siðun, · sálig barn godes,  
 3112 mid þem þegnun þrim, · þiодо drohtin,  
 waldand þesaro wer-oldes: · welde im þar wundres filu,  
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,  
 þat hé selvo was · sunu drohtines,  
 3116 hēlag heven-kuning. · Þó sie an hôhan wall  
 stigun stēn ɛndi berg, · an-tat sie te þeru stēdi kwámun,  
 3118 weros wiðer wolkan, · þar waldand Krist,  
 kuningo kraftigost · gi·koren habde,  
 3120 þat hé is god-kundi · jungarun sínun  
 þurh is ênes kraft · ógjan welde,  
 3122 berht-lík biliði. · Þó imu þar te bedu gi·hnêg,  
 þó warð imu þar uppe · ôðar-líkora  
 3124 wliuti ɛndi gi·wádi: · wurðun imu is wangun liohte,  
 blíkandi só þiu berhte sunne: · só skên þat barn godes,  
 3126 liuhte is lík-hamo: · liomon stóðun  
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít  
 3128 só snêw te sehanne. · Þó warð þar seld-lík þing  
 gi·ôgid aftar þiu: · Elias ɛndi Moyses  
 3130 kwámun þar te Kriste · wið só kraftagne  
 wordun wehsljan. · Þar warð só wun-sam spráka,  
 3132 só gód word undar gumun, · þar þe godes sunu  
 wið þea mārjan man · mahljen welde,  
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,  
 was þar gard gód-lík · ɛndi gróni wang,  
 3136 Paradise ge·lík. · Petrus þó gi·mahalde,  
 hēlið hard-módig · ɛndi te is hêrron sprach,  
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,  
 ef þú it gi·kiosan wili, · Krist alo-waldo,  
 3140 þat man þí hér an þesaru hôhe · ên hús ge·wirkja,  
 mār-líko ge·mako · ɛndi Moysesese ôðer  
 3142 ɛndi Eliase þriddja: · þit is ôðas hēm,  
 welono wun-samost.“ · Reht só hé þó þat word ge·sprach,  
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,  
 glítandi glímo, · ɛndi þea góðun man  
 3146 wliuti-skôni be·warp. · Þó fan þemu wolkne kwam  
 hēlag stemne godes, · ɛndi þem hēliðun þar

3148 selvo sagde, · þat þat is sunu wári,  
 libbjendero liovost: · „an þemu mí líkod wel  
 3150 an mínun hugi-skęftjun. · Þemu gí hōrjen skulun,  
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes  
 3152 þes wolknes wliiti · ęndi word godes,  
 þea is mikilon maht · þea man ant·standen,  
 3154 ak sie bi·fellun þó forð·wardes: · ferhes ni wándun,  
 lęngiron lives. · Þó géng im tó þe landes ward,  
 3156 be·hrēn sie mid is handun · hēljandero bętst,  
 hét þat sie im ni an·drédin: · „ni skal iu hēr derjen eo·wiht,  
 3158 þes gí hēr seld·líkes · gi·sehen habbjad,  
 mērjaro þingo.“ · Þó eft þem mannun warð  
 3160 hugi at iro herton · ęndi gi·hêlid mód,  
 gi·bade an iro breostun: · gi·sáhun þat barn godes  
 3162 ênna standen, · was þat ôðer þó,  
 be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist  
 3164 fan þemu berge niðer; · gi·bôd aftar þiu  
 jungarun sínun, · þat sie ovar Judeono folk  
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hēr  
 swíðo diur·líko · fan dôðe a·stande,  
 3168 a·rise fan þeru restu: · siðor mugun gí it rękkjen forð,  
 mārjen ovar middil·gard · managun þiodun  
 3170 wído aftar þesaru wer·oldi.“ · Þó gi·wêt imu waldand Krist  
 eft an Galileo land, · sóhte is gadulingos,  
 3172 mahtig is mágo hēm, · sagde þar manages hwat  
 berhtero biliðjo, · ęndi þat barn godes  
 3174 þem is sáligun ge·siðun · sorg·spell ni for·hal,  
 ak hé im open·líko · allun sagde,  
 3176 þem is gódun jungarun, · hwó ine skolde þat Judeono folk  
 wêgjan te wundrun. · Þes wurðun þar wíse man  
 3178 swíðo an sorgun, · warð im sêr hugi,  
 hriwig umbi iro herte: · gi·hōrdun 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. · Þar fundun sie ênan kuninges þegan  
 wlankan undar þemu werode: · kwað þat hé wári gi·wêldig bodo  
 3186 aðal·kêsure; · hé grótte aftar þiu  
 Símon Petrusen, · kwað þat hé wári gi·sęndid þarod,



3188 þat hé þar gi·manodi · manno ge·hwi-likē  
 þero hôvid-skatto, · þe sie te þemu hove skoldin  
 3190 tinsi gelden: · „nis þes tweho ênig  
 gumono ni-gj·ênumu, · ne sie ina far·gelden sán  
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno  
 havad it far·lāten. · Ni skal þat líkon wel  
 3194 mínumu hêrron, · só man it imu at is hove kúðid,  
 aðal-kêsure.“ · Þó géng aftar þiu  
 3196 Símon Petrus, · welde it seggjan þó  
 hêrron sínumu: · hé was is an is hugi iu þan,  
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig  
 bi·holen werðen, · hé wisse hugi-skēfti  
 3200 manno ge·hwi-likes—: · hét þó þene is mārjan þegan,  
 Símon Petrus · an þene sêo innen  
 3202 angul werpen: · „su·likē só þú þar êrist mugis  
 fisk gi·fāhen“, · kwað hé, „só teoh þú þene fan þemu flóde te þi,  
 3204 ant·klēmmi imu þea kinni: · þar maht þú undar þem kaflon nimen  
 guldine skattos, · þat þú far·gelden maht  
 3206 þemu manne te gi·módja · mínen ėndi þinen  
 tinsjo só hwi-likan, · só hé us tó sókid.“  
 3208 Hé ni þorfte imu þó aftar þiu · ôðaru wordu  
 furður gi·bioden: · géng fiskari gód,  
 3210 Símon Petrus, · warp an þene sêo innen  
 angul an ūðjon · ėndi up gi·tôh  
 3212 fisk an flóde · mid is folmun twēm,  
 te·klóf imu þea kinni · ėndi undar þem kaflun nam  
 3214 guldine skattos: · dede al, só imu þe godes sunu  
 wordun ge·wísde. · Þar was þó waldandes  
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik  
 swíðo willjendi · is wer-old-hêrron  
 3218 skuldi ėndi skattos, · þea imu gi·skēride sind,  
 gerno gelden: · ni skal ine far·gúmon eo·wiht,  
 3220 ni far·muni ine an is móde, · ak wese imu mildi an is hugi,  
 þiono imu þio·líko: · an þiu mag hé þiod-godes  
 3222 willjan ge·wirkjan · ėndi ôk is wer-old-hêrron  
 huldi habben. · Só lérde þe hêlago Krist  
 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað hé,  
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,  
 3226 þene rink an rúna · ėndi imu is rád saga,  
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,

3228 þat hé þí gi·hôrje, · hala þí þar 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 küð,  
 3232 mári it þan for męnegi · ęndi lát manno filu  
 witen is far·wurhti: · óðo be·ginnad imu þan is werk tregan,  
 3234 an is hugi hrewen, · þan hé it gi·hôrid hęliðo filu,  
 ahton ęldi-barn · ęndi imu is uvilon dád  
 3236 węřjad mid wordun. · Ef hé þan ôk węndjen ne wili,  
 ak far·módat su·lika męnegi, · þan lát þú þene man faren,  
 3238 hava ina þan far hêðinen · ęndi lát ina þi an þínumu hugi lêðen,  
 míð is an þínumu móde, · ne sí þat imu eft mildi god,  
 3240 hêr heven-kuning · helpe far·líhe,  
 fader allaro friho barno.“ · Þó frágode Petrus,  
 3242 allaro þegno bętst · þeodan sínan:  
 „hwó oft skal ik þem mannun, · þe wið mí habbjad  
 3244 lêð-werk gi·duan, · leovo drohtin,  
 skal ik im sivun siðun · iro sundja a·látan,  
 3246 wrêðaro werko, · êr þan ik is êniga wrêka frummje,  
 lêðes te lône?“ · Þó sprak eft þe landes ward,  
 3248 an·gęgin þe godes sunu · gódumu þegne:  
 „ni sęggju ik þi fan sivunjun, · só þú selvo sprikis,  
 3250 mahlis mid þínu müðu, · ik duom þi mêra þar tó:  
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,  
 3252 lêðes a·látan: · só willju ik þi te lærun geven  
 wordun wár-fastun. · Nu ik þí su·lika gi·wald far·gaf,  
 3254 þat þú mínes híwiskes · hêrost wáris,  
 manages mann-kunnjes, · nu skalt þú im mildi wesen,  
 3256 liudjun líði.“ · Þó þar te þemu lærjande kwam  
 ên jung man an·gęgin · ęndi frágode Jesu Krist:  
 3258 „mêster þe gódo“, · kwað hé, „hwat skal ik manages duan,  
 an þiu þe ik heven-ríki · ge·halan móti?“  
 3260 Habde imu ôd-welon · allen ge·wunnen,  
 mēðom-hord manag, · þoh hé mildjan hugi  
 3262 bári an is breostun. · Þó sprak imu þat barn godes:  
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig  
 3264 bi·útan þe êno, · þe þar al ge·skóp,  
 wer-old ęndi wunnja. · Ef þú is willjan havas,  
 3266 þat þú an lioht godes · líðan mótis,  
 þan skalt þú bi·halden · þea hêlagon lêra,

3268 þe þar an þemu aldon · êwa ge·biudid,  
 þat þú man ni slah, · ni þú mēnes ni sweri,  
 3270 far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,  
 stríd ęndi stulina; · ne wis þú te stark an hugi,  
 3272 ne níðin ne hatul, · ni nôd-róf ni fręmi;  
 av·unst alla far·lát; · wis þínun ęldirun gód,  
 3274 fader ęndi móder, · ęndi þínun friundun hold,  
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst  
 3276 himilo rikjas, · ef þú it bi·halden wili,  
 ful·gangan godes lêrun.“ · Þó sprak eft þe jungo man  
 3278 „al hębbju ik só gi·lêstid“, · kwað hé, „só þú mi lêris nu,  
 wordun wísis, · só ik is eo wiht ni far·lét  
 3280 fan mínero kindiski.“ · Þó bi·gan ina Krist sehan  
 an mid is ôgun: · „ên is þar noh nu“, kwað hé,  
 3282 „wan þero werko: · ef þú is willjon havas,  
 þat þú þurh-fręmid · þionon mótis  
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,  
 skalt þinan ôd-welon · allan far·kôpjien,  
 3286 diurje mêðmos, · ęndi dêljen hét  
 armun mannun: · þan havas þú aftar þiu  
 3288 hord an himile; · kum þi þan gi·halden te mi,  
 folgo þi mínaro fęrdi: · þan havas þú friðu siður.“  
 3290 Þó wurðun Kristes word · kind-jungumu manne  
 swíðo an sorgun, · was imu sêr hugi,  
 3292 mód umbi herte: · habde mêðmo filu,  
 welono ge·wunnen; · węnde imu eft þanen,  
 3294 was imu un-óðo · innan breostun,  
 an is sevon swáro. · Sah imu aftar þó  
 3296 Krist alo-waldo, · kwað it þó, þar hé welde,  
 te þem is jungarun gęgin-wardun, · þat wári an godes ríki  
 3298 un-óði ôdagumu manne · up te kumanne:  
 „óður mag man olvundjon, · þoh hé sí un-met grôt,  
 3300 þurh náðlan gat, · þoh it sí naru swíðo,  
 sáftur þurh·slópjien, · þan mugi kuman þiu siole te himile  
 3302 þes ôdagan mannes, · þe hér al havad  
 gi·węndid an þene wer-old-skat · willjon sínen,  
 3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“  
 Imu and-wordjade · êr-þungan gumo,  
 3306 Símon Petrus, · ęndi sęggjan bad  
 leovan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað hé,

- 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm  
êgan êndi êrvi · al far·létun
- 3310 hōvos êndi híwiski · êndi þi te hêrron gi·kurun,  
folgodun þínaru fêrði: · hwat skal ús þes te frumu werðen,  
3312 langes te lône?“ · Liudjo drohtin  
sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,  
3314 „an þie mikilan maht · an þemu márjan dage,  
þar ik allun skal · irmin-þiodun  
3316 dómos a·dêljen, · þan mótun gi mid iuwomu drohtine þar  
selvon sittjen · êndi mótun þera saka waldan:  
3318 mótun gí Israhelo · êðili-folkun  
a·dêljen aftar iro dádjun: · só mótun gi þar gi·diuride wesen.  
3320 Þan sæggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi·duot,  
þat hé þurh mína minnja · mágo ge·sidli  
3322 liof far·létid, · þes skal hi hér lôn niman  
tehan siðun tehin-fald, · ef hé it mid trewon duot,  
3324 mid hluttru hugi. · Ovar þat havad hé ôk himiles lioht,  
open êwig líf.“ · Bi·gan imu þó aftar þiu  
3326 allaro barno bêtst · ên biliði sæggjan,  
kwað þat þar ên ôdag man · an êr-dagun  
3328 wári undar þemu werode: · „þe habde welono ge·nóg,  
sinkas gi·samnod · êndi imu simlun was  
3330 garu mid goldu · êndi mid godo-wëbbju,  
fagaŕun fratahun · êndi imu so filu habde  
3332 gódes an is gardun · êndi imu at gômun sat  
allaro dago ge·hwi-likes: · habde imu diur-lík líf,  
3334 blíðsja an is bēnkjun. · Þan was þar eft ên biddjendi man,  
gi·lévod an is lík-hamon, · Lazarus was hé hēten,  
3336 lag imu dago ge·hwi-likes · at þem durun foren,  
þar hé þene ôdagan man · inne wisse  
3338 an is gēst-sēli · gôme þiggjan,  
sittjen at sumble, · êndi hé simlun bēd  
3340 gi·armod þar úte: · ni móste þar in kuman,  
ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod  
3342 gi·dragan weldi, · þes þar fan þemu diske niðer  
ant·fel undar iro fôti: · ni mahte imu þar ênig fruma werðen  
3344 fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is  
hundos tó,  
likkodun is lík-wundon, · þar hé liggjandi  
3346 hungar þolode; · ni kwam imu þar te helpu wiht

fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano-gi·skapu,  
 3348 þene armon man · is ên-dago  
 gi·manoda mahtjun swið, · þat hé manno drôm  
 3350 a·geven skolde. · Godes engilos  
 ant·féngun is ferh · êndi lêddun ine forð þanen,  
 3352 þat sie an Abrahames barm · þes armon mannes  
 siole gi·settun: · þar móste hé simlun forð  
 3354 wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,  
 þemu ôdagan man · or·lag-hwíle,  
 3356 þat hé þit lioht far·lét: · lêða wihti  
 be·sinkodun is siole · an þene swarton hêl,  
 3358 an þat fern innen · fiundun te willjan,  
 be·gróvun ine an gramono hêm. · Þanen mahte hé þene góðan  
 skawon,  
 3360 Abraham ge·sehen, · þar hé uppe was  
 líves an lustun, · êndi Lazarus sat  
 3362 blíði an is barme, · berht lôn ant·féng  
 allaro is arm-ódjo, · êndi lag þe ôdago man  
 3364 hêto an þeru hêllju, · hriop up þanen:  
 „fader Abraham“, · kwað hé, „mí is firinun þarf,  
 3366 þat þú mí an þínumu mód-sevon · mildi werðes,  
 líði an þesaru lognu: · sêndi mi Lazarus herod,  
 3368 þat hé mí ge·fórja · an þit fern innan  
 kaldes wateres. · Ik hér kwik brinnu  
 3370 hêto an þesaru hêllju: · nu is mi þínaro helpono þarf,  
 þat hé mí a·lêskje · mid is luttikon fingru  
 3372 tungon míne, · nu siu têkan havad,  
 uvil arvedi. · Inwid-rádo,  
 3374 lêðaro spráka, · alles is mi nu þes lôn kumen.“  
 Imu and-wordjade þó Abraham · —þat was ald-fader—:  
 3376 „ge·hugi þú an þínumu herton“, · kwað hé, „hwat þú habdes iu  
 welono an wer-oldi. · Hwat þú þar alle þíne wunnja far·sliti,  
 3378 gódes an gardun, · só hwat só þi giviðig forð  
 werðen skolde. · Wíti þolode  
 3380 Lazarus an þemu liohte, · habde þar lêðes filu,  
 wítjas an wer-oldi. · Be·þiu skal hé nu welon êgan,  
 3382 libbjen an lustun: · þú skalt þea logna þolan,  
 brinnendi fiur: · ni mag is þi ênig bóte kumen  
 3384 hinana te hêllju: · it havad þe hêlago god  
 só gi·fastnod mid is faðmun: · ni mag þar faren ênig

- 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“  
 Þó sprak eft Abrahame · þe erl te·gegnes  
 3388 fan þeru hêtan hêll · ęndi helpono bad,  
 þat hé Lazarus · an liudjo drôm  
 3390 selvon sandi: · „þat hé ge·seggja þar  
 bróðarun mínun, · hwó ik hér brinnendi  
 3392 þrá-werk þolon; · si þar undar þeru þiodu sind,  
 si fivi undar þemu folke: · ik an forhtun bium,  
 3394 þat sie im þar far·wirkjen, · þat sie skulin ôk an þit wíti te mi,  
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak  
 3396 Abraham ald-fader, · kwað þat sie þar êo godes  
 an þemu land-skępi, · liudi habdin,  
 3398 Moyseses gi·bôd · ęndi þar managaro tó  
 wár-saguno word: · „ef sie is willige sind,  
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,  
 an þat fern faren, · ef sie ge·frummjad só,  
 3402 só þea ge·biodad, · þe þea bók lesat  
 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,  
 3404 þanne ni hôrjad sie ôk · þemu þe hinan a·stád,  
 man fan dôðe. · Láte man sie an iro mód-sevon  
 3406 selvon keosen, · hweðer im swótjera þunkje  
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,  
 3408 þat sie eft uvil etþa gód · aftar habbjén.“  
 Só lærde hé þó þea liudi · liohton wordon,  
 3410 allaro barno bętst, · ęndi biliði sagde  
 manag man-kunnje · mahtig drohtin,  
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni  
 man an morgen, · „ęndi im méda gi·hét,  
 3414 þe hêrosto þes híwiskjas, · swiðo \*hold-lík lôn“,  
 kwað þat hie iro allaro gi·hwem · ênna gávi  
 3416 silovrinna skat. · „Þuo samnodun managa  
 weros an is wín-gardon, · —ęndi hie im werk bi·falah—  
 3418 ádro an úhtan. · Sum kwam þar ôk an undorn tuo,  
 sum kwam þar an middjan dag, · man te þem werke,  
 3420 sum kwam þar te nónu, · þuo was þiu niguða tíð  
 sumar-langes dages; · sum þar ôk siðor kwam  
 3422 an þia ęlliftun tíð. · Þuo géng þar ávand tuo,  
 sunna ti sedle. · Þuo hie selvo gi·bôd  
 3424 is ambahtjon, · erlo drohtin,  
 þat man þero manno gi·hwem · is meoda for·guldi,

3426 þem erlon arvid-lôn; · hiet þiem at êrist gevan.  
 þia þar at lêtst wárun, · liudi kumana,  
 3428 weros te þem werke, · êndi mid is wordon gi·bôd,  
 þat man þem mannon iro · mieda for·guldi  
 3430 alles at aftan, · þem þar kwámun at êrist tuo  
 willendi te þem werke. · Wándun sia swiðo,  
 3432 þat man im mêra lôn · gi·makod habdi  
 wið iro aravedje: · þan man im allon gaf,  
 3434 þem liudjon gi·líko. · Lêð was þat swiðo,  
 allon þem ando, · þem þar kwámun at êrist tuo:  
 3436 „wí kwámun hier an morágan“, · kwáðun sia, „êndi þolodun hier  
 manag te dage  
 aravid-werko, · hwílon un-met hét,  
 3438 skínandja sunna: · nu ni givis þú ús skattes þan mêt,  
 þie þú þem ôðron duos, · þia hier êna hwíla  
 3440 wáron an þínon 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 hebbju“, kwat-hie,  
 „þat ik iu allon gi·líko · muot lôn for·geldan,  
 3444 iuwes werkes werð.“ · Þan waldandi Krist  
 mênda im þoh méra þing, · þoh hie ovar þat manno folk  
 3446 fan þem wín-gardon só · wordon spráki,  
 hwó þar un-efno · erlos kwámun,  
 3448 weros te þem werke. · Só skulun fan þero wer-oldi duon  
 mann-kunnjes barn · an þat márjo lioht,  
 3450 gumon an godes wang: · sum bi·ginnit ina giriwan sán  
 an is kindiski, · havit im gi·koranan muod,  
 3452 willjon guodan, · wer-old-saka míðit,  
 far·látit is lusta; · ni mag ina is lík-hamo  
 3454 an un·spuod for·spanan: · spáhiða 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:  
 þar wirðit im is aravedi · all gi·lónot,  
 3460 far·goldan mid guodu · an godes ríkje.  
 Þat mêndun þia wuruhtjon, · þia an þem wín-gardon  
 3462 ádro an úhta · arvid-líko  
 werk bi·gunnun · êndi þuru·wonodun forð,  
 3464 erlos unt ávand. · Sum þar ôk an undern kwam,

habda þuo far·męrrid, · þia moragan-stunda  
 3466 þes dag-werkes for·duolon; · só duot doloro filo,  
 gi·mêdaro manno: · drívit im mis-lík þing  
 3468 gerno an is juguði, · —havit im gelp-kwidi  
 lêða gi·línót · ęndi lôs-word manag—,  
 3470 ant-þat is kindiski · far·kuman wirðit,  
 þat ina after is juguði · godes anst manot  
 3472 blíði an is brioston; · fáhit im te bęteron þan  
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,  
 3474 is aldar ant þena ęndi: · kumit im alles lôn  
 an godes ríkje, · góðaro werko.  
 3476 Sum mann þan mid-firi · mên far·látid,  
 swára sundjun, · fáhit im an sálig þing,  
 3478 bi·ginnit im þuru godes kraft · guodaro werko,  
 buotit balo-spráka, · látit im is bittrun dád  
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,  
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;  
 3482 farit im forð mid þiu, · ant·fáhit is mieda,  
 guod lôn at gode; · ni sindun êniga geva bęteran.  
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mêt,  
 is aldares af·hęldit, · —þan bi·ginnat im is uvilon werk  
 3486 lêðon an þeson liohte, · þan ina lêra godes  
 gi·manod an is muode: · wirðit im mildera hugi,  
 3488 þuru·gęngit im mid guodu · ęndi geld nimit,  
 hôh himil-ríki, · þan hie hinan węndit,  
 3490 wirðit im is mieda só sama, · só þem man \*nun warð,  
 þea þar te nónu dages, · an þea nigunda tíð,  
 3492 an þene wín-gardon · wirkjan kwámun.  
 Sum wirðid þan só swíðo ge·fródot, · só hé ni wili is sundja bótjen,  
 3494 ak hé ôkid sie mid uvilu ge·hwi-liku, · an-tat imu is ávand náhid,  
 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid hé imu wíti  
 and-réden,  
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat hé selvo  
 ge·frumide  
 grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag þan mid  
 ôðru góðu gi·bótjen  
 3498 þea dádi, þea hé só dęrvja ge·frumide, · ak hé slęhit allaro dago  
 ge·hwi-likes  
 an is breost mid bęðjun handun · ęndi wópit sie mid bittrun trahnun,  
 3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hêlagon drohtin



mahtigne, þat hé imu mildi werðe: · ni látid imu siðor is mód  
 gi·twífljen;  
 3502 só ê-gróht-ful is, þe þar alles ge·wældid: · hé ni wili ênigumu  
 irmin-manne  
 far·wernjen willjan sínes; · far·givid imu waldand selvo  
 3504 hêlag himil-ríki: · þan is imu gi·holpen siður.  
 Alle skulun sie þar êra ant·fâhen, · þoh sie þarod te ênaru tídi  
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,  
 gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fâhit:  
 3508 ên himil-ríki · givid hé allun þeodun,  
 mannun te médu. · Þat mēnde mahtig Krist,  
 3510 barno þat bētste, · þó hé þat biliði sprak,  
 hwó þar te þem wín-gardun · wurhtjon kwámin,  
 3512 man mis-líko: · þoh nam is méde ge·hwe  
 fulle te is frôjan. · Só skulun firiho barn  
 3514 at gode selvumu · geld ant·fâhen,  
 swiðo leov-lík lôn, · þoh sie sume só late werðan.  
 3516 Hét imu þó þea is góðan · jungaron náhor  
 twe-livi gangan · —þea wárun imu triuwiston  
 3518 man owar erðu—, · sagde im mahtig selvo  
 ôðer-siðu, · hwi-lik imu þar arvedi  
 3520 tó-ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;  
 kwað þat sie þó te Jerusalem · an þat Judeono folk  
 3522 líðan skoldin: · „þar wirðid all gi·léstid só,  
 ge·frumid undar þemu folke, · só it an furn-dagun  
 3524 wíse man be mí · wordun ge·sprákun.  
 Þar skulun mi far·kôpon · undar þea kraftigon þiod,  
 3526 hêliðos te þeru hêri; · þar werðat mína hendi ge·bundana,  
 faðmos werðad mi þar ge·fastnod; · filu skal ik þar gi·þolojan,  
 3528 hoskes gi·hórjen · endi harm-kwidi,  
 bismerspráka · endi bi·hêt-word manag;  
 3530 sie wêgjat mi te wundron · wápnas eggjun,  
 bi·lôsjad mi lívu: · ik te þesumu liohte skal  
 3532 þurh drohtines kraft · fan dôðe a·standen  
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod  
 3534 te þiu, þat mín eldi-barn · arved habdin,  
 þat mi pionodi þius þiod: · ni willju ik is sie þiggjen nu,  
 3536 fergon þit folk-skêpi, · ak ik skal imu te frumu werðen,  
 þeonon imu þeo-líko · endi for alla þesa þeoda geven  
 3538 seole míne. · Ik willju sie selvo nu

lôsjen mid mínu lívu, · þea hér lango bidun,  
 3540 man-kunnjes manag, · mínara helpa.“  
 Fór imu þó forð-wardes · —habde imu fasten hugi,  
 3542 blíðjan an is breostun · barn drohtines—  
 welda im te Jerusalem · Judeo folkes  
 3544 willjon wísan: · hé konste þes werodes só garo  
 hęti-grimmen hugi · ęndi hardan stríd,  
 3546 wręðan willjon. · Werod siðode  
 furi Jerikho-burg; · was þe godes sunu,  
 3548 mahtig undar þero męnigi. · Þar sátun twęnje man bi wege,  
 blinde wárun sie bęðje: · was im bótono þarf,  
 3550 þat sie ge·hēldi · hevenes waldand,  
 hwand sie só lango · liohtes þolodun,  
 3552 managa hwíla. · Sie gi·hōrdun þó þat męgin faren  
 ęndi frágodun sán · firi-wit-líko  
 3554 ręgini-blindun, · hwi-lik þar ríki man  
 undar þemu folk-skępi · furista wári,  
 3556 hērost an hōvid. · Þó sprak im ęn hęlið an·gęgin,  
 kwað þat þar Jesu Krist · fan Galilea-lande,  
 3558 hēljandero bętst · hērost wári,  
 fōri mid is folku. · Þó warð fráh-mód hugi  
 3560 bęðjun þem blindun mannun, · þó sie þat barn godes  
 wissun under þemu werode: · hreopun im þó mid iro wordun tó,  
 3562 hlúdo te þemu hēlagon Kriste, · bádun þat hé im helpe ge·rédi:  
 „drohtin Dawides sunu: · wis ős mid þínun dádjun mildi,  
 3564 nęri ős af þesaru nōdi, · só þú gi·nóge dós  
 manno kunnjes: · þú bist managun gód,  
 3566 hilpis ęndi hēlis.“ · Þo bi·gan im þat hęliðo folk  
 węrjen mid wordun, · þat sie an waldand Krist  
 3568 só hlúdo ni hriopin. · Si ni weldun im hōrjen te þiu,  
 ak sie simla mēr ęndi mēr · ovar þat manno folk  
 3570 hlúdo hreopun. · Hēljand ge·stód,  
 allaro barno bętst, · hét sie þó brengjen te imu,  
 3572 lēdjen þurh þea liudi, · sprak im listjun tó  
 mild-líko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað hé,  
 3574 „helpono habbjē?“ · Sie bádun ina hēlagna,  
 þat hé im ira ôgon · opana gi·dádi,  
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,  
 swigle sunnun skín · gi·sehen móstin,  
 3578 wliiti-skônje wer-old. · Waldand frumide,

hrên sie þó mid is handun, · dede is helpe þar tó,  
 3580 þat þem blindun þó · bêðjum wurðun  
 ôgon gi·oponod, · þat sie erðe ęndi himil  
 3582 þurh kraft godes · ant·kiennjen mahtun,  
 lioht ęndi liudi. · Þó sagdun sie lof gode,  
 3584 diurdun ęsan drohtin, · þes sie dages liohtes  
 brúkan móstun: · ge·witun im bêðje mid imu,  
 3586 folgodun is fęrdi: · was im þiu fruma giviðig,  
 ęndi ôk waldandes werk · wido ge·kúðid,  
 3588 managun gi·márid. · Þar was só mahtig-lík  
 biliði gi·bôknid, · þar þe blindon man  
 3590 bi þemu wege sátun, · wíti þolodun,  
 liohtes lôse: · þat mēnid þoh liudjo barn,  
 3592 al man-kunni, · hwó sie mahtig god  
 an þemu ana·ginne · þurh is ênes kraft  
 3594 sin-híun twê · selvo gi·warhte,  
 Ádam ęndi Éwan: · far·gaf im up·wegos,  
 3596 himilo ríki; · ak þó warð im þe hatola te náh,  
 fiund mid fêknu · ęndi mid firin-werkun,  
 3598 bi·swêk sie mid sundjun, · þat sie sin-skôni,  
 lioht far·létun: · wurðun an lêðaron stędi,  
 3600 an þesan middil-gard · man far·worpen,  
 þolodun hér an þiustrju · þiod-arvedi,  
 3602 wunnun wrak-siðos, · welon þarvodun:  
 far·gátun godes ríkjes, · gramon þeonodun,  
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn  
 an þeru hêton hęllju. · Be·þiu wárun siu an iro hugi blinda  
 3606 an þesaru middil-gard, · męnniskono barn,  
 hwand siu ine ni ant·kiendun, · kraftagne god,  
 3608 himilisken hêrron, · þene þe sie mid is handun gi·skóp,  
 gi·warhte an is willjon. · Þius wer-old was þó só far·hwervid,  
 3610 bi·þwungen an þiustrje, · an þiod-arvidi,  
 an dôðes dalu: · sátun im þó bi þeru drohtines strátun  
 3612 jámar-móde, · godes helpe bidun:  
 siu ni mahte im þó êr werðen, · êr þan waldand god  
 3614 an þesan middil-gard, · mahtig drohtin,  
 is selves sunu · sęndjen weldi  
 3616 þat hé lioht ant·luki · liudjo barnun,  
 oponodi im êwig líf, · þat sie þene alo-waldon  
 3618 mahtin ant·kennjen wel, · kraftagna god.

Ôk mag ik giu gi·tëlljen, · of gí þar tó willjad  
 3620 huggjen çndi hôrjen, · þat gí þes hêljandes mugun  
 kraft ant·kënnjen, · hwó is kumi wurðun  
 3622 an þesaru middil-gard · managun te helpu,  
 ia hwat hé mid þem dádjun · drohtin selvo  
 3624 manages mênðe, · ia be·hwiu þiu márje burg  
 Jerikho hêtid, · þiu þar an Judeon stád  
 3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nëmnid,  
 aftar þemu torhten tungle: · hé ni mag is tídi be·míðen,  
 3628 ak hé dago ge·hwi-likes · duod öðer-hweðer,  
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,  
 3630 an þesaru middil-gard · męnniskono barn:  
 farad çndi folgod, · fróde stervad,  
 3632 werðad eft junga · aftar kumane,  
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.  
 3634 Þat mênðe þat barn godes, · þó hé fon þeru burgi fór,  
 þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun  
 3636 þiu blindja gi·bótid, · þat sie þat berhte lioht,  
 gi·sáhin sin-skôni, · êr þan hé selvo hér  
 3638 an þesaru middil-gard · męnniski ant·feng,  
 flêsk çndi lík-hamon. · Þó wurðun þes firiho barn  
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje êr,  
 sátun an sundjun · gi·siunjes lôse,  
 3642 þolodun an þiustrje, · —sie af·sövun þat was þesaru þiod kuman  
 hêljand te helpu · fan heven-rikje,  
 3644 Krist allaro kuningo best; · sie mahtun is ant·kënnjen sán,  
 gi·fóljen is fardjo. · Þó sie só filu hriopun,  
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu  
 waldand wurði. · Þan wëridun im swíðo  
 3648 þia swárun sundjon, · þe sie im êr selvon gi·dádun,  
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh  
 3650 bi·wërlen iro willjon, · ak sie an waldand god  
 hlúdo hriopun, · an-tat hé im iro hêli far·gaf,  
 3652 þat sie sin-líf · gi·sehen móstin,  
 open êwig lioht · çndi an faren  
 3654 an þiu berhtun bú. · Þat mëndun þea blindun man,  
 þe þar bi Jerikho-burg · te þemu godes barne  
 3656 hlúdo hriopun, · þat hé im iro hêli far·lihi,  
 liohtes an þesumu líve: · þan im þea liudi só filu  
 3658 wëridun mid wordun, · þea þar an þemu wege fórun

bi·foren ęndi bi·hinden: · só dót þea firin-sundjon  
 3660 an þesaru middil-gard · man-kunnje.  
 hōrjad nu hwó þie blindun, · siður im gi·bótid warð,  
 3662 þat sie sunnun lioht · ge·sehen móstun,  
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,  
 3664 folgodun is fērdi, · sprákun filu wordo  
 þemu landes hirdje te love: · só dód im noh liudjo barn  
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist  
 ge·liuhte mid is lērun · ęndi im lif ēwig,  
 3668 godes ríki far·gaf · gódun mannun,  
 hōh himiles lioht · ęndi is helpe þar tó,  
 3670 só hwemu só þat gi·werkod, · þat hé móti þemu is wege folgon.  
 Þó náhide · nęjendo Krist,  
 3672 þe gódo te Jerusalem. · Kwam imu þar te·gęgnes filu  
 werodes an willjon · wel huggendjes,  
 3674 ant·fęngun ina fagaŕo · ęndi imu bi·foren streidun  
 þene weg mid iro gi·wádjun · ęndi mid wurtjun só same,  
 3676 mid berhtun blómun · ęndi mid bōmo tógun,  
 þat feld mid fagaŕon palmun, · al só is fard ge·buride,  
 3678 þat þe godes sunu · gangan welde  
 te þeru mārjan burg. · Hwarf ina męgin umbi  
 3680 liudjo an lustun, · ęndi lof-sang a·hóf  
 þat werod an willjon: · sagdun waldande þank,  
 3682 þes þar selvo kwam · sunu Dawides  
 wíson þes werodes. · Þó ge·sah waldand Krist  
 3684 þe gódo te Jerusalem, · gumono bętsta,  
 blíkan þene burges wal · ęndi bú Judeono,  
 3686 hōha horn-sęli · ęndi ôk þat hús godes,  
 allaro wího wun-samost. · Þó wel imu an innen  
 3688 hugi wið is herte: · þó ni mahte þat hēlage barn  
 wópu a·wísen, · sprak þó wordo filu  
 3690 hriwig-líko · —was imu is hugi sēreg—:  
 „wē warð þi, Jerusalem“, · kwað hé, „þes þú te wárun ni wēst  
 3692 þea wurde-gi·skęfti, · þe þi noh gi·werðen skulun,  
 hwó þú noh wirðis be·habd · hęrjes kraftu  
 3694 ęndi þi bi·sittjad · slíð-móde man,  
 fiund mid folkun. · Þan ni havas þú friðu hwęgin,  
 3696 mund-burd mid mannun: · lēdjad þi hér manage tó  
 ordos ęndi ęggja, · or-legas word,  
 3698 far·fiop þín folk-skępi · fiures liomon,

þese wíki a·wóstjad, · wallos hôha  
 3700 fëlljad te foldun: · ni af·stád is felis nígijan,  
 stên ovar ôðrumu, · ak werðað þesa stędi wóstja  
 3702 umbi Jerusalem · Judeo liudjo,  
 hwand sie ni ant·kënnjad, · þat im kumana sind  
 3704 iro tídi tó·wardes, · ak sie habbjad im twífljen hugi,  
 ni witun þat iro wísad · waldandes kraft.“  
 3706 Gi·wêt imu þó mid þeru męnegi · manno drohtin  
 an þea berhton burg. · Só þó þat barn godes  
 3708 innan Jerusalem · mid þiu gumono folku,  
 sęg mid þiu ge·siðu, · þó warð þar allaro sango mêt,  
 3710 hlúd stemnje af·haven · hêlagun wordun,  
 lovodun þene landes ward · liudjo męnegi,  
 3712 barno þat bętste; · þiu burg warð an hróru,  
 þat folk warð an forhtun · ęndi frágodun sán,  
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,  
 mid þeru mikilon męnegi. · Þó sprak im ên man an·gęgin,  
 3716 kwað þat þar Jesu Krist · fan Galileo lande,  
 fan Nazareth-burg · nęrjand kwámi,  
 3718 witig wár-sago · þemu werode te helpu.  
 Þó was þem Judiun, · þe imu êr grame wárun,  
 3720 un·holde an hugi, · harm an móde,  
 þat imu þea liudi só filu · lof-sang warhtun,  
 3722 diurdun iro drohtin. · Þó géngun dol-móde,  
 þat sie wið waldand Krist · wordun sprákun,  
 3724 bádun þat hé þat ge·siði · swígon hėti,  
 letti þea liudi, · þat sie imu lof só filu  
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,  
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:  
 3728 „ef gi sie a·męrrjad“, · kwað hé, „þat hér ni mótin manno barn  
 waldandes kraft · wordun diurjen,  
 3730 þan skulun it hrópen þoh · harde stēnos  
 for þesumu folk-skępi, · felisos starka,  
 3732 êr þan it eo be·líve, · nevo man is lof spreke  
 wído aftar þesaru wer-oldi.“ · Þó hé an þene wíh innen,  
 3734 géng an þat godes hús: · fand þar Judeono filu,  
 mis-like man, · manage at·samne,  
 3736 þea im þar kôp-stędi · gi·kora habdun,  
 mangodun im þar mid manages hwí: · munitęrjas sátun  
 3738 an þemu wíhe innan, · habdun iro wesl gi·dago

3740 garu te gevanne. · Þat was þemu godes barne  
 al an andun: · drêf sie út þanen  
 3742 rúmo fan þemu rakude, · kwað þat wári rehtara dád,  
 þat þar te bedu fórin · barn Israheles  
 „endi an þesumu mínumu húse · helpono biddjan,  
 3744 þat sia sigi-drohtin · sundjono tuomje,  
 þan hér þeovas · an þing-stēdi halden,  
 3746 þea far·warhton weros · wehsal drívan,  
 un-reht ên-fald. · Ne gi êniga êra ni witun  
 3748 þeses godes húses, · Judeo liudi.“  
 Só rúmde hé þó endi rekode, · ríki drohtin,  
 3750 þat hêlaga hús · endi an helpun was  
 managumu man-kunnje, · þem þe is mikilon kraft  
 3752 ferrene ge·frugnun · endi þar gi·faran kwámun  
 ovar langan weg. · Warð þar léf so manag,  
 3754 halt gi·hêlid · endi háf só same,  
 blindun gi·bótíd. · Só dede þat barn godes  
 3756 willjendi þemu werode, · hwand al an is gi·wêldi stéd  
 umbi þesaro liudjo líf · endi ôk umbi þit land só same.  
 3758 Stód imu þó fora þemu wihe · waldandjo Krist,  
 liof landes ward, · endi imu þero liudjo hugi,  
 3760 iro willjon aftar·warode: · gi·sah werod mikil  
 an þat mârje hús · mēðmos fórjen,  
 3762 gevon mid goldu · endi mid godu·wēbbju,  
 diurjun fratahun. · Þat al drohtin Krist  
 3764 warode wís-líko. · Þó kwam þar ôk ên widowa tó,  
 idis arm-skapen, · endi te þemu alaha géng  
 3766 endi siu an þat tresur-hús · twêne lēgde  
 êríne skattos: · was iru ên-fald hugi,  
 3768 willjan gódes. · Þó sprak waldand Krist,  
 þe gumo wið is jungaron, · kwað þat siu þar geva bráhti  
 3770 mêron mikilu þan êlkor · ênig mannes sunu:  
 „ef hér ôdaga man“, · kwað hé, „êra bráhtun,  
 3772 mēðom-hord manag, · sie létun im mêt at hús  
 welona ge·wunnen. · Ni dede þius widowa só,  
 3774 ak siu te þesumu alahe gaf · al þat siu habde  
 welono ge·wunnen, · só siu iru wiht ni far·lét  
 3776 gódes an iro gardun. · Be·þiu sind ira geva mêron,  
 waldande werða, · hwand siu it mid su·likumu willjon dede  
 3778 te þesumu godes húse. · Þes skal siu geld niman,

- swíðo lang·sam lôn, · þes siu su·likan gi·lôvon havad.“  
 3780 Só gi·fragn ik þat þar an þemu wihe · waldandjo Krist  
 allaro dago ge·hwi·likes, · drohtin manno,  
 3782 wísde mid wordun. · Stód ine werod umbi,  
 grôt folk Judeono, · gi·hôrdun is góðan word,  
 3784 swótja sæggjan. · Sum só sálig warð  
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;  
 3786 línodun im þea lēra, · þe þe landes ward  
 al be biliðjun sprak, · barn drohtines.  
 3788 Sumun wárun eft so lēða · lēra Kristes,  
 waldandes word: · was im wiðer·mód hugi  
 3790 allun þem, þe an þemu hēri·skēpi · hērost wárun,  
 furiston an þemu folke: · fāres hugdun  
 3792 wrēða mid iro wordun · —habdun im wiðer·sakon  
 gi·haloden te helpu, · þes hēroston man,  
 3794 Erodeses þeğan, · þe þar and·ward stód  
 wrēðes willjan, · þat hé iro word ovar·hôrdi—  
 3796 ef sie ina for·fēngin, · þat sie ina þan feteros an,  
 þea liudi liðo·bēndi · lēggjen móstin,  
 3798 sundja lôsan. · Þó géngun im þea ge·sīðos tó  
 bittra gi·hugde, · þat sie wið þat barn godes,  
 3800 wrēða wiðer·sakon · wordun sprákun:  
 „Hwat þú bist êo·sago“, · kwáðun sie, „allun þiodun,  
 3802 wísis wáres só filu: · nis þi werð eo·wiht  
 te bi·míðanne · manno ni·ēnumu  
 3804 umbi is ríki·dóm, · nevo þú simlun þat reht sprikis  
 ėndi an þene godes weg · gumono ge·sīði  
 3806 lēdis mid þinun lērun: · ni mag þi laster man  
 fīðan undar þesumu folke. · Nu wí þi frágon skulun.  
 3808 ríki þiodan, · hwi·lik reht havad  
 þe kēsur fan Rúmu, · þe imu te þesumu kunnje herod  
 3810 tinsi sókid · ėndi gi·tald havad,  
 hwat wí imu gelden skulin · gēro ge·hwi·likes  
 3812 hôvid·skatto. · Saga hwat þi þes an þínumu hugi þunkja:  
 is it reht þe nis? · Rád for þínun  
 3814 land·mégun wel: · ūs is þínaro lērono þarf.“  
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh ant·kēnnjen wel  
 3816 iro wrēðon willjon: · „te hwí gi wár·logon“, kwað hé,  
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,  
 3818 þat gi dreogerjas · darnungo nu



willjad mi far·fāhen.“ · Hét hé þó forð dragan  
 3820 te skawonne þe skattos, · „þe gí skuldige sind  
 an þat geld geven.“ · Judeon drógun  
 3822 ênna siluvrinna forð: · sáhun manage tó,  
 hwó hé was ge·munitod: · was an middjen skín  
 3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,  
 iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist,  
 3826 aftar hwemu þiu ge·lík-nessi · gi·legid wári.  
 Sie kwáðun þat it wári · wer-old-kêsures  
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad  
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“, kwað  
 hé,  
 3830 „selvo sêggjan, · þat gi imu sín gevad,  
 wer-old-hêrron is ge·wunst, · êndi waldand gode  
 3832 sêlljad, þat þar sín ist: · þat skulun iuwa seolon wesen,  
 gumono gêstos.“ · Þó warð þero Judeono hugi  
 3834 ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon  
 wordun ge·winnen, · só iro willjo géng,  
 3836 þat sie ina far·fêngin, · hwand imu þat friðu-barn godes  
 wardode wið þe wrêðon · êndi im wár an·gêgin,  
 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,  
 þat sie it só far·fêngin, · só it iro fruma wári.  
 3840 Sie ni weldun it þoh far·lāten, · ak hétun þar lêdjen forð  
 ên wíf for þemu werode, · þiu habde wam ge·frumid,  
 3842 un-reht ên-fald: · þiu idis was bi·fangen  
 an far·legar-nessi, · was iro líves skolo,  
 3844 þat sie firiho barn · ferahu bi·nāmin,  
 êhtin iro aldres: · só was an iro êw ge·skriven.  
 3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,  
 wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan,  
 3848 hweðer sie sie kwêlidin, · þe sie sie kwika létin,  
 þe hwat hé umbi su·lika dádi · a·dêljen weldi:  
 3850 „þú wêst, hwó þesaru mēnegi“, · kwáðun sie, „Moyses gi·bôd  
 wárun wordun, · þat allaro wívo ge·hwi-lik  
 3852 an far·legar-nessi · líves far·warhti  
 êndi þat sie þan a·wurpin · weros mid handun,  
 3854 starkun stênun: · nu maht þú sie sehan standen hér  
 an sundjun bi·fangan: · saga hwat þú is willjes.“  
 3856 weldun ine þea wiðer-sakon · wordun far·fāhen,  
 ef hé þat gi·kwáði, · þat sie sie kwika létin,

3858 friðodi ira ferahe, · þan weldi þat folk Judeono  
 kweðen, þat hé iro aldiron · êo wiðer-sagdi,  
 3860 þero liudjo land-reht; · ef hé sie þan hétu lívu bi·nimen,  
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat hé só  
 mildjene hugi  
 3862 ni bári an is breostun, · só skoldi habben barn godes:  
 weldun sie só hweðeres · hêlagne Krist  
 3864 þero wordo ge·wítton, · só hé þar for þemu werode ge·spráki,  
 a·dêldi te dôme. · Þan wisse drohtin Krist  
 3866 þero manno só garo · mōd-gi·þahti,  
 iro wrêðon willjon; · þó hé te þemu werode sprak,  
 3868 te allun þem erlun: · „só hwi-lik só iuwar áno sí“, kwað hé,  
 „slíðja sundjon, · só ganga iru selvo tó  
 3870 endi sie at êrist · erl mid is handun  
 stên ana werpe.“ · Só stóðun Judeon,  
 3872 þahtun endi þagodun: · ni mahte þegan nigjan  
 wið þem word-kwidi · wiðer-saka finden:  
 3874 ge·hugde manno ge·hwi-lik · mēn-gi·þahti,  
 is selves sundja: · ni was iro só sikur ênig,  
 3876 þat hé bi þemu worde · þemu wíve ge·dorsti  
 stên an werpen, · ak létun sie standen þar  
 3878 ênan þar inne · endi im út þanen  
 géngun gram-harde · Judeo liudi,  
 3880 ên aftar ôðrumu, · an-tat iro þar ênig ni was  
 þes fiundo folkes, · þe iro ferhes þó,  
 3882 þeru idis aldar-lago · áhtjen weldi.  
 Þó gi·fragn ik þat sie frágode · friðu-barn godes,  
 3884 allaro gumono bêtst: · „hwar kwámun þit Judeono folk“, kwað hé,  
 „þine wiðer-sakon, · þea þi hér wrógdun te mi?  
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,  
 þea liudi lêðes, · þe þi weldun lívu be·niman,  
 3888 wêgjan te wundrun?“ · Þó sprak imu eft þat wíf an·gegin,  
 kwað þat iru þar nio·man · þurh þes nęjandan  
 3890 hêlaga helpa · harm ne gi·frumidi  
 wammes te lône. · Þó sprak eft waldand Krist,  
 3892 drohtin manno: · „ne ik þi geþ ni dęrju n·eo·wiht“, kwað hé,  
 „ak gang þi hêl hinen, · lát þi an þínumu hugi sorga,  
 3894 þat þú nio sið aftar þius · sundig ni werðes.“  
 Habde iru þó gi·holpen · hêlag barn godes,  
 3896 ge·friðot iro ferahe. · Þan stóð þat folk Judeono

3898 **u**viles **a**n-mód · só fan **ê**ristan,  
**w**rêðes **w**illjan, · hwó sie **w**ord-hêti  
 wið þat **f**riðu-barn godes · **f**rummjēn móstin.  
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:  
 was þiu **s**male þioda · **s**ínes willjan  
 3902 **g**ernora mikilu, · þes **g**odes barnes word  
 te ge·frummjenne, · só im iro **f**râho gi·bôd:  
 3904 **r**ómodun te **r**ehta · bet þan þie **r**íkjon man,  
**h**abdun ina far iro **h**êrron · ia far **h**even-kuning,  
 3906 ful·**g**éngun imu **g**erno. · Þó gi·wêt imu þe **g**odes sunu  
 an þene **w**íh innan: · hwarf ina **w**erod umbi,  
 3908 **m**ēgin-þiодо gi·**m**ang. · hé an **m**iddjen stód,  
**l**êrde þea liudi · **l**iohtun wordun,  
 3910 **h**lúdero stemnun: · was **h**lust mikil,  
**þ**agode **þ**egān manag, · ėndi hé þeru **þ**iод gi·bôd,  
 3912 só hwe só þar mid **þ**urstu · bi·**þ**wungan wári,  
 „só ganga imu herod **d**rinkan te mi“, · kwað hé, „**d**ago ge·hwi-likes  
 3914 **s**wótjes brunnan. · Ik mag **s**eggjan iu,  
 só hwe só hér gi·lôvid te mi · **l**iudjo barno  
 3916 **f**asto undar þesumu **f**olke, · þat imu þan **f**lioten skulun  
 fan is **l**ik-hamon · **l**ibbjendi flód,  
 3918 **i**rnandi water, · **a**ho-spring mikil,  
**k**umad þanen **k**wika brunnon. · Þesa **k**widi werðad wára,  
 3920 **l**iudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“  
 Þan mēnde mid þiu **w**ataru · **w**aldandjo Krist,  
 3922 **h**êr **h**even-kuning · **h**êlagna gêt,  
 hwó þene **f**iriho barn · ant·**f**āhen skoldin,  
 3924 **l**ioht ėndi **l**isti · ėndi **l**íf êwig,  
**h**ôh **h**even-ríki · ėndi **h**uldi godes.  
 3926 wurðun þó þea liudi · umbi þea **l**êra Kristes,  
 umbi þiu **w**ord an ge·**w**inne: · stóðun **w**lanka man,  
 3928 **g**êl-móde Judeon, · sprákun **g**elp mikil,  
**h**abdun it im te **h**oska, · kwaðun þat sie mahtin gi·**h**ôrjen wel,  
 3930 þat imu **m**ahlidin fram · **m**ódaga wihti,  
**u**n-holde **ú**t: · „nu hé an **a**vu lêrid“, kwaðun sie,  
 3932 „**w**ordu ge·hwi-liku.“ · Þó sprak eft þat **w**erod óðar:  
 „ni þurvon gi þene **l**êrjand **l**ahan“, · kwaðun sie: „kumad **l**íves word  
 3934 **m**ahtig fan is **m**úde; · hé wirkid **m**anages hwat,  
**w**undres an þesaru **w**er-oldi: · nis þat **w**rêðaro dád,  
 3936 **f**iundo kraftes: · nio it þan te su·likaru **f**rumu ni wurði,

ak it gegnungo · fan gode alo-waldon,  
 3938 kumid fan is krafte. · Þat mugun gi ant·kennjen wel  
 an þem is wárun wordun, · þat hé gi·wald havad  
 3940 alles ovar erðu.“ · Þó weldun ina þe and-sakon þar  
 an stędi fáhen · efþa stên ana werpen,  
 3942 ef sie im þero manno · męnigi ni and-rédin,  
 ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:  
 3944 „ik tōgju iu gódes só filu“, · kwað hé, „fan gode selvumu,  
 wordo ęndi werko: · nu willjad gi mi wítnon hér  
 3946 þurh iuwan starkan hugi, · stên ana werpen,  
 bi·lōsjen mi lívu.“ · Þó sprákun imu eft þea liudi an·gęgin,  
 3948 wrēða wiðer-sakon: · „ne wí it be þínun werkun ni duat“, kwáðun sia,  
 „þat wí þí aldres · tó áhtjen willjad,  
 3950 ak wí duat it be þínun wordun, · hwand þú su·lik wáh sprikis,  
 \*hwand þú þik só máris · ęndi su·lik mēn sagis,  
 3952 gihis for þeson Judeon, · þat þú sís god selvo,  
 mahtig drohtin, · ęndi bist þi þoh man só wi,  
 3954 kuman fan þeson kunnje.“ · Krist alo-waldo  
 ne wolda þero Judeono þuo lęng · gelpes hōrjan,  
 3956 wrēðaro willjon, · ak hie im af þem wíhe fuor  
 ovar Jordanes strōm; · habda jungron mid im,  
 3958 þia is sáligun gi·siðos, · þia im simlon mid im  
 willjon wonodun: · suohta werod öðer,  
 3960 deda þar só hie gi·wonoda, · drohtin selvo,  
 lērda þia liudi: · gi·lōvda þie wolda  
 3962 an is hēlagun word. · Þat skolda sinnon wel  
 manno só hwi·likon, · só þat an is muod gi·nam.  
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun  
 bodon fan Bethaniu · ęndi sagdun þem barne godes,  
 3966 þat sia an þat ârundi þarod · idisi sęndin,  
 Maria ęndi Martha, · magað frí·líka,  
 3968 swíðo wun-sama wíf; · þia wissa hie bēðja,  
 wárun im gi·swester twá, · þia hie selvo êr  
 3970 minnjoda an is muode · þuru iro mildjan hugi,  
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo  
 3972 an·budun fon Bethaniu, · þat iro bruoðer was  
 Lazarus legar-fast · ęndi þat sia is līves ni wándun;  
 3974 bádun þat þarod kwámi · Krist alo-waldo  
 hēlag te helpu. · Reht só hie sia gi·hōrda þuo  
 3976 sęggjan fan só siekon, · só sprak hie sán an·gęgin,

kwað þat Lazaruses · legar ni wári  
 3978 gi·duan im te dôðe, · „ak þar skal drohtines lof“, kwat-hie,  
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“  
 3980 was im þar þuo selvo · suno drohtines  
 twá naht çndi dagas. · Þiu tíð was þuo ge·náhit,  
 3982 þat hie eft te Jerusalem · Judeo liudjo  
 wíson welda, · só hie gi·wald habda.  
 3984 Sagda þuo is gi·siðon · suno drohtines,  
 þat hie eft ovar Jordan · Judeo liudi  
 3986 suokjan welda. · Þuo sprákun im sán an·gegin  
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,  
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,  
 þat sia þik þínero wordo · wítnon hogdun,  
 3990 weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia  
 strídigun þioda  
 fundos te faranne, · þar ist fiondo gi·nuog,  
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,  
 Þuomas gi·málða · —was im gi·þungan mann,  
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,  
 kwat-hie,  
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,  
 3996 þuolojan mid usson þiodne: · þat ist þegnes kust,  
 þat hie mid is frâhon samad · fasto gi·stande,  
 3998 dôje mid im þar an duome. · Duan us alla só,  
 folgon im te þero fçrdi: · ni látan use ferah wið þiu  
 4000 wihtes wirðig, · neva wí an þem werode mid im,  
 dôjan mid uson drohtine. · Þan lèvot us þoh duom after,  
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,  
 erlos aðal-borana · an ên-falden hugje,  
 4004 hêrren te willjen. · Þuo sagda hêlag Krist  
 selvo is gi·siðon · þat a·slápan was  
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,  
 an·swevit ist an selmon. · Nu wí an þena sið faran  
 4008 çndi ina a·wçkkjan, · þat hie muoti eft þesa wer-old sehan,  
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu  
 4010 forð-werd gi·fçstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,  
 þie guodo godes suno, · an-þat hie mid is jungron kwam  
 4012 þar te Bithaniu, · barn drohtines  
 selvo mid is gi·siðon, · þar þia gi·swester twá,  
 4014 Maria çndi Martha · an muod-karon

sêraga sátun. · Was þar gi·samnot filo  
 4016 fan Jerusalem · Judeo liudo,  
 þia þiu \*wíf weldun · wordun fruovrjan,  
 4018 þat sie só ni karodin · kind-jungas dôð,  
 Lazaruses far·lust. · Só þó þe landes ward  
 4020 géng an þiu gardos, · só wurðun þes godes barnes  
 kumi þar gi·kúðid, · þat hé só kraftig was  
 4022 bi þeru burg úten. · Þó im bêðjun was,  
 þem wívun su·lik willjo, · þat sie im waldand tó,  
 4024 þat friðu-barn godes, · farandjen wissun.  
 Þó þem wívun was · willjono mēsta  
 4026 kumi drohtines · ęndi Kristes word  
 te gi·hôrjenne. · Heovandi géng  
 4028 Martha mód-karag · wið só mahtigne  
 wordun wehslan · ęndi wið waldand sprak  
 4030 an iro hugi hriwig: · „Þar þú mí, hêrro mín“, kwað siu,  
 „nęjendero bętst, · náhor wáris,  
 4032 hêljand þe gódo, · þan ni þorfti ik nú su·lik harm þolon,  
 bittra breost-kara, · þan ni wári nú mín bróðer dôð,  
 4034 Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð  
 ferahes ge·fullid. · Ik þoh, frô mín, te þi  
 4036 liohto gi·lôvju, · lęrjandero bętst,  
 só hwes só þú biddjen wili · berhton drohtin,  
 4038 þat hé it þi sán far·givid, · god alo-mahtig,  
 gi·werðot þínan willjan.“ · Þó sprak eft waldand Krist  
 4040 þeru idis and-wordi: · „Ni lát þú þi an innan þes“, kwað hé,  
 „þínan sevon swerkan: · ik þi sęggjan mag  
 4042 wárun wordun, · þat þes nis gi·wand ênig,  
 nevu þín bróðer skal · þurh gi·bod godes,  
 4044 þurh drohtines kraft · fan dôðe a·standen  
 an is lík-hamon.“ · „All hębbju ik gi·lôvon só“, kwað siu,  
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod  
 ęndi þe márjo dag · ovar man fęrid,  
 4048 þat hé þan fan erðu skal · up a·standen  
 an þemu dómes daga, · þan werðad fan dôðe kwika  
 4050 þurh maht godes · man-kunnjes ge·hwi-lik,  
 a·rísad fan restu.“ · Þó sagde ríkjo Krist  
 4052 þeru idis alo-mahtig · oponun wordun,  
 þat hé selvo was · sunu drohtines,  
 4054 bêðju ia líf ia lioht · liudjo barnon

te a·standanne: · „nio þe sterven ni skal,  
 4056 líf far·liosen, · þe hér gi·lôvid te mi:  
 þoh ina ęldi-barn · erðu bi·þekkjen,  
 4058 diapo bi·delven, · nis hé dôd þiu mēr:  
 þat flêsk is bi·folhen, · þat ferah is gi·halden,  
 4060 is þiu siola gi·sund.“ · Þó sprak imu eft sán an·gëgin  
 þat wíf mid iro wordun: · „ik gi·lôvju þat þú þe wáro bist“, kwað siu,  
 4062 „Krist godes sunu: · þat mag man ant·kënnjen wel,  
 witen an þínun wordun, · þat þú gi·wald haves  
 4064 þurh þiu hêlagon gi·skapu · himiles ęndi erðun.“  
 Þó ge·fragn ik þat þar þero idisjo kwam · ôðar gangan  
 4066 Maria mód-karag: · géngun iro managa aftar  
 Judeo liudi. · Þó siu þemu godes barne  
 4068 sagde sêrag-mód, · hwat iru te sorgun gi·stód  
 an iro hugi harmes: · hofnu kúmde  
 4070 Lazaruses far·lust, · liaves mannes,  
 griat gornundi, · an-tat þemu godes barne  
 4072 hugi warð gi·hrórid: · hête trahni  
 wópu a·wellun, · ęndi þó te þem wívun sprak,  
 4074 hét ina þó lêdjén, · þar Lazarus was  
 foldu bi·folhen. · Lag þar ên felis bi·ovan,  
 4076 hard stên be·hliden. · Þó hét þe hêlago Krist  
 ant·lúkan þea léia, · þat hé mósti þat lík sehan,  
 4078 hrêo skawojen. · Þó ni mahte an iro hugi míðan  
 Marþa for þeru męnegi, · wið mahtigne sprak:  
 4080 „frô mín þe gódo“, · kwað siu, „ef man þene felis nimid,  
 þene stên ant·lúkid, · þan wániu ik þat þanen stank kume,  
 4082 un·swóti swek, · hwand ik þi sęggjan mag  
 wárun wordun, · þat þes nis gi·wand ênig,  
 4084 þat hé þar nu bi·folhen was · fiuwar naht ęndi dagos  
 an þemu erð-grave.“ · And-wordi gaf  
 4086 waldand þemu wíve: · „Hhwat ni sagde ik þi te wárun êr“, kwað hé,  
 „ef þú gi·lôvjen wili, · þan nis nu lang te þiu,  
 4088 þat þú hér ant·kënnjen skalt · kraft drohtines,  
 þe mikilon maht godes?“ · Þó géngun manage tó,  
 4090 af·hóvun harden stên. · Þó sah þe hêlago Krist  
 up mid is ôgun, · ô·lát sagde  
 4092 þemu þe þese wer-old gi·skóp, · „þes þú mín word gi·hôris“, kwað hé,  
 „sigi-drohtin selvo; · ik wêt þat þú só simlun duos,  
 4094 ak ik duom it be þesumu grôton · Judeono folke,

þat sie þat te wárun witin, · þat þú mi an þese wer-old sēndes  
 4096 þesun liudjun te lērun.“ · Þó hé te Lazaruse hriop  
 starkaru stemnju · ēndi hét ina standen up  
 4098 ia fan þemu grave gangan. · Þó warð þe gēst kumen  
 an þene lík-hamon: · hé bi·gan is liði hrórjen,  
 4100 ant·warp undar þemu gi·wēdje: · was imo só be·wunden þó noh,  
 an hrêo-bēddjon bi·helid. · Hét imu helpen þó  
 4102 waldandjo Krist. · Weros géngun tó,  
 ant·wundun þat ge·wádi. · Wánum up a·rēs  
 4104 Lazarus te þesumu liohte: · was imu is líf fār·geven,  
 þat hé is aldar-lagu · êgan mósti,  
 4106 friðu forð-wardes. · Þó fagonadun bēðja,  
 Maria ēndi Martha: · ni mag þat man ôðrumu  
 4108 gi·sēggjan te sōðe, · hwó þea ge·swester twó  
 mēndjodun an iro móde. · Maneg wundrode  
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun  
 siðon ge·sunden, · þene þe êr suht fār·nam  
 4112 ēndi sie bi·dulvun · diapo undar erðu  
 líves lōsen: · þó móste imu libbjen forð  
 4114 hêl an hêmun. · Só mag heven-kuninges,  
 þiu mikile maht godes · manno ge·hwi·likes  
 4116 feræhe gi·formon · ēndi wið fiundo níð  
 hêlag helpen, · só hwemu só hé is huldi fār·givid  
 4118 Þó warð þar só managumu manne · mód aftar Kriste,  
 gi·hworven hugi-skēfti, · siðor sie is hêlagon werk  
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð  
 wunder an wer-oldi. · Þan was eft þes werodes só filu,  
 4122 só mód·starke man: · ni weldon þe maht godes  
 ant·kēnnjen kũð·líko, · ak sie wið is kraft mikil  
 4124 wunnun mid iro wordun: · wárun im waldandes  
 lēra so lēða: · sóhtun im liudi ôðra  
 4126 an Jerusalem, · þar Judeono was  
 hêri hand-mahal · ēndi hôvid-stēdi,  
 4128 rôþ gum-skēpi · grimmaro þioda.  
 Sie kũðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin  
 4130 þene erl mid iro ôgun, · þe an erðu was,  
 foldu bi·folhen · fiuwar naht ēndi dagos,  
 4132 dōd bi·dolven, · an-tat hé ina mid is dádjun selvo,  
 mid is wordun a·wēkide, · þat hé mósti þese wer-old sehan.  
 4134 Þó was þat só wiðer·ward · wlankun mannun,



Judeo liudjun: · hétun iro gum-skēpi þó,  
 4136 werod samnojan · ęndi warvos fāhen,  
 męgin-þioda gi·mang, · an mahtigna Krist  
 4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,  
 „þat wí þat gi·þolojan: · wili þesaro þioda te filu  
 4140 gi·lôvjen aftar is lêrun. · Þan ùs liudi farad,  
 an eo-rid-folk, · werðat ùsa ovar-hôvdun  
 4142 rinkos fan Rúmu. · Þan wí þeses ríkjes skulun  
 lôse libbjen · efþa wí skulun ùses líves þolon,  
 4144 heļiðos ùsaro hôvdo.“ · Þó sprak þar ên gi·hêrod man  
 ovar warf wero, · þe was þes werodes þó  
 4146 an þeru burg innan · biskop þero liudjo  
 —Kaiphas was hé hêten; · habdun ina gi·koranen te þiu  
 4148 an þeru gęr-talu · Judeo liudi,  
 þat hé þes godes húses · gômjen skoldi,  
 4150 wardon þes wíhes—: · „Mí þunkid wunder mikil“, kwað hé,  
 „mári þioda, · —gí kunnun manages gi·skêð—  
 4152 hwí gí þat te wárun ni witin, · werod Judeono,  
 þat hér is bętera rád · barno ge·hwi-likumu,  
 4154 þat man hér ênne man · aldru bi·lôsje  
 ęndi þat hé þurh iuwa dádi · drôreg sterve,  
 4156 for þesumu folk-skēpi · ferah far·láte,  
 þan al þit liud-werod · far·loren werðe.“  
 4158 Ni was it þoh is willjan, · þat hé só wár ge·sprak,  
 só forð for þemu folke, · frume man-kunnjes  
 4160 gi·mênde for þeru męnegi, · ak it kwam imu fan þeru maht godes  
 þurh is hêlagan hêd, · hwand hé þat hús godes  
 4162 þar an Jerusalem · bi·gangan skolde,  
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,  
 4164 biskop þero liudjo, · hwó skoldi þat barn godes  
 alla irmin-þiod · mid is ênes ferhe,  
 4166 mid is lívu a·lôsjen: · þat was allaro þesaro liudjo rád,  
 hwand hé gi·halode · mid þiu hêðina liudi,  
 4168 weros an is willjon · waldandio Krist.  
 Þó wurðun ên-wordje · ovar-módje man,  
 4170 werod Judeono, · ęndi an iro warve gi·sprákun,  
 mári þioda, · þat sie im ni létin iro mód twehon:  
 4172 só hwe só ina undar þemu folke · finden mahti,  
 þat ina sán gi·fęngi · ęndi forð bráhti  
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan lęng,

þat sie þe êno man · só alla weldi,  
 4176 werod far·winnen. · Þan wisse waldand Krist  
 þero manno só garo · mód-gi·þáhti,  
 4178 hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht  
 an þesaru middil-gard: · hé ni welde þó an þie męnigi innen  
 4180 siður open-líko, · under þat erlo folk,  
 gangan under þea Judeon: · bēd þe godes sunu  
 4182 þero toręhtjon tíd, · þe imu tó-ward was,  
 þat hé far þesa þioda · þolojan welde,  
 4184 far þit werod wíti: · wisse imu selvo  
 þat dag-þingi garo. · Þó gi·wēt imu use drohtin forð  
 4186 ęndi imu þó an Effrem · alo-waldo Krist  
 an þeru hōhon burg · hēlag drohtin  
 4188 wunode mid is werodu, · an-tat hé an is willjan hwarf  
 eft te Bethania · brahtmu þiu mikilun,  
 4190 mid þiu is gódum gum-sķępi. · Judeon bi·sprákun þat  
 wordu ge·hwi-liku, · þó sie imu su·lik werod mikil  
 4192 folgon gi·sāhun: · „nis frume ênig“, kwáðun sie,  
 „uses ríkjes gi·rádi, · þoh wí reht sprekan,  
 4194 ni þihit uses þinges wiht: · þius þiod wili  
 węndjen after is willjan; · imu all þius wer-old folgot,  
 4196 liudi bi þem is lērun, · þat wí imu lēðes wiht  
 for þesumu folk-sķępi · gi·frummjen ni mótun.“  
 4198 Gi·wēt imu þó þat barn godes · innan Bethania  
 sehs nahtun êr, · þan þiu samnunga  
 4200 þar an Jerusalem · Judeo liudjo  
 an þem wih-dagun · werðen skolde,  
 4202 þat sie skoldun haldan · þea hēlagon tídi,  
 Judeono paskha. · Béd þe godes sunu,  
 4204 mahtig under þeru męnigi: · was þar manno kraft,  
 werodes bi þem is wordun. · Þar géngun ina twê wíf umbi,  
 4206 Maria ęndi Martha, · mid mildju hugi,  
 þionodun imu þeo-líko. · Þiodo drohtin  
 4208 gaf im lang-sam lôn: · lét sea lēðes gi·hwes,  
 sundjono sikora, · ęndi selvo gi·bôd,  
 4210 þat sea an friðe fōrin · wiðer fiundo nío,  
 þea idisa mid is orlovu gódu: · habdun iro ambaht-sķępi  
 4212 bi·węndid an is willjon. · Þó gi·wēt imu waldand Krist  
 forð mid þiu folku, · firiho drohtin,  
 4214 innan Jerusalem, · þar Judeono was

hēte-lík hard-buri, · þar sie þea hêlagon tîd  
 4216 warodun at þemu wîhe; · was þar werodes só filu,  
 kraftigaro kunnjo, · þie ni weldun Kristes word  
 4218 gerno hôrjen · ni te þemu godes barne  
 an iro mōd-sevon · minnje ni habdun,  
 4220 ak wárun im só wrêða · wlanka þioda,  
 módeg man-kunni, · habdun im morð-hugi,  
 4222 in-wid an innan: · an avuh far·fēngun  
 Kristes lêre, · weldun ina kraftigna  
 4224 wítnon þero wordo; · ak was þar werodes só filu,  
 umbi erl-skēpi · ant-langana dag,  
 4226 habde ine þiu smale þiod · þurh is swótjun word  
 werodu bi·worpen, · þat ine þie wiðer-sakon  
 4228 under þemu folk-skēpi · fāhen ne gi·dorstun,  
 ak miðun is bi þeru mēnegi. · Ðan stód mahtig Krist  
 4230 an þemu wîhe innan, · sagde word manag  
 firiho barnun te frumu. · Was þar folk umbi  
 4232 allan langan dag, · an-tat þiu liohte gi·wêt  
 sunne te sedle. · Ðó te sēliðun fôr  
 4234 man-kunnjes manag. · Ðan was þar ên mári berg  
 bi þeru burg úten, · þe was brêd êndi hôh,  
 4236 gróni êndi skôni: · hétun ina Judeo liudi  
 Oliuēti bi namon. · Ðar imu up gi·wêt  
 4238 nērijendjo Krist, · só ina þiu naht bi·fēng,  
 was imu þar mid is jungarun, · só ine þar Judeono ênig  
 4240 ni wisse ti wárun, · hwand hé an þemu wîhe stód,  
 liudjo drohtin, · só lioht ôstene kwam,  
 4242 ant·fēng þat folk-skēpi · êndi im filu sagde  
 wároro wordo, · só nis an þesaru wer-oldi ênig,  
 4244 an þesaru middil-gard · manno só spáhi,  
 liudjo barno nig·ên, · þat þero lêrono mugi  
 4246 êndi gi·tēlljen, · þe hé þar an þemu alahe gi·sprak,  
 waldand an þemu wîhe, · êndi simlun mid is wordun gi·bôd,  
 4248 þat sie sie gērewidin · te godes ríkje,  
 allaro manno ge·hwi-lik, · þat sie móstin an þemu mārjon daga  
 4250 iro drohtines · diuriða ant·fāhen.  
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi·bôd,  
 4252 þat sie þea a·lēskidin; · hét sie lioht godes  
 minnjon an iro móde, · mēn far·lāten,  
 4254 avoha ovar-hugdi, · ôd-módi niman,

hlaðen þat an iro hertan; · kwað þat im þan wári heven-ríki,  
 4256 garu gódo mêt. · Þó warð þar gumono só filu  
 gi·wændid aftar is willjon, · siður sie þat word godes  
 4258 hêlag gi·hôrdun, · heven-kuninges,  
 ant·kændun kraft mikil, · kumi drohtines,  
 4260 hêrron helpe, · ia þat heven-ríki was,  
 nêrjendi gi·náhid · êndi náða godes  
 4262 manno barnun. · Sum só módeg was  
 Judeo folkes, · habdun grimman hugi,  
 4264 slíð-móden sevon · [...],  
 ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil  
 4266 wið þea Kristes kraft: · kumen ni móstun  
 þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu  
 4268 fasto gi·féngin; · ni was im þiu frume giviðig,  
 þat sie heven-ríki · habbjen móstin.  
 4270 Géng imu þó þe godes sunu · êndi is jungaron mid imu,  
 waldand fan þemu wíhe, · all só is willjo géng,  
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:  
 sat imu þar mid is ge·siðun · êndi im sagde filu  
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,  
 þie gumon umbi þat godes hús, · kwáðun þat ni wári gód-líkora  
 4276 alah ovar erðu · þurh erlo hand,  
 þurh mannes gi·werk · mid mēgin-kraftu  
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,  
 hêr heven-kuning · —hôrdun þe ôðra—:  
 4280 „ik mag iu gi·têlljen“, · kwað hé, „þat noh wirðid þiu tíð kumen,  
 þat is af·standen ni skal · stên ovar ôðrumu,  
 4282 ak it fallid ti foldu · êndi fiur nimid,  
 grádag logna, · þoh it nu só gód-lík sí,  
 4284 só wís-líko gi·warht, · êndi só dód all þesaro wer-oldes gi·skapu,  
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,  
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“, kwáðun sie,  
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,  
 4288 þat þe lasto dag · liohtes skíne  
 þurh wolkan-skion, · efþo hwan is þín eft wán kumen  
 4290 an þene middil-gard, · manno kunnje  
 te a·dêljenne, · dôdun êndi kwikun?  
 4292 frô mín þe gódo, · ús is þes firi-wit mikil,  
 waldandjo Krist, · hwan þat gi·werðen skuli.“  
 4294 Þó im and-wordi · alo-waldo Krist

4296 gód-lik far·gaf · þem gumun selvo:  
 „þat havad só bi·dǣrnid“, · kwað hé, „drohtin þe gódo,  
 iak só hardo far·holen · himil-ríkjes fader,  
 4298 waldand þesaro wer-oldes, · só þat witen ni mag  
 ênig mannisk barn, · hwan þiu mārje tíð  
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun  
 godes engilos, · þie for imu gëgin-warde  
 4302 simlun sindun: · sie it ôk gi·sëggjan ni mugun  
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,  
 4304 þat hé willje an þesan middil-gard, · mahtig drohtin,  
 firiho fandon. · Fader wêt it êno  
 4306 hêlag fan himile: · elkur is it bi·holen allun,  
 kwikun ęndi dōdun, · hwan is kumi werðad.  
 4308 Ik mag iu þoh gi·tēlljen, · hwi-lik hér tēkan bi·foran  
 gi·werðad wunder-lik, · êr þan hé an þese wer-old kume  
 4310 an þemu mārjon daga: · þat wirðid hér êr an þemu mánon skín  
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,  
 4312 mid finistre werðad bi·fangan; · fallad sterron,  
 hwít heven-tungal, · ęndi hrisid erðe,  
 4314 bivod þius brêde wer-old · —wirðid su·likaro bōkno filu—:  
 grimmid þe grōto sêo, · wirkid þie gevenes strōm  
 4316 ęgison mid is ūðjun · erð-búandjun.  
 Ðan þorrot þiu þiod · þurh þat ge·þwing mikil,  
 4318 folk þurh þea forhta: · þan nis friðu hwęgin,  
 ak wirðid wíg só maneg · owar þese wer-old alla  
 4320 hęte-lik af·haben, · ęndi hęri lêdid  
 kunni owar ôðar: · wirðid kuningo gi·win,  
 4322 męgin-fard mikil: · wirðid managoro kwalm,  
 open ur-lagi · —þat is ęgis-lik þing,  
 4324 þat io su·lik morð · skulun man af·hębbjen—,  
 wirðid wól só mikil · owar þese wer-old alle,  
 4326 man-stervono mēst, · þero þe gio an þesaru middil-gard  
 swulti þurh suhti: · liggjad seoka man,  
 4328 driosat ęndi dōjat · ęndi iro dag ęndjad,  
 fulljad mid iro ferahu; · fęrid un·met grôt  
 4330 hungar hęti-grim · owar hęliðo barn,  
 męti-gêdjono mēst: · nis þat minniste  
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun  
 êr dōmes dage. · Só hwan só gi þea dádi gi·sehan

4334 gi·werðen an þesaru wer·oldi, · só mugun gi þan te wáran  
                     far·standen,  
           þat þan þe latsto dag · liudjun náhid  
 4336 mári te mannun · ęndi maht godes,  
           himil-kraftes hróri · ęndi þes hêlagon kumi,  
 4338 drohtines mid is diuriðun. · Hwat gí þesaru dádjo mugun  
           bi þesun bômun · biliði ant·kennjen:  
 4340 þan sie brustjad ęndi blójat · ęndi bladu tógjat,  
           lôf ant·lúkad, · þan witun liudjo barn,  
 4342 þat þan is sán after þiu · sumer gi·náhid  
           warm ęndi wun·sam · ęndi wedęr skôni.  
 4344 Só witin gi ôk bi þesun tēknun, · þe ik iu talde hér,  
           hwan þe latsto dag · liudjun náhid.  
 4346 Þan sęggjo ik iu te wáran, · þat êr þit werod ni mót,  
           te·faran þit folk-skępi, · êr þan werðe ge·fullid só,  
 4348 mínu word gi·wárod. · Noh gi·wand kumid  
           himiles ęndi erðun, · ęndi stéid mín hêlag word  
 4350 fast forð·wardes · ęndi wirðid al ge·fullod só,  
           gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.  
 4352 wakot gí war·líko: · iu is wis·kumo  
           duom·dag þe márjo · ęndi iuwes drohtines kraft,  
 4354 þiu mikilo męgin·strengi · ęndi þiu márje tíð,  
           gi·wand þesaru wer·oldes. · Fora þiu gi wardon skulun,  
 4356 þat hé iu slápandje · an swef·restu  
           fárungo ni bi·fáhe · an firin·werkun,  
 4358 mēnes fulle. · Mút·spelli kumit  
           an þiustrja naht, · al só þiof fęrid  
 4360 darno mid is dádjun, · só kumid þe dag mannun,  
           þe latsto þeses liohtes, · só it êr þese liudi ni witun,  
 4362 só samo só þiu flód deda · an furn·dagun,  
           þe þar mid lagu·strômun · liudi far·tęride  
 4364 bi Nóeas tíðjun, · bi·útan þat ina nęride 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·fęng  
           grim ęndi grádag, · þat þar n·ênig gumono ni gi·nas  
 4370 bi·útan Loth êno: · ina ant·lêddun þanen  
           drohtines ęngilos · ęndi is dohter twá  
 4372 an ênan berg uppen: · þat ôðar al brinnandi fiur,

ia land ia liudi · logna far·teride:  
 4374 só f̃arungo warð þat fiur kumen, · só warð êr þe flód só samo:  
 só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lik  
 4376 þenkjan fora þemu þinge; · þes is þarf mikil  
 manno ge·hwi-likumu: · be·þiu látad iu an iuwan mód sorga.  
 4378 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,  
 mári mannes sunu · mid þeru maht godes,  
 4380 kumit mid þiu kraftu · kuningo ríkjost  
 sittjan an is selves maht · endi samod mid imu  
 4382 alle þea engilos, · þe þar uppa sind  
 hêlaga an himile, · þan skulun þarod hêliðo barn,  
 4384 êli-þeoda kuman · alla te·samne  
 libbjandero liudjo, · só hwat só io an þesumu liohte warð  
 4386 firiho a·fódid. · Þar hé þemu folke skal,  
 allumu man-kunnje · mári drohtin  
 4388 a·dêljen aftar iro dádjun. · Þan skêðid hé þea far·duanan man,  
 þea far·warhton weros · an þea winistron hand:  
 4390 só duot hé ôk þea sáligon · an þea swíðeron half;  
 grótid hé þan þea gódun · endi im te·gêgnes sprikid:  
 4392 „Kumad gí“, kwiðid hé, „þea þar gi·korene sindun, · endi ant·fáhad  
 þit kraftiga ríki,  
 þat góde, þat þar gi·gêrewid stêndid, · þat þar warð gumono barnun  
 4394 gi·warht fan þesaro wer-olde endje: · iu havad ge·wíhid selvo  
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,  
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,  
 ful·gêngun mí gerno · endi wárun mí iuwaro gevo mildje,  
 4398 þan ik bi·þwungan was · þurstu endi hungru,  
 frostu bi·fangan · efþo an feteron lag,  
 4400 bi·klêmmid an karkare: · oft wurðun mí kumana þarod  
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,  
 4402 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod an·gêgin:  
 „Frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,  
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tēlis,  
 mahtig mēnis? · Hwan gi·sah þí man ênig  
 4406 be·þwungen an su·likun þaravun? · Hwat þú haves allaro þiodo  
 gi·wald  
 iak só samo þero mēðmo, · þero þe io manno barn  
 4408 ge·wunnun an þesaro wer-olde.“ · Þan sprikid im eft waldand god:  
 „só hwat só gí dádun“, · kwiðit hé, „an iuwes drohtines namon,  
 4410 gódes far·gávun · an godes êra

hem **m**annun, þe hér **m**inniston sindun, · þero nu undar þesaru  
**m**ęnegi standad  
4412 ęndi þurh **ô**d-módi · **a**rme wárun  
**w**eros, hwand sie **m**ínan **w**illjon fręmidun · —só hwat só gí im  
iuwaro **w**elono far·gávun,  
4414 gi·dádun þurh **d**iuriða, · þat ant·fęng iuwa **d**rohtin selvo,  
þiu **h**elpe kwam te **h**even-kuninge. · Be·þiu wili iu þe **h**ęlago drohtin  
4416 **l**ônnon iuwan gi·lôvon: · givid iu **l**if êwig.“  
**W**ęndid ina þan **w**aldand · an þea **w**inistron hand,  
4418 **d**rohtin te þem far·**d**uanun mannun, · sagad im þat sie skulin þea **d**ád  
ant·gelden,  
þea **m**an iro **m**ên-gi-werk: · „nu gí fan **m**í skulun“, kwiðit hé,  
4420 „faran só for·**f**lókane · an þat **f**iur êwig,  
þat þar gi·**g**arewid warð · **g**odes and-sakun,  
4422 **f**iundo **f**olke · be **f**irin-werkun,  
**h**wand gí **m**í ni **h**ulpun, · þan **m**í **h**unger ęndi þurst  
4424 **w**ęgde te **w**undrun · efþa ik ge·**w**ádjes lôs  
**g**éng **j**ámer-mód, · was **m**í **g**rôtun þarf,  
4426 þan ni habde ik þar ênige **h**elpe, · þan ik ge·**h**ęftid was,  
an **l**iðo-kospun bi·**l**okan, · efþa mi **l**egar bi·fęng,  
4428 **s**wára **s**uhti: · þan ni weldun gí **m**ín **s**iokes þar  
**w**íson mid **w**ihti: · ni was iu **w**erð eo·wiht,  
4430 þat gí **m**ín ge·**h**ugdin. · Be·þiu gí an **h**ęllje skulun  
**þ**olon an **þ**iustre.“ · Þan sprikid imu eft þiu **þ**iod an·gęgin:  
4432 „**W**ola **w**aldand god“, · kweðad sie, „hwí wilt þú só wið þit **w**erod  
sprekan,  
**m**ahljen wið þese **m**ęnegi? · Hwan was þí io **m**anno þarf,  
4434 **g**umono **g**ódes? · Hwat sie it al be þínun **g**evun êgun,  
**w**elon an þesaro **w**er-oldi“. · Þan sprikid eft **w**aldand god:  
4436 „þan gí þea **a**rmostun“, · kwiðid hé, „ęldi-barno,  
**m**anno þea **m**inniston · an iuwomu **m**ód-sevon  
4438 **h**ęliðos far·**h**ugdun, · létun sea iu an iuwomu **h**ugi lêðe,  
be·**d**êldun sie iuwaro **d**iurða, · þan dádun gí iuwana **d**rohtin só sama,  
4440 gi·**w**ęrnidun imu iuwaro **w**elono: · be·þiu ni wili iu **w**aldand god,  
ant·**f**áhen **f**ader iuwa, · ak gí an þat **f**iur skulun,  
4442 an þene **d**iopun **d**ôð, · **d**iuvlun þionon,  
**w**rêðun **w**iðer-sakun, · hwand gí só **w**arhtun bi·foran.“  
4444 Þan aftar þem **w**ordun skęðit · þat **w**erod an twę,  
þea **g**óðun ęndi þea uvilon: · farad þea far·**g**riponon man  
4446 an þea **h**êtan **h**ęl · **h**riwig-móde,



4448 þea far·warhton weros, · wíti ant·fáhat,  
 uvil ęndi-lôs. · Lêdid up þanen  
 4450 hêr heven-kuning · þea hluttaron þeoda  
 an þat lang-same lioht: · þar is lif êwig,  
 gi·garewid godes ríki · góðaro þiado.“  
 4452 Só ge·fragn ik þat þem rinkun þó · ríki drohtin  
 umbi þesaro wer-oldes gi·wand · wordun talde,  
 4454 hwó þiu forð fęrid, · þan lango þe sie firiho barn  
 ardon mótun, · ia hwó siu an þemu ęndje skal  
 4456 te·gliden ęndi te·gangen. · hé sagde ôk is jungarun þar  
 wárun wordun: · „Hwat gí witun alle“, kwað hé,  
 4458 „þat nu ovar twá naht · sind tídi kumana,  
 Judeono paskha, · þat sie skulun iro gode þionon,  
 4460 weros an þemu wíhe. · Þes nis ge·wand ênig,  
 þat þar wirðid mannes sunu · te þeru męgin-þiodu  
 4462 kraftag far·kôpot · ęndi an krúke a·slagan,  
 þolod þiad-kwála.“ · Þó warð þar þegan manag  
 4464 slíð-mód gi·samnod, · sũðar-liudjo,  
 Judeono gum-skępi, · þar sie skoldun iro gode þionon.  
 4466 wurðun êo-sagon · alle kumane,  
 an warf weros, · þe sie þó wísostun  
 4468 undar þeru męnegi · manno taldun,  
 kraftag kuni-burd. · Þar Kaiphas was,  
 4470 biskop þero liudjo. · Sie réðun þó an þat barn godes,  
 hwó sie ina a·sluogin · sundja lôsan,  
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrínen ni skoldin  
 undar þero manno męnegi, · „þat ni werðe þius męgin-þioda,  
 4474 hęliðos an hróru, · hwand ina þit hęri-skępi wili  
 far·standen mid strídu. · Wí só stillo skulun  
 4476 frêson is ferahes, · þat þit folk Judeono  
 an þesun wíh-dagun · wróht ni af·hębbjen.“  
 4478 Þó géng imu þar Júdas forð, · jungaro Kristes,  
 ên þero twe-livjo, · þar þat aðali sat,  
 4480 Judeono gum-skępi; · kwað þat hé is im góðan rád  
 sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað hé,  
 4482 „mêðmo te médu, · ef ik iu þene man givu  
 áno wíg ęndi áno wróht?“ · Þó warð þes werodes hugi,  
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,  
 „þín word gi·wáron, · þan þú gi·wald haves,  
 4486 hwat þú at þesaru þiodu · þiggjan willjes

4488 góðaro mēðmo.“ · Þó gi·hét imu þat gum-skępi þar  
 an is selves dóm · siluvar-skatto  
 4490 þrí-tig at·samne, · ęndi hé te þeru þiodu gi·sprak  
 dęřęvjun wordun, · þat hé gávi is drohtin wið þiu.  
 4492 wende ina þó fan þemu werode: · was im wrēð hugi,  
 talode im só treu-lôs, · hwan êr wurði imu þiu tíð kuman,  
 4494 þat hé ina mahti far·wįsjen · wrēðaro þiodo,  
 fiundo folke. · Þan wisse þat friðu-barn godes,  
 4496 wár waldand Krist, · þat hé þese wer-old skolde,  
 a·geven þese gardos · ęndi sókjen imu godes ríki,  
 gi·faren is fader-óðil. · Þó ni gi·sah ęnig friho barno  
 4498 mēron minnje, · þan hé þó te þem mannun gi·nam,  
 te þem is góðun jungaron: · gôme warhte,  
 4500 sętte sie swás-líko · ęndi im sagde filu  
 wároro wordo. · Skrêd westę dag,  
 4502 sunne te sedle. · Þó hé selvo gi·bôð,  
 waldand mid is wordun, · hét im water dragan  
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,  
 þe gódo at þem gômun · ęndi þar is jungarono þwóg  
 4506 fôti mid is folmun · ęndi swarf sie mid is fanon aftar,  
 druknide sie diur-líka. · Þó wið is drohtin sprak  
 4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,  
 „frô mín þe gódo, · þat þú míne fôti þwahes  
 4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro  
 an·gęgin,  
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,  
 4512 „te ant·fáhanne, · þat ik þíne fôti þwahe  
 þurh su·líka minnja, · só ik þesun ôðrun mannun hér  
 4514 dóm þurh diurða, · þan ni haves þú ęnigan dël mid mí  
 an heven-ríkja.“ · Hugi warð þó gi·węndid  
 4516 Símon Petruse: · „Þú hava þí selvo gi·wald“, kwað hé,  
 „frô mín þe gódo, · fôto ęndi hando  
 4518 ęndi mínes hôvdes só sama, · handun þínun,  
 þiadan, te þwahanne, · te þiu þak ik móti þína forð  
 4520 huldi hębbjan · ęndi heven-ríkjes  
 su·lik gi·dêli, · só þú mí, drohtin, wili  
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,  
 þene ambaht-skępi · erlos þolodun,  
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,  
 mahtig þurh þea minnja, · ęndi mēnde imu al méra þing

4526 firihon te gi·frummjenne. · friðu-barn godes  
 géng imu þó eft gi·sittjen · under þat ge·siðo folk  
 4528 ęndi im sagda filu lang-samna rád. · Warð eft lioht kuman,  
 morgen te mannun. · Mahtigne Krist  
 4530 gróttun is jungaron ęndi frágodun, · hwar sie is gôma þó  
 an þemu wih-dage · wirkjen skoldin,  
 4532 hwar hé weldi halden · þea hêlagon tídi  
 selvo mid is ge·siðun. · Þó hé sie sókjen hét,  
 4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað hé,  
 „an þea burg innan · —þar is braht mikil,  
 4536 męgin-þido gi·mang—, · þar mugun gí ênan man sehan  
 an is handun dragen · hluttres watares  
 4538 ful mid folmun. · Þemu gí folgon skulun  
 an só hwi-like gardos, · só gí ina gangan gi·sehat,  
 4540 ia gí þan þemu hêrron, · þe þie hovers êgi,  
 selvon seggjad, · þat ik iu sęnde þarod  
 4542 te gi·garuwenne mína gôma. · Þan tógid hé iu ên gód-lík hús,  
 hôhan sóleri, · þe is bi·hangen al  
 4544 fagarun fratahun. · Þar gí frummjen skulun  
 werd-skepí mínan. · Þar bium ik wis-kumo  
 4546 selvo mid mínun ge·siðun.“ · Þó wurðun sán aftar þiu  
 þar te Jerusalem · jungaron Kristes  
 4548 forð-ward an fęrdi, · fundun all só hé sprak  
 word-têkan wár: · ni was þes gi·wand ênig.  
 4550 Þar gęrewidun sie þea gôma. · Warð þe godes sunu,  
 hêlag drohtin · an þat hús kuman,  
 4552 þar sie þe land-wíse · lęstjen skoldun,  
 ful·gangan godes gi·bode, · al só Judeono was  
 4554 êo ęndi ald-sidu · an êr-dagun.  
 Gi·wêt imu þó an þemu ávande · alo-waldand Krist  
 4556 an þene sęli sittjen; · hét þar is ge·siðos te imu  
 twe-livi gangan, · þea im gi·triwiston  
 4558 an iro mód-sevon · manno wárun  
 bi wordun ęndi bi wísun: · wisse imu selvo  
 4560 iro hugi-skęfti · hêlag drohtin.  
 Grótte sie þó ovar þem gômun: · „Gern bium ik swiðo“, kwað hé,  
 4562 „þat ik samad mid iu · sittjen móti,  
 gômono neoten, · Judeono paskha  
 4564 dëljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal  
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót

4566 mid **mannun** **mêr** · **móses** an·bítan  
 furður mid **firihun**, · êr þan gi·**fullod** wirðid  
 4568 **himilo** ríki. · Mí is an **handun** nú  
 wíti ęndi **wunder**-kwále, · þea ik for þesumu **werode** skal,  
 4570 þolon for þesaru **þiodu**.“ · Só hé þó só te þem **þegnun** sprak,  
**hêlag** drohtin, · só warð imu is **hugi** dróvi,  
 4572 warð imu gi·**sworcen** **sevo**, · ęndi eft te þem ge·**siðun** sprak,  
 þe **gódo** te þem is **jungarun**: · „Hwat ik iu **godes** ríki“, kwað hé,  
 4574 „gi·**hét** **himiles** lioht, · ęndi gí mí **hold**-líko  
 iuwan **þegan**-skepi. · Nú ni willjat gí a·**þengjan** só,  
 4576 ak **węnkjat** þero **wordo**. · Nú seggju ik iu te **wáran** hér,  
 þat wili iuwar **twe**-livjo ên · **trewana** swíkan,  
 4578 wili mi far·**kôpon** · undar þit **kunni** Judeono,  
 gi·**selljen** wiðer **siluvre**, · ęndi wili imu þar **sink** niman,  
 4580 **diurje** mēðmos, · ęndi geven is **drohtin** wið þiu,  
**holdan** **hêrran**. · Þat imu þoh te **harme** skal,  
 4582 **werðan** te **wítje**; · be þat hé þea **wurdi** far·sihit  
 ęndi hé þes **arvedjes** · ęndi skawot,  
 4584 þan **wêt** hé þat te **wáran**, · þat imu wári **wóðjera** þing,  
**bętera** mikilu, · þat hé gio gi·**boran** ni wurði  
 4586 **libbjendi** te þesumu **liohte**, · þan hé þat **lôn** nimid,  
**uvil** **arvedi** · **in**-wid-rádo.“  
 4588 Þó bi·gan þero **erlo** ge·hwi-lik · te **ôðrumu** skawon,  
**sorgondi** **sehan**; · was im **sêr** hugi,  
 4590 **hriwig** umbi iro **herta**: · gi·hôrdun iro **hêrron** þó  
**gorn**-word sprekan. · Þea **gumon** sorgodun,  
 4592 hwi-likan hé þero **twe**-livjo · te þiu **tęlljen** weldi,  
**skuldigna** **skaðon**, · þat hé habdi þea **skattos** þar  
 4594 ge·þingod at þeru **þiod**. · Ni was þero **þegno** ênigumu  
 su·likes **in**-widdjes · **ôði** te gehanne,  
 4596 **mên**-gi·þáhtjo · —ant·suok þero **manno** ge·hwi-lik—,  
 wurðun alle an **forhtun**, · **frágon** ne gi·dorstun,  
 4598 êr þan þó ge·**bôknide** · **bar**-wirðig gumo,  
**Símon** Petrus · —ne gi·dorste it **selvo** sprekan—  
 4600 te **Johanne** þemu **gódon**: · hé was þemu **godes** barne  
 an þem dagun · **þegno** liovost,  
 4602 **mêst** an **minnjun** · ęndi móste þar þó an þes **mahtiges** Kristes  
**barme** restjen · ęndi an is **breostun** lag,  
 4604 **hlinode** mid is **hôvdu**: · þar nam hé só manag **hêlag** ge·rúni,  
**diapa** gi·þáhti, · ęndi þó te is **drohtine** sprak,

4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað hé,  
 „þat þi far·kôpon wili, · kuningo ríkjost,  
 4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,  
 waldand, te witanne.“ · Þó habde eft is word garu  
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve  
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,  
 4612 birid bittran hugi; · þe skal mi an banono ge·wald,  
 fiundun bi·felhen, · þar man mínes ferhes skal,  
 4614 aldres áhtjen.“ · Nam hé þó aftar þiu  
 þes móses for þem mannun · ęndi gaf is þemu mên-skaðen,  
 4616 Judase an hand · ęndi imu te gegnes sprak  
 selvo for þem is ge·siðun · ęndi ina sniumo hét  
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,  
 „dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng  
 4620 willjon þínan. · Þiu wurd is at handun,  
 þea tídi sind nu gi·náhid.“ · Só þó þe treu-logo  
 4622 þat mós ant·fęng · ęndi mid is müðu an·bêt,  
 só af·gaf ina þó þiu godes kraft, · gramon in ge·witun  
 4624 an þene lík-hamon, · lēða wihti,  
 warð imu Satanas · sêro bi·tengi,  
 4626 hardo umbi is herte, · siður ine þiu helpe godes  
 far·lét an þesumu liohte. · Só is þena liudjo wê,  
 4628 þe só undar þesumu himile skal · hêrron wehslon.  
 Gi·wêt imu þó út þanen · in-widjas gern  
 4630 Judas gangan: · habde imu grimmen hugi  
 þegan wið is þiodan. · Was þó iu þiustri naht,  
 4632 swiðo gi·sworcen. · Sunu drohtines  
 was ima at þem gômun forð · ęndi is jungarun þar  
 4634 waldand wín ęndi brôd · wíhide bēðju,  
 hêlagode heven-kuning, · mid is handun brak,  
 4636 gaf it undar þem is jungarun · ęndi gode þankode,  
 sagde þem ǫ·lát, · þe þar al gi·skóp,  
 4638 wer-old ęndi wunnja, · ęndi sprak word manag:  
 „gi·lôvjot gí þes liohto“, · kwað hé, „þat þit is mín lík-hamo  
 4640 ęndi mín blód só same: · givu ik iu hér bēðju samad  
 etan ęndi drinkan. · Þit ik an erðu skal  
 4642 gevan ęndi geotan · ęndi iu te godes ríkje  
 lôsjen mid mínu lík-hamen · an líf êwig,  
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,  
 þat gí þiu ful·gangan, · þiu ik an þesun gômun dón;

4646 mǫrjad þit for męnegi: · þit is mahtig þing,  
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,  
 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,  
 þat it ęldi-barn · aftar lęstjen,  
 4650 waron an þesaru wer-oldi, · þat þat witin alle,  
 man ovar þesan middil-gard, · þat it is þurh mína minnja gi·duan  
 4652 hêrron te huldi. · Ge·huggjad gí simlun,  
 hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skępi  
 4654 fasto frummjad: · habbjad ferhtan hugi,  
 minnjod iu an iuwomu móde, · þat þat manno barn  
 4656 ovar irmin-þiod · alle far·standen,  
 þat gí sind gegnungo · jungaron míne.  
 4658 Ôk skal ik iu kűðjen, · hwó hér wili kraftag fiund,  
 hęttjand heru-grim, · umbi iuwan hugi niusjen,  
 4660 Satanas selvo: · hé kumid iuwaro seolono herod  
 frókno frêson. · Simlun gí fasto te gode  
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,  
 þat iu ni mugi þe mên-skaðo · mód ge·twífljan;  
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Ôk kwam hé herod giu frêson  
 mín,  
 þoh imu is willjon hér · wiht ne gi·stódi,  
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lęng helen,  
 hwat iu hér nú sniumo skal · te sorgu gi·standen:  
 4668 gí skulun mí ge·swíkan, · ge·siðos míne,  
 iuwes þegān-skępjes, · êr þan þius þiustrje naht  
 4670 liudi far·líða · ęndi eft lioht kume,  
 morgan te mannun.“ · Þó warð mód gumon  
 4672 swiðo gi·sworcen · ęndi sêr hugi,  
 hriwig umbi iro herte · ęndi iro hêrron word  
 4674 swiðo an sorgun. · Símon Petrus þó,  
 þegān wið is þiodan · þrist-wordun sprak  
 4676 bí huldi \*wið is hêrron: · „þoh þí all þit hęliðo folk“, kwat-hie,  
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þí  
 4678 at allon þarāvon · þolojan willju.  
 Ik biun garo sinnon, · ef mi god látið,  
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;  
 þoh sia þi an karkarjes · klústron hardo,  
 4682 þesa liudi bi·lúkan, · þoh ist mi luttill tweho,  
 ne ik an þem bęndjon mid þi · bídan willje,  
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan

þuru eggja níð · áhtjan willjad,  
 4686 frô mín þie guodo, · ik givu mín ferah furi þik  
 an wápno spil: · nis mi werð iowiht  
 4688 te bi·míðanne, · só lango só mi mín warod  
 hugi ęndi hand-kraft.“ · Þuo sprak im eft is hērro an·gęgin:  
 4690 „Hwat þú þik bi·wánis“, · kwat-hie, „wissaro trewono,  
 þrístero þingo: · þú havis þegnes hugi,  
 4692 willjon guodan. · Ik mag þi sęggjan, hwó it þoh gi·werðan skal,  
 þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,  
 4694 þat þú þínes þiadnes te naht · þríwo far·lôgnis  
 êr hano-krádi ęndi kwiðis, · þak ik þín hērro ni sí,  
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gęgin:  
 „ef it gio an wer-oldi“, · kwat-hie, „gi·werðan muosti,  
 4698 þat ik samad midi þi · sweltan muosti,  
 dôjan diur-líko, · þan ne wurði gio þie dag kuman,  
 4700 þat ik þín far·lôgnidi, · lievo drohtin,  
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,  
 4702 þat sia þar an þem þingon mid im · þoljan weldin  
 Þuo im eft mid is wordon gi·bôd · waldand selvo,  
 4704 hēr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,  
 hiet þat sia ni weldin [...] · diopa gi·þáhti:  
 4706 „Ne druovje iuwa herta · þuru iuwes drohtines word,  
 ne forøhtjat te filo: · ik skal fader úsan  
 4708 selvan suokjan · ęndi iu sęndjan skal  
 fan hevan-rikje · hêlagna gêst:  
 4710 þie skal iu eft gi·fruoþrjan · ęndi te frumu werðan,  
 manon iu þero mahlo, · þie ik iu manag hębbju  
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,  
 lust-sama lêra, · þat gi lêstjan forð  
 4714 þiu word ęndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“  
 A·rês im þuo þe ríkjo · an þemo rakode innan,  
 4716 nęrjendo Krist · ęndi gi·wêt im nahtes þanan  
 selvo mid is gi·siðon: · sêrago gęgun  
 4718 swíðo gornondja · jungron Kristes,  
 hriwig-muoda. · Þuo hie im an þena hôhan gi·wêt  
 4720 Oliueti-berg: · þar was hie up gi·wuno  
 gangan mid is jungron. · Þat wissa Judas wel,  
 4722 balo-hugdig man, · hwand hie was oft an þem berege mid im.  
 Þar gruotta þie godes suno · júgron sína:  
 4724 „Gí sind nú só druovja“, · kwat-hie, „nú gí mínan dôð witun;

nu gornonð gí ėndi griotand, · ėndi þesa Juðeon sind an luston,  
 4726 męndit þius męnigi, · sindun an iro muode fráha,  
 þius wer-old ist an wunnjon. · Þes wirðit þoh gi·wand kuman  
 4728 sniumo tulgo: · þan wirðit im sêr hugi,  
 þan mornjat sia an iro móde, · ėndi gi męndjan skulun  
 4730 after te êwon-dage, · hwand gio ėndi ni kumið,  
 iuwes wel-líves gi·wand: · be·þiu ne þurvun iu þius werk tregan,  
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman  
 gumono barnon.“ · Þuo hiet hie is jungron þar  
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi  
 an þiu holm-klivu · hôhor stígan;  
 4736 hiet þuo þria mid im · þegnos gangan,  
 Jakobe ėndi Johannese · ėndi þena guodan Petruse,  
 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad  
 gerno géngun. · Þuo hiet sia þie godes suno  
 4740 an berge uppan · te bedu hnígan,  
 hiet sia god gruotjan, · \*gerno biddjan,  
 4742 þat hé im þero kostondero · kraft far·stódi,  
 wrêðaro willjon, · þat im þe wiðer-sako,  
 4744 ni mahti þe mên-skaðo · mód gi·twífljan,  
 iak imu þó selvo gi·hnêg · sunu drohtines  
 4746 kraftag an knio-beda, · kuningo ríkjost,  
 forð-ward te foldu: · fader alo-þiado  
 4748 gódan grótte, · gorn-wordun sprak  
 hriwig-líko: · was imu is hugi dróvi,  
 4750 bi þeru męnniski · mód gi·hrórid,  
 is flêsk was an forhtun: · fellun imo trahni,  
 4752 drôp is diur-lík swêt, · al só drôr kumid  
 wallan fan wundun. · Was an ge·winne þó  
 4754 an þemu godes barne · þe gêst ėndi þe lík-hamo:  
 ôðar was fúsid · an forð-wegos,  
 4756 þe gêst an godes ríki, · ôðar jámar stód,  
 lík-hamo Kristes: · ni welde þit lioht a·geven,  
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð  
 þiu mêt aftar þiu · mahtigna grótte,  
 4760 hôhan himil-fader, · hêlagna god,  
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað hé,  
 4762 „man-kunni ge·nêrid, · ne sí þat ik mínan geve  
 liovan lík-hamon · for liudjo barn  
 4764 te wêgjanne te wundrun, · it sí þan þín willjo só,



ik willju is þan gi·koston: · ik nimu þene kēlik an hand,  
 4766 drinku ina þi te diurðu, · drohtin frô mín,  
 mahtig mund-boro. · Ni seh þú mīnes hér  
 4768 flêskes gi·fôrjes. · Ik fullon skal  
 willjon þinen: · þú haves ge·wald ovar al.“  
 4770 Gi·wêt imu þó gangen, · þar hé êr is jungaron lét  
 bīdan uppan þemu berge; · fand sie þat barn godes  
 4772 slāpen sorgandje: · was im sêr hugi,  
 þes sie fan iro drohtine · dêljen skoldun.  
 4774 Sô sind þat mōd-þraka · manno ge·hwi-likumu,  
 þat hé far·lāten skal · liavane hêrron,  
 4776 af·geven þene sô gōdene. · Þó hé te is jungarun sprak,  
 wahte sie waldand · êndi wordun grōtte:  
 4778 „Hwī willjad gi sô slāpen?“ · kwað hé; „ni mugun samad mid mī  
 wakon êne tīd? · Þiu wurd is at handun,  
 4780 þat it sô gi·gangen skal, · sô it god fader  
 gi·markode mahtig. · Mī nis an mīnumu mōde tweho:  
 4782 mīn gēst is garu · an godes willjan,  
 fūs te fāranne: · mīn flêsk is an sorgun,  
 4784 lētid mik mīn līk-hamo: · lēð is imu swīðo  
 wīti te þolonne. · Ik þoh willjan skal  
 4786 mīnes fader ge·frummjen; · hēbbjad gi fasten hugi.“  
 Gi·wêt imu þó eft þanan · ôðer-sīðu  
 4788 an þene berg uppen · te bedu gangan,  
 mári drohtin, · êndi þar sô manag gi·sprak  
 4790 gódo wordo. · Godes engil kwam  
 hêlag fan himile, · is hugi fastnode,  
 4792 bēldide te þem bēndjun. · hé was an þeru bedu simla  
 forð an flīte · êndi is fader grōtte,  
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,  
 „mári drohtin, · nevu ik for þit manno folk  
 4796 þiod-kwāle þoloje, · ik an þīnan skal  
 willjan wonjan.“ · Gi·wêt imu þó eft þanen  
 4798 sôkjan is ge·sīðos: · fand sie slāpandje,  
 grōtte sie gāhun. · Géng imu eft þanen  
 4800 þriddjon sīðu te bedu · êndi sprak þiod-kuning  
 al þiu selvon word, · sunu drohtines,  
 4802 te þemu alo-waldon fader, · sô hé êr dede,  
 manode mahtigna · manno frumana  
 4804 swīðo niud-līko · nējando Krist,

4806 gégng imu þó eft te þem is jungarun, · grótte sie sáno:  
 „slápad gí ęndi ęstjad“, · kwað hé, „nú wirðid sniumo herod  
 4808 kuman mid kraftu, · þe mi far·kôpot havad,  
 sundja lôsan gi·sald.“ · Ge·siðos Kristes  
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman  
 4810 an þene berg uppen · brahtmu þiu mikilon,  
 wrêða wápan-berand. · Wisde im Judas,  
 4812 gram-hugdig man; · Judeon aftar sigun,  
 fiundo folk-skępi; · dróg man fiur an gi·mang,  
 4814 logna an lioht-fatun, · lédde man faklon  
 brinnandja fan burg, · þar sie an þene berg uppan  
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,  
 hwar hé þea liudi · tó lédjan skolde.  
 4818 Sagde imu þó te tēkne, · þó sie þar tó fórun  
 þemu folke bi·foran, · te þiu þat sie ni far·féngin þar,  
 4820 erlos ôðren man: · „ik gangu imu at êrist tó“, kwað hé,  
 „kussju ine ęndi kwaddju: · þat is Krist selvo.  
 4822 Þene gi fáhen skulun · folko kraftu,  
 binden ina uppan þemu berge · ęndi ina te burg hinan  
 4824 lédjen undar þea liudi: · hé is lives havad  
 mid is wordun far·werkod.“ · Werod siðode þó,  
 4826 an-tat sie te Kriste · kumane wurðun,  
 grim folk Judeono, · þar hé mid is jungarun stód,  
 4828 mári drohtin: · bēd metodo-gi·skapu,  
 torhtero tíðjo. · Þó gégng imu treu-lôs man,  
 4830 Judas te·gęgnes · ęndi te þemu godes barne  
 hnêg mid is hôvdu · ęndi is hêrron kwędde,  
 4832 kuste ina kraftagne · ęndi is kwidi lêste,  
 wísde ina þemu werode, · al só hé êr mid wordun ge·hét.  
 4834 Þat þolode al mid gi·þuldjun · þiodo drohtin,  
 waldand þesara wer-olde · ęndi sprak imu mid is wordun tó,  
 4836 frágode ine frókno: · „be·hwí kumis þú só mid þius folku te mí,  
 be·hwí lēdis þú mí só þese liudi tó · ęndi mi te þesare lēðan þiode  
 sprekan,  
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,  
 meldos mi te þesaru męnegi?“ · Gégng imu þó wið þea man  
 4840 wið þat werod ôðar · ęndi sie mid is wordun fragn,  
 hwene sie mid þiu ge·siðju · sókjan kwámin  
 4842 só niud-liko an naht, · „so gí willjan nód frummjen  
 manno hwi-likumu.“ · Þó sprak imu eft þiu męnegi an·gęgin,

4844 kwáðun þat im hêljand · þar an þemu holme uppan  
 ge·wísid wári, · „þe þit gi·wer frumid  
 4846 Judeo liudjun · ęndi ina godes sunu  
 selvon hêtid. · Ina kwámun wí sókjan herod,  
 4848 weldin ina gerno bi·geten: · hé is fan Galileo lande,  
 fan Nazareth-burg.“ · Só im þó þe nęrjendjo Krist  
 4850 sagde te sôðan, · þat hé it selvo was,  
 só wurðun þó an forhtun · folk Judeono,  
 4852 wurðun under·badode, · þat sie under bak fellun  
 alle efno sán, · erðe gi·sóhtun,  
 4854 wiðer·wardes þat werod: · ni mahte þat word godes,  
 þie stemnje ant·standan: · wárun þoh só strídige man,  
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,  
 bundun briost-gi·þáht, · gi·bolgane géngun  
 4858 náhor mid níðu, · ant-tat sie þene nęrjendjon Krist  
 werodo bi·wurpun. · Stódun wíse man,  
 4860 swíðo gornundje · jungaron Kristes  
 bi·foran þeru dęręvjon dádi · ęndi te iro drohtine sprákun:  
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,  
 þat sie ús hér an speres ordun · spildjen móstin  
 4864 wápnun wunde, · þan ni wári ús wiht só gód,  
 só þat wí hér for úsumu drohtine · dóan móstin  
 4866 bęniðjun blêka“. · Þó gi·bolgan warð  
 snel swerd-þegā, · Símon Petrus,  
 4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:  
 só harm warð imu an is hertan, · þat man is hêrron þar  
 4870 binden welde. · Þó hé gi·bolgan géng,  
 swíðo þrist-mód þegā · for is þiodan standen,  
 4872 hard for is hêrron: · ni was imu is hugi twíflī,  
 blóð an is breostun, · ak hé is bil a·tôh,  
 4874 swerd bi sídu, · slóg imu te·gęgnes  
 an þene furiston fiund · folmo krafto,  
 4876 þat þó Malkhus warð · mākjas ęggjun,  
 an þea swiðaron half · swerdu gi·málod:  
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,  
 þat imu heru-drôrag · hlear ęndi ôre  
 4880 bęni-wundun brast: · blóð aftar sprang,  
 well fan wundun. · Þó was an is wangun skard  
 4882 þe furisto þero fiundo. · Þó stód þat folk an rúm:  
 an-drédun im þes billes biti. · Þó sprak þat barn godes

4884 selvo te Sîmon Petruse, · hét þat hé is swerd dedi  
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,  
 4886 „wið þeses werodes ge·win · wîg-saka frummjen,  
 þan manodi ik þene mârjon · mahtigne god,  
 4888 hêlagne fader · an himil-ríkja,  
 þat hé mi só managan engil herod · ovana sandi  
 4890 wîges só wîsen, · só ni mahtin iro wápan-þręki  
 man a·dógen: · iro ni stódi gio su·lik męgin samad,  
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu  
 werðen mahti. · Ak it havad waldand god,  
 4894 alo-mahtig fader · an ôðar gi·markot,  
 þat wí gi·þolojan skulun, · só hwat só ús þius þioda tó  
 4896 bittres brengit: · ni skulun ús belgan wiht,  
 wrêðjan wið iro ge·winne; · hwand só hwe só wápno níð,  
 4898 grimman gêr-hęti wili · gerno frummjen,  
 hé swiltit imu · eft swerdes eggjun,  
 4900 dóit im bi·drôregan: · wí mid úsun dádjun ni skulun  
 wiht a·wêrdjan.“ · Géng hé þó te þemu wundon manne,  
 4902 lęgde mid listjun · lik te·samne,  
 hôvid-wundon, · þat siu sán gi·hêlid warð,  
 4904 þes billes biti, · ęndi sprak þat barn godes  
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,  
 4906 „ef gí mí lêðes wiht · lęstjen weldun,  
 hwí gí mí þó ni fęngun, · þan ik undar iuwomu folke stód,  
 4908 an þemu wíhe innan · ęndi þar word manag  
 sôð-lik sagde. · Þan was sunnon skín,  
 4910 diur-lik dages lioht, · þan ni weldun gí mí dóan eo·wiht  
 lêðes an þesumu liohte, · ęndi nu lêdjad mí iuwa liudi tó  
 4912 an þiustrje naht, · al só man þiove dót,  
 þan man þene fáhan wili · ęndi hé is ferhes havad  
 4914 far·werkot, wam-skaðo.“ · werod Judeono  
 gripun þó an þene godes sunu, · grimma þioda,  
 4916 hatandjero hóp, · hwurvun ina umbi  
 módag manno folk · —mênes ni sáhun—,  
 4918 hęftun heru-bęndjun · handi te·samne,  
 faðmos mid fiterjun. · Im ni was su·likaro firin-kwála  
 4920 þarf te gi·þolonne, · þiod-arvedjes,  
 te winnanne su·lik wíti, · ak hé it þurh þit werod deda,  
 4922 hwand hé liudjo barn · lôsjen welda,  
 halon fan hęllju · an himil-ríki,

4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,  
 þes sie imu þurh in-wid-níð · ógjan weldun.  
 4926 Þó wurðun þes só malske · módag folk Judeono,  
 þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist  
 4928 an liðo-bēndjon · lēdjan muostun,  
 fōrjan an fiterjun. · Þie fiund eft ge·witun  
 4930 fan þemu berge te burg. · Géng þat barn godes  
 undar þemu hēri-skēpi · handun ge·bunden,  
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó  
 ge·siðos ge·swikane, · al só hé im êr selvo gi·sprak:  
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,  
 lioven far·létun, · ak it was só lango bi·foren  
 4936 wár-sagono word, · þat it skoldi gi·werðen só:  
 be·þiu ni mahtun sie is be·míðan. · Þan aftar þeru mēnegi géngun  
 4938 Johannes ĕndi Petrus, · þie gumon twêne,  
 folgodun ferrane: · was im firi-wit mikil,  
 4940 hwat þea grimmon Judeon · þemu godes barne,  
 weldin iro drohtine dóen. · Þó sie te dale kwámun  
 4942 fan þemu berge te burg, · þar iro biskop was,  
 iro wíhes ward, · þar lēddun ina wlanke man,  
 4944 erlos undar ederos. · Þar was êld mikil,  
 fiur an fríd-hove · þemu folke te·gēgnes,  
 4946 ge·warht for þemu werode: · þar géngun sie im wērmjen tó,  
 Judeo liudi, · létun þene godes sunu  
 4948 bídon an bēndjun. · Was þar braht mikil,  
 gēl-módigaro galm. · Johannes was êr  
 4950 þemu hêroston kũð: · be·þiu móste hé an þene hof innan  
 þringan mid þeru þioda. · Stód allaro þegno bētsto,  
 4952 Petrus þar úte: · ni lét ina þe portun ward  
 folgon is frôen, · êr it at is friunde a·bad,  
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét  
 forð an þene fríd-hof. · Þar kwam im ên fēkni wíf  
 4956 gangan te·gēgnes, · þiu ênas Judeon was,  
 iro þeodanes þiw, · ĕndi þó te þemu þegne sprak  
 4958 magað un·wán-lík: · „Hwat þú mahtis man wesan“, kwað siu,  
 „jungaro fan Galilea, · þes þe þar genower stéd  
 4960 faðmun gi·fastnod.“ · Þó an forhtun warð  
 Símon Petrus sán, · slak an is móde,  
 4962 kwað þat hé þes wíves · word ni bi·konsti  
 ni þes þeodanes · þegan ni wári:

4964 mēð is þó for þeru mēnegi, · kwað þat hé þena man ni ant·kendi:  
 „ni sind mí þíne kwidi kùðe“, · kwað hé; was imu þiu kraft godes,  
 4966 þe hērdislo fan þemu hertan. · Hwaravondi gēng  
 forð undar þemu folke, · an-tat hé te þemu fiure kwam;  
 4968 gi·wēt ina þó warmjen. · Þar im ôk ên wíf bi·gan  
 fēlgjan firin-sprāka: · „hér mugun gí“, kwað siu, „an iuwan fiund  
 sehan:  
 4970 þit is gegnungo · jungaro Kristes,  
 is selves ge·sið.“ · Þó gēngun imu sán aftar þiu  
 4972 náhor níð-hwata · çndi ina niud-líko  
 frágodun fiundo barn, · hwi-likes hé folkes wári:  
 4974 “ni bist þú þesoro burg-liudjo“, · kwaðun sie; „þat mugun wí an  
 þinumu gi·bárje gi·sehan,  
 an þínun wordun çndi an þínaru wíson, · þat þú þeses werodes ni bist,  
 4976 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,  
 ak stód þó çndi strídda · çndi starkan êð  
 4978 swíð-líko ge·swór, · þat hé þes ge·siðes ni wári.  
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,  
 4980 só it þe ge·markode, · þe man-kunnjes  
 far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu warve tó  
 4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw,  
 swerdu þiu skarpon, · kwað þat hé ina sáhi þar  
 4984 an þemu berge uppan, · „þar wí an þemu bôm-gardon  
 hêrron þinumu · hēndi bundun,  
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi  
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes lîves  
 skolo,  
 4988 ef it mahti ênig þar · irmin-manno  
 gi·seggjan te sôðan, · þat hé þes ge·siðes wári,  
 4990 folgodi þeru fērdi. · Þó warð an þena formon sið  
 hano-krád af·haven. · Þó sah þe hêlago Krist,  
 4992 barno þat bētste, · þar hé ge·bunden stóð,  
 selvo te Símon Petruse, · sunu drohtines  
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,  
 Símon Petruse · sêr an is móde,  
 4996 harm an is hertan · çndi is hugi dróvi,  
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:  
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist  
 selvo sagda, · þat hé an þeru swartan naht  
 5000 êr hano-krádi · is hêrron skoldi

5002 þríwo far·lôgnjen. · Þes þram imu an innan mód  
 bittro an is breostun, · ęndi géng imu þó gi·bolgan þanen  
 þe man fan þeru męnigi · an mód-karu,  
 5004 swíðo an sorgun, · ęndi is selves word,  
 wam-skefti weop, · an-tat imu wallan kwámun  
 5006 þurh þea hert-kara · hête trahni,  
 blódage fan is breostun. · hé ni wánde þat hé is mahti gi·bótjen wiht,  
 5008 firin-werko furður · efþa te is frâhon kuman,  
 hêrron huldi: · nis ęnig hęliðo só ald,  
 5010 þat io mannes sunu · mēr gi·sáhi  
 is selves word · sêrur hrewan,  
 5012 karon efþa kúmjen: · „wola krafteg god“, kwað hé,  
 þat ik hębbju mi só for·werkot, · só ik mínaro wer-oldes ni þarf  
 5014 ǫ·lát seggjan. · Ef ik nu te aldre skal  
 huldjo þínaro · ęndi heven-ríkjas,  
 5016 þeoden, þolojan, · þan ni þarf mi þes ęnig þank wesan,  
 liovo drohtin, · þat ik io te þesumu liohte kwam.  
 5018 Ni bium ik nu þes wirðig, · waldand frô mín,  
 þat ik under þíne jungaron · gangan móti,  
 5020 þus sundig under þíne ge·siðos: · ik iro selvo skal  
 míðan an mínumu móde, · nu ik mi su·lik mēn ge·sprak.“  
 5022 Só gornode · gumono bętsta,  
 hrau im só hardo, · þat hé habde is hêrren þó  
 5024 leoves far·lôgnid. · Þan ni þurvun þes liudjo barn,  
 weros wundrojan, · be·hwí it weldi god,  
 5026 þat só lioven man · lēð gi·stódi,  
 þat hé só hōn-líko · hêrron sines  
 5028 þurh þera þiwun word, · þegno snellost,  
 far·lôgnide só lioves: · it was al bi þesun liudjun gi·duan,  
 5030 firiho barnun te frumu. · hé welde ina te furiston dóan,  
 hêrost ovar is híwiski, · hêlag drohtin:  
 5032 lét ina ge·kunnon, · hwi-like kraft havet  
 þe męnniska mód · áno þe maht godes;  
 5034 lét ina ge·sundjon, · þat hé siðor þiu bet  
 liudjun gi·lôvdi, · hwó liof is þar  
 5036 manno gi·hwi-likumu, · þan hé mēn ge·frumit,  
 þat man ina a·láte · lēðes þinges,  
 5038 sakono ęndi sundjono, · só im þó selvo dede  
 heven-ríki god · harm-ge·wurhti.  
 5040 Be þiu nis mannes bág · mikilun bi·þęrvi,

hagu-staldes hróm: · ef imu þiu helpe godes  
 5042 ge·swíkid þurh is sundjon, · þan is imu sán aftar þiu  
 breost-hugi blóðora, · þoh hé êr bi·hêt spreka,  
 5044 hrómje fan is hildi · ęndi fan is hand-krafti,  
 þe man fan is męgine. · Þat warð þar an þemu márjon skín,  
 5046 þegno bętston, · þó imu is þiodanes gi·swêk  
 hêlag helpe. · Be·þiu ni skoldi hrómjen man  
 5048 te swíðo fan imu selvon, · hwand imu þar swíkid oft  
 wán ęndi willjo, · ef imu waldand god,  
 5050 hêr heven-kuning · herte ni stęrkit.  
 Þan bêd allaro barno bętst, · bęndi þolode  
 5052 þurh man-kunni. · Hwurvun ina managa umbi  
 Judeono liudi, · sprákun gelp mikil,  
 5054 habdun ina te hoska, · þar hé gi·hęftid stód,  
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,  
 5056 liudi lêðes. · Þó warð eft lioht kuman,  
 morgan te mannun. · Manag samnoda  
 5058 hęri Judeono: · habdun im hugi wulvo,  
 in-wid an innan. · Warð þar êo-sago  
 5060 an morgan-tíd · manag gi·samnod  
 irri ęndi ên-hard, · in-widjas gern,  
 5062 wrêðes willjan. · Géngun im an warf samad  
 rinkos an rúna, · bi·gunnun im rádan þó,  
 5064 hwó sie ge·wísadin · mid wár-lôsun,  
 mannun mên-ge·witun · an mahtigna Krist  
 5066 te gi·sęggjanne sundja · þurh is selves word,  
 þat sie ina þan te wunder-kwálu · wêgjan móstin,  
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden  
 só wrêð ge·wit-skępi, · þat sie imu wíti be·þiu  
 5070 a·dêljen gi·dorstin · efþa dôð frummjen,  
 lívu bi·lôsjen. · Þó kwámun þar at latstan forð  
 5072 an þena warf wero · wár-lôse man  
 twêne gangan · ęndi bi·gunnun im tęlljen an,  
 5074 kwáðun þat sie ina selvon · sęggjan gi·hôrdin,  
 þat hé mahti te·werpen · þena wíh godes,  
 5076 allaro húso hôhost · ęndi þurh is hand-męgin,  
 þurh is ênes kraft · up a·rihtjen  
 5078 an þriddjon daga, · só is elkor ni þorfði be·þíhan man.  
 Hé þagoda ęndi þoloda: · ni sprak imu io þiu þiod só filu,  
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gęgin



wordun wráki. · Þó þar undar þemu werode a·rêš  
 5082 balu-hugdig man, · biskop þero liudjo,  
 þe furisto þes folkes · ęndi frágode Krist  
 5084 iak ina be imu selvon bi·swór · swiðon êðun,  
 grótte ina an godes namon · ęndi gerno bad,  
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári  
 þes libbjendjes godes: · „þes þit lioht ge·skóp,  
 5088 Krist kuning êwig. · Wí ni mugun is ant·kięnnjen wiht  
 ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft þe wáro  
 an·gęgin,  
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,  
 sôð-líko sęgis, · þat ik it selvo bium.  
 5092 Þes ni gi·lôvjad mí þese liudi: · ni willjad mi for·látan be·þiu;  
 ni sind im mín word wirðig. · Nu sęggju ik iu te wárun þoh,  
 5094 þat gí noh skulun sittjen gi·sehan · an þe swiðaron half godes  
 márjan mannes sunu, · an męgin-krafte  
 5096 þes alo-walden fader, · ęndi þanan eft kuman  
 an himil-wolknun herod · ęndi allumu hęliðo kunnje  
 5098 mid is wordun a·dêljen, · al só iro ge·wurhti sind.“  
 Þo balg ina þe biskop, · habde bittren hugi,  
 5100 wrêðida wið þemu worde · ęndi is gi·wádi slêt,  
 brak for is breostun: · „Nú ni þurvun gí bídan lęng“, kwað hé,  
 5102 „þit werod ge·wit-skepjes, · nu im su·lik word farad,  
 mên-spráka fan is mûðe. · Þat gi·hôrid hér nu manno filu,  
 5104 rinko an þesumu rakude, · þat hé ina só ríkjan telit,  
 gihid þat hé god sí. · Hwat willjad gí Judeon þes  
 5106 a·dêljen te dôme? · Is hé dôðes nú  
 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,  
 5108 folk Judeono, · þat hé wári þes ferhes skolo,  
 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,  
 5110 þat ine þar an Jerusalem · Judeo liudi,  
 sunu drohtines · sundja lôsen  
 5112 a·dêldun te dôðe. · Þó was þero dádjo hróm  
 Judeo liudjun, · hwat sie þemu godes barne mahtin  
 5114 só hafternu mêt, · harmes ge·frummjen.  
 Be·wurpun ina þó mid werodu · ęndi ina an is wangon slógun,  
 5116 an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,  
 fęlgidun imu firin-word · fiundo męnegi,  
 5118 bismerspráka. · Stód þat barn godes  
 fast under fiundun: · wárun imu is faðmos ge·bundene,

5120 þolode mid gi·þuldjun, · só hwat só imu þiu þioda tó  
 bittres bráhte: · ni balg ina n·eo·wiht  
 5122 wið þes werodes ge·win. · Þó námon ina wrêðe man  
 só gi·bundanan, · þat barn godes,  
 5124 ęndi ina þó lēddun, · þar þero liudjo was,  
 þere þiade þing-hús. · Þar þegan manag  
 5126 hwurvon umbi iro hęri-togon. · Þar was iro hērron bodo  
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·weld:  
 5128 kumen was hé fan þemu kēsure, · gi·sęndid was hé undar þat kunni  
 Judeono  
 te rihtjenne þat ríki, · was þar rád-gevo:  
 5130 Pilatus was hé hēten; · hé was fan Ponto lande  
 knósles kęnnit. · Habde imu kraft mikil,  
 5132 an þemu þing-húse · þiod gi·samnod,  
 an warf weros; · wár-lōse man  
 5134 a·gávun þó þena godes sunu, · Judeo liudi,  
 under fūndo folk, · kwáðun þat hé wári þes ferhes skolo,  
 5136 þat man ina wítnodi · wápnes ęggjun,  
 skarpun skúrun. · Ni welde þiu skole Judeono  
 5138 þringan an þat þing-hús, · ak þiu þiod úte stód,  
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang faren,  
 5140 an ęli-landige man, · þat sie þar un·reht word,  
 an þemu dage dęrvjes wiht · a·dēljan ne gi·hōrdin,  
 5142 ak kwáðun þat sie im só hluttro · hēlaga tídi,  
 weldin iro paskha halden. · Pilatus ant·fęng  
 5144 at þem wam-skaðun · waldandes barn,  
 sundja lōsen. · Þó an sorgun warð  
 5146 Judases hugi, · þó hé a·gevan gi·sah  
 is drohtin te dōðe, · þó bi·gan imu þiu dád aftar þiu  
 5148 an is hugja hrewan, · þat hé habde is hērron êr  
 sundja lōsen gi·sald. · Nam imu þó þat siluvar an hand,  
 5150 þrí-tig skatto, · þat man imu êr wið is þiodane gaf,  
 géng imu þó te þem Judiun · ęndi im is grimmon dád,  
 5152 sundjon sagde, · ęndi im þat siluvar bōd  
 gerno te a·gevanne: · „ik hębbju it só grio-líko“, kwað hé,  
 5154 „mínes drohtines · drōru gi·kōpot,  
 só ik wêt þat it mi ni þíhit.“ · Þiod Judeono  
 5156 ni weldun it þó ant·fáhan, · ak hétun ina forð aftar þiu  
 umbi su·lika sundja · selvon ahton,  
 5158 hwat hé wið is fráhon · ge·frumid habdi:

„Þú **sáhi** þi **selvo** þes“, · kwaðun sie; „hwat wili þú þes nu **sóken** te ús?  
 5160 Ne **wít** þú þat þesumu **werode!**“ · Þó gi·**wêt** imu eft þanan  
 Judas **gangan** · te þemu **godes** wihe  
 5162 **swíðo** an **sorgun** · ęndi þat **siluvar** warp  
 an þena **alah** innan, · ne gi·dorste it **ęgan** lęng;  
 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 **hnęg** þó an **heru-sêl** · an **hinginna**,  
**warę** an **wurgil** · ęndi **wíti** ge·kôs,  
 5170 **hard** **hęllje** ge·þwing, · **hêt** ęndi þiustri,  
**diap** **dôðes** **dal**u, · hwand hé êr umbi is **drohtin** swêk.  
 5172 Þan bêd þat **barn** godes · —bęndi þolode  
 an þemu **þing**-húse—, · hwan êr þiu **þiod** under im,  
 5174 **erlos** **ên**-wordje · **alle** wurðin,  
 hwat sie imu þan te **ferah**-kwálu · **frummjan** weldin.  
 5176 Þó þar an þem **bęnkjun** a·rês · **bodo** kêsures  
 fan **Rúmu**-burg · ęndi géng imu wið þat **ríki** Judeono  
 5178 **módag** **mahljen**, · þar þiu **męnigi** stód  
 aftar þemu **hove** **hwarvon**: · ni weldun an þat **hús** kuman  
 5180 an þemu **paskha**-dage. · **Pilatus** bi·gan  
**frókno** **frágon** · ovar þat **folk** Judeono,  
 5182 mid hwiu þe **man** habdi · **morðes** gi·skuldit,  
**wítjes** gi·**werkot**: · „be hwi gi imu só **wrêðe** sind,  
 5184 an iuwomu **hugja** **hótje?**“ · Sie kwáðun þat hé im habdi **harmes** só filu,  
**lêðes** gi·lêstid: · „ni gávin ina þesa **liudi** þi,  
 5186 þar sie ina **êr** bi·foran · **uvilan** ni wissin,  
**wordun** far·**warhten**. · hé havat þeses **werodes** só filu  
 5188 far·**lêdid** mid is **lêrun** · —ęndi þesa **liudi** męrrid,  
 dóit im iro **hugi** twífljen—, · þat wí ni mótun te þemu **hove** kêsures  
 5190 **tinsi** gelden; · þat mugun wí ina gi·**tęlljen** an  
 mid **wáru** ge·**wit**-skępi. · hé sprikid ôk **word** mikil,  
 5192 **kwiðit** þat hé **Krist** sí, · **kuning** ovar þit **ríki**,  
 be·**gihit** ina só **grôtes**.“ · Þó im eft te·**gęgnes** sprak  
 5194 **bodo** kêsures: · „ef hé só **bar**-líko“, kwað hé,  
 „under þesaru **męnigi** · **mên**-werk frumid,  
 5196 ant·**fáhad** ina þan eft under iuwe **folk**-skępi, · ef hé sí is **ferhes** skolo,  
 ęndi imu só a·**dêljad**, · ef hé sí **dôðes** werð,  
 5198 só it an **iuwaro** **aldrono** · **êo** ge·biode.“

Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu  
 5200 an þea hêlagon tíð · te hand-banon,  
 werðen mid wápnun · an þemu wih-dage.  
 5202 Þó wēnde ina fan þemu werode · wrêð-hugdig man,  
 þegan kêsures, · þe ovar þea þioda was  
 5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes  
 náhor gangan · çndi ina niud-líko,  
 5206 frágoda frókno, · ef hé ovar þat folk kuning  
 þes werodes wári. · Þó habde eft is word garu  
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“, kwað hé,  
 „þe it þi ôðre hér · erlos sagdun,  
 5210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures bodo  
 wlank çndi wrêð-mód, · þar hé wið waldand Krist  
 5212 reðjode an þem rakude: · „ni bium ik þeser ríkjes hinan“, kwað hé,  
 „Judeo liudjo, · ni gadoling þín,  
 5214 þesaro manno mág-wini, · ak mi þi þius mēnigi bi·falah,  
 a·gávun þi þína gadulingos mí, · Judeo liudi,  
 5216 haftan te handun. · Hwat havas þú harmes gi·duan,  
 þat þú só bittro skalt · bēndi þolojan,  
 5218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist an·gēgin,  
 hêlendero bētst, · þar hé gi·hēftid stód  
 5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,  
 „fan þesaru wer-old-stundu. · Ef it þoh wári só,  
 5222 þan wárin só stark-móde · wiðer stríd-hugi,  
 wiðer grama þioda · jungaron míne,  
 5224 só man mi ni gávi · Judeo liudjun,  
 hēttendjun an hand · an heru-bēndjun  
 5226 te wēgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi  
 gi·boran,  
 þat ik ge·wit-skēpi giu · wáres þinges  
 5228 mid mínun kumjun kúðdi. · Þat mugun ant·kēnnjen wel  
 þe weros, þe sind fan wáre kumane: · þe mugun mín word  
 far·standen,  
 5230 gi·lôvjen mínun lêrun.“ · Þó ni mahte lasteres wiht  
 an þem barne godes · bodo kêsures,  
 5232 findan fēknja word, · þat hé is ferhes be·þiu  
 skuldig wári. · Þó géng hé im eft wið þea skola Judeono  
 5234 módag mahljen · çndi þeru mēnigi sagde  
 ovar hlust mikil, · þat hé an þemu hafton manne  
 5236 su·lika firin-spráka · finden ni mahti

5238 for þem folk-skipje, · só hé wári is ferhes skolo,  
 dōðes wirðig. · Þan stóðun dol-móde  
 Judeo liudi · ĕndi þane godes sunu  
 5240 wordun wrógdun: · kwáðun þat hé gi·wer ĕrist  
 be·gunni an Galileo lande, · „ĕndi ovar Judeon fōr  
 5242 herod-wardes þanan, · hugi twíflode,  
 manno mód-sevon, · só hé is morðes werð,  
 5244 þat man ina wítnoje · wápnes ĕggjun,  
 ef eo man mid su·likun dádjun mag · dōðes ge·skuldjen.“  
 5246 Só wrógdun ina mid wordun · werod Judeono  
 þurh hótjan hugi. · Þó þe hĕri-togo,  
 5248 slíð-módig man · sĕggjan gi·hōrde,  
 fan hwi-likumu kunnje was · Krist a·fódid,  
 5250 manno þe bĕtsto: · hé was fan þeru mārjan þiadu,  
 þe gódo fan Galilea-lande; · þar was gum-skĕpi  
 5252 ĕðiljero manno; · Erodes bi·held þar  
 kraftagne kuning-dóm, · só ina imu þe kĕsur far·gaf,  
 5254 þe ríkjo fan Rúmu, · þat hé þar rehto ge·hwi-lik  
 ge·frumidi undar þemu folke · ĕndi friðu lêsti,  
 5256 dómos a·dêldi. · hé was ôk an þemu dage selvo  
 an Jerusalem · mid is gum-skĕpi,  
 5258 mid is werode at þemu wíhe: · só was iro wíse þan,  
 þat sie þar þia hêlagun tíð · haldan skoldun,  
 5260 paskha Judeono. · Pilatus gi·bôð þó,  
 þat þena hafton man · hĕliðos námin  
 5262 só gi·bundanan, · þat barn godes,  
 hét þat sie ina Erodes, · erlos bráhtin  
 5264 haften te handun, · hwand hé fan is hĕri-skĕpi was,  
 fan is werodes ge·wald. · Wígand frumidun  
 5266 iro hêrron word: · hêlagne Krist  
 fórdun an fiterjun · for þena folk-togun,  
 5268 allaro barno bĕtst, · þero þe io gi·boren wurði  
 an liudjo lioht; · an liðu-bĕndjun géng,  
 5270 an-tat sie ina bráhtun, · þar hé an is bĕnkja sat,  
 kuning Erodes: · umbi·hwarf ina kraft wero,  
 5272 wlanke wígandos: · was im willjo mikil,  
 þat sie þar selvon Krist · gi·sehan móstin:  
 5274 wándun þat hé im sum tĕkan · þar tōgjan skoldi,  
 mári ĕndi mahtig, · só hé managun dede  
 5276 þurh is god-kundi · Judeo \*liudjon.

Frágoda ina þuo þie folk-kuning · firi-wit-líko  
 5278 managon wordon, · wolda is muod-sevon  
 forð undar·findan, · hwat hie te frumu mohti  
 5280 mannon gi·markon. · Þan stuod mahtig Krist,  
 þagoda ęndi þoloda: · ne wolda þem þied-kuninge,  
 5282 Erodes ne is erlon · ant-swór gevan  
 wordo nig·ênon. · Þan stuod þiu wrêða þiod,  
 5284 Judeo liudi · ęndi þena godes suno  
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning  
 5286 an is huge huoti · ęndi all is hęri-skipi,  
 far·muonstun ina an iro muode: · ne ant·ķęndun maht godes,  
 5288 himiliskan hêrron, · ak was im iro hugi þiustri,  
 baluwes gi·blandan. · Barn drohtines  
 5290 iro wrêðun werk, · word ęndi dádi  
 þuru ôd-muodi · all gi·þoloda,  
 5292 só hwat só sia im tionono þuo · tuogjan woldun.  
 Sia hietun im þuo te hoske · hwít gi·wádi  
 5294 umbi is liði lęggjan, · þiu mēr hie wurði þem liudjon þar,  
 jungron te gamne. · Judeon faganodun,  
 5296 þuo sia ina te hoske · hębbjan gi·sahun,  
 erlos ovar-muoda. · Þuo sęnda ina eft þanan  
 5298 Erodes se kuning · an þat ôðer folk;  
 a·lêdjan hiet ina lungra mann, · ęndi lastar sprákun,  
 5300 felgidun im firin-word, · þar hie an feteron géng  
 bi·hlagan mid hosku: · ni was im hugi twíflī,  
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;  
 ne welda iro uvilun word · idug-lônnon,  
 5304 hosk ęndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,  
 an þia palenkja uppan, · þar Pilatus was  
 5306 an þero þing-stędi. · Þegnos a·gávun  
 barno þat besta · banon te handon  
 5308 sundi-lôsjan, · só hie selvo gi·kôs:  
 welda manno barn · morðes a·tuomjan,  
 5310 nęrjan af nōdi. · Stuodun níð-hwata,  
 Judeon far þem gast-sęlje: · habdun sia gramono barn,  
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht  
 grimmera dádjo. · Þuo gi·wêt im gangan þarod  
 5314 þegan kêsures · wið þia þiod sprekan,  
 hard hęri-togo: · „Hwat gí mí þesan haftan mann“, kwat-hie,  
 5316 „an þesan sęli sęndun · ęndi selvon an·budun,

5318 þat hie iuwes werodes só filo · a·werdit habdi,  
 far·lêdid mid is lêron. · Nu ik mid þeson liudon ni mag,  
 findan mid þius folku, · þat hie is ferahes sí  
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:  
 Erodes mohta, · þie iuwan êo bi·kan,  
 5322 iuwaro liudo land-reht, · hie ni mahta is líves gi·frêson,  
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,  
 5324 líf far·látan. · Nu willju ik ina for þeson liudjon hier  
 gi·þróon mid þingon, · þristjon wordun,  
 5326 buotjan im is briost-hugi, · látan ina brúkan forð  
 ferahes mid firjon.“ · Folk Judeono  
 5328 hreopun þuo alla samad · hlúdero stemnu,  
 hietun flít-líko · ferahes áhtjan  
 5330 Krist mid kwalmu · çndi an krúki slahan,  
 wêgjan te wundron: · „hie mid is wordon havit  
 5332 dōðes gi·skuldid: · sagit þat hie drohtin sí,  
 gegnungo godes suno. · Þat hie a·geldan skal,  
 5334 in-wid-spráka, · só is an úson êwe gi·skrivan,  
 þat man su·lika firin-kwidi · ferahu kôpo.“  
 5336 Þuo warð þie an forah-ton, · þie þes folkes gi·weld,  
 mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,  
 5338 þat sia ina selvon · sæggjan gi·hôrdin,  
 gehan fur þem gum-skipe, · þat hie wári godes suno.  
 5340 Þuo hwarf im eft þie hçri-togo · an þat hús innan  
 te þero þing-stçdi, · þristjon wordon  
 5342 gruotta þena godes suno · çndi frágoda, hwat hie gumono wári:  
 „hwat bist þú manno?“ · kwat-hie. „Tè hwí þú mí só þinan muod hilis,  
 5344 dçrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd  
 umbi þínes líves gi·lagu? · Mí þi hæbbjat þesa liudi far·gevan,  
 5346 werod Judeono, · þat ik gi·waldan muot  
 só þik te spildjanne · an speres orde,  
 5348 só ti kwëlljanne an krúkjum, · só kwikan látan,  
 só hweðer sí mi selvon · suotera þunkit  
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn  
 godes:  
 „Wêst þú þat te wáron“, · kwat-hie, „þat þú gi·wald ovar mik  
 5352 hæbbjan ni mohtis, · ne wári þat it þi hêlag god  
 selvo far·gávi? · Ôk hæbbjat þia sundjono mêt,  
 5354 þia mik þi bi·fulhun · þuru flond-skipi,  
 gi·saldun an símon haftan.“ · Þuo welda ina sîð after þiu

- 5356 gram-hugdig man · gerno far·látan,  
 þeḡan kêsures, · þar hie is havdi for þero þioda gi·wald;  
 5358 ak sia wëridun im þena willjon · wordu gi·hwi-liku,  
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures friund,  
 5360 þínon hêrren hold, · ef þú ina hinan látis  
 siðon gi·sundon: · þat þi noh te sorāgan mag,  
 5362 werðan te wíte, · hwand só hwe só su·lik word sprikit,  
 a·havið ina só hôho, · kwiðit þat hie hebbjan mugi  
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsur geve,  
 hie wirrid im is wer-uld-ríki · ęndi is word far·hugid,  
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lik mên wrekan,  
 hosk-word manag, · ef þú umbi þínes hêrren ruokis,  
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu  
 be·niman.“  
 Þuo gi·hôrda þie heři-togo · þia hêri Juðeono  
 5370 þrêgjan fan is þiodne; · þuo hie far þero þing-stędi géng  
 selvo gi·sittjan, · þar gi·samnod was  
 5372 só mikil warf werodes, · hiet waldand Krist  
 lédjan for þia liudi. · Langoda Judeon,  
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,  
 kwełan an krúkje; · sia kwáðun þat sia kuning ôðran  
 5376 ne havdin undar iro heři-skipje, · nevan þena hêran kêsar  
 fan Rúmu-burg: · „þie havit hier ríki over ús.  
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ús só filo lêðes  
 gi·sprokan,  
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,  
 5380 wíti ęndi wundar-kwála.“ · Werod Judeono  
 só manag mis-lik þing · an mahtigna Krist  
 5382 sagdun te sundjun. · Hie swígondi stuod  
 þuru ôð-muodi, · ne ant-wordida n·io·wiht  
 5384 wið iro wrêðun word: · wolda þesa wer-old alla  
 lósjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod  
 5386 wêgjan te wundron, · all só iro willjo géng:  
 ni wolda im opan-líko · allon küðjan  
 5388 Judeo liudjon, · þat hie was god selvo;  
 hwand wissin sia þat te wáron, · þat hie su·lika gi·wald havdi  
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo  
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes  
 5392 handon ant·hrínan: · þan ni wurði hevan-ríki,  
 ant·lokan liohto mêt · liudjo barnon.



5394 Be·þiu mēð hie is só an is muode, · ne lét þat manno folk  
 witan, hwat sia warahtun. · Þiu wurd náhida þuo,  
 5396 mári maht godes · ęndi middi dag,  
 þat sia þia ferah-kwála · frummjan skoldun.  
 5398 Þan lag þar ôk an bęndjon · an þero burg innan  
 ęn ruof ręgin-skaðo, · þie habda under þem ríke só filo  
 5400 morðes gi·rádan · ęndi man-slahta gi·frumid,  
 was mári męgin-þiof: · ni was þar is gi·mako hwęgin;  
 5402 was þar ôk bi sínon · sundjon gi·hęftid,  
 Barrabas was hie hętan; · hie after þem burgjon was  
 5404 þuru is mēn-dádi · manogon gi·küðid.  
 Þan was land-wísa · liudjo Judeono,  
 5406 þat sia járo gi·hwen · an godes minnja  
 an þem hêlagon dage · ęnna haftan mann  
 5408 a·biddjan skoldun, · þat im iro burges ward,  
 iro folk-togo · ferah far·gávi.  
 5410 Þuo bi·gan þie hęri-togo · þia hêri Judeono,  
 þat folk frágojan, · þar sia im fora stuodun,  
 5412 hweðeron sia þero twejo · tuomjan weldin,  
 ferahes biddjan: · „þia hier an feteron sind  
 5414 haft undar þeson hęri-skipje?“ · Þiu hêri Judeono  
 habdun þuo þia arāmun man · alla gi·spanana,  
 5416 þat sia þemo land-skaðen · líf a·bádin,  
 gi·þingodin þem þiove, · þie oft an þiustrja naht  
 5418 wam gi·warahta, · ęndi waldand Krist  
 kwęlidin an krúkje. · Þuo warð þat küð ovar all,  
 5420 hwó þiu þiod havda duomos a·dêlid. · Þuo skoldun sia þia dád  
 frummjan,  
 háhan þat hêlaga barn. · Þat warð þem hęri-togen  
 5422 siðor te sorgon, · þat hie þia saka wissa,  
 þat sia þuru níð-skipi · nęrjendon Krist,  
 5424 hatoda þiu hêri, · ęndi hie im hôrda te þiu,  
 warahta iro willjon: · þes hie wíti ant·fęng,  
 5426 lôn an þeson liohte · ęndi lang after,  
 wói siðor wann, · siðor hie þesa wer-old a·gaf.  
 5428 Þuo warð þas þie wrêðo gi·waro, · wam-skaðono mēst,  
 Satanas selvo, · þuo þiu seola kwam  
 5430 Judases an grund · grimmaro hęlljun—  
 þuo wissa hie te wáren, · þat þat was waldand Krist,  
 5432 barn drohtines, · þat þar gi·bundan stuod;

wissa þuo te wáron, · þat hie welda þesa wer-old alla  
 5434 mid is hęnginnja · hęllja gi·þwinges,  
 liudi a·lôsjan · an lioht godes.  
 5436 Þat was Satanase · sêr an muode,  
 tulgo harm an is hugje: · welda is helpan þuo,  
 5438 þat im liudjo barn · lif ne bi·nâmin,  
 ne kwēlidin an krúkje, · ak hie welda, þat hie kwik livdi,  
 5440 te þiu þat firiho barn · fernes ne wurðin,  
 sundjono sikura. · Satanas gi·wêt im þuo,  
 5442 þar þes hęri-togen · híwiski was  
 an þero burg innan. · Hie þero is brúdi bi·gann,  
 5444 þera idis opan-liko · un-hiuri fiond  
 wunder tōgjan, · þat sia an word-helpon  
 5446 Kriste wári, · þat hie muosti kwik libbjan,  
 drohtin manno · —hie was iu þan te dôðe gi·skęrid—  
 5448 wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,  
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,  
 5450 ovar wida wer-old. · Þat wif warð þuo an forāhton,  
 swiðo an sorogon, · þuo iru þiu gi·siuni kwámun  
 5452 þuru þes dęrnjen dád · an dages liohte,  
 an hęlið-helme bi·helid. · Þuo siu te iru hērren an·bôd,  
 5454 þat wif mid iro wordon · ęndi im te wáren hiet  
 selvon sęggjan, · hwat iro þar te gi·siunjon kwam  
 5456 þuru þena hêlagan mann, · ęndi im helpan bad,  
 formon is ferhe: · „ik hębbju hier só filo þuru ina  
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun  
 allaro erlo gi·hwem · uвило gi·þihan,  
 5460 só im fruokno tuo · ferāhes áhtið.“  
 Þie sęgg warð þuo an siðe, · an-tat hie sittjan fand  
 5462 þena hęri-togon · an hwarāve innan  
 an þem stên-wege, · þar þiu stráta was  
 5464 felison gi·fuogid. · Þar hie te is frôhon géng,  
 sagda im þes wíves word. · Þuo warð im wrêð hugi,  
 5466 þem hęri-togen, · —hwarāvoda an innan—,  
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,  
 5468 gie þat sea ina sluogin · sundja lōsan,  
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta  
 5470 þuru þes werodes word. · Warð im gi·węndid þuo  
 hugi an herten · after þero hêri Judeono,  
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht

5474 þia swárun sundjun, · þia hie im þar þuo selvo gi·deda.  
 Hiet im þuo te is handon dragan · hluttran brunnjon,  
 watar an wégje, · þar hie furi þem werode sat,  
 5476 þwóg ina þar for þero þioda · þegan kêsures,  
 hard hêri-togo · çndi þuo fur þero hêri sprak,  
 5478 kwað þat hie ina þero sundjono þar · sikoran dádi,  
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwat-hie,  
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,  
 gie wordo gie werko, · þes gi im hér te witje gi·duan.“  
 5482 Þuo hreop all saman · hêri-skipi Judeono,  
 þiu mikila mēnigi, · kwaðun þat sia weldin umbi þena man plegan  
 5484 dęraworo dádjo: · „fare is drôr ovar ús,  
 is bluod çndi is baneði · çndi ovar úsa barn só samo,  
 5486 ovar úsa avaron þar after · —wí willjat is alles plegan“, kwaðun sia,  
 „umbi þena slęgi selvon,— · ef wí þar êniga sundja gi·duan!“  
 5488 A·gevan warð þar þuo furi þem Judeon · allaro gumono besta  
 hęttendjon an hand, · an heru-bęndjon  
 5490 narawo gi·nôdid, · þar ina nið-hwata,  
 fiond ant·fęngun: · folk ina umbi·hwarf,  
 5492 mên-skaðono męgin. · Mahtig drohtin  
 þoloda gi·þuldjon, · só hwat só im þiu þioda deda.  
 5494 Sia hietun ina þuo filljan, · êr þan sia im ferāhes tuo,  
 aldres áhtin, · çndi im undar is ôgun spiwun,  
 5496 dedun im þat te hoske, · þat sia mid iro handon slógun,  
 weros an is wangun · çndi im is gi·wádi bi·námun,  
 5498 rôvodun ina þia ręgin-skaðon, · rôdes lakanes  
 dedun im eft ôðer an · þuru un·huldi;  
 5500 hietun þuo hôvid-band · hardaro þorno  
 wundron windan · çndi an waldand Krist  
 5502 selvon sęttjan, · çndi géngun im þia gi·siðos tuo,  
 kwęddun ina an kuning-wísu · çndi þar an knio fellun,  
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,  
 þoh hie it all gi·þolodi, · þiодо drohtin,  
 5506 mahtig þuru þia minnja · manno kunnjes.  
 Hietun sia þuo wirkjan · wápnes eggjon  
 5508 hęliðos mid iro handon · hardes bômes  
 kraftiga krúki · çndi hietun sia Kristan þuo,  
 5510 sálig barn godes · selvon fuorjan,  
 dragan hietun sia úsan drohtin, · þar hie be·drôragad skolda  
 5512 sweltan sundjono lós. · Siðodun Judeon,

- weros an willon, · lêddun waldand Krist,  
 5514 drohtin te dôðe. · Þar mohta man þuo deryvi þing  
 harm-lik gi·hôrjan: · hiovandi þar after  
 5516 géngun wif mid wópu, · weros gnornodun,  
 þia fan Galilea mid im · gangan kwámun,  
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð  
 swiðo an soragan. · Þuo hie selvo sprak,  
 5520 barno þat bæsta · endi under bak be·sah,  
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,  
 5522 „mínero hin-fêrdjo, · ak gí mid hofnu mugun  
 iuwa wrêðan werk · wópu kúmjan,  
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,  
 þat þia muoder þes · mēndendja sind,  
 5526 brúdi Judeono, · þem gio barn ni warð  
 ôðan an aldre. · Þan gí iuwa in-wid skulun  
 5528 grimmo an·geldan; · þan gí só gerna sind,  
 þat iu hier bi·hlídan · hôha bergos,  
 5530 diopo be·delvan; · dôð wári iu þan allon  
 liovera an þeson lande · þan su·lik liudjo kwalm  
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“  
 Þuo sia þar an griete · galgon rihtun,  
 5534 an þem felde uppan · folk Judeono,  
 bôm an berege, · endi þar an þat barn godes  
 5536 kwēlidun an krúkje: · slógun kald ísarn,  
 niwa naglos · níðon skarpa  
 5538 hardo mid hamuron · þuru is hēndi endi þuru is fuoti,  
 bittra bēndi: · is blód ran an erða,  
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan  
 grimma an þem Judeon, · ak hie þes god fader  
 5542 mahtigna bad, · þat hie ni wári þem manno folke,  
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia duot“,  
 kwat-hie.  
 5544 Þuo þia wígandos · gi·wádi Kristes,  
 drohtines dêldun, · deryvja mann,  
 5546 þes ríken gi·rôbi. · Þia rinkos ni mahtun  
 umbi þena selvon [...] · sam-wurdi gi·sprekan,  
 5548 êr sia an iro hwarave · hlôtos wurpun,  
 hwi-lik iro skoldi hēbbjan · þia hêlagun pêda,  
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi  
 hiet þuo, þe hēri-togo, · ovar þem hôvde selves

5552 Krístes an krúke skrívan, · þat þat wári kuning Judeono,  
 Jesus fan Nazareth-burh, · þie þar næglid stuod  
 5554 an niwon galgon · þuru nīð-skipi,  
 an bōmin treo. · Þuo bādun þia liudi  
 5556 þat word wēndjan, · kwáðun þat hie im só an is willjon spráki,  
 selvo sagdi, · þat hie habdi þes gi·sīðes gi·wald,  
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kēsure bodo,  
 hard hēri-togo: · „it ist iu só ovar is hōvde gi·skriuan,  
 5560 wís-líko gi·writan, · só ik it nu wēndjan ni mag.“  
 Dádun þuo þar te wítje · werod Judeono  
 5562 twēna far·talda man · an twá halva  
 Krístes an krúki: · lietun sia kwalm þolon  
 5564 an þem warag-trewe · werko te lōne,  
 lēðaro dádjo. · Þia liudi sprákun  
 5566 hosk-word manag · hêlagon Kríste,  
 grottun ina mid gelpu: · sáwun allaro gumono þen beston  
 5568 kwēlan an þemo krúkje: · „ef þú síš kuning ovar all“, kwáðun sia,  
 „suno drohtines, · só þú havis selvo gi·sprokan,  
 5570 nēri þik fan þero nōdi · ėndi nīðes a·tuomi,  
 gang þi hêl herod; · þan wēlljat an þik hēliðo barn,  
 5572 þesa liudi gi·lōvjan.“ · Sum imo ôk lastar sprak  
 swíðo gēl-hert Judeo, · þar hie fur þem galgon stuod:  
 5574 „Wah warð þesaro wer-oldi“, · kwat-hie, „ef þú iro skoldis gi·wald  
 êgan.  
 Þú sagdas þat þú mahtis an ênon dage · all te·werpan  
 5576 þat hōha hús · hevan-kuninges,  
 stēn-werko mēst · ėndi eft standan gi·duon  
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þíhan mann  
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stēs,  
 5580 swíðo gi·sêrid: · ni maht þi selvon wiht  
 balowes gi·buotjan.“ · Þuo þar ôk an þem bēndjon sprak  
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hōrda,  
 wrêðon wordon · —ne was is willjo guod,  
 5584 þes þegnes gi·þáht—: · „ef þú síš þiod-kuning“, kwat-hie,  
 „Krist, godes suno, · gang þi þan fan þem krúke nīðer,  
 5586 slópi þi fan þem símon · ėndi ús samad allon  
 hilf ėndi 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 hēginna, · þar hie gi·hēftid stuod,

wan wunder-kwála: · „be·hwí wilt þú su·lik word sprekan,  
 5592 gruoṭis ina mid gelpu? · stés þi hier an galgen haft,  
 gi·brókan an bôme. · Wit hier bēðja þolod  
 5594 sêr þuru unka sundjun: · is unk unkero selvero dád  
 worðan te wítje. · Hie stéd hier wammes lós,  
 5596 allaro sundjono sikur, · só hie selvo gio  
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið  
 5598 willendi an þesaro wer-uldi · wíti ant·fáhid.  
 Ik willju þar gi·lôvjan tuo“, · kwat-hie, „endi willju þena landes ward,  
 5600 þena godes suno · gerno biddjan,  
 þat þú mín gi·huggjes · endi an helpun sís,  
 5602 rádendero best, · þan þú an þín ríki kumis:  
 wes mi þan gi·náðig.“ · Þuo sprak im eft nêrjendo Krist  
 5604 wordon te·gêgnes: · „Ik sêggju þí te wáron hier“, kwat-hie,  
 „þat þú noh hiu-du móst · an himil·ríke  
 5606 mid mí samad · sehan lioht godes,  
 an þemo Paradyse, · þoh þú nu an su·likoro pínu sís.“  
 5608 Þan stuod þar ôk Maria, · muoder Kristes,  
 blêk under þem bôme, · gi·sah iro barn þolon,  
 5610 winnan wunder-kwála. · Ôk wárun þar wíf mid iro  
 an só mahtiges · minnja kumana—  
 5612 þan stuod þar ôk Johannes, · jungro Kristes,  
 hriwi undar is hêrren, · was im is hugi sêrag—  
 5614 drúvodun fur þem dôðe. · Þar sprak drohtin Krist  
 mahtig te þero muoder: · „nu ik þí hier mínemo skal  
 5616 jungron be·felhan, · þem þí hier gêgin·ward stéd:  
 wis þí an is gi·siðje samad: · þú skalt ina furi suno hêbbjan.“  
 5618 Gróttá hie þuo Johannes, · hiet þat hie iru ful·gengi wel,  
 minnjodi sia só mildo, · só man is muoder skal,  
 5620 idis un·wamma. · Þuo hie sia an is êra ant·féng  
 þuru hluttran hugi, · só im is hêrro gi·bôd.  
 5622 Þuo warð þar an middjan dag · mahtig tēkan,  
 wundar·lík gi·waráht · ovar þesan wer·old allan,  
 5624 þuo man þena godes suno · an þena galgon huof,  
 Krist an þat krúki: · þuo warð it kúð ovar all,  
 5626 hwó þiu sunna warð gi·sworcan: · ni mahta swigli lioht  
 skôni gi·skínan, · ak sia skado far·féng,  
 5628 þimm endi þiustri · endi só gi·þrusmod neval.  
 Warð allaro dago druovost, · dunkar swiðo  
 5630 ovar þesan wíðun wer·uld, · só lango só waldand Krist

kwal an þemo krúkje, · kuningo ríkost,  
 5632 ant nuon dages. · Þuo þie neval ti·skrêd,  
 þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht  
 5634 hêdron an himile. · Þuo hreop up te gode  
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod  
 5636 faðmon gi·fastnot: · „fader alo-mahtig“, kwat-hie,  
 „te hwí þú mik só far·lieti, · lievo drohtin,  
 5638 hêlag hevan-kuning, · çndi þína helpa dedos,  
 fullisti só ferr? · Ik standu under þeson fiondon hier  
 5640 wundron gi·wêgid.“ · Werod Judeono  
 hlógun is im þuo te hoske: · gi·hôrdun þena hêlagun Krist,  
 5642 drohtin furi þem dôðe · drinkan biddjan,  
 kwað þat ina þurstidi. · Þiu þioda ne latta,  
 5644 wrêða wiðar-sakon: · was im willjo mikil,  
 hwat sia im bittres tuo · bringan mahtin.  
 5646 Habdun im un·swóti · çkid çndi 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 · çndi deda it þem barne godes,  
 5652 mahtigon te müðe. · Hie an·kęnda iro mirkjun dádi,  
 gi·fuolda iro fęgnes: · furðor ni welda  
 5654 is só bittres an·bítan, · ak hreop þat barn godes  
 hlúdo te þem himiliskon fader: · „ik an þina hęndi be·filhu“,  
 kwat-hie,  
 5656 „mínon gêst an godes willjon; · hie ist nu garo te þiu,  
 fús te faranne.“ · Firiho drohtin  
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom  
 liet fan þemo lík-hamen. · Só þuo þie landes ward  
 5660 swalt an þem símon, · só warð sán after þiu  
 wundar-têkan gi·warąht, · þat þar waldandes dôð  
 5662 un·kweðandes só filo · ant·kęnnjan skolda,  
 þiadnes ên-dagon: · erða bivoda,  
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,  
 felisos after þem felde, · çndi 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·opanod  
 5672 dôðero manno, · çndi sia þuru drohtines kraft  
 an iro lík-hamon · libbjandi a·stuodun  
 5674 up fan erðu · çndi wurðun gi·ôgida þar  
 mannon te mârðu. · Þat was só mahtig þing,  
 5676 þat þar Kristes dôð · ant·kennjan skoldun,  
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak  
 5678 word an þesaro wer-oldi. · Werod Judeono  
 sáwun seld-lík þing, · ak was im iro slíði hugi  
 5680 só far·hardod an iro herten, · þat þar io só hêlag ni warð  
 têkan gi·tôgid, · þat sia trúodin þiu bat  
 5682 an þia Kristes kraft, · þat hie kuning ovar all,  
 þes werodes wári. · Suma sia þar mid iro wordon gi·sprákun,  
 5684 þia þes hrêwes þar · huodjan skoldun,  
 þat þat wári te wáren · waldandes suno,  
 5686 godes gegnungo, · þat þar an þem galgon swalt,  
 barno þat besta. · Slógun an iro briost filo  
 5688 wópjandero wívo: · was im þiu wunder-kwála  
 harm an iro herten · çndi iro hêren dôð  
 5690 swíðo an sorogon. · Þan was sido Judeono,  
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin  
 5692 lengerun hwíla, · þan im þat líf skriði,  
 þiu seola be·sunki: · slíð-muoda mann  
 5694 géngun im mid níð-skipju náhor, · þar só be·nēglida 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 bēdjan  
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:  
 5702 is seola was gi·sçndid · an suóðan weg,  
 an lang-sam lioht, · is liði kuolodun;  
 5704 þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo  
 an níð-hugi, · druog nēgilid sper  
 5706 hard an is handon, · mid heru-þrummjon stak,  
 liet wápnes ord · wundum sníðan,  
 5708 þat an selves warð · sídu Kristes  
 ant·lokan is lík-hamo. · Þia liudi gi·sáwun,



5710 þat þanan bluod ėndi water · bēðju sprungun,  
 wellun fan þero wundun, · all só is willjo géng  
 5712 ėndi hie habda gi·markod êr · manno kunnje,  
 firiho barnon te frumu: · þuo was it all gi·fullid só.  
 5714 Só þuo gi·ségid warð · seðle náhor  
 hêdra sunna · mid hevan-tunglon  
 5716 an þem druoven dage, · þuo géng im ūses drohtines þegan  
 —was im glau gumo, · jungro Kristes  
 5718 managa hwila, · só it þar manno filo  
 ne wissa te wáron, · hwand hie it mid is wordon hal  
 5720 Juðeono gum-skipje: · Joseph was hie hêtan,  
 darnungo was hie ūses drohtines jungro: · hie ni welda þero  
 far·duanun þiod  
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem folke  
 Judeono,  
 hêlag himilo rikjes— · hie géng im þuo wið þena hêri-togon mahljan,  
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,  
 þat hie muosti a·lôsjan · þena lik-hamon  
 5726 Kristes fan þemo krúkje, · þie þar gi·kwêlmid stuod,  
 þes guoden fan þem galgen · ėndi an graf lëggjan,  
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo  
 wêrnjan þes willjen, · ak im gi·wald far·gaf,  
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð þanan  
 gangan te þem galgon, · þar hie wissa þat godes barn,  
 5732 hrêo hangondi · hêrren sínes,  
 nam ina þuo an þero niwun ruodun · ėndi ina fan naglon a·tuomda,  
 5734 ant·fêng ina mid is faðmon, · só man is frôhon skal,  
 lioves lik-hamon, · ėndi ina an líne bi·wand,  
 5736 druog ina diur-líko · —só was þie drohtin werð—,  
 þar sia þia stēdi havdun · an ênon stêne innan  
 5738 handon gi·hauwan, · þar gio hêliðo barn  
 gumon ne bi·gruovon. · Þar sia þat godes barn  
 5740 te iro land-wísu, · líko hêlgost  
 foldu bi·fulhun · ėndi 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 · ėndi wara námun,  
 5746 hwó sia eft te þem grave · gangan mahtin:  
 havdun im far·sewana · soroga gi·nuogja,

- 5748 mikila muod-kara: • Maria wárun sia hêtana,  
 idisi arm-skapana. • Þuo warð ávand kuman,  
 5750 naht mid neflu. • Níð-folk Judeono  
 warð an moragan eft, • męnigi gi·samnod,  
 5752 rękidun an rúnon: • „Hwat þú wêst, hwó þit ríki was  
 þuru þesan ênan man • all gi·twíflid,  
 5754 werod gi·worran: • nu ligid hie wundon siok,  
 diopa bi·dolvan. • Hie sagda simnen, þat hie skoldi fan dôðe  
 a·standan  
 5756 an þriddjan dage. • Þius þiod gi·lôvit te filo,  
 þit werod after is wordon. • Nu þú hier wardon hét,  
 5758 ovar þem grave gômjan, • þat ina is jungron þar  
 ne far·stelan an þemo stêne • ęndi seggjan þan, þat hie a·standan sí,  
 5760 ríki fan raston: • þan wirðit þit rínko folk  
 mēr gi·męrrid, • ef sia it bi·ginnat mārjan hier.“  
 5762 Þuo wurðun þar gi·skęrida • fan þero skolu Judeono  
 weros te þero wahtu: • gi·witun im mid iro gi·wápnjon þarod  
 5764 te þem grave gangan, • þar sia skoldun þes godes barnes  
 hrêwes huodjan. • Warð þie hêlago dag  
 5766 Judeono far·gangan. • Sia ovar þemo grave sátun,  
 weros an þero wahtun • wannom nahton,  
 5768 bidun undar iro bordon, • hwan êr þie beręhto dag  
 ovar middil-gard • mannon kwámi,  
 5770 liudon te liohte. • Þuo ni was lang te þiu,  
 þat þar warð þie gêst kuman • be godes krafte,  
 5772 hâlag áðom • undar þena hardon stên  
 an þena lík-hamon. • Lioht was þuo gi·opanon  
 5774 firiho barnon te frumu: • was ferkal manag  
 ant·hęftid fan hęll-doron • ęndi te himile weg  
 5776 gi·warąht fan þesaro wer-oldi. • Wánom up a·stuod  
 friðu-barn godes, • fuor im þuo þar hie welda,  
 5778 só þia wardos þes • wiht ni af·swovun,  
 dęrvja liudi, • hwan hie fan þem dôðe a·stuod,  
 5780 a·rês fan þero rastun. • Rínkos sátun  
 umbi þat graf útan, • Judeo liudi,  
 5782 skola mid iro skildjon. • Skrêd forð-wardes  
 swigli sunnun lioht. • Sîðodun idisi  
 5784 te þem grave gangan, • gum-kunnjes wíf,  
 Mariun muni-líka: • habdun mēðmo filo  
 5786 gi·sald wiðer salvum, • silųvres ęndi goldes,

werðes wiðer wurtjon, · só sia mahtun a·winnan 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 sprákun,  
 5792 hwie im þena grôtan stên · fan þemo grave skoldi  
 gi·hwęrevjan an halva, · þe sia ovar þat hrêo sáwun  
 5794 þia liudi leggjan, · þuo sia þena lík-hamon þar  
 be·fulhun an þemo felise. · Só þiu fri havdun  
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun  
 gi·sehan selvon, · þuo þar swógan kwam  
 5798 ęngil þes alo-waldon · ovana fan radure,  
 faran an feðer-hamon, · þat all þiu folda an skian,  
 5800 þiu erða dunida · ęndi þia erlos wurðun  
 an wêkan hugje, · wardos Juðeono,  
 5802 bi·fellun bi þem forhton: · ne wándun ira ferah êgan,  
 líf langerun hwíl. · Lágun þa wardos,  
 5804 þia gi·siðos sám-kwika: · sán up a·hlád  
 þie grôto stên fan þem grave, · só ina þie godes ęngil  
 5806 gi·hwęrivida an halva, · ęndi im uppan þem hlêwe gi·sat  
 diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,  
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon skawon,  
 só bereht ęndi só bliði · all só bliksmun lioht;  
 5810 was im is gi·wádi · wintar-kaldon  
 snêwe gi·líkost. · Þuo sáwun sia ina sittjan þar,  
 5812 þiu wíf uppan þem gi·węndidan stêne, · ęndi im fan þem wlitje  
 kwámun,  
 þem idison su·lika ęgison te·gęgnes: · all wurðun fan þem grurje  
 5814 þiu fri an forhton mikilon, · furðor ne gi·dorstun  
 te þemo grave gangan, · êr sia þie godes ęngil,  
 5816 waldandes bodo · wordon gruotta,  
 kwað þat hie iro ârundi · all bi·kunsti,  
 5818 werk ęndi willjon · ęndi þero wívo hugi,  
 hiet þat sia im ne an·drédin: · „ik wêt þat gí iuwan drohtin suokat,  
 5820 nęrjendon Krist · fan Nazareth-burg,  
 þena þi hier kwēlidun · ęndi an krúki slógun  
 5822 Judeo liudi · ęndi an graf lagdun  
 sundi-lôsjan. · Nu nist hie selvo hier,  
 5824 ak hie ist a·standan iu, · ęndi sind þesa stędi lárja,  
 þit graf an þeson griote. · Nú mugun gí gangan herod

5826 náhor mikilu · —ik wêt þat is iu ist niud sehan  
 an þeson stêne innan—: · hier sind noh þia stędi skína,  
 5828 þar is lík-hamo lag.“ · Lungra féngun  
 gi·bada an iro brioston · blêka idisi,  
 5830 wliiti-skôni wíf: · was im wil-spell mikil  
 te gi·hôrjanne, · þat im fan iro hêrren sagda  
 5832 ęngil þes alo-walden. · Hiet sia eft þanan  
 fan þem grave gangan ęndi faran · te þem jungron Kristes,  
 5834 seggjan þem is gi·siðon · suoðon wordon,  
 þat iro drohtin was · fan dōðe a·standan.  
 5836 Hiet ôk an sundron · Símon Petrus  
 will-spell mikil · wordon kũðjan,  
 5838 kumi drohtines, · gie þat Krist selvo  
 was an Galileo land, · „þar ina eft is jungron skulun,  
 5840 gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak  
 wárom wordon.“ · Reht só þuo þiu wíf þanan  
 5842 gangan weldun, · só stuodun im te·gegnen þar  
 ęngilos twêna · an ala-hwítan  
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo  
 hêlag-líko: · hugi warð gi·blōðid  
 5846 þen idison an ęgison: · ne mahtun an þia ęngilos godes  
 bi þemo wlite skawon: · was im þiu wánami te strang,  
 5848 te swíði te sehanne. · Þuo sprákun im sán an·gegin  
 waldandes bodun · ęndi þiu wíf frágodun,  
 5850 te hwí sia Kristan þarod · kwikan mid dōdon,  
 suno drohtines · suokjan kwámin  
 5852 ferāhes fullan; · „nu gí ina ni findat hier  
 an þeson stên-grave, · ak hie ist a·standan nu  
 5854 an is lík-hamon: · þes gí gi·lôvjan skulun  
 ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft  
 5856 selvo sagda, · þan hie an iuwon ge·siðja was  
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,  
 5858 gi·sald selvo · an sundigaro manno,  
 hęttjandero hand, · hêlag drohtin,  
 5860 þat sea ina kwęlidin · ęndi an krúki slógin,  
 dōdan gi·dádin · ęndi þat hie skoldi þuruh drohtines kraft  
 5862 an þriddjon dage · þioda te willjan  
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,  
 5864 ge·frumid mid firihon: · iljat gi nu forð hinan,  
 gangat gáh-líko · ęndi duot it þem is jungron kũð.

5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan  
 an Galileo land, · þar ina eft is jungron skulun,  
 5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu  
 þem wívon an willjon, · þat sia gi·hórdun su·lik word sprekan,  
 5870 kúðjan þia kraft godes · —wárun im só a·kumana þuo noh  
 gie só foráhta ge·frumida—: · gi·witun im forð þanan  
 5872 fan þem grave gangan · ęndi sagdun þem jungron Kristes  
 seld-lik gi·siuni, · þar sia sorogondi  
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana  
 Judeono warded, · þia ovar þemo grave sátun  
 5876 alla langa naht · ęndi þes lík-hamen þar,  
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,  
 5878 hwi-liká im þar and-warda · ęgison kwámun,  
 seld-lik gi·siuni, · sagdun mid wordon,  
 5880 al só it gi·duan was · an þero drohtines kraft,  
 ni miðun an iro muode. · Þuo budun im mēðmo filo  
 5882 Judeo liudi, · gold ęndi siluvar,  
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,  
 5884 ne márdin þero męnigi: · „ak kweðat þat iu móði hugi  
 an·swevidi mid slápu · ęndi þat þar kwámin is gi·siðos tuo,  
 5886 far·stálin ina an þem stêne. · Simnen wesat gí an stríde mid þiu,  
 forð an flíte: · ef it wirðit þem folk-togen kúð,  
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,  
 lêðes ni gi·lêstid.“ · Þuo námun sia an þem liudon filo  
 5890 diurero mēðmo, · dádun all só sia bi·gunnun  
 —ne gi·weldun iro willjon— · dádun só wído kúð  
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun  
 a·hębbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi  
 5894 jungron Kristes, · þuo sia gi·hórdun þiu guodun wíf  
 márjan þia maht godes; · þuo wárun sia an iro muode fráha,  
 5896 gie im te þem grave bêðja, · Johannes ęndi Petrus  
 runnun ovast-líko: · warð êr kuman  
 5898 Johannes þie guodo, · ęndi im ovar þem grave gi·stuod,  
 ant-at þar sán after kwam · Símon Petrus,  
 5900 erl ęllan-ruof · ęndi im þar in gi·wêt  
 an þat graf gangan: · gi·sah þar þes godes barnes,  
 5902 hrêo-gi·wádi · hêrren sínes  
 línin liggjan, · mid þiu was êr þie lík-hamo  
 5904 fagaŕo bi·fangan; · lag þie fano sundar,  
 mit þem was þat hôvid bi·helid · hêlages Kristes,

5906 ríkjes drohtines, · þan hie an þesaro rastu was.  
 Þuo 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 ęndi Petrus, · ęndi kwámun þia jungron Kristes,  
 þia gi·siðos te·samne. · Þan stuod sêrag-muod  
 5914 ęn þera idiso · ôðer-siðu  
 griotandi ovar þem grave, · was iro jámar muod—  
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,  
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda  
 5918 þena hêrron, þar iro wárun at þia helpa gi·langa. · Siu ni mohta þuo  
 hofnu a·wísan,  
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia węndjan  
 skolda;  
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena  
 mahtigan þar  
 Kriste standan, · þuoh siu ina küð-líko  
 5922 ant·kęnnjan ni mohti, · êr þan hie ina küðjan welda,  
 sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro bi·wiepi,  
 5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro hêrron ni  
 wissi  
 te wáren, hwarod hie werðan skoldi: · „ef þú ina mí gi·wísan mohtis,  
 5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise  
 gi·námis,  
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mēsta,  
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines  
 gruotta mid gódaro sprákun: · siu wánda þat it þie gardari wári,  
 5930 hof-ward hêrron sínes. · Þuo gruotta sia þie hêlago drohtin,  
 bi namen nęrjendero best: · siu géng im þuo náhor sniumo,  
 5932 þat wíf mid willjon guodan, · ant·kęnda iro waldand selvan,  
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon  
 grípan,  
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn godes  
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni mósti  
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwat-hie, „te þem himiliskon  
 fader;  
 ak íli þú nu ofst-líko · ęndi þem erlon küði,  
 5938 bruoðron mínon, · þat ik úser bêðero fader

ala-waldan, · iuwan ɛndi mīnan  
 5940 suōð-fastan god · suokjan willju.“  
 Þat wīf warð þuo an wunnon, · þat siu muosta su·likan willjon  
 küðjan,  
 5942 seġgjan fan im gi·sundon: · warð sán garo  
 þiu idis an þat ârundi · ɛndi þem erlon bráhta,  
 5944 will-spel weron, · þat siu waldand Krist  
 gi·sundan gi·sáwi, · ɛndi sagda hwó hé iru selvo gi·bôd  
 5946 torðtero tēkno. · Sia ni weldun gi·trúojan þuo noh  
 þes wīves wordon, · þat siu su·lik will-spel bráhte  
 5948 gegnungo fan þemo godes suno, · ak sia sátun im jámor-muoda,  
 hēliðos hriwonda. · Þuo warð þie hēlago Krist  
 5950 eft opan-líko · ôðer-siðu,  
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,  
 5952 þan wívon an willjon, · þat hie im þar an wege muotta.  
 kwēdda sia küð-líko, · ɛndi sia te is kneohon hnigun,  
 5954 fellun im tó fuoton. · Hie hét þat sia foráhtan hugi  
 ne bárin an iro brioston: · „ak gí mīnon bruoðron skulun  
 5956 þesa kwidi küðjan, · þat sia kuman after mi  
 an Galileo land; · þar ik im eft te·geġnes biun.“  
 5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twēna  
 an þem selvon daga · sán an morgan,  
 5960 erlos an iro ârundi: · weldun im te Emaus  
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa  
 5962 under þem weron wahsan, · þar sia after þem wege fuorun,  
 þem hēliðon umbi iro hêrron. · Þuo kwam im þar þie hēlago tuo  
 5964 gangandi godes suno. · Sia ni mahtun ina garo-líko  
 ant·kēnnan kraftigna: · hie ni welda ina þuo noh küðjan te im;  
 5966 was im þoh an iro gi·siðje samad · ɛndi frágoda, umbi hwi-lika sia  
 saka sprákin:  
 „hwí gangat gí só gornondja?“ · kwat-hie; „Ist ink jámer hugi,  
 5968 sevo sorágonu full.“ · Sia sprákun im sán an·geġin,  
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;  
 5970 „bist þi fan Jerusalem · Judeono folkas  
 hēlagumu gēste · fan heven-wange,  
 5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,  
 erlos góde, · lêdda sie út þanan,  
 5974 an-tat hé sie bráhte · an Bethanía;  
 þar hóf hé is hēndi up · ɛndi hēlegoda sie alle,  
 5976 wihida sie mid is wordun. · Gi·wêt imo up þanan,

sóhta imo þat hōha himilo ríki · ęndi þena is hēlagon stól:  
 5978 sitit imo þar · an þea swiðron half godes,  
 alo-mahtiges fader · ęndi þanan all ge·sihit  
 5980 waldandjo Krist, · só hwat só þius wer-old be·havet.  
 Þó an þeru selvon stędi · ge·siðos góde  
 5982 te bedu fellun · ęndi im eft te burg þanan  
 þar te Jerusalem · jungaron Kristes  
 5984 fōrun faganondi: · was im fráh-mód hugi,  
 wárun im þar at þemu wihe. · Waldandes kraft  
 5986 [...]

TODO.

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359 beðero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO. 1500 hōh | TODO: Critical note (ms. apparently has hō) 2265 skreid | See note to line TODO (beðero) above. 5848 im sán | so C; om. L 5868 sán | so L; om. C



# Muspilli

**Dating:** C9th

**Meter:** *Ancient-words-law*

Found in the margins of a single theological manuscript from the 820s, *CLM 14098*.

The second sound shift is applied consistently. That this was the case at composition is seen by the alliteration between Latin words starting with *p*- and Germanic words which originally began with *b*-:

- l. 16: Germanic *pú* (= OE, ON *bú*) with borrowed *pardísu* (< Latin *paradīsum*),
- l. 21: Germanic *piutit* (= OE *biētt*, ON *býðr*) with borrowed *pebbes* (< Latin *pīx*) and *pína* (< Latin *poēna*),
- l. 25: Germanic *prinnan* (= OE *biernan*, ON *brinna*), *palw-* (= OE *bealu*, ON *bǫlv-*) with borrowed *pebbe* (see above).

---

1      Sín tak pi·kweme, · daz er touwan skal.  
2      Wanta sár só sih diu sêla · in den sind ar·hēvit,  
      ęnti si den líh-hamun · likkan lázzit,  
4      só kwimit ęin hęri · fona himil-zungalon;  
      daz andar fona pebbe: · dár págant siu umpi.  
6      Sorgén mak diu sêla, · unzi diu suona ar·gét,  
      za wederemo hęrje · si gi·halót werde.  
8      Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,  
      daz lęitit sia sár · dár iru lęid wirdit,  
10     in fuir ęnti in finstrí: · daz ist rehto virin-líh ding.  
      Upi sia avar ki·halónt die · die dár fona himile kwemant,  
12     ęnti si dero ęngilo · ęigan wirdit,  
      die pringent sia sár úf in himilo ríhi:  
14     dár ist líp áno tōd, · lioht áno finstrí,  
      sęlida áno sorgun: · dár n·ist neo-man siuh.  
16     Denne der man in pardísu · pú ki·winnit,

hús in himile, • dár kwimit imo hilfa ki·nuok.  
 18 Pi·diu ist durft mihhil allero manno we-líhemo, • daz in es sín muot  
     ki·spane,  
 daz er kotes willun • kerno tuoo  
 20 ęnti hęlla fuir • harto wíse,  
 pehhes pína: • dár piutit der Satanasz altist  
 22 hęizzan lauk. • Só mak hukkan za diu,  
 sorgén dráto, • der sih suntigen węiz.  
 24 Wê demo in vinstri skal • sino viriná stúén,  
 prinnan in pehhe: • daz ist rehto palwík dink,  
 26 daz der man harét ze gote • ęnti imo hilfa ni kwimit.  
 Wánit sih ki·náda • diu wênaga sêla:  
 28 ni ist in ki·huktin • himiliskin gote,  
 wanta hiar in wer-olti • after ni werkóta.  
 30 Só denne der mahtigo khunink • daz mahal ki·pannit,  
 dara skal kweman • khunno ki·líhaz:  
 32 denne ni ki·tar parno nohheın • den pan furi·sizzan,  
 ni allero manno we-líh • ze demo mahale skuli.  
 34 Dár skal er vora demo ríhhe • az rahhu stantan,  
 pí daz er in wer-olti eo • ki·werkót hapéta.  
 36 Daz hôrt' ih rahhón • dia wer-olt-reht-wíson,  
 daz skuli der anti-khristo • mit Elíase págan.  
 38 Der warkh ist ki·wáfanit, • denne wirdit untar in wík ar·hapan.  
 Khęfun sint só kręftík; • diu kósa ist só mihhil.  
 40 Elías strítit • pí den êwígon lıp,  
 wili dén reht-kernón • daz ríhhi ki·starkan:  
 42 pi·diu skal imo helfan • der himiles ki·waltit.  
 Der Anti-khristo • stét pí demo alt-fiante,  
 44 stét pí demo Satanase, • der inan var·senkan skal:  
 pi·diu skal er in deru wík-stęti • wunt pi·vallen  
 46 ęnti in demo sinde • siga-lôs werdán.  
 Doh wánit des vilo got-manno,  
 48 daz Elías in demo wíge • ar·wartit werde.  
 Só daz Elíases pluot • in erda ki·triufit,  
 50 só in·prinnant die perga, • poum ni ki·stęntit  
 ênihk in erdu, • ahá ar·truknént,  
 52 muor var·swilhit sih, • swilizót loughu der himil,  
 máno vallit, • prinnit mittila-gart,  
 54 stên ni ki·stęntit, • vęrit denne stúa-tago in lant,  
 vęrit mit diu vuiru • viriho wísón:

56 dár ni mak denae **mák** andremo · helfan vora demo **Múspille**.  
 Denne daz **pręita** wasal · allaz var·**prinnit**,  
 58 ęnti vuir ęnti luft · iz allaz ar·furpit.  
 Wár ist denne diu **marha**, · dár man dár eo mit sínén **mágon** piehk?  
 60 Diu marha ist far·prunnan, · diu sêla stét pi·dungan,  
 ni wêiz mit wiu puaze: · só vęrit sí za wíze.  
 62 Pi·diu ist demo **manne** só guot, · denner ze demo **mahale** kwimit,  
 daz er **rahóno** we-líha · **rehto** ar·tęile.  
 64 Denne ni darf er **sorgén**, · denne er ze deru **suonu** kwimit.  
 Ni **węiz** der **wênago** man, · wie-líhan **wartil** er habét,  
 66 denner mit den **miatón** · **marrit** daz rehta,  
 daz der **tiuval** dár pí · ki·**tarnit** stęntit.  
 68 Der hapét in **ruovu** · **rahóno** we-líha,  
 daz der man **êr** ęnti síd · **upiles** ki·frumita,  
 70 daz er iz allaz ki·**sagét**, · denne er ze deru **suonu** kwimit;  
 ni skolta síd **manno** nohheın · **miatun** int·fahan.  
 72 Só daz **himiliska** **horn** · ki·**hlút**it wirdit,  
 ęnti sih der **suanari** · ana den **sind** ar·hęvit  
 74 der dár suannan skal · tóten ęnti lepentén,  
 denne **hęvit** sih mit imo · **hęjo** męista,  
 76 daz ist allaz só **pald**, · daz imo nio-man ki·**págan** ni mak.  
 Denne vęrit er ze deru **mahal**-stęti, · deru dár ki·**markhót** ist:  
 78 dár wirdit diu **suona**, · dia man dár io **sagéta**.  
 Denne varant **ęngila** · **uper** dio marha,  
 80 **wękhant** deota, · **wissant** ze dinge.  
 Denne skal **manno** gi·líh · fona deru **mol**tu ar·stén,  
 82 **lóssan** sih ar dero **léwo** vazzón: · skal imo avar sín **líp** pi·kweman,  
 daz er sín **reht** allaz · ki·**rahhón** muozzi,  
 84 ęnti imo after sínén **tátin** · ar·**tęilit** werde.  
 Denne der gi·**sizzit**, · der dár **suonnan** skal  
 86 ęnti ar·**tęillan** skal · tóten ęnti kwekkhén,  
 denne stét dár **umpi** · **ęngilo** męnigi,  
 88 **guotero** **gomóno**: · **gart** ist só mihhil:  
 dara kwimit ze deru **rihtungu** só vilo · dia dár ar **ręstí** ar·stént.  
 90 Só dár **manno** nohheın · wiht pi·**mídan** ni mak,  
 dár skal denne **hant** sprehhan, · **houpit** sagén,  
 92 allero **lido** we-líhk · unzi in den **luzígun** vinger,  
 waz er untar desen **mannun** · **mordes** ki·frumita.  
 94 Dár ni ist eo só **listík** man · der dár io·wiht ar·**liugan** męgi,  
 daz er ki·**tarnan** męgi · **táto** dehheına,

- 96 niz al fora demo **kh**uninge · ki·**kh**undit werde,  
**ú**zzan er iz · mit **a**lamusanu furi·męgi  
 98 ęnti mit **f**astún · dio **v**iriná ki·puazti.  
 Denne der **p**aldét · der gi·**p**uazzit hapét,  
 100 denner ze deru suonu kwimit.  
 Wirdit denne **f**uri ki·tragan · daz **f**rôno khrúki,  
 102 dár der **h**êligo Khrist · ana ar·**h**angan ward.  
 Denne augit er dio **m**ásún, · dio er in deru **m**ęnniskí an·fénk,  
 104 dio er duruh desse **m**an-kunnes · **m**inna far·doléta.

TODO: Split into multiple parts. Translate.

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72 ki·hlútít ‘sounds’ | *kilutit* ms.

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50 perga ... poum ‘mountains ...woods’ | Formulaic word-pair; see note to *Muspell* 3.

72 ki·hlútít ‘sounds’ | Restoration of the cluster *hl-* is required by the alliteration.

# Hymn from Wessobrunn

**Dating:** late 700s

**Meter:** *Ancient-words-law*

This text can be split into two parts, the poem and the prayer. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes “the greatest of wonders”, namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to ll. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to help him in his mission.

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Dat ga·fregin ih mit firahim · firi·wizzó meīsta,  
2 dat erdo ni was · noh úf-himil  
noh paum · noh perek ni was  
4 ni [...] nohh-ēinīg · noh sunna ni skēin  
noh máno ni liuhta · noh der márjo sēo.  
6 Dó dar ni·wiht ni was · ėntjó ni wēntjó,  
ėnti dó was der ėino · al-mahtiko kot,  
8 manno miltisto, · ėnti dar wárun auh manaké mit inan  
kót-líhhé gēistá, · ėnti kot heīlak.

I have learned among men that greatest of wonders,  
that earth was not nor up-heaven,  
nor wood nor mountain was not,  
nor any [...]; nor did the sun shine,

nor the moon give off light, nor the glittering sea.  
 Then there was no kind of end or border,  
 and then was the One Almighty God,  
 the Mildest of Men [= Christ], and there were also many with Him:  
 good ghosts, and Holy God.

---

2 erdo | ero ms.

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2 erdo ... úf-himil 'earth ... up-heaven' | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Webth* 21, where the god Woden asks the ettin Webthritner about the origin of "earth and up-heaven", and *Wsp* 3/3, where it is said, about the time before the World existed, that "earth and up-heaven" never existed.

3 noh paum · noh perek ni was 'nor wood nor mountain was not' | The same word-pair is found in *Grim* 40 (describing the creation of the world from Ymer's body by the Gods) and in *Muspell* 50 (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with *p*-.

P1      Kot al-mahtiko, dú himil ęnti erda ga·worahtós, ęnti dú mannun só  
 2           manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęnti  
             kótan willjon; wís-tóm ęnti spáhida ęnti kraft tiuflun za widar·stantanne,  
 4           ęnti ark za pi·wísanne, ęnti dínan willjon za ga·wurkhanne.

O God almighty! Thou didst work heaven and earth and Thou didst give men so much good. Give me in Thy mercy right belief and good will; wisdom and foresight and power to withstand devils and to reproach queerness and to work thy will.

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**Encyclopedia (INCOMPLETE!)**





NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious terms and expressions (C)

**ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. *\*apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**auht** (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

**begale** (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder<sup>†</sup>. Transitive of gale<sup>†</sup>.

**bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness<sup>†</sup> being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

**bloot** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also bloot-house<sup>†</sup>.

**bloot-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow<sup>†</sup>, hove<sup>†</sup>, wigh<sup>†</sup>.

**Doom** (ON *dómr*, OE *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Higb* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið ég-hwém, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre égbwylc sceal · ende ge-bídan / worolde lifes; · wyrce sé þe móte / dómes ér déaþe; · þæt bið driht-guman / un-lifgendum · æfter sélest.*

‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: *[...] Sige-munde ge-sprong / æfter déað-dæge · dóm un-lýtel / syþðan wíges heard · wyrm á-cwealde /*

- bordes hyrde* [...] ‘For Syemund<sup>†</sup> sprang up / after his death-day an unlittle [great] **Doom**, / since hard in conflict he defeated the wyrm<sup>†</sup>, / the hoard’s herder.’ and 953b–955a: [...] *þú þé self hafast / déðum ge·fræmed · þæt þín dóm lyfað / áwa tó aldre* [...] ‘Thou hast for thyself / by deeds accomplished that thy **Doom** lives / for ever and ever.’
- feather-hame** (ON *fjaðr-hamr*, OE *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *Thrim*. In the Christian *Healend* feather-hames are donned by angels who fly from heaven to earth. See also hame<sup>†</sup>.
- fee** (ON *fé*, OE *fēoh*) Originally ‘cattle, kine’, however also used in a broader sense to refer to one’s mobile wealth; for that cf. particularly *High*.
- fey** (ON *fēigr*, OE *fēge*, OHG *fēigi* ‘cowardly’) Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: *aft uamuþ stanta runar þar + n uarin faþi faþir aft faikiq̃n sunu* *Aft Vamōð standa rúnar þár, en Varinn fāði, faðir aft fēigjan sonu* ‘After Woemood (*Vamōðr*) stand these runes<sup>†</sup>, but Warren (*Varinn*) painted, the father after the **fey** son.’ See PCRN HS II:35, p. 928 ff. (TODO)
- feyness** (ON *fēigð*) The state of being fey<sup>†</sup>.
- fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>†</sup>, Fimble-winter<sup>†</sup>.
- five days** (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden’s day, et.c.). According to the *Gole* there were six weeks in a month, and “five days” is used as a generic period of time in *High* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifib* (ON *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.
- galder** (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed<sup>†</sup>. Verbal noun formed to gale<sup>†</sup> ‘to sing, chant’.
- gale** (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder<sup>†</sup> ‘something sung, chanted’.
- gand** (ON *gandr*, Latin *gandus*) A witch’s familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO
- gid** (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.
- gidden** (ON *gyðja*, OE *gyden* ‘goddess’) The womanly equivalent or wife of a gid<sup>†</sup>.
- good of meat** (ON *matar gōðr*, *gōðr matar*) An old formula appearing in *High* 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing<sup>†</sup>.

**guest** (ON *gestr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

**hame** (ON *hamr*) A skin, shape. People could “shift hames” (ON *skipta hǫmum*), leaving their human hames behind and instead entering into the shapes of wolves, bears, birds. During this process the original hame, that is, the human body, would be sleeping in a vulnerable state. A concise description of this is found in *IngS* 7: *Óðinn skipti hǫmum, lá þá búkr’inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lǫnd at sínum erendum eða annarra manna*. ‘Weden shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’

See also feather-hame<sup>†</sup>, town-rideresses<sup>†</sup>, evening-rideresses<sup>†</sup>.

**harrow** (ON *hǫrgr*, OE *hearg*, PNWGmc. *\*harugar*) A hallowed cairn or stone-heap. *Hind* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove<sup>†</sup>, wigh<sup>†</sup>.

**hold** (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *þam by þ witod-líce God hold, þe bið his bláforde riht-líce hold* ‘Indeed God is **hold** to him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lock* 4 (e.): *holl regin ‘hold* Reins<sup>†</sup>, and *Ordr* 9/1: *Svá hjalpi þér · hollar véttir* ‘So help thee **hold** wights<sup>†</sup>’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* ‘So may the Gods(!) be **hold** to me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfi* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldí*) Abstract noun formed to hold<sup>†</sup>, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grim* 43, where (according to my interpretation) the preparer of food at the blót is said to earn the “**holdness** of Wouder<sup>†</sup> and of all the gods;” and *Grim* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Óðins hylli*). “Weden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr

Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blood, following rules of hospitality, and composing poetry—and *gram*<sup>†</sup> ‘wroth’ towards those who do the opposite.

**Home** (ON *heimr*, OE *hám*, PNWGmc. *\*haimar*) In the Norse often referring to a realm in the cosmology (*Wsp* 2: “I remember nine **Homes**”, *Webb* TODO: “From the runes of the Ettins<sup>†</sup> and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham<sup>†</sup> is the ‘**Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes<sup>†</sup>, Thritham<sup>†</sup>.

**leat** (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *bljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

**leat-twíg** (ON *blaut-tǣinn*) A twig used to sprinkle the leat<sup>†</sup>. The pattern of the blood would presumably be inspected for the augury; cf. *Hyme* 1.

**leed** (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *High* 153 near-synonymous with *galder*<sup>†</sup>. See also *gale*<sup>†</sup>, *begale*<sup>†</sup>.

**manwit** (ON *man-vit*) Common sense and wits.

**many-cunning** (ON *ffol-kunnigr*) Skilled with sorcery or the dark arts.

**meat-nothing** (ON *mat-niðingr*) One who is a nothing<sup>†</sup> with food, i.e. one who does not properly furnish his guest<sup>†</sup>.

See also good of meat<sup>†</sup>.

**nithe** (ON *níð*, OE *níp*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eysel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds<sup>†</sup> would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nothing<sup>†</sup>.

**nothing** (ON *niðingr*, OE *níþing*) One afflicted with nithe<sup>†</sup>; a villain, criminal. Among the Scandinavians a legal term; a nothing could not swear oaths or bear witness and was forbidden to marry.

**orlay** (ON *orlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns<sup>†</sup>.

**queer** (ON *argr*, *ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanich *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra.* ‘If anyone calls another man *queer* in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as *queer*; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.’

**queerness** (ON *ergi*, *regi* (with metathesis)) See queer<sup>†</sup> above.

**rest** (ON *rōst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rōst*.

**rune** (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNW/Gmc. *rūnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters ᚱᚦᚢᚳᚰᚾᚱᚷᚱᚦᚲᚵᚹᚦᚫᚷᚴᚻ[—]ᚠᚩᚪᚦ, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *mantras*. The word for letter was instead stave<sup>†</sup>, see also there.

**scold** (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

**simble** (ON *sumbl*, OE *symbol*) A banquet, symposium.

**soo** (ON *sóa*) To ritually waste, to slay in a sacrificial context.

**Tables** (ON *tafl*, OE *tæfl*) Generic term for board games, including chess.

**thill** (ON *þylja*) To recite poetry, sometimes of a lower quality, or poetic lists (so called *thules*<sup>†</sup>) acquired by rote memorization. See *thyle*<sup>†</sup>.

**Thing** (ON, OE *þing*, OS *þing*, OHG *ding*) A (legal) assembly, where lawsuits would be settled and the law fastened. See also Thing of the Gods<sup>†</sup>.

**thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See *thyle*<sup>†</sup>.

- thyle** (ON *þulr*, OE *þyle*, PNWGmc. *\*þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *thule*<sup>†</sup> ‘a list in poetic form; a ditty, bad poem’ and *thill*<sup>†</sup> ‘to recite, to chant’). Thus *Weden*<sup>†</sup> is the *Fimblethyle*<sup>†</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Webth*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.
- wale** (ON *vǫlr*) The staff or sceptre of a wallow<sup>†</sup>. TODO: archeological finds, mention Sutton Hoo.
- wallow** (ON *vǫlva*, OE *\*wealwe* (cf. ON *svǫlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the *wale*<sup>†</sup>, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *vé*, OE *wéoh*, *wih*, PNWGmc. *\*wihq*) A holy place or sanctuary. It seems that where the harrow<sup>†</sup> was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guthar <= Gunnarr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]” The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it.
- In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wih-* or *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<sup>†</sup>’s gift to men, though the name may suggest it be from *Weden*<sup>†</sup>. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also *Woderearer*<sup>†</sup>.
- wyrm** (ON *ormr*, OE *wyrm*, PNWGmc. *\*wurmīr*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.
- yin-** (ON *ginn-*) A rare augmentative prefix. TODO.
- yin-holy** (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilög goð* ‘yin-holy Gods’.

## Persons and objects (P)

- Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilō*) The ruler of the Huns<sup>†</sup> (historically from 434–453). Husband of Guthrun<sup>†</sup>, and with her father of Earp and Oatle<sup>†</sup>.

- Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PNWGmc. *\*Baldrar*) The beautiful son of Woden<sup>†</sup>, slayed by his brother Hathi<sup>†</sup>, avenged by his other brother Völni<sup>†</sup>. Husband of Nanna<sup>†</sup>.
- Beadhild** (ON *Bjǫðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad<sup>†</sup>. She is raped by her father's prisoner, Wayland<sup>†</sup>.
- Bicke** (ON *Bikkj*) A servant or general of Atli<sup>†</sup>.
- Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Atli<sup>†</sup> and Guthrun<sup>†</sup>.
- Earth** (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþō*) The personified Earth. By Woden<sup>†</sup> the mother of Thunder<sup>†</sup>.
- Erminric** (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots<sup>†</sup>, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.
- Fathomer** (ON *Fáfnir*) The son of Rethmar<sup>†</sup>, brother of Otter<sup>†</sup> and Rein<sup>†</sup>. He turns into a great wyrm<sup>†</sup> and is eventually slain by Siward<sup>†</sup>, who takes his treasure.
- Fimblethyle** (ON *Fimbulþulr*) The 'ultimate thyle<sup>†</sup>' or sage; name for Woden<sup>†</sup>.
- Fold** (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth<sup>†</sup>, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.
- Foresitter** (ON *Forseti*) An obscure god associated with legal proceedings. TODO.
- Free** (ON *Frēyr*, OE *fréa* 'lord', PNWGmc. *\*Frawjar*) Son of Nearth<sup>†</sup>, brother of Frow<sup>†</sup>. See also Ing<sup>†</sup>.
- Frie** (ON *Frigg*, OE *\*Frige*, OHG *Frija*, PNWGmc. *\*Frijju*) Wife of Woden<sup>†</sup>, mother of Balder<sup>†</sup>. Related to Full<sup>†</sup>.
- Frow** (ON *Frǫyja*) Cat-goddess, daughter of Nearth<sup>†</sup>, sister of Free<sup>†</sup>, wife of Wode<sup>†</sup>. Promised to the Ettin. Possibly = Easter?
- Full** (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie<sup>†</sup>. *Mers II* has her as Frie's sister, though this need not be literal (cf. *Hind* 1).
- Guthier** (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots<sup>†</sup>. In the Norse sources the brother of Hain<sup>†</sup>. Historically he is based on king *Gundaharius* (*\*Gunþiharjaz*) of the Burgundians.
- Guthrun** (ON *Guðrún*) Daughter of king Yivick<sup>†</sup>, sister of Guthier<sup>†</sup> and Hain<sup>†</sup>. The wife of Atli<sup>†</sup>.
- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunō*) A Nivling<sup>†</sup> and Yivicking<sup>†</sup>, son of king Yivick<sup>†</sup>, brother of Guthier<sup>†</sup> and Guthrun<sup>†</sup>. In *Atli* he defeats seven warriors before being captured by Atli<sup>†</sup>, who has his heart cut out at the request of Guthier.



**Hain 2** [2] A petty king of East Geatland<sup>†</sup>, contemporary with Granmer<sup>†</sup>, the king of Southmanland<sup>†</sup> and Ingeld Illred, the Ingling<sup>†</sup> king of Upland<sup>†</sup>.

**Hath** (ON *Høðr*) The blind son of Weden<sup>†</sup>, the slayer of his brother Balder<sup>†</sup>.

**Heener** (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fōtr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scold* 22) accurately describe the stork. He gives wode<sup>†</sup> TODO.

**Hell** (ON *Hell*) Owneress of Hell<sup>†</sup>.

**Hindle** (ON *Hyndla*) A witch awoken by Frow<sup>†</sup> in *Hind*.

**Homedal** (ON *Hēimdallr*, OE *\*Hámdall*) The Watchman of the gods, whitest of the Eese<sup>†</sup>.

**Hymir** (ON *Hymir*) Tew<sup>†</sup>’s father according to *Hyme*.

**Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free<sup>†</sup>. The legendary ancestor of the Inglings<sup>†</sup>. Cf. the Old English Rune Poem.

**Life and Lifethrasher** (ON *Líf ok Lífþrasir*) The only surviving humans after the Rakes of the Reins<sup>†</sup>.

**Lock** (ON *Loki*) The bound Os. TODO.

**Lothar** (ON *Lóðurr*, OS *Logapōre*, PNWGmc. *\*Logaporjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

**Millner** (ON *Mjöllnir*, OE *\*Meldne*, PNWGmc. *\*Meldunjar*) The hammer of Thunder<sup>†</sup>.

**Moon** (ON *Máni*) The personfied moon. Son of Mundlefare<sup>†</sup> and brother of the Sun<sup>†</sup> (*Webth* 23). For ritual invocations of the Moon see Note to *Highb* TODO (*heiptum kveða*).

**Mundlefare** (ON *Mundilfari*) The father of Sun<sup>†</sup> and Moon<sup>†</sup> (*Webth* 23).

**Nearth** (ON *Njǫrðr*) One of the Waness<sup>†</sup>. Father of Free<sup>†</sup> and Frow<sup>†</sup>.

**Nithad** (ON *Níðuðr*, OE *Niþhad*, PNWGmc. *\*Níþa-baduz*) The king that imprisoned Wayland<sup>†</sup>, father of Beadhild<sup>†</sup> and two unnamed sons (*Wayl*, *Deer*).

**Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. *\*Óhta-barjar*) Legendary Swedish king.

**Reading** (ON *Hrauðungr*) A king in the prologue to *Grim*.

**Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. *\*Hrópi-wulfar*) A king of the Shieldings<sup>†</sup> (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>†</sup>, his cousins Rethrich and Rothmund<sup>†</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.



- Rothgar** (ON *Hróarr*, OE *Hrōþgár*, PNWGmc. \**Hróþi-gairar*) A king of the Shieldings<sup>†</sup> (see family tree), one of the main characters in *Beow*.
- Shede** (ON *Skadī*, OE *Scede*(?), PGmc. \**Skadī*) A female figure, possibly the namesake of Shedeny<sup>†</sup> and the Shedelands<sup>†</sup>, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse<sup>†</sup>, and later wife of Nearth<sup>†</sup>. Their marriage is the subject of *Yilv* which preserves.
- Shield** (ON *Skjöldr*, OE *Scyld*, PNWGmc. \**Skelduz*) Legendary Danish king, founder of the Shieldings<sup>†</sup>.
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. \**Sigi-mundur*) In the Norse tradition the son of king Walsing<sup>†</sup>. He begets Siward<sup>†</sup>, the slayer of the wyrm Fathomer<sup>†</sup>. In *Beow* it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle<sup>†</sup>.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. \**Sinþa-gunþir*(?)) Only known from *Mers II* as the sister of Sun<sup>†</sup>.
- Siward** (ON *Sigurðr*) A hero of the Walsings<sup>†</sup>, slayer of the wyrm<sup>†</sup> Fathomer<sup>†</sup>.
- Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Webth* 22 the daughter of Mundlefare<sup>†</sup> and sister of Moon<sup>†</sup>. In *Mers II* the sister of Sithguth<sup>†</sup>.
- Thedse** (ON *Þjatsi*) An ettin slain by the Gods; his myth is told at length in *Hvl*. Father of Shede<sup>†</sup>.
- Thrim** (ON *Þrymr*) Ettin who steals Thunder's hammer in *Thrim* and is later killed.
- Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. \**Þonarar*) Son of Weden<sup>†</sup> and Earth<sup>†</sup>. Friend of men, guarding of Middenyard.
- Tew** (ON *Týr*, OE *Tíw*) Son of Hymer<sup>†</sup>. One-handed god. The name is not identical to Sanskrit *Dyāus*, Greek *Zeus*, Latin *Iuppiter*.
- Wayland** (ON *Völundr*, OE *Weland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad<sup>†</sup>. In both the Norse *Wayl* and English *Deer* he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadhild<sup>†</sup>. In the Norse version he is married to Harware Elwright<sup>†</sup>.
- Webthritner** (ON *Vafþrúðnir*) An Ettin defeated by Weden in the wisdom contest in *Webth*.
- Weden** (rhymes with *lead*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. \**Wóðanar* 'Lord of wode<sup>†</sup> (poetry, intelligence)') Chief of the Eese<sup>†</sup>, God of Wisdom, Galder, Poetry, War. Husband of Frie<sup>†</sup>, and by her father of Balder<sup>†</sup>. Father of Thunder<sup>†</sup> by Earth<sup>†</sup>. Brother of Heener<sup>†</sup> and Lother<sup>†</sup> or Will<sup>†</sup> and Wigh<sup>†</sup>.
- Wider** (ON *Víð-arr*, OE \**Wid-bera*, PNWGmc. \**Wida-harjar*) Son of Weden<sup>†</sup>, who avenges him at the Rakes of the Reins<sup>†</sup>.

**Wigh** (ON *Véi*, PNWGmc. \**Wibā* ‘hallower, (heathen) priest’) Brother of Weden<sup>†</sup> and Will<sup>†</sup>.

**Will** (ON *Vili*, PNWGmc. \**Wiljā*) Brother of Weden<sup>†</sup> and Wigh<sup>†</sup>.

**Wode** (ON *Óðr*, OE *Wód*) Obscure husband of Frow<sup>†</sup>. His name looks to be the same word as wode<sup>†</sup>.

**Wonnell** (ON *Váli*, OE \**Wonela*, PNWGmc. \**Wanilô* ‘the little Wane<sup>†</sup>?’) Son of Weden<sup>†</sup>, who just one night old avenges his brother Balder<sup>†</sup> through slaying Hath<sup>†</sup>, his half-brother.

**Woulder** (ON *Ullr*, \**Wuldor*, PNWGmc. \**Wulþuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grim* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh<sup>†</sup> of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).

**Yimer** (ON *Ymir*, OE \**Yime*) The primeval ancestor of the Ettins<sup>†</sup>, probably equivalent to Earyelmer<sup>†</sup>. The first Gods slew Yimer and arranged the world out of his corpse.

**Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>†</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>†</sup>. Father of Guthrun<sup>†</sup>, Guther<sup>†</sup> and Hain<sup>†</sup>.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

**All Gods** (ON *öll goð*) Occurs especially in ritual or ritual-adjacent use (*Grim* 43, *Lock* 11; cf. *HathSp* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rǫð öll ok rēgin* ‘all the Redes and Reins<sup>†</sup>’, and the prayer in *Syed* 3–4, which collectively invokes the Eese<sup>†</sup> and Ossens<sup>†</sup>). This suggests a native Germanic conception of Godly Oneness (Divine Unity); see also the Thing of the Gods<sup>†</sup>, where the Gods convene and together steer the world.

Similar expressions are found in other pre-Abrahamic religions, e.g. the Vedic *vīṣve devāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *RV*, and the Greek Πάν·θειον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; an interesting anecdote is given by Saxo (i.7.2). After Weden departs he is usurped by an obscure figure *Mithothin* (perhaps “With-Weden”), who reforms the cult:

*Cuius secessu Mithothyn quidam prestigiis celebrer, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusus prestigiis fama ad cerimonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter*

*nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, concursu incolarum occiditur.*

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

It is possible that this account reflects an historical attempted religious reform. It does not appear to have been successful.

- Danes** (ON *danir*, OE *dene*, PNWGmc. *\*danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls<sup>†</sup> and Jutes<sup>†</sup>. Noted members: TODO Attestations: TODO
- Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. *\*dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Eese** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. *\*ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. *\*ansur*) The (male) gods. Snorre has them as a separate tribe from the Waness<sup>†</sup>. See also Gods<sup>†</sup>, Tews<sup>†</sup>, Reins<sup>†</sup>. Noted members: Weden<sup>†</sup>, Thunder<sup>†</sup>, Frie<sup>†</sup>, Hath<sup>†</sup> and Balder<sup>†</sup> Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. *\*alþír*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>†</sup>, Thurses<sup>†</sup>. Noted members: Hymer<sup>†</sup>, Thrim<sup>†</sup>, Webthrithner<sup>†</sup>, Yimer<sup>†</sup> Attestations: TODO
- Geats** (ON *gautar*, OE *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland<sup>†</sup>, Swedes<sup>†</sup>. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-ręgin*) yin-<sup>†</sup> + Reins<sup>†</sup>. The sacrosanct, highest Divine Powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. *\*húnír*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Attle<sup>†</sup>, TODO Attestations: TODO

- Inglings** (ON *ynglingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing<sup>†</sup>’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings<sup>†</sup> is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears** (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in *Wayl*, where it is ruled by king Nithad<sup>†</sup>. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Neríkjar* ‘inhabitants of Närke’, *Nerisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) Supernatural women responsible for the fates (orlay<sup>†</sup>s) of men. Probably synonymous with Dises<sup>†</sup>, Mothers<sup>†</sup>.
- Ossens** (ON *ósynjur*) The wives of the Eese<sup>†</sup>, the goddesses.
- Oncharriers** (ON *ein-herjar*, OE *\*án-hergas*) Weden’s chosen warriors, probably corresponding to the Vedic *Maruts*. The Ownharriers have some agency (*Grim* TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins** (ON *rogn*, *regin*) The heavenly powers. Judging from *Webth* TODO the term may be more closely associated with the Wanes<sup>†</sup> than the Eese<sup>†</sup>.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. *\*skeldungór*) The descendants of Shield<sup>†</sup>; the legendary Danish<sup>†</sup> royal dynasty. With Harward<sup>†</sup>’s death after his slaying of Rotholf<sup>†</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. *\*skilþingór*) The descendants of Shelf<sup>†</sup>; the legendary Swedish<sup>†</sup> royal dynasty. The exact difference between the terms Shelvings and Inglings<sup>†</sup> is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hind* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. *\*swihanír*) The tribe around the Mälär valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. *\*þurisar*) Possibly a poetic synonym for Ettins<sup>†</sup>. See also Rime-Thurses<sup>†</sup>. Noted members: TODO Attestations: TODO
- Tews** (ON *tívar*, PNWGmc. *\*tíwór*) A poetic synonym for Gods<sup>†</sup>. The word derives from the PIE *\*deywós* and is thus cognate with Sanskrit *devá* ‘god’, Latin *deus* ‘id.’ Attestations: TODO
- Walsings** (ON *volsungar*) The descendants of king Walsing<sup>†</sup>.
- Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth<sup>†</sup>, Free<sup>†</sup>, Frow<sup>†</sup> Attestations: TODO

**Yivickings** (ON *gjúkungar*) The descendants of Yivick<sup>†</sup>, including Guthur<sup>†</sup>, Guthrun<sup>†</sup> and Hain<sup>†</sup>. Attestations: TODO

### Places and events (L)

**Eastern Way** (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins<sup>†</sup>, to which Thunder<sup>†</sup> goes to fight the Ettins and protect the realms of Gods and men. Probably the same as Ettinham<sup>†</sup>. In Scandinavian (especially Swedish) runic inscriptions this word refers to Eastern Europe and Asia.

**Ettinham** (ON *Jotun-héimr*, *Jotna-héimar*) The ‘Ettin<sup>†</sup>-Home<sup>†</sup>’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way<sup>†</sup>, Outyards<sup>†</sup>.

**Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher<sup>†</sup>.

**Geatland** (ON *Gaut-land*, *Gauta-land*) The land of the Geats<sup>†</sup>.

**Hell** (ON *hēl*, PNWGmc. \**halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell<sup>†</sup>. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell<sup>†</sup>.

**Lithshelf** (ON *Hlið-skjǫlf*) The ‘Cliffside Shelf’; the lookout post of the gods from which they can see the whole world. See *Grim*, *Shir*.

**Middenyard** (ON *Mið-garðr*, OE *Middan-gæard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘Middle Enclosure’; the realm of men. See also Otyard<sup>†</sup>, Outyards<sup>†</sup>.

**Nivelhell** (ON *nifl-hēl*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell<sup>†</sup>.

**Otyard** (ON *Ós-garðr*) The ‘Enclosure of the Eese<sup>†</sup>’; the heavenly realm. See also Middenyard<sup>†</sup>, Outyards<sup>†</sup>.

**Outyards** (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Yilv*. See also Ettinham<sup>†</sup>, Middenyard<sup>†</sup>, Otyard<sup>†</sup>.

**Rakes of the Reins** (ON *ragna rǫk*) The ‘judgments, fated events of the Reins<sup>†</sup>’, namely the destruction of the world as narrated most completely in *Wsp*.

**Rakes of the Tews** (ON *tíva rǫk*) See Rakes of the Reins<sup>†</sup>.

**Thing of the Gods** (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese<sup>†</sup>, whereas the Ossens<sup>†</sup> are *á máli* ‘at speech’ (*Bldr* 1, *Thrim* 14). The Thing is held every day at Ugdrassle’s Ash<sup>†</sup>; Thunder wades to it, and the other Eese ride to it (*Grim* 29–30). Thirteen Gods were present at the Thing: Weden<sup>†</sup>, Thunder<sup>†</sup>,

Nearth<sup>†</sup>, Free<sup>†</sup>, Tew<sup>†</sup>, Homedal<sup>†</sup>, Bray<sup>†</sup>, Wider<sup>†</sup>, Wonnel<sup>†</sup>, Woulder<sup>†</sup>, Heener<sup>†</sup>, Foresitter<sup>†</sup>, Lock<sup>†</sup>) (*Yilv* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Wsp* 6, 9, et c.; *Bldr*1; *Grim* 29–30; *Thrim* 14; *Hyme* 39.

**Thrithham** (ON *Þrúð-hęimr*) Thunder<sup>†</sup>'s home<sup>†</sup>. See thrith<sup>†</sup>.

**Ugdrassle's Ash** (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods<sup>†</sup>.

**Up-heaven** (ON *upp-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *uf-bimil*) Highest Heaven; used in Earth and Up-heaven<sup>†</sup>.

**Walhall** (ON *Valhöll*, OE *Wælheall*) The Hall of the Slain owned by Weden<sup>†</sup> and inhabited by the Oneharriers<sup>†</sup>.

### Poetic formulae (F)

All formulae are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

**Earth and Up-heaven** (ON *jörð & uppbiminn*, OE *eorþe & upbeofon*, PGmc. *\*erþō & upbiminaz*) An ancient poetic merism, i.e. “the whole world, cosmos”. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Wsp* 3/3, *Webth* 20, *Thrim* 2, *Ordr* 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Healend* 2886; OHG: *Wessobrunner Hymn* 2.

**Eese and Elves** (ON *ęsir & alfar*, OE *ęse & ielfe*, PNWGmc. *\*alþír & ansiwír*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Eese’), even in OE.

**words and works** (ON *orð & verk*, OE *word & weorc*, PGmc. *\*wurdó & werkó*) *Beow* 289, 1100, 1833