

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

edited and translated by

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FILE MAY BE OUTDATED.

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



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

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

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# Abbreviations

## Languages

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

## Grammar

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

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

#### Other abbreviations

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

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

### Primary sources

- Alv = Allvíssmól (Speeches of Allwise)
- Akv = Atlakviða (Lay of Attle)
- Am = Atlamól (Speeches of Attle)
- Bdr = Baldrs draumar (Dreams of Balder)
- Beow = Beowulf
- Brot = Brot af Sigurðarkviða (Fragment of a Lay of Siward)
- Deer = Déor (Deer)
- Eb = Eyrbyggja saga (Saw of the Ere-dwellers)
- Fáfn = Fáfnismól (Speeches of Fathomer)
- FbrS = Fóstrbróðra saga (Saw of the Fosterbrothers)
- GrettS = Grettis saga (Saw of Grettir)
- Grm = Grímnis mól (Speeches of Grímnir)
- Gríp = Grípisspó (Spae of Griper)
- Grotta = Grottasöngur (Song of Grotte)
- Grg = Gróugaldur (Galder of Growe)
- Ghv = Guðrúnarhvöt (Goadings of Guthrun)
- Guðr I = Guðrúnarkviða I (First Lay of Guthrun)
- Guðr II = Guðrúnarkviða II (Second Lay of Guthrun)
- Guðr III = Guðrúnarkviða III (Third Lay of Guthrun)
- Gula = Gulapingslög (Law of the Gole-Thing)
- Gylf = Gylfaginning (Beguiling of Yilver)
- Hákm = Hókonarmól (Speeches of Hathkin)
- HákGóð = Hókonar saga góða (Saw of Hathkin the good)
- Hamð = Hamðismól (Speeches of Hamthrew)

- Hárþ = Hárbarðljóð (Leeds of Hoarbeard)
- Haustl = Haustlǫng (Harvest-long)
- Háv = Hávamál (Speeches of the High One)
- HHj = Helgakviða Hjörvarðssonar (Lay of Hallow Harwardson)
- HHund I = Helgakviða Hundingsbana I (First Lay of Hallow Hundingsbane)
- HHund II = Helgakviða Hundingsbana II (Second Lay of Hallow Hundingsbane)
- Heli = Heliand
- Helr = Helreið Brynhildar (Hell-ride of Brynhild)
- HarS = Hervarar saga (Saw of Harware and Heathric)
- Hildebrand = Hildebrandslied
- Hym = Hymiskviða (Lay of Hymr)
- Hdl = Hyndluljóð (Leeds of Hindle)
- Lok = Lokasenna (Flyting of Lock)
- Mers I = Merseburg galder I
- Mers II = Merseburg galder II
- Oddrgr = Oddrúnargrátr (Weeping of Ordrun)
- Reg = Reginsmál (Speeches of Rein)
- Rþ = Rigspula (Thule of Righ)
- R̥V = R̥gveda, with translations from Jamison-Brereton unless otherwise specified.
- OSGen = Old Saxon Genesis
- Sigsk = Sigurðarkviða skamma (Short Lay of Siward)
- Sigdr = Sigdrífumál (Speeches of Syedrive)
- Skm = Skaldskaparmál (Matter of Scoldship)
- Skm = Skírnismál (Speeches of Shirner)
- Þdr = Þórdrápa (Drape of Thunder)
- Þrk = Þrymskviða (Lay of Thrím)
- Vafþ = Vafþrúðnismál (Speeches of Webthritner)

- Vqlsp = Vqlsaþátrr (Strand of Walse)
- VqlsS = Vqlsunga saga (Saw of the Walsings)
- Vkv = Vqlundarkviða (Lay of Wayland)
- Vsp = Vqluspó (Spae of the Wallow)

### Manuscripts

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





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# Introduction (incomplete!)

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

## The Old Germanic world

### Lifestyle and economy

Cattle-based; small farmsteads.

### Morals and Virtues

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

### Religion

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

## Germanic alliterative poetry

### Historical significance

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

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

are held in great chiefly halls. These motifs are mirrored by Homer and the 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 *coh*, Old Norse *jór*, corresponding to the Sanskrit *āśva*, Latin *equus*, all meaning 'horse'; Old Norse *týr*, corresponding to Sanskrit *dēvā*, Latin *deus*, all meaning 'god'; Old English and Old Norse fold 'earth, land', corresponding to Sanskrit *pr̥thivī* 'id.' The fact that many of these relate to the cult also suggests that the Germanic religion was not as innovative as is commonly supposed.

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

### Meter(s)

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

#### Stress

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

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

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

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

#### Alliteration

The following rules describe Germanic alliteration:

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

Further, in West Germanic poetry,

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

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

## Lines

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

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

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

## Fits and stanzas

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

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

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

## The age of the Eddic poems

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

## The present corpus

The scope of the present corpus is large, and encompasses most of the alliterative poetry extant in Old Germanic languages. The poetry is divided into the following categories:

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

### Exclusions

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

### Manuscripts

See the introduction to each category.

#### Old English poetry

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

#### Old Saxon and High German poetry

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



## The present edition

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

## The Old Germanic text

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

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

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

## General orthographic conventions

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

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

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

Below follow specifications for each specific language.

#### Normalization of Old Norse

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

1. I distinguish short *e* (from etymological short *e*) and short *ɛ* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ǫ*, as done by the First Grammatical Treatise.
3. I use *ø* and *ɛ* 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. (*vørum* etc.), and the pl. pret. subj. (*vërim* etc.)
6. When metrically benefactor, I contract *ek* 'I', *eru* 'are', and *es* 'which; is' to 'k', 'ru and 's, respectively.
7. I use Finnur Jónsson (1932)'s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *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 *hon* 'him' < *hōnum*, *hon* 'she' < *hōn*).

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

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

#### Normalization of Old English

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

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

#### Normalization of Old Saxon

#### Normalization of Old High German

#### The English translation

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

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

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

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

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

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

### Anglish proper nouns

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

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

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

# Mythic Poetry



# Introduction

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

## Manuscripts

### Codex Regius (R)

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

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

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

### AM 748 I a 4to (A)

Second in importance stands AM 748 I a 4to (siglum A). It dates to around 1300 and is but a fragment, consisting of just 6 foll. Both the beginning and end are clearly missing, and between foll. 2 and 3 there is a lacuna.

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

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

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

### Manuscripts of Snorre's Edda

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

The four main mss. for the Prose Edda are:

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

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

### Other manuscripts

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



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



# Spae of the Wallow (Vǫluspó)

Dating (Sapp, 2022): C10th (o.865)–early C11th (o.121)  
Meter: Ancient-words-law

## Introduction

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

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

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

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

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

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

For the differences between the mss. the reader may consult the following table prepared by the editor. The several stanzas in Gylf, which are quoted independently and with little relation to the order of the original poem, are marked with plus signs. The sequences containing uninterrupted quotations of several stanzas are marked with an incrementing alphabetic symbol, so that B<sub>1</sub> is the first stanza in the second sequence, and so on. When a stanza found in a ms. is strongly divergent (e.g. st. 10, where Gylf omits the first two half-lines), its number is followed by a star. The stanzas beginning with Þá gingu regin öll 'Then went the Reins all' are represented by the half-line immediately following.

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

	pres. ed.	R	H	STW	U
35	Ö fœllr austan	36	–	–	–
36	Stóð fyr norðan	36	–	–	–
37	Sal sá hœn standa	37	36	E1	E1
38	Sér hœn 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 þerjask	44	39	–	–
45	Leika Mims synir	45	40	D1*	D1
H2	Hrœðask allir	–	41	–	–
46	Hvat 's með ösum?	49	42	D2	D2
48	Hrymr œkr austan	47	44	D3	–
49	Kjóll fær austan	48	45	D4	–
50	Surtr fær sunnan	50	46	+, D5 (cited twice)	+
51	Þá kœmr Hlínar	51	47	D6	–
52	Þá kœmr hinn mikli	52	–	D7	–
H3	Ginn lopt yfir	–	48	–	–
53	Þá kœmr hinn mœri	53*	49*	D8	–
54	Sól tér sortna	54	50	D9	–
56	Sér hœn upp koma	56	52	–	–
57	Finnaask œsir	57*	53	–	–
58	Þar munu œptir	58	54	–	–
59	Munu ósánir	59	55	–	–
60	Þá kná Hœnir	60	56	–	–
61	Sal sér hœn standa	61	57	+	+
H4	Þá kœmr hinn ríki	–	58	–	–
62	Þar kœmr hinn dimmi	62	59	–	–

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

At this point the two full redactions of the poem (R and H) diverge. Because of its older age and greater count of stanzas I have here followed the order of R: the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced

sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Wanes (22–23), and alludes to the slaying of the smith, who according to Gylf 42 was promised Frow and the sun and moon in exchange for building the wall of Osyrd (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 norms (19), the Eese immediately go to decide what action to take regarding the promising of Frow to the ettin (24–25), and Homedal's hearing is described (26). Then follow the two sts about the wolves that will swallow the sun and moon (40–41), and after this come sts 20–23 in the same order as R (see above).

TODO.

## The Spae of the Wallow

- 1 „Hljóðs bið'k allar · hēlgar kindir,  
2 męiri ok minni · męgu Hęimdalar;  
vilt at, Val-fęðr, · vęl fram tęlja'k  
4 forn spjęll fira, · þau's fęmst of man?

[R 117/2, H 201/1]

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

1 hēlgar ‘holy’ | so H; om. R

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

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

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

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

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

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

4 þau's fręmst of man 'which I foremost recall' | Cf. Vařp 34–35 with similar phrasing.

- 2 Ek man jętna · ár of borna,  
þá's forðum mik · fędda hęřđu;  
nıu man'k hęima, · niu įviðjur,  
4 mjęt-við męran · fyr mold neðan.

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

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

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

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

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

- 3 Ár vas alda · þar's Ymir bygğęi,  
2 vas-a sandr né sęř, · né svalar unnir;  
jęřð fannsk ęva · né upp-himinn;  
4 gap vas ginnunga, · en gras hveřgi;

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

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

1 þar's Ymir bygğęi 'where Yimer dwelled' | þat's ękki vas 'when nothing was' G 4 hveřgi 'nowhere' | ękki 'not' H

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

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

I reject as unfounded the traditional translation “yawning chaos”, and instead agree with Meissner in reading gap *ginnunga* as a kenning “gap of hawks [AIR]”, where *ginnunga* is gen. pl. of *ginnungr* ‘hawk’. The kenning-type “land, path of the bird [AIR]” is conventional (Meissner, 1921, p. 108), and the determinant *ginnungr* is also found in a kenning in Haustl 15: *öll endi-lóg ginnunga vé* ‘all the end-low mansions of hawks [SKIES]’. This interpretation is confirmed by Skm 74, which lists it among synonyms (*heiti*) for the air: *Lopt heitir ginnunga-gap ok meðal-heimr, fögl-heimr, veðr-heimr*. ‘Air is called gap of ginnings and middle-home, bird-home, weather-home.’ In the old Germanic cosmology the air was the midspace (whence *meðal-heimr* ‘middle-home’) between Earth and Upheaven; not synonymous with the latter. This is also why Haustl 15 speaks of the “low SKIES”, contrasted with “Upheaven” or High Heaven in st. 16.

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

- 4      áðr Burs synir · bjððum of ypðu,  
2      þeir es Mið-garð · męran skópu;  
         sól skęin sunnan · à salar stęina;  
4      þa vas grund gróin · grðnum lauki.

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

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

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

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

- 5      Sól varp sunnan, · sinni Måna,  
2      hęndi hinni hógri · of himin-jðður;  
         Sól þat né vissi, · hvar hðn sali átti;  
4      stjðrnur þat né vissu, · hvar þér staði óttu;  
         Måni þat né vissi, · hvat hann męgins átti.

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

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

1–2 Sól ... himin-jðður ‘Sun ... heaven’s rim’ | om. G. 2 himin-jðður ‘heaven’s rim’ | composite; himin þjodyr† R; iðður H. 4 stjðrnur ... óttu | In G this line comes last, so that the order is sun, moon, stars.



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

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

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

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

- 6 Þá gingu regin ǫll · à rok-stóla,  
 2 ginn-hçilög goð, · ok umb þat gëttusk.  
 Nött ok niðjum · nǫfn of gófu,  
 4 morgin hétu · ok miðjan dag,  
 undurn ok aptan, · ǫrum at tēja.

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

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

1–2 Þá ... gëttusk ‘Then ... of this.’ | A formulaic expression for the convening of the Thing of the Gods, identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the formula shared between Bdr 1/1–3 and Þrk 14/1–3, which follows the structure of the present formula very closely: Sçenn vǫru çsir · allir à þingi // ok ǫsynjur · allar à máli, // ok umb þat réðu · ríkir tívar. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’

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

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

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

- 7 Hittusk çsir · à lða-velli,  
 2 þçir’s hǫrg ok hof · hǫ-timbruðu;  
 afla lögðu, · auð smíðuðu,  
 4 tangir skópu · ok tól gerðu.

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

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

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

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

- 8 Tęflðu i tųni, · tętir vęru,  
2 vas þęim vętir-gis · vant ęr gulli,  
unds þrįr kvęmu · þursa męjar,  
4 ăm-átkar mjęk, · ęr Jętun-ęęimur.

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

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

1–4 ALL | The whole stanza is paraphrased in Gylf ch. 14: Ok því nęst smiðuðu þęir malm ok stein ok trę ok svá gnęg-liga þann malm, er gull heitir, at ęll bús-gęgn ok ęll reiði-gęgn hęfðu þęir af gulli, ok er sų ęld kęlluð gull-aldr, ăm er spilltist af til-kvamu kvinnanna; þęr kómu ęr Jętunheimum. 'And after this they smithed ore and stone and wood, and so abundantly [did they smith] that ore which is called gold, that all their house tools and riding tools were golden. And that age is called the golden age, before it was spoiled by the arrival of the women; they came from Ettinham.'

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

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

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

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

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

- 9 Þá gingu **r**egin ǥll · ð **r**øk-stóla,  
 2 **g**inn-**h**eilǫg **g**oð, · ok umb þat **g**éttusk:  
 Hværr skyldi **d**verga · **d**rótt of sképja  
 4 ór **b**rimi **b**lóðgu · ok ór **b**lóm leggjum?

[R 1r/2o, H 2or/14, G]

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

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

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

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

- 10 Þar vas **M**óðsognir · **m**étstr of orðinn  
 2 **d**verga allra, · en **D**urinn annarr;  
 þeir **m**an-líkun · **m**org of ǥerðu,  
 4 **d**vergar i jörðu, · sëm **D**urinn sagði.

[R 1r/21, H 2or/15, G]

There was Moodsowner made the worthiest  
 of all dwarfs, but Dorn [was] second.

They man-likenesses many did make:  
dwarfs in the earth, as Dorn said.

1 Þar vas Móðsognir | so H; Þar þmótögnir vitnir† ‘there Mootsowner wolf(?)’ R. The prose of Gylf 14 agrees with H that the correct form of the name is Móðsognir, not Mótsognir. 3 þeir ... gerðu ‘They ... did make’ | so RHU; þar man-likun · mǫrg of gerðusk ‘There man-likenesses many were made’ STW 4 ‘in’ | so GH; ór ‘out of’ R 4 sem Durinn sagði ‘as Dorn said’ | so RHSW; sem þdur menn† sagði ‘as door-men(?) said’ T; sem þþeim dyrinn kendi† ‘as the beasts(?) taught them’ U

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

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

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

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

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

- 11 Nýi ok Niði, · Norðri, Suðri,  
2 Austri, Vestri, · Al-þjófr, Dvalinn,  
Bívurr, Bávurr, · Bǫmburr, Nóri,  
4 Ánn ok Ánarr, · Ái, Mjǫð-vitnir.

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

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

- 12 Vęigr ok Gand-alfr, · Vind-alfr, Þráinn,  
2 Þękkkr ok Þorinn, · Þrór, Vitr ok Littr,  
Nár ok Ný-ráðr— · nú hęf’k dverga  
4 —Ręinn ok Ráð-sviðr— · rétt 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,  
2 Hepti, Vili, · Hannarr, Svíurr,  
Frár, Horn-bori, · Frégr ok Lóni,  
4 Aur-vangr, Jari, · Eikin-skjaldi.

[R 1r/28, H 20r/20, G

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

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

[R 1r/30, H 20r/22, G

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

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3 þeir | þeim H

---

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

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

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

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

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

Elf and Ing, Oakenshield,  
 Feller and Frost, Finn and Ginner.—  
 It will ever be remembered while the age lives,<sup>4</sup>  
 the tally of kinsmen lifted to Lofer.

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6 ǫ | om. R 7 til | om. H

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<sup>4</sup>Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. HarS TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (þat mun ǫ 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 Stuttdr (st. 5, Kari Ellen Gade ed. in SkP II): Eý mun uppi · Eñdils, meðan stendr // sól-borgar salr, · svǫr-góðis fǫr. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

16 Unds þrír kvǫmu · ór því liði  
 2 ǫflgir ok ástkir · ǫsir at húsi;  
 fundu á landi · líttr meḡandi  
 4 Ask ok Eḡmbli · ǫr-lǫg-lausa.

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

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

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

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1–4 ALL | This stanza and the next are paraphrased in Gylf 9: Þá er þeir gengu með sǫvar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti ǫnd ok lif, annarr vit ok hréring, þriði á-sjónu, mál ok heyrn ok sjón. Gáfu þeim klǫði ok nǫfn; hét karl-maðr inn Ask, en kona’n Embla, ok ólst þaðan af mann-kind’in, sú er byggð’in var gefinn undir Mið-garði. ‘When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees (tré, alt. ‘pieces of wood’) and they took up the trees and shaped men out of them. The first one gave breath and life; the second wit and movement; the third outward appearance, speech and hearing and sight. They gave them clothes and names: the male was called Ash and the woman Emble. And from them was begotten mankind, to which the dwelling within Middenyard was given.’ — Based on Gylf, the myth is traditionally seen as referring to pieces of driftwood, but that may be a later Icelandic or Snorroean interpretation. As pointed out by Hultgård (2006), the comparative evidence suggests that the first humans were in fact originally seen as living, growing trees, and there is really nothing in the Vsp that speaks against such an interpretation. The story is probably the reason why words for trees are used extensively by Norse poets in kennings for men and women (see SkP I, p. lxxv ff., Meissner, 1921, pp. 245, 266–272, 410), more commonly in Scaldic poetry, but at times also in Eddic poetry, e.g. in Sigdr 5: bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR].’

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

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

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

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

- 17 Qnd þau né ęttu, · óð þau né hęfðu,  
2 lę né lęti · né litu góða;  
ęnd gaf Óðinn, · óð gaf Hönir,  
4 lę gaf Lóðurr · ok litu góða.

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

Breath they owned not, wode they had not,  
not craft nor sound nor good colour.

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

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

- 18 Ask vęit’k standa, · hęitir Ygg-drasill,  
2 hęr baðmr, ausinn · hvíta auri;  
þaðan koma dęggvar · þęr’s i dala falla;  
4 stęndr ę yfir grönn · Urðar brunni.

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

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

1 standa ‘standing’ | so RHU; ausinn ‘sprinkled’ STW 1 Ygg-drasill | Ygg-drasils S 2 baðmr ‘beam’ | borinn ‘born’ U wo. doubt corrupt. 2 ausinn ‘sprinkled’ | hęilagr ‘holy’ G 3 þęr’s | es ST 4 ę | om. U 4 grönn | †grvnn† S; †grein† U

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

- 19 Þaðan koma meýjar · margs vitandi [R 1v/8, H 20r/31]  
 2 þrjár ór þeim sal · es und þolli stendr;  
 Urð hétu ęina, · aðra Verðandi,  
 4 —sköru à skíði— · Skuld hina þriðju  
 þér lög lögðu, · þér líf kœru,  
 6 alda börnum, · ør-lög seggja.

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

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

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

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

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

- 20 Þat man hœn folk-víg · fyrst i hœmi, [R 1v/11, H 20v/5]  
 2 es Gull-veigu · geirum studdu  
 ok i hœll Háars · hana brœnndu,  
 4 þrysvar brœnndu · þrysvar borna,  
 opt, ø-sjaldan, · þó hœn ęnn lifir.

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

4 þrysvar brœnndu | †þrysvar brendv þrysvar brendv† H

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



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

- 21      Hęiði hétu, · hvar's til húsa kom,  
2      völu vęl-spáa, · vitti ganda;  
            sęið hön hvar's hön kunni, · sęið hön hug lęikinn;  
4      ę vas hön angan · illrar brúðar.

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

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

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

- 22      Þa gingu ręgin öll · á røk-stóla,  
2      ginn-ęeilög goð, · ok umb þat gęttusk:  
            Hvart skyldu ęsir · af-ráð gjalda,  
4      eða skyldu goð'in öll · gildi ęiga?

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

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

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

- 23      Flęygði Óðinn · ok i folk of skaut;  
2      þat vas ęnn folk-víg · fyrr i ęęimi;  
            brotinn vas borð-veggr · borgar ása,  
4      knóttu vanir víg-spö · völlu sporna.

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

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

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

1 Fleygði Óðinn · ok i folk of skaut ‘Weden hurled and shot into the troop’ | The object, a spear, is understood. This first spear-throw was reenacted in a ritual well attested in Icelandic literature, wherein the king leading his troops would hurl the first spear into the opposing host, typically with the phrase Óðinn á yör alla ‘Weden owns you all!’ The battle-slain were thusly devoted to Weden, and they would join him as Oneharriers in Walhall. The sacrifice of an entire army or nation was not uncommon in ancient warfare, and examples are also found among the Hebrews (the  $\text{מִקְדָּשׁ}$ , *hërem*) and the Romans (the *devotio*, Livy 8:9). Weden is also described as “owning” dead warriors in Hårb TODO, and in runic inscription N B38o (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

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

- 24 Þà gingu **r**egin qll · à **r**ok-stóla,  
 2 **g**inn-hçilög **g**oð, · ok umb þat **g**çttusk:  
 Hvçrr hçfði lopt alt · lçvi blandit  
 4 eða **ç**tt **j**otuns · **Ó**ðs meý gefna?

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

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

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

- 25 Þòrr çinn þar vá · þrunginn móði,  
 2 hann sjaldan sitr · es slikt of fregn;  
 à ginguusk çððar, · orð ok sóri,  
 4 mçl qll megin-lig, · es à meðal fóru.

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

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

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

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

- 26 Veit hōn Hēimdalar · hljóð of folgit  
 2 und hēið-vōnum · hēlgum baðmi;  
 3 ó sér hōn ausask · aurgum forsi  
 4 af veði Val-fōðrs. · Vituð ér ēnn eða hvat?

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

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

- 2 hēið-vōnum ‘shady’ | Literally ‘light-less’, hēiðr referring especially to the light of a clear sky.  
 3 aurgum ‘muddy’ | Which should be the same mud (aurr) as in st. 19, there said of Weird’s Well.  
 4 veði Val-fōðrs ‘Walfather’s pledge’ | Weden placed his eye in Mimer’s well, which gives wisdom to any man who drinks from it. So Gylf 15: Þar kom Alfōðr ok beiddisk eins drykkjar af brunninum, en hann fékk eigi, fyrr en hann lagði auga sitt at veði. ‘There came Allfather and asked for a single drink from the well, but he did not get it before he laid down his eye as a pledge.’  
 4 Vituð ér ēnn eða hvat? ‘Know ye yet, or what?’ | “Do you, Weden, know enough now, or what?”, repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in Bdr and Hdl.

- 27 Eīn sat hōn úti, · þá’s hinn aldni kom  
 2 yggjungur ása · ok ĩ augu leit:  
 ,hvęrs fregnið mik? · hví freistið mīn?

[R 1v/25]

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

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

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

- 28 Alt veit’k, Óðinn, · hvar auga falt  
 2 ĩ hinum męra · Mímis brunni;  
 drekkur mjoð Mímir · morgin hvęrjan

[R 1v/26, G]

- 4 af **veði** **Val-fǫðrs.** · **Vituð** ér enn eða hvat?

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

2. i hinum mēra 'in the renowned' | so W; þitt (corr.) i enom mēra 'id.' R; j þeim enom meira 'in the greater' T; i þeim envm mēra 'in the renowned' U; vr þeim envm mēra 'out of the renowned' S 4 veði 'pledge' | †veiði† S

- 29 Valði hennu **Hər-fǫðr** · **h**ringa ok mēn,  
2 fekk **spjöll** **spak-lig** · ok **spá**-ganda;  
sá **vitt** ok umb **vitt** · of **ver**-ǫld hverja.

[R 1v/29]

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

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

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

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

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

- 30 Sá hōn **val**-kyrjur · **vitt** of komnar,  
2 gǫrvar at ríða · til **goð**-þjóðar:  
**Skuld** hélt **skildi**, · en **Skogul** ǫnnur,  
4 **Gunnr**, Hildr, **Gondul** · ok **Geir**-skogul;  
**nú** eru talðar · **Nönnur** Hərjans,  
6 gǫrvar at ríða · **grund**, val-kyrjur.

[R 1v/30]

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

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

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

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

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

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

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

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

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

The last source is Saxo Grammaticus (2015) 3.4.1–8, who retells the revenge narrative in typical euhemerized form; his versions of Hath and Balder are distinctly human

generals and rulers. It may be summarized as follows: Weden takes counsel from a group of seers; one of them, Horsethief the Finn, foretells that Rind, daughter of the Russian king, will bear him another son to avenge Balder. Weden soon enlists in the king's army and leads it to great victories, but is continually spurned by the daughter. He tries various other disguises but is still refused. At last he disguises himself as an old woman and becomes her physician. When she turns sick, he binds her, supposedly in order to give her a certain foul potion—he instead rapes her, apparently with her father's consent. Their son, Bo, grows up to become a fierce raider. One day 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.

- 31 Ek sá Baldri, · blóðgum tífur, [R 2r/2]  
 2 Óðins barni, · ør-løg folgin;  
 stóð of vaxinn · vøllum héri  
 4 mjór ok mjøk fagr · mistil-tëinn.

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

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

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

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

Of the tree which slender seemed  
 became a baneful harm-flíer—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 hofuð kęmbði, [R 2r/6]  
 2 ấờ ả bắ of bar · Baldrs and-skota;

en Frigg of grét · ÿ Fæn-solum  
 4 vǫ Val-hallar. · Vituð ér enn eða hvat?

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

1 Þó ... kęmbði 'washed ... combed' | A collocation, see note to Háv 61 for discussion and other examples. 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' | The deaths of two sons; Balder and Hath.

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

34 Hapt sá hōn liggja · und Hvera-lundi  
 2 lę-gjarns líki · Loka à-þękkjan;  
 þar sitr Sigyn · þęygi of sīnum  
 4 veri vęl-glýjuð. · Vituð ér enn eða hvat?

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

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

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

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

The following sts. are paraphrased in Gylf 52:

Þá męlti Gangleri: „Hvat verðr þá eptir, er brenndr er himinn ok jörð ok heimr allr, ok dauð goðin ęll ok allir Einherjar ok alt mann-folk, ok hafið ér áðr sagt, at hverr maðr skal lifa í nękvęrum 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-fjöllum, 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 horfa norðr dyrr; hann er ok ofinn allr orma-hryggjum sem vanda-hús, en orma höfuð öll vitu inn í húsit ok blása eitri, svá at eptir salnum renna eittr-ár, ok vaða þær 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** fællr **austan** · of **eiðr**-dala [R 2r/10]  
 2      **söxum** ok **sverðum**, · **Slíðr** hēitir sú.

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

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

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

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

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



1 Niða-vøllum ‘Nithwolds’ | Niða-fjollum ‘Nithfells’ RW (paraphrase); fjøllom nokkurum ‘some certain fells’ T

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

- 37      **S**al sá hōn standa · **s**ólu fjarri  
 2      **N**á-strōndu á · **n**orðr horfa dyrr;  
       falla **ę**itr-dropar · **i**nn umb ljōra,  
 4      sá ’s **u**ndinn salr · **o**rma hryggjum.

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

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

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

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

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

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

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

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

<sup>7</sup>In this st. is clearly described watery punishment in the Heathen afterlife, also seen in Reg 3–4 and possibly in Grm 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing, that is, one afflicted with nithe (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer ‘Nithe-striker’. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti Germania onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in GermanicGems2<empty citation>.

- 39      **A**ustr býr hin aldna · **į** Éarn-viði

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

- ok fǫðir þar · Fēnris kindir;  
 verðr af þeim ǫllum · ǣinna nøkkurr  
 tungls tjúgari · i trolls hami.

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

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

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

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

- 40 Fyllisk fǫrvi · fǣgra manna,  
 rýðr ragna sjot · rauðum dreýra,  
 svǫrt verða sól-skin · of sumur ǣptir,  
 veðr ǫll vá-lynd. · Vituð ér ǣnn eða hvað?

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

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

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

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

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

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

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

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

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

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

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

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

- 43      Gęyr Garmr mjök · fyr Gnipa-hęlli,  
 2      fęstr mun slitna, · en Freki rinna;  
      fjǫlð vęit hęn fróða, · framm sé'k lęgra  
 4      of ragna rǫk, · rǫmm sig-tíva.

[R 2r/25]

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

- 44      Bróðr munu bęrjask · ok at bǫnum verðask,  
 2      munu systrungar · sifjum spilla;  
      hart 's i hęmi, · hór-dómr mikill,  
 4      skeggj-ǫld, skalm-ǫld, · skildir klofnir,

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

6      vind-öld, varg-öld, · áðr ver-öld stęypisk  
mun ęngi maðr · ǫðrum þyrma.

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

2. *systrungar* 'the children of sisters' | †*stystyrungar*† T 3 *í heimi* 'in the Home' | so RHU; *með hǫlðum* '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 | †*ęnn*† 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 *sifa* spell 'id.' The idea of incest as a sign of the end times is also found in RV 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2023, oct. 28). *Vēda* quote 6. <https://nikhilsd.com/dvq/6/>): *Ā ghā tā gachān · ūttarā yugāni, // yātra jāmayah · kṛnāvann ājāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

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

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

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

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

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

45      Lęika Míms synir, · en mjǫtuðr kyndisk  
2      at hinu galla · Gjallar-horni;  
hótt blęss Hęimdallr, · horn 's á lopti;  
4      męlir Óðinn · við Míms hǫfuð;  
skęlfr Yggdrasils · askr standandi,  
6      ymr it aldna trę, · en jǫtunn losnar.

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

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

---

4 mēlir ‘speaks’ | †mey† S; †nie† T

---

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

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

- 46 Hvāt ’s með **ǫ**sum? · hvāt ’s með **ǫ**lfum?  
 2 gnýr allr **J**ǫtun-heímr, · **ę**sir ’ru à þingi,  
**st**ynja dvergar · fyr **st**ęin-durum  
 4 **v**ęgg-bergs **v**ísir. · **V**ituð 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?

---

1 ǫlfum ‘Elves’ | ǫsynjum ‘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

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

- 47 **G**ęyr nú **G**armr mjök · fyr **G**nipa-ęęlli,  
 2 **f**ęstr mun slitna, · en **f**reki rinna;  
**f**jöld vęit hęn **f**róða, · **f**ramm sé’k lęngra  
 4 of **r**agna **r**øk · **r**ęmm 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].

- 48 **H**rymr ękr austan, · **h**ęfsk lind fyrir,  
 2 snýsk **J**ǫrmun-gandr · **i** **j**ǫtun-móði,  
**o**rmr knýr **u**nnir, · en **a**ri hlakkar,  
 4 slítr **n**ái **n**ęf-fǫlr; · **N**agl-far losnar.

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

Rim drives from the east, holding 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 hlakka ‘the eagle will scream’ ST

---

- 49 **K**jóll fęrr austan · **k**oma munu Múspells

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

- 2 of lög lýðir, · en Loki stýrir;  
fara fífl-męgir · með freka allir,  
4 þeim es bróðir · Býlęists i fęr.

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

- 50 Surtr fęrr sunnan · með sviga lęvi,  
2 skinn af sverði · sól val-tíva;  
grjót-bjęrg gnata, · en gífr rata,  
4 tróða halir hęl-veg, · en himinn klofnar.

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

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

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

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

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

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

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

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

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

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

---

4 angan | so HG; angantyr R

---

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

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

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

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

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1 Þá kómr hinn mikli · mōgr Sig-fōður ‘Then comes the great lad of Syefather’ | Gęngr Óðins sonr · við ulf vega ‘Weden’s son goes the Wolf to fight’ G. 2 vega | of vęg G

---

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

- 53 Þá kómr hinn mēri · mōgr Hlōðynjar, [R 2v/17, H 20v/41, STW]  
 2 gęngr fet niu · Fjorgynjar burr  
 nęppr frá naðri, · niðs ó-kviðnum;  
 4 munu halir allir · hęim-stoð ryðja  
 es af móði drepr · Mið-garðs véurr.

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

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1 Þá kómr hinn mēri · mōgr Hlōðynjar, ‘Then comes the renowned lad of Lathyn’ | om. H. 1 Þá kómr ‘Then comes’ | Gęngr ‘Goes’ G 1 Hlōðynjar ‘Lathyn’ | add. gęngr Óðins sonr · við orm vega. ‘Weden’s son goes the Wurm to fight.’ R. 2 gęngr fet niu · Fjorgynjar burr ‘nine paces goes Firgyn’s son’ | om. G. 5 es af móði drepr | drepr hann af móði R

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

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

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

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

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

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

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

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

- 55 Geyr nú Garmr mjök · fyr Gnipa-helli,  
 2 festr mun slitna, · en freki rinna;  
 fjöld veit hön fróða, · framm sé’k lengra  
 4 of ragna rok, · rømm sig-tíva.

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

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

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

Þá mælti Gangleri: „Hvart lifa nokkur goðin þá, eða er þá nokkur jörð eða himinn?“ Hárr segir: „Upp skýtr jörðunni þá ór senum, ok er þá grón ok fagr. 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 næst koma þar Baldr ok Höðr 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-töflur þær, er eisirnir höfðu átt. Svá er sagt:“



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

after which is quoted Vafþ 51.

- 56 Sér hön upp koma · qðru sinni  
 2 jorð ór égi · iðja-gröna;  
 falla forsar, · flýgr qrn yfir,  
 4 sá’s á fjalli · fiska veiðir.

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

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

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

- 57 Finnask ęsir · à Iða-velli  
 2 ok umb mold-þinur · mótkañ dōma,  
 ok minnask þar · à megin-dōma  
 4 ok à Fimbul-týs · fornar rúnar.

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

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

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

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

- 58 Þar munu ęptir · undr-samligar

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

- 2           gullnar tǫflur · ì grasi finnask,  
            þér's ì ár-daga · áttar hǫfðu.

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

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

- 59       Munu ó-sánir · akrar vaxa,  
2       bǫls mun alls batna, · mun Baldr koma;  
          búa Hǫðr ok Baldr · Hropts sig-toptir,  
4       vǫl 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>10</sup>

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

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

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

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

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

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

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

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

A hall she sees standing, fairer than the sun,  
thatched with gold, on Gemlee;

there shall faithful folk settle,  
and in their days of life enjoy delight.

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

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

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

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

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

## Stanzas from Hauksbók

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

34/1–2 are replaced by the following.

H1 Þá kná **Váli** · **víg**-bōnd snúa  
2 **hęldr** vōru **harð**-gōr · **hōpt** ór þōrmum.

[H 20v/12]

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

1 Váli 'Wōnnel' | emend.; Vála H

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

H2 **Hręðask** allir · a **hęl**-vegum  
2 **áðr** **Surtar** þann · **sefi** of glęypir.

[H 20v/28]

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

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The following stanza appears between 52 and 53.

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

Over the air yawns the Girdle of the Earth [= Middenyardswyrm];  
 the jaws of the fierce Wyrm gape in the heights.  
 Woden'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. 4 dauða | 'da...' H

---

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

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

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

- H<sub>4</sub>      Þà kómr hinn ríki · at ręgin-dómi [H 21r/14]  
 2      ęflugr ofan · sá's ęllu ręðr.

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

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# Speeches of the High One (Hávamól)

Dating: See individual sections.

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

## Introduction

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

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

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

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

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

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

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

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

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

## The Guest-strand (1–79)

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

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

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

It seems very likely that the original Guest-Strand ended at st. 77. This finds strong support in Hákǫm 21, the final st. of that poem, which likewise begins with the first two lines *deyr fé · deýja frændr*.

- 
- 1      **G**áttir allar · áðr **g**angi framm  
 2              of **s**koðask **s**kyli,  
             of **s**kyggnask **s**kyli;  
 4      því-at ò-víst 's at vita, · hvar ò-vinir  
             sitja à flēti fyrir.

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

---

2 of **s**koðask **s**kyli, | om. G

- 2      **G**efendr hēilir, · gēstr 's inn kominn,  
 2              hvar skal sitja sjá?  
             mjök es bráðr · sá's à brǫndum skal  
 4              síns of frēista frama.

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

---

3 à brǫndum '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 frēista frama 'test his furtherance' | Try his luck, see how far he gets. The same line is also found in *Vafþ 11, 13, 15, 17*.

- 3 Ełds es þorǫf · þęim's inn es kominn  
 2 ok á knęi kalinn,  
 matar ok váða · es manni þorǫf,  
 4 þęim's hęfr of fjall farit.

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

- 4 Vats es þorǫf · þęim's til verðar kęmr,  
 2 þęrru ok þjóð-laðar,  
 góðs of óðis, · —ef sér geta mętti—  
 4 orðs ok ęndr-þęgu.

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

---

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

4 ęndr-þęgu 'silence in return' | One may note that the verb þęgja 'shut up, be silent'—of which \*þaga, which only appears in the present cpd., is a derivative formed in the same way as saga 'saw, history' to segja 'say, speak'—and the related noun þęgn 'silence' are frequently used at the beginning of Scaldic poems (e.g. Arn Magndr <sup>11</sup>: þęgi sęim-brotar 'may gold-breakers [GENEROUS MEN] be silent', Egill Berdr <sup>1</sup>: hyggi ... til þagnar þinn lýðr 'may thy retinue focus on silence', Glúmr Gráf <sup>1</sup>: biðjum vér þagnar 'we ask for silence').

- 5 Vits es þorǫf · þęim's víða ratar;  
 2 dęlt es hęima hvat;  
 at auga-bragði · verðr sá's ękki kann  
 4 ok með snotrum sitr.

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

---

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

- 6 At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
 2 hęldr gętinn at gęði,



þá's horskr ok þogull · kōmr hēimis-garða til,  
 4 sjaldan verðr víti vǫrum.  
 því-at ó-brigðra vin · fęr maðr aldri-gi,  
 6 an man-vit mikit.

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

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

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

7 Hinn vari gęstr · es til verðar kōmr,  
 2 þunnu hljóði þęgir;  
 ęyrum hlýðir, · en augum skoðar,  
 4 svā nýsisk fróðra hvęrr fyrir.

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

2 þunnu hljóði 'with sharp hearing' | Lit. 'with thin listening'.

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

8 Hinn es 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 is uneasy regarding that which one shall own  
 in another man's breast.

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

- 9 Sá es sǣll, · es sjalfr of á  
 2 lof ok vit meðan lifir;  
 því-at ill rǫð · hefr maðr opt þegit  
 4 annars brjóstum ór.

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

1 Sá 'That one' | Contrasting with 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 be it great manwit.  
 In an unknown place it seems better than wealth;  
 such is the destitute man's shelter.

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

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

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

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

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

- 13 Ó-minnis-hegri heitir, · sá's yfir ǫðrum þrumir,  
 2 hann stelnr gæði guma;  
 þess fogs fǫðrum · ek fǫtraðr vas'k  
 4 í garði Gunnlaðar.

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

---

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

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

- 14 Ǫlr ek varð, · varð ofr-ǫlvi,  
 2 at hins fróða Fjalars;  
 því es ǫðr batst, · at aþtr of heimtir  
 4 hværr sitt gæð gumi.

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

---

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

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

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

- 16 Ó-snjallr maðr · hyggsk munu ey lifa,  
 2 ef við víg varask;

- en elli gefr hǫnum · engi frið,  
 þótt hǫnum gæirar gefi.  
 4 The unvalorous man thinks he will forever live  
 if he of war be wary,  
 but old age gives him no peace,  
 although it the spears might give him."<sup>11</sup>

<sup>11</sup>The coward may have been spared by spears, but he cannot avoid old age; since death is unavoidable it is better to live a glorious life in war than a wretched one in peace. Such an attitude is common in the heroic literature, cf. for instance Fáfn 10. Also related is the ancient view of the "straw-death" (TODO).

- 17 Kópir af-glapi, · es til kynnis kǫmr,  
 2 þylsk hann umb eða þrumir;  
 allt es senn, · ef sylg of getr,  
 4 uppi 's þá gæð guma.  
 The oaf gapes when to visit he comes;  
 he mumbles about or loiters.  
 All at once—if a sip he gets—  
 exposed is then the mind of the man.

- 18 Sá einn vleit, · es víða ratar  
 2 ok hefr 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.

<sup>2</sup> hefr fjölð of farit 'has journeyed much' | Cf. Vafþ 3, 44, et.c., where Weden repeats: Fjölð ek fór, · fjölð freistaða'k, // fjölð ek reynda rēgin 'Much I journeyed, much I tried, much I tested the Reins.'

- 19 Haldi-t maðr á keri, · drekki þó at hófi mjöð,  
 2 mēli þarft eða þegi;  
 ó-kynnis þess · váar þik engi maðr,  
 4 at gangir snimma at sofa.  
 Man ought not to hold onto the cask; ought yet to drink mead in moderation;  
 ought to speak the needful or shut up.  
 For this uncouthness will no man blame thee:  
 that thou go early to sleep.

---

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

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

- 20 Gróðugr halr, · nema gēðs viti,  
 2 etr sér aldr-trega;  
 opt fēr hlógis, · es með horskum kōmr,  
 4 manni hēimskum magi.

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

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

---

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

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

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

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

The wretched man and ill turned out  
 laughs at anything.

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

---

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

- 23 Ó-sviðr maðr · vakir umb allar néttr  
 2 ok hyggr at hví-vetna;  
 þá es móðr, · es at morni kœmr;  
 4 alt es víl sœm 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 fár lesi,  
 4 ef með snotrum sitr.

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

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

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

---

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

- 26 Ó-snotr maðr · þykkisk allt vita,  
 2 ef á sér í vö veru;  
 hitt-ki hann vœit, · hvat skal við kveða,  
 4 ef hans fręista 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 vō ‘nook’ | From earlier \*vrō; cf. Swedish vrå ‘corner, nook’, rare English wroo ‘id.’ The present stanza is to my knowledge the only Norse attestation of the form vō, which features a rare Western sound change from vr- to v-. The more common change vr- to r- yields rō, which is the normal Norse form. — Tangentially this word is brought up in FGT (1950) as an example of a word with nasal ô, and contrasted with oral ô in rō ‘sailyard’.

- 27      Ó-snotr maðr · es með aldir kœmr,  
                  þat ’s batst at hann þegi;  
                  engi þat vœit, · at hann ekki kann,  
                  nema hann mœli til mart.  
                  vœit-a maðr, · hinn’s vêt-ki vœit,  
                  þótt hann mœli til mart.

The unclever man who among people comes—  
 it is best that he shut up.

No one knows that he nothing knows,  
 unless he speak too much.

The man knows not, who nothing knows,  
 that he speak too much.

- 28      Fróðr sá þykkisk, · es fregna kann,  
                  ok segja hit sama,  
                  ey-vitu leyna · megu ýta synir  
                  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 earthlings.

---

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

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

- 29      Órna mœlir, · sá’s éva þegir,  
                  stað-lausu stafi;  
                  hrað-mœlt tunga, · nema haldendr ęigi,  
                  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-mælt ... of gæl̥r ‘A quick-spoken ... for itself’ | Formulaic. Cf. Lok 31.

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

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

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

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

---

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

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

Learned seems he who takes to flight,  
 the guest, from a scoffing guest.

He knows not clearly, who grins over the food,  
 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.

---

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





Though two goats he own and a cord-roofed hall,  
it is yet better than begging.

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

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

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

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

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

- 39 Fann'k-a mildan mann · eða svá matar góðan,  
2 at vęri-t þiggja þęgit;  
eða síns féar · svá-gi [...],  
4 at lęið sé laun, ef þęgi.

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

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

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

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

---

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

- 40 Féar síns, · es fengit hefr,  
 2 skyli-t maðr þorð þola;  
 opt sparir leiðum · þat's hefr ljúfum hugat;  
 4 mart gengr verr an varir.  
 Of his fee which he has earned  
 should man not suffer need.  
 Oft he saves for the loathed what he meant for the loved;  
 much goes worse than he expects.

- 41 Vopnum ok vóðum · skulu vinir glæðjask;  
 2 þat 's á sjölfum sýnst;  
 viðr-gefendr ok endr-gefendr · erusk vinir lengst,  
 4 ef þat bíðr at verða vël.  
 With weapons and garments shall friends gladden each other;  
 that is best seen on oneself.  
 Givers-back and givers-again are friends for the longest  
 if it comes to last long.

---

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

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

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

- 42 Vin sínum · skal maðr vinr vesa,  
 2 ok gjalda gjof við gjof;  
 hlátr við hlátri · skyli hólðar taka,  
 4 en lausung við lygi.  
 With his friend shall man be a friend,  
 and pay gift against gift;  
 laughter for laughter should men employ,  
 but duplicity for lie.

- 43 Vin sínum · skal maðr vinr vesa,  
 2 þeim ok þess vin;

en ó-vinar síns · skyli ęngi maðr  
 4 vinar vinr vesa.

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

44 Vęitst, ef vin átt, · þann's vęl trúir  
 2 ok vilt af hönnum gótt geta,  
 gęði skalt við þann · ok gjofum skipta,  
 4 fara at finna opt.

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

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

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

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

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

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

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

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

47 Ungr vas'k forðum, · 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 me when another I found;  
 man is man's pleasure.

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

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

---

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

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

49 Váðir mínar · gaf'k velli at  
 2 tvøim tré-mönnum;  
 rekkar þat þóttusk, · es rípt hofðu;  
 4 næss es nokkviðr halr.

My garments I gave, on the plain,  
 to two tree-men.  
 Champions they seemed when cloaks they had;  
 shameful is the naked hero.<sup>16</sup>

---

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

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

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

---

2 hlýr-at | hlýrar R

- 51      **E**ldi hęitari · brinnr með illum vinum  
 2              **f**riðr **f**imm daga,  
             en þa **s**lokna, · es hinn **s**étta kęmr,  
 4              ok **v**ersnar allr **v**in-skapr.

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

---

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

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

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

---

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

- 53      **L**ítilla sanda, · lítilla séva,  
 2              lítil eru **ę**ęð guma;  
             þvi-at **a**llir męnn · **u**rðu-t jafn-spakir;  
 4              **h**ölf 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 séva 'Of small sands, of small seas' | Probably a partitive genitive, the sense being that man's "horizons" are small; the universe will always be far greater than him.

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

54 Meðal-snotr · skyli manna hværr,  
 2            éva til snotr séi;  
           þeim es fyrða · fęgrst at lifa,  
 4            es vęl mart vitu.  
 Middle-clever should each man be;  
           never too clever.  
 For those men it is fairest to live,  
           who know well enough.

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

56 Meðal-snotr · skyli manna hværr,  
 2            éva til snotr séi;  
           ør·lög sín · viti ęngi maðr fyrir;  
 4            þeim es sorga-lausastr sefi.  
 Middle-clever should each man be;  
           never too clever.  
 His own orlay ought no man to know ahead;  
           his is the most sorrowless mind.

---

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

57 Brandr af brandi · brinnr unds brunninn es,  
 2            funi 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.

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

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

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

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

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

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

60     *Þurra* skíða · ok *þakinna* néfra,  
 2             þess kann *maðr* *mjöt*,  
               ok þess *víðar*, · es *vinnask* megi  
 4             *mál* ok *missęri*.

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

4 *mál ok missęri* ‘for a season and half-year’ | Over nine months.

61     *Þveginn* ok *meţtr* · *ríði* maðr *þingi* at,



2 þótt sé-t vęddr til vęl;  
 skúa ok bróka · skammisk ęngi maðr  
 4 né hęsts in hęldr,  
 þótt hann hafi-t góðan.

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

---

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

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

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

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

---

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

63 Fregna ok sęgja · skal fróðra hveęr,  
 2 sá's vill hęitinn horskr;

- 4            **ç**inn vita · né **a**nnarr skal,  
              þjóð væt ef þrír 'ru.  
 Ask and answer shall each learned man  
       who wishes to be called sharp.  
 One shall know, another shall not;  
       thirty know if there are three.

---

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

- 64        **R**íki sitt · skyli **r**áð-snotra  
 2            hværr í **h**ófi **h**afa;  
              þá þat **f**innr, · es með **f**róknum kómr,  
 4            at **ç**ngi es **ç**inna hvatastr.  
 His own power should each counsel-clever  
       man use in moderation.  
 This he then finds when among the bold he comes—  
       that noone is fiercest of all.<sup>17</sup>

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3–4 þá ... çinna hvatastr 'then ...fiercest of all' | Almost identical to Reg TODO/3–4, which however has fleirur 'more men' instead of fróknum 'the bold'.

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

- 65        **O**rða þeira, · es maðr **q**ðrum sęgir,  
 2            opt hann **g**jöld of **g**etr.  
 For those words which man says to another  
       he oft gets recompense.

- 66        **M**ikils til snimma · kom'k í **m**arga staði,  
 2            en til **s**íð í **s**uma;  
              **q**l vas drukkit, · sumt vas **ö**-lagat;  
 4            sjaldan hittir **l**ęðr í **l**ið.  
 Much too early I came to many places,  
       and too late to some:  
 The ale was drunk up, some was unbrewed—  
       seldom finds the loathed his place.<sup>18</sup>

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

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

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

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

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

Fire is best among the sons of men,  
 and the sight of the sun;  
 one's good health, if he manage to keep it—  
 [and] living free from vice.

- 69      **Es-at maðr alls ve-sall**, · þótt sé **ílla heill**,  
    **sumr es af sonum sçll**,  
 2     **sumr af frændum**, · **sumr af fç órnu**,  
    **sumr af verkum vçl**.  
 4

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

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

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

- 70 Bętra 's lifðom, · an séi ó-lifðom,  
 2 ey getr kvíkr kú;  
 ęld sák upp brinna · auðgum manni fyr,  
 4 en úti vas dauðr fyr durum.

It is better for the living than it may be for the unliving:  
 ever the quick gets the cow.  
 A fire I saw burning high for a wealthy man,  
 but outside he was dead before the doors.<sup>20</sup>

1 an séi ó-lifðom 'than with the unliving' | emend.; ȝ fęl lifðom R.

1 an séi ó-lifðom 'than with the unliving' | The reading of R, which would be normalized as ok sęl-lifðom '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. Fáfn 30: Hvętum 's bętra · an sé ó-hvętum 'It is better for the brisk than it may be for the unbrisk'. The corruption has probably happened in the following way: \*en (younger form of an 'than') in the prototype was misinterpreted as en 'and, but' and copied as ȝ (the tironian et), while \*séi ólifðom (probably with the words cramped together) became sęl lifðom.

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

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

- 71 Haltr riðr hrossi, · hȝorð 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-stęinar · standa brautu nęr,  
 4 nema ręsi 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.



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

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

- 75 *V*eið-a hinn, · *e*s *v*étki *v*eið,  
 2 margr *verðr* af *a*urum *a*pi;  
*m*aðr es *a*uðigr, · annarr *ó*-auðigr,  
 4 skyli-t þann *v*ítka *v*áar.

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

2 af *a*urum ‘from wealth’ | emend. from meaningless †*aflaðrom†* R

2 margr *verðr* af *a*urum *a*pi ‘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 *D*eyr fé, · *d*eyja frénðr,  
 2 deyr *s*jálfr hit *s*ama;  
 en *orðs*-tírr · *d*eyr *a*ldri-gi  
 4 hvēim’s sér *g*óðan *g*etr.

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

1 *D*eyr fé, · *d*eyja frénðr ‘Fee dies, kinsmen die’ | This line is also found in *Hákm* 21, the final st. of that poem composed ca. 961.

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

- 77 *D*eyr fé, · *d*eyja frénðr,  
 2 deyr *s*jálfr hit *s*ama;  
*e*lk *v*eið *e*inn · at *a*ldri-gi *d*eyr:  
 4 dómr of *d*auðan *h*vērñ.

Fee dies, kinsmen die,  
 oneself dies the same [way].

I know one that never dies:  
the Doom o'er each man dead.

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

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

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

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

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

79      Ò-snotr maðr · es **ei**gnask getr  
2              fé eða fljóðs mun-úð;  
      **met**naðr hönum þróask, · en **man**-vit aldri-gi;  
4              framm gengr hann **drjúgt** í **dul**.

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

80 Þat 's þá reynt, es þú at rúnnum spyr, · hinum rēgin-kunnum,  
2 þeim's gørðu ginn-rēgin  
ok fāði Fimbul-þulr;  
4 þá hefr hann batst, ef hann þegir.

Then is proven that which thou learnest from the runes born of the Reins,  
those which the yin-Reins made,  
and the Fimble-Thyle (= Weden) painted.—  
Then he has it best, if he shuts up.<sup>21</sup>

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

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

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

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

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

- 81 At kveldi skal dag leyfa, · konu es brēnnð es,  
2 męki es reýndr es, · meý es gefin es,  
ís es yfir kōmr, · ęl es drukkit es.

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

2 gefin ‘given’ | In marriage.

- 82 Í vindi skal við hōggva, · veðri á sę róa,  
2 myrkri við man spjalla— · mōrg eru dags augu—  
á skip skal skriðar orka, · en á skjöld til hlifar,  
4 męki til hōggs, · en meý til kossa.

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

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

- 83 Við ęld skal ęl drekka, · en á ísi skriða,  
2 magran mar kaupā, · en męki saurgan,



hēima hęst fęita, · en hund á búi.

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

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

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

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

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

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

85 Brestanda boga, · brinnanda loga,  
2 gínanda ulfi, · galandi krōku,  
rýtanda svíni, · rōt-lausum 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 bōru,  
2 ísi ęin-nęttum, · ormi hring-lęgnum,  
brúđar bęđ-mólum · eđa brotnu sverđi,  
4 bjarnar lęiki · eđa barni konungs,

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

- 87 sjúkum kalfi, · sjalf-ráða þréli,  
 2 völu vil-méli, · val ný-fældum.  
 in sick calf, in self-willing thrall,  
 in wallow's pleasing speech, in newly felled corpses,

---

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

---

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

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- 89 bróður-bana sínum · þótt á brautu móti,  
 2 húsi half-brunnu, · hęsti al-skjótum,  
 þa 's jór ó-nýtr, · ef ęinn fótr brotnar;  
 4 verðr-it maðr svá tryggr · at þessu trúi öllu!  
 in one's brother's bane—though on the road ye meet—  
 in half-burned house, in all-fleet horse—  
 the steed is useless if one foot breaks.  
 No man be so trusting that he trust in all this!

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

In an early sown field ought no man to trust,  
 nor too soon in a son.

The weather rules the field and the wits the son:  
 there is risk to them both.

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

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

---

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

---

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

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

---

- 91      **B**ert nú mēli'k, · því-at **b**ēði vēt'k,  
2              brigðr es **k**arla hugr **k**onum,  
            þá **f**ęgrst mēlum, · es **f**lást hyggjum;  
4              þat tēlir **h**orska **h**ugi.

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

---

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

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

4 þat tēlir horska hugi 'that entraps sharp minds' | Love (or sexual infatuation—the poet does not distinguish between them) turns even wise men into liars or otherwise dishonest persons. Cf. Mhkv 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-song mēlt: · marga hefr þat hyggna tēlt. 'Some men are so love-blind, that they seem to heed very little; // for that sake it is said about love-song: many thinking men has it entrapped.'

- 92      **F**agrt skal mēla · ok **f**é bjóða,  
2              sá's vill **f**ljóðs óst **f**aa,  
            líki **l**eyfa · hins **l**jósa mans,  
4              sá **f**ęr, es **f**riar.

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

---

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

4 sá fęr, es friar 'he wins, who woos' | I.e., "he who courts her will win her hand."

- 93     **Á**star firna · skyli **ę**ngi maðr  
 2             **a**nnan aldri-gi;  
             opt fāa á **h**orskan, · es á **h**ęmskan né fāa,  
 4             **l**ost-fagrir **l**itir.  
 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     **E**y-vitar firna, · es maðr **a**nnan skal,  
 2             þess es of margan **ę**ęngr **g**uma;  
             **h**ęmska ór **h**orskum · **ę**ęrir **h**olða sonu  
 4             sá hinn **m**átki **m**unr.

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

- 95     **H**ugr ęinn þat vęit, · es býr **h**jarta nęr,  
 2             ęinn es hann **s**ér of **s**efa;  
             øng es sótt verri · hvęim **s**notrum manni  
 4             an sér øngu at **u**na.

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

- 96     Þat þá **r**ęynda'k, · es í **r**ęyri sat'k,  
 2             ok vętta'k **m**íns **m**unar,

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

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

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

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

---

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

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

99       Aptr ek hvarf · ok unna þóttumk  
2           vísam 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 vísam vilja frá 'away from my wise will' | i.e., “against my better judgment”; the wise choice would have been to walk away.

100       Svá kom'k nēst, · at hin nýta vas

- 2                   víg-drótt ǫll of vakin,  
með brinnǫndum ljósum · ok bornum viði,  
4                   svá vas mér víl-stígr of vitaðr.

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

---

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

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

4 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                   þá vas sal-drótt of sofin;  
                  gręy ęitt þá fann'k · hinnar góðu konu  
4                   bundit beðjum á.

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

---

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

3 gręy 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           Morg es góð męr, · ef gǫrva kannar,  
2                   hug-brigð við hali;  
                  þá þat ręynda'k, · es hit ráð-spaka  
4                   teygðá'k á flęrðir fljóð;  
                  hóðungar hvęrrar · lęitaði mér hit horska man  
6                   ok hafða'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;  
every disgrace 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. Skm 12, TODO.

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

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

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

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

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

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

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

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

Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden “sends back” (*senda apr*, usually interpreted as being “sent out” from behind) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fífla hlutr*), 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 púraḥ āyasiḥ*) by the archer Kṛṣṇānu, before being stolen by a sweeping falcon. The falcon brings Soma to Manu, the ancestor of the Aryans and first sacrificer.

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

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

104. Weden visits Sutting’s home, but does not receive a good reception.
105. Guthlate falls in love with Weden, and gives him a drink of the Mead.
106. Weden has to bore through the mountains with the drill Rate.
107. Weden has “bought [the Mead] well”; possibly a euphemistic reference to sleeping with Guthlathe for it.
108. Guthlathe indeed does sleep with Weden, though not expressly in exchange for the Mead.
109. The following day (*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 Skm, but unlike its more transactional affair, we here find a stronger emphasis on Weden’s cruel betrayal of Guthlathe. A notable detail not found in Skm is Weden’s oath in st. 109. The content of the oath was most likely that Weden would marry Guthlathe, something supported by the language used (see note to st. 108: 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 Skm. The recipient of the oath being Guthlathe would agree better with the Skm narrative, and Sutting’s betrayer would instead be her.

- 
- 103      Heima glaðr gumi · ok við gæsti rēifr,  
                  sviðr skal of sik vesa;  
                  minnigr ok mǫlugr, · ef vill marg-fróðr vesa;  
                  opt skal góðs geta;  
                  fimbul-fambi heitir, · sá’s fátt kann segja;  
                  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 fible-fool is he called who little can say;  
     that is the unclever man’s nature.

- 104      Hinn aldná jǫtun sótta’k, · nú em’k aprt of kominn;  
                  fátt gat’k þægjandi þar;  
                  mǫrgum orðum · mǫlta’k í minn frama  
                  í Suttungs sǫlum.

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

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

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

- 106 Rata munn · létumk rúms of fää  
 2 ok of grjót gnaga;  
 yfir ok undir · stóðumk jötna 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 Vęl keypts hlutar · hęf'k vęl notit;  
 2 fäs es fróðum vant;  
 því-at Óð-rórir · es nú upp kominn  
 4 á alda vés jaðar.

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

---

1-4 Vęl ... 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.; jarðar R has a long root-syllable, and does not fit grammatically.

- 108 Ifi 's mér á, · at véra'k ęnn kominn  
 2 jötna gǫrðum ór,  
 ef Gunn-laðar né nyt'a'k, · hinnar góðu konu,  
 4 es lögðumk arm yfir.

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

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

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

---

1 Hins hindra dags ‘The following day’ | This is the only occurrence of the comparative hindra ‘following, next’ in the Norse (i.e. ‘belonging to Norway and its colonies’) literature. The superlative hindstr ‘last, final’ does occur more often (e.g. indsta sinni ‘the last time’, with loss of the h-; see CV: hindri), and the possible derivative hindar-dags ‘day after tomorrow, two days after’ is found twice, both times in the Gula, chh. 37 and 266. If we, however, search in the broader Scandinavian sphere, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely Ošwe. hindra-dagher, a law-word referring specifically to the ‘day after the wedding’, used both on its own and in the expression hindra-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 · hygga at unnit hafi,  
2 hvat skal hans tryggðum trúa?  
Suttung svikvinn · hann lét sumbli frá  
4 ok grótta Gunn-lǫðu.

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

---

1–4 Baug-ęið ... Gunn-lǫðu ‘A high-oath ... brought to tears’<sup>TM</sup> | The exact narrative referred to in the stanza is hard to pin down, but I find the following most likely: Weden swore an oath on a high, its contents being that he would marry Guthlathe. Sutting then hosted a simble (banquet, drinking feast) for the new couple (cf. hins hindra dags in st. 108), and Weden slept with her, but after. svikvinn ‘betrayed’ and grótta ‘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 (Loddfáfnis mól, 111–137)

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

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

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

It is time to thill, upon the thyle's chair.

At the Well of Weird

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

I heeded the matters of men.

Of runes I heard them speak, nor were they silent of counsels

at the High One's hall,

in the High One's hall;

I heard them say so:

- 112      Rjóðumk þér Loddfáfnir, · at rjóð nemir,  
 2      njóta munt ef nemr,  
             þér munu góð ef getr:  
 4      nótt þú rís-at, · nema á njósni 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 looking for thy place outside.

---

5 lęitir þér innan út staðar ‘looking for thy place outside’ | lęita sér staðar ‘look for one’s place’ is euphemistic for relieving oneself, which was done outside.

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

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

- 114 Hón svá gǫrir · 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’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 gǣ.

- 115 Rǫðumk þér Loddfáfnir, · at rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 annars konu · tęyg þér aldri-gi  
 ęyra-rúnu at.

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

---

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

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

- þér munu góð ef getr:  
 4 ffalli eða firði, · ef þik fara tíðir,  
 fask-tu at virði vël.

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

---

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

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

- 118 Ofar-la bíta · sák çinum hal  
 2 orð illrar konu,  
 flá-róð tunga · varð hönum at fjar-lagi  
 4 ok þeygi of sanna sôk.

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-rjóð tunga ‘a false-counseling tongue’ | Cf. Lok 31/1: fló ‘s þér tunga ‘false is thy tongue’.

- 119 Rjóðumk þér Loddfáfnir, · en rjóð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 vætst, ef vin átt, · þann’s vël trúir,  
 far þú at finna opt;  
 6 því-at hrísi vęx · ok hōu 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 hōu grasi ‘with brushwood and with tall grass grows’ | Identical to Grm 17/1.

- 120 Rjóðumk þér Loddfáfnir, · en rjóð 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 Rjóðumk þér Loddfáfnir, · en rjóð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 vin þínum · ves aldri-gi  
 fyrri at flaum-slitum.  
 6 sorg etr hjarta, · ef þú segja né náir

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

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

---

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

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

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

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

---

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

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

- 124 Sifjum ’s þá blandit · hverr es segja réðr  
 2 einum allan hug;



alt es bętra · an sé brigðum at vesa:  
 4 es-a sá vinr ęðrum · es vilt ęitt segir.  
 Kinship is blended for whomever resolves to tell  
 one man his whole mind.  
 Everything is better than to be with the fickle;  
 he is no friend to another who tells only what is pleasant.

---

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

125 Ręðumk þęr Loddfáfnir, · en ręð nemir,  
 2 njóta munt ef nemr,  
 þęr munu góð ef getr:  
 4 þrimr orðum sęnna · skal-at-tu þęr við verra mann;  
 opt hinn bętri bilar,  
 6 þá's hinn verri vegr.

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

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

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

126 Ręðumk þęr Loddfáfnir, · en ręð nemir,  
 2 njóta munt ef nemr,  
 þęr munu góð ef getr:  
 4 skó-smiðr þú vesir · né skepti-smiðr,  
 nema sjölfum þęr sęir.  
 6 Skór 's skapaðr illa · eða skapt sé rangt,  
 þá 's þęr bęls beðit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;  
 thou wilt have use if thou learn,  
 they will be good for thee if thou get:  
 Be not a shoe-maker nor shaft-maker,  
 unless thou be one for thyself.

The shoe is shaped badly or the shaft be crooked—  
then for thee a bale is bid.<sup>23</sup>

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

- 127 Róðumk þér Loddfáfnir, · en r'óð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 hvar's b'ol kant, · kveð þér b'olvi at  
ok gef-at þínum fj'ondum frið.

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

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

- 128 Róðumk þér Loddfáfnir, · en r'óð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 illu f'eginn · ves aldri-gi,  
en lát þér at góðu getit.

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

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

- 129 Róðumk þér Loddfáfnir, · en r'óð 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 h'elli halir.

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

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

<sup>25</sup> An obscure superstition; the interpretation hinges on the word gjalti ‘madman’ dat. sg, which must be compared with closely related phrase verða at gjalti ‘to be turned into a “gelt”’.  
 (1) CV explains it as an old dative of goltr ‘boar, hog’. This necessitates an irregular breaking of ja < ę, since goltr (< Proto-Norse \*galtur) is an u-stem and should have dat. sg. gēlti (< \*galtiu, cf. kunimudiu, dat. sg. of \*Kunimundur, on the Tjurkö I bracteate).  
 (2) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish geilt ‘insane, mad’ (so La Farge and Tucker (1992) and others). The closest parallel to the present stanza is the C12th or C13th tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne geilt. Earlier attestations of the same story are found as early as the 840s (see Males (2024, p. 100)).

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

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

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

131 Rǫðumk þér Loddfáfnir, · en rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 varan bið’k þik vesa · ok ęgi of·varan,  
 ves við ǫl varastr, · ok við annars konu

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

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 Róðumk þér Loddfáfnir, · en róð 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 ð-görla, · þeir's sitja inni fyrir,  
 2 hvers þeir 'ru kyns es koma;  
 es-at maðr svá góðr · at galli né fylgi,  
 4 né svá illr at çinu-gi dugi.

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

134 Róðumk þér Loddfáfnir, · en róð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 at hórur þul · hlé aldri-gi,  
 opt 's gótt þat's gamlir kveða,  
 6 opt ór skörpum þelg · skilin orð koma  
 þeim's hangir með hólum  
 8 ok skollir með skrölum,  
 ok váfir með vil-mögum.

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

At a hoary thyle do never laugh;  
 oft is good that which old men sing.  
 Oft from scorched leather come discerning words;  
 from him who hangs with hides,  
 and dangles with dry skins,  
 and sways among lads of toil [THRALLS].<sup>26</sup>

<sup>26</sup>TODO: Some note. vil-mögum 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 hrækir;  
 get þú vǫ-luðum vǫl.

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

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

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

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

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

137 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 jorð tekr við ǫðri, · en ǫldr við sóttum,  
 6 ǫik við abbindi, · ax við fjöl-kyngi,  
 holl við hýrógi; · hǫptum skal Mána kvęðja,

- 8           **b**ęiti við **b**it-sóttum, · en við **b**ólvi rúnar;  
               **f**old skal við **f**lóði taka.

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

---

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

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

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### The Rune-Tally (138–146)

This group of stanzas is introduced by a large initial in R, marking the beginning of a new section. In younger paper manuscripts they have the header *Rúna-tals 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 Ódinic priest.

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

- 
- 138       **V**ęit'k at ek hekk · **v**indga-męiði á  
 2           **n**ętr allar **n**ú,  
               **g**ęiri undaðr · ok **g**efinn Óđni,  
 4           **s**jalftr **s**jölfum mér,  
               á þęim **m**ęiði, · es **m**ann-gi vęit,  
 6           hvęr af **r**ótum **r**innr.

I know that I hung on the windy beam  
     for nine nights all,  
 wounded by spear and given to Weden,  
     myself to myself—

on that beam where no man knows  
of whose roots it runs.

---

<sup>1</sup> vindga-męiði ‘the windy beam’ | Generally understood to be a variant of vinga-męiðr ‘gallows tree’ found in three Scaldic stanzas (SkP signa: Egill Lv 14, Eyv Hál 5, Anon (FoGT) 17).

139 Við hlęifi mik sóldu-t · né við horni-gi;  
<sup>2</sup> nýsta ek niðr, · nam’k upp rúnar,  
ópandi nam, · fell’k aptr þaðan.

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

---

<sup>1</sup> hlęifi ... horni-gi ‘loaf ... horn’ | i.e. “I got neither bread to eat nor ale to drink.”

140 Fimbul-ljóð níu · nam’k af hinum fręgja syni  
<sup>2</sup> Bólþorns, Bestlu fęður,  
ok ek drykk of gat · hins dýra mjaðar  
<sup>4</sup> ausinn Óð-róri.

Nine fimble-leeds I learned from the famed son  
of Balethorn, Bestle’s father—  
and a drink I got of the dear mead  
poured from Woderearer.

---

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

<sup>1–2</sup> hinum fręgja syni Bólþorns, Bestlu fęður ‘the famed son of Balethorn, Bestle’s father’ | According to Gylf 6: [Borr] fekk þeirar konu, er Bestla hét, dóttir Bólþorns jötuns, ok fengu þau þrjá sonu; hét einn Óðinn, annarr Vili, þriði Vé [...] [Byre] got the wife called Bestle, the daughter of the ettin Balethorn, and they had three sons: one was called Weden, the other Will, the third Wigh.’ Balethorn’s son is then Weden’s uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother’s male relations. Cf. TODO: some reference.

141 Þá nam’k fręvask · ok fróðr vesa  
<sup>2</sup> ok vaxa ok vęl hafask;  
orð mér af orði · orðs lęitaði  
<sup>4</sup> verk mér af verki · verks lęitaði.

Then I took to flourish and be wise,  
and grow and have it well.  
My word from a word a word sought out;  
my work from a work a work sought out.

1 nam'k frǫvask 'I began to flourish' | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse frę does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, frǫvask is without doubt a reflexive verb literally meaning something like 'cultivate oneself'.

3-4 orð ... lęitaði. 'My word ...sought out.' | Every good speech led to another; every good deed likewise.

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

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

---

6 ragna 'of the Reins' | 'ręgna' R

---

1 Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find, and interpreted staves' | A strong resemblance is found in the long-line on the medieval runestone N 13: rúnar ek rist · ok ráðna stafi 'runes I carve, and interpreted staves.'

- 143 Óðinn með ęsum, · en fyr ęlfum Dáinn,  
 2 Dvalinn dvergum fyrir,  
 Ásviðr jętnum fyrir,  
 4 ek ręist sjalfr sumar.

Weden among the Eese and DOWen for the Elves;  
 Dwollen for the Dwarfs;  
 Oswith for the Ettins;  
 I myself carved some.

---

4 ek 'I' | The identity of the speaker is unclear; one would expect it to be Weden, but He is already named in line 1.

---

- 144 Veitst, hvę rísta skal? · Veitst, hvę ráða skal?  
 2 Veitst, hvę fǫa skal? · Veitst, hvę fręista skal?  
 Veitst, hvę biðja skal? · Veitst, hvę blóta skal?



- 4           Veitst, hvé **s**enda skal? · Veitst, hvé **s**óa skal?  
 Knowest thou how one shall carve? Knowest thou how one shall read?  
 Knowest thou how one shall paint? Knowest thou how one shall try?  
 Knowest thou how one shall bid? Knowest thou how one shall bloot?  
 Knowest thou one shall send? Knowest thou how one shall soo?<sup>29,30</sup>

<sup>29</sup>The first four verbs refer to runes: carving, interpreting, colouring (with blood?), and divining. The latter four refer to sacrifice: praying, worshipping, sending (the sacrifice or the prayer to the gods), and wasting the victim. See further relevant Index entries: bloot, soo.

<sup>30</sup>The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

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

It is better unbid than over-blooted;  
 a gift always looks for recompense.  
 It is better unsent than over-sooed;  
 [...]

1-4 ALL | An identical progression of four verbs suggests a close relation with the previous st. — I believe Males (2024) has the correct interpretation: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in Eg, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield, and is greatly angered. The cycle of gifts and rewards between men and the gods is very important in Indo-European pagan religions; compare the Sanskrit phrase *Dehí me, dádāmi te* ‘Give to me, I give to thee’ and Latin *dó ut dēs* ‘I give that thou might give’.

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

- 146       Svá **p**undr of reįst · fyr **þ**jóđa røk,  
 2           þar's **u**pp of reįs, · es **a**ptr of kom.  
 Thus did Thound (= Weden) carve for the rakes of nations,  
 where up he rose as back he came.<sup>31</sup>

<sup>31</sup>TODO: A very cryptic st.

## The Leed-Tally (147-165)

This section of Háv, the so-called the Leed-Tally (Ljóðatal), is not separated from the preceding section (which is marked out with a large initial), but is

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

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

- 
- 147 Ljóð þau kann'k, · es kann-at þjóðans kona  
 2 ok manns-kis mōgr.  
 Hjǫlp hēitir ęitt, · þat þér hǫlpa mun  
 4 við sorgum ok sōkum, · ok sūtum gōrv-ǫllum.

Those leeds I know, which no king's wife knows,  
 and no man's lad.

Help is one called, it will help thee  
 against sorrows and sakes, and all kinds of griefs.

---

4 sōkum 'sakes' | Legal charges, the first element of English sakeless.

- 148 Þat kann'k annat, · es þurfu ýta synir,  
 2 þęir's vilja lęknar lifa.

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

---

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

- 149 Þat kann'k þriðja, · ef mér verðr þōrf mikil  
 2 hapti við mína hęipt-mōgu,  
 ęggjar dęfi'k · minna and-skota,  
 4 bíta-t þęim vōpn né vęlir.

This I know third, if I come in great need  
 of hindrance against my feud-lads [fōes];

I dull the edges of my opponents;  
 for them bite no weapons nor staffs.

---

4 vǫlr ‘staffs’ | Plural of vǫlr, here referring to the magic staff or sceptre used by witches and warlocks; the word vǫlva ‘wallow’ (seeress, prophetess) is probably derived from this word. The reading vélir ‘wiles, tricks, deceits’ must be excluded for metrical reasons, since a c-verse in Leeds-meter cannot end in a trochée.

150 Þat kann’k fjórða, · ef mér fyrðar bera  
 2           bǫnd at bóg-limum,  
           svá ek gæḷ, · at ganga má’k,  
 4           spretr mér af fótum fjoturr,  
           en af hǫndum hapt.

This I know fourth, if men bear  
 bonds onto my shoulder-limbs:  
 so I gale that I may walk;  
 springs from my feet the fetter,  
 and from my hands the bond.

---

1–5 ALL | Cf. Grg 10, which is very similar to the present stanza, and Mers I (edited below under Galders), a galder that seems actually to have been used for loosening fetters.

151 Þat kann’k fimta, · ef sé’k af fǣri skotinn  
 2           flēin í folki vaða,  
           flýgr-a svá stint, · at stǫðvi’g-a’k,  
 4           ef hann sjónum of sé’k.

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

152 Þat kann’k sétta, · ef mik sérir þegn  
 2           à rótum rás viðar,  
           þann hal, · es mik hēipta kveðr,  
 4           þann eta mēin hēldr an mik.

This I know sixth, if athane wounds me  
 on the roots of a raw/sappy tree:  
 that man who sings hatred against me,  
 him the harms eat instead of me.

---

1–2 ef mik sérir þegn á rótum rás viðar ‘if athane wounds me on the roots of a raw/sappy tree’ | I.e., “if a man carves a runic curse against me”. The sappy wood was apparently of importance for the curse; cf. the curious account of *GrettS* 79, where a hag curses Grettir in the following way: after finding a small tree and planing a small smooth surface onto a scorched side of it, she carves runes in its roots and reddens them with her own blood. She then chants galders while walking counter-clockwise around it. Lastly she pushes it out to sea, praying for it to drift to Grettir’s homestead and curse him. Cf. also *Skm* 32 where Shirner goes to a hrár víðr ‘raw/sappy tree’ to get a certain curse-object.

2 rás ‘raw/sappy’ | The normal form of this word is hrár (cf. *Skm* 32), but the required alliteration with rótum makes it impossible here.

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

This I know seventh, if I see a high hall  
 blazing over seat-lads [WARRIORS]:  
 it burns not so broadly that I cannot save it—  
 that galder I can gale.

- 154 Þat kann’k átta, · es ǫllum es  
 2 nyt-sam-ligt at nema,  
 hvar’s hatr vęx · með hildings sonum,  
 4 þat má’k bóta brátt.

This I know eighth, which for all men is  
 useful to learn:  
 wherever hatred grows among a prince’s sons,  
 it I may shortly mend.

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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 kyrrri · vági á  
 4 ok svęfi’k allan sé.

This I know ninth, if I come in need  
 of saving my ride on a floater [SHIP]:  
 the wind I calm upon the wave,  
 and put all the sea asleep.

- 156 Þat kann’k tíunda, · ef sé’k tún-riður  
 2 lęika lopti á,

ek svá vinn'k, · at þér villar fara  
 4 sinna heim-hama  
 sinna heim-huga.

This I know tenth, if I see town-rideresses  
 playing aloft:

I work it so that they go astray  
 of their home-hames,  
 of their home-minds.

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

1 tún-riður 'town-rideresses' | The riður 'rideresses' were witches who would leave their original human shapes or skins (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, something like "astral projection". It was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Through his second sight, Woden was able to see these riders, and would then use his superior magical wisdom to confuse them so that they would not be able to return to their human "home-shapes" or minds, but would instead be forced to stray as tormented bodyless ghosts; a cruel fate. Woden also brags about tricking riders in Hárb 20.

157 Þat kann'k elliþta, · ef skal'k til orrostu  
 2 leiða lang-vini,  
 und randir gæl'k, · en þeir með ríki fara,  
 4 heilir hildar til,  
 heilir hildi frá,  
 6 koma þeir heilir hvaðan.

This I know eleventh, if I shall into the fray  
 lead old friends:  
 beneath the shields I gale, and they go with power  
 healthy to the battle,  
 healthy from the battle;  
 they return healthy anywhere.

2 lang-vini 'old friends' | In Germanic paganism the followers and protégés of a god are his friends (vinir). Already in Beow we see that the Shieldings are called the Ing-wine 'friends of Ing', and in Hym 11 Thunder is called the vinr ver-liða 'friend of manly retinues'. Two other places where it is used of Woden's followers in particular are Grm 54 and Sont 22, where Eyel speaks about his friendship (vin-átt) with Woden.

158 Þat kann'k tolþta, · ef sé'k á tré uppi  
 2 váfa virgil-ná,  
 svá ek ríst · ok í rúnum fá'k,  
 4 at sá gengr gumi.  
 ok mælir við mik.

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

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

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

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

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

This I know fourteenth, if before a retinue of men  
 I shall count forth the Tews:  
 of the Eese and Elves all I know the discernments;  
 few unwise men can do so.

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

161 Þat kann'k fimtánda, · es gól þjóð-rórir  
 2 dvergr fyr Dēllings durum,  
 afl gól ǫsum, · en ǫlfum frama,  
 4 hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,  
 the dwarf, before Delling's doors.  
 Strength he galed for the Eese, and fame for the Elves,  
 thought for Roft-Tew (= Weden).

162 Þat kann'k sextánda, · ef vil'k hins svinna mans  
 2 hafa gęð allt ok gaman,

hugi hverfi'k · hvit-armri konu  
 4 ok sný'k hennar öllum sefa.  
 This I know sixteenth, if I will from the smart girl  
 have her senses all, and pleasure:  
 the heart I change of the white-armed woman,  
 and I twist her whole mind.

163 Þat kann'k sjautjándá · at mik sęint mun firrask  
 2 hit man-unga man.  
 This I know seventeenth, that the girl-young girl  
 will lately shun me.

164 Ljóða þessa · munt Loddfáfnir  
 2 lengi vanr vesa;  
 þó sé þér góð ef getr,  
 4 nýt ef nemr,  
 þorð ef þiggr.  
 These leeds wilt thou, Loddfathomer,  
 for long be lacking!  
 Though they would be good for thee if thou get,  
 useful if thou learn,  
 needful if thou receive.

165 Þat kann'k átjándá, · es ęva ķęnni'k  
 2 męy né manns konu,  
 —allt es bętra · es ęinn of kann,  
 4 þat fylgir ljóða lokum—  
 nema þęiri ęinni, · es mik armi vęrr,  
 6 eða mín systir sęi.  
 This I know eighteenth, which I will never teach  
 a maiden nor man's woman,  
 (everything is better which one alone knows;  
 that follows the last of the leeds,  
 save for her alone who holds me in her arm,  
 or is my sister.

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5 mik armi vęrr 'holds me in her arm' | A similar expression is also used Vkv 2. The one who wraps Weden in her arm may be his wife, Fric.

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- 166 Nú eru Háva mól kveðin · Háva hollu í;  
 2 all-þorf ýta sonum,  
 ð-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 use who learned;  
 hail they who heeded!

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3 jǫtna 'ettins' | corrected in margin from ýta 'men' R

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4–6 kvað, kann, nam, hlýddu 'sang, knows, learned, heeded' | The implied subject is the speeches, i.e. 'hail he who sang them, hail he who knows them,' et.c.

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# Speeches of Webthrithner (Vafþrúðnismól)

Dating (Sapp, 2022): C10th (0.894)  
Meter: Leeds-meter

## Introduction

The Speeches of Webthrithner (Vafþ) are found in full in R; the latter half (from st. 20 onwards) in A. Several stanzas are also cited in Gylf.

## Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout.

The whole may be divided into two sections; first the prologue, where Weden takes counsel from his wife Frie, then sets out for Webthrithner's hall (sts. 1–10); second the wisdom contest. By means of repeated refrains in the question-stanzas, the contest is divided into three sections, namely Webthrithner's 4 unnumbered questions (11–18), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	Seg mér/þat, Gagnráðr, · alls á golfi vill   þíns of fręista frama
20–42	Seg þat (hit) N(:a) · ...   ... Vafþrúðnir vitir
44–54	Fjölð ek fór, · fjölð fręistað'a'k,   fjölð ek ręynda ręgin

Shortly on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, the spells in the Leed-tally section (sts. 147–165) of Háv, also has 18 items, even more so that the 18th spell in that list, like the 18th question here, is a mystery known only to Weden himself.

## Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, since she considers Webthrithner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthrithner's orð-speki 'word-wisdom' (5). He arrives at the ettin's hall and introduces himself (6); Webthrithner promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites Gainred to sit down (9), who in turn utters a gnomic stanza (10) not unlike those of the first section of *Háv.*

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Oncharriers (40–41), and where Webthrithner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

## The Speeches of Webthrithner

- 2 at vitja Vafþrúðnis;  
for-vitni mikla · kveð'k mér á fornum stofum  
4 við þann hinn al-svinna jötun.“  
“Counsel me now, Fie, as I desire to journey  
to visit Webthritner.  
Great curiosity I have of ancient staves  
from that all-wise ettin.”

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3-4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

- [Frigg kvað:] 2 „Hęima lętja · mynda'k Hęrja-föðr  
2 í gørdum goða;  
því-at engi jötun · hugða'k jafn-ramman  
4 sęm Vafþrúðni vesa.“  
[R 7v/12]  
“At home would I keep the Father of Hosts [= Weden],  
in the yards of the Gods—  
for no ettin have I judged to be  
as strong as Webthritner.”

- [Óðinn kvað:] 3 „Fjölð ek fōr, · fjölð fręistaða'k,  
2 fjölð ek reynða ręgin;  
hitt vil'k vita, · hvę Vafþrúðnis  
4 sala-kynni sęi.“  
[R 7v/13]  
“Much I journeyed, much I tried,  
much I tested the Reins.  
This I wish to know: how Webthritner's  
halls may be.”

- [Frigg kvað:] 4 „Hęill þú farir, · hęill þú aprt komir,  
2 hęill á sinnum sęir;  
öði þęr dugi · hvar's skalt, Alda-föðr,  
4 orðum męla jötun.“  
[R 7v/15]  
“Whole journey thou, whole come thou back,  
whole be thou on thy paths!  
Thy wisdom avail thee where thou, Father of Men,  
with words shalt address the ettin!”

- 5 Fōr þá Óðinn · at fręista orð-spęki  
2 þess hins al-svinna jötuns;  
[R 7v/17]

- at hǫllu kom, · es átti Hymis faðir;  
 4 inn gekk Yggr þegar.  
 Then journeyed Weden to test the word-wisdom  
 of that all-wise ettin.  
 He came to the hall which Hymer's father [= Webthriðner] owned;  
 Ug (= Weden) went soon inside.

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

- [Óðinn kvað:] 6 „Hæill þú nú, Vaf-þrúðnir, · nú em'k í hǫll kominn [R 7v/18]  
 2 á þik sjalfan séa;  
 hitt vil'k fyrst vita, · ef fróðr séir  
 4 eða al-sviðr, jǫtunn.“  
 “Hail thee now, Webthriðner! now I've come into the hall,  
 to see thy very self!  
 This I wish first to know, if learned thou be,  
 or all-wise, O ettin.”

- [Vafþrúðnir kvað:] 7 „Hvat 's þat manna, · es í mínum sal [R 7v/20]  
 2 verpumk orði á?  
 út þú né kœmr · órum hǫllum frá,  
 4 nema þú inn snotrari séir.“  
 “What sort of man is that, who in my hall  
 throws a word at me?  
 Out thou comest not from our halls,  
 unless thou be the smarter man.”

- [Óðinn kvað:] 8 „Gagnráðr heiti'k, · nú em'k af gǫngu kominn, [R 7v/22]  
 2 þyrstr til þinna sala;  
 laðar þurfi · hef'k lengi farit  
 4 ok þinna and-fanga, jǫtunn.“  
 “Gainred I am called; now am I come from walking,  
 thirsty, to thy halls.  
 In need of a welcome have I journeyed for long,  
 and of thy reception, ettin!”

1 Gagnráðr | The prose of G has Gangráðr ‘Gangred; Journey-adviser’ instead.

- [Vafþrúðnir kvað:] 9 „Hví þú þá, Gagnráðr, · mǫlisk af gólfi fyrir? [R 7v/24]  
 2 far þú í sess í sal;

þá skal fręista, · hvárr fleira viti,  
 4 gęstr eða hinn gamli þulr.“  
 “Why then, Gainred, speakest thou from the floor before me?  
 Take a seat in the hall!  
 Then it shall be tried, which of the two might know more:  
 the guest, or the old thyle.”

[Óðinn kvað:] 10 „Ó-auðigr maðr, · es til auðigs kómr,  
 2 męli þarft eða þęgi;  
 ofr-męlgi mikil · hygg’k at illa geti  
 4 hveim’s við kald-rifjaðan kómr.“  
 “An unwealthy man who to a wealthy comes  
 ought to speak the needful or shut up.  
 Great over-speaking I think brings ill  
 for him who comes by a cold-ribbed man.”

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

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

[Vafþrúðnir kvað:] 11 „Seg mér, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé hęstr hętir, · sá’s hveįjan dreęr  
 4 dag of drótt-möęu.“  
 “Tell me, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the horse is called which pulls every  
 day over the lads of the folk [MEN].”

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

[Óðinn kvað:] 12 „Skin-faxi hętir, · es hinn skíra dreęr  
 2 dag of drótt-möęu;  
 hęsta batstr · þykkir með Hreįð-gotum;  
 4 ęy lýsir mōn af mari.“  
 “Shinefax is he called who pulls the bright  
 day over the lads of the folk.  
 The best of horses he seems among the Reth-Gots;  
 ever shines that stallion’s mane.”

[Vaðprúðnir kvað:] 13 „Seg þat, Gagnráðr, · alls á golfi vill [R 7v/32]  
 2 þíns of fręista frama,  
 hvé jór heitir, · sá's austan dręgr  
 4 nött of nýt řegin.“  
 “Tell this, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the steed is called which from east does pull  
 night over the useful Reins.”

[Óðinn kvað:] 14 „Hrím-faxi heitir, · es hverja dręgr [R 7v/33]  
 2 nött of nýt řegin;  
 mél-dropa fellir · morgin hverjan;  
 4 þaðan kómr dōgg of dala.“  
 “Rimefax is he called who pulls every  
 night over the useful Reins.  
 Drool from his bit he lets fall each morning;  
 from thence comes the dew of the dales.”

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

[Vaðprúðnir kvað:] 15 „Seg þat, Gagnráðr, · alls á golfi vill [R 8r/1]  
 2 þíns of fręista frama,  
 hvé ř heitir, · sú's deilir með jřtna sonum  
 4 grund, ok með goðum.“  
 “Tell this, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the river is called which divides the land  
 between the sons of ettins and the gods.”

[Óðinn kvað:] 16 „Ífing heitir ř, · es deilir með jřtna sonum [R 8r/2]  
 2 grund, ok með goðum;  
 opin rinna · hón skal umb aldr-daga;  
 4 verðr-at íss á řu.“  
 “Iving is the river called which divides the land  
 between the sons of ettins and the gods.  
 Open shall it flow through its days of life;  
 there forms no ice on that river.”

[Vaðprúðnir kvað:] 17 „Seg þat, Gagnráðr, · alls á golfi vill [R 8r/3]

2 þíns of fręista frama,  
 hvé vǫllr hęitir, · es finnask vígi at  
 4 Surtr ok hin svǫsu goð.“  
 “Tell this, Gainred, since on the floor thou wilt  
 test thy furtherance,  
 what the plain is called where they find each other at war,  
 Surt and the excellent Gods.”

Óðinn: 18 „Vígriðr hęitir vǫllr, · es finnask vígi at [R 8r/4, G]  
 2 Surtr ok hin svǫsu goð;  
 hundrað rasta · hann ’s á hverjan veg;  
 4 sá ’s þeim vǫllr vítaðr.“  
 “Wighride is the plain called where they find each other at war,  
 Surt and the excellent gods.  
 A hundred rests it stretches in every way;  
 for them that plain is marked out.”

Vafþrúðnir: 19 „Fróðr est nú gęstr, · far á þekk jǫtuns, [R 8r/6]  
 2 ok męlumk í sessi saman;  
 hǫfði vęðja · vit skulum hǫllu í  
 4 gęstr, of goð-spęki.“  
 “Learned art thou now, guest; take the ettin’s bench  
 and let us speak on the seat together!  
 Wager a head shall we two in the hall,  
 O guest, over god-wisdom!”

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

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Óðinn: 20 „Sęg þat hit ęina, · ef þitt óði dugir [R 8r/9, A 3r/1]  
 2 ok þú Vaf-þrúðnir vitir,  
 hvaðan jǫrð of kom, · eða upp-himinn  
 4 fyrst, hinn fróði jǫtunn.“  
 “Tell this one, if thy wisdom avails,  
 and thou, Webthritner, mightst know,  
 from whence Earth did come, or Up-heaven,  
 first, O learned ettin.”

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

3 jörð ... eða upp-himinn ‘Earth ... or Up-heaven’ | An old Common Germanic formulaic merism; see Index of formulae: Earth and Upheaven.

Vafþrúðnir: 2I „Ór Ymis holdi · vas jörð of sköpuð,  
2 en ór beinum björg,  
himinn ór hausi · hins hrím-kalda jötuns,  
4 en ór sveita sér.“

[R 8r/10, A 3r/2]

“From Yimer’s flesh was the earth shaped,  
and from his bones the mountains;  
the heaven from the skull of that rime-cold ettin,  
and from his blood the sea.”

1–4 ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in Grm 41–42; for the deeper religious significance of this myth see note to Grm 43. — The whole st. bears very close resemblance to Grm 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, deriving from an older Common Germanic tradition (cf. the Hymn from Wessobrunn under Poetry on Christian Subjects).

3 himinn ór hausi ‘the heaven from the skull’ | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer’s brains, as told in Grm 42.

4 ór sveita sér ‘from his blood the sea’ | According to Gylf 7, the slaying of Yimer produced so much blood that it drowned the whole race of Rime-Thurses save one; for this see st. 35 below. — Cf. Sont 3/3: jötuns hals · undir hjóta ‘the neck-wounds of the ettin [SEAS] roar’, which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. Hym 15). That this is not a mere literary construct is proven by the excavation of the Viking Age Hove-steads (Hofstaðir) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: “The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke.” After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

4 sveita ‘blood’ | In poetry sveiti ‘sweat’ almost always means ‘blood’. This is shared with OE swāt, as seen e.g. in Beow 1286a: sweord swāte fāh ‘sword stained with “sweat”’, 2689b–2690: hē ge-blōdegod wearð / sāwul-drīore; · swāt yðum wéoll. ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

Óðinn: 22 „Seg þat annat, · ef þitt óði dugir  
2 ok þú Vafþrúðnir vitir,

[R 8r/12, A 3r/3]



4 hvaðan Máni of kom, · svá't fęrr męnn yfir,  
eða Sól hit sama.“

“Tell this other, if thy wisdom avails,  
and thou, Webthritner, mightst know,  
whence Moon did come, who journeys over men,  
or Sun likewise.”

Vafþrúðnir: 23 „Mundil-fóri hętitir, · hann 's Mána faðir  
2 ok svá Sólur hit sama;  
himin hverfa · þau skulu hverjan dag  
4 ęldum at ár-tali.“

[R 8r/13, A 3r/4]

“Mundlefare he is called—he is the father of Moon,  
and so of Sun likewise.  
Turn round heaven shall they every day,  
for mankind's tally of years.”

1 Mundil-fóri 'Mundlefarer' | Otherwise unknown figure; see Index for etymology.

4 ęldum at ár-tali 'for mankind's tally of years' | According to Vsp 6 the Gods gave names to night, the moon-phases, morning, midday, afternoon, and evening ęrum at tęlja 'the years for to tally'. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in Are's Book of Icelanders and in the Book of Landtakings. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

Óðinn: 24 „Sęg þat hit þriðja, · alls þik svinnan kveða  
2 ok þú Vafþrúðnir vitir,  
hvaðan Dagr of kom, · sá's fęrr drótt yfir,  
4 eða Nętt með niðum.“

[R 8r/15, A 3r/6]

“Tell this third, since they call thee wise,  
and thou, Webthritner, mightst know,  
from whence Day did come, who journeys over the folk,  
or Night with the moon-phases.”

Vafþrúðnir: 25 „Dęllingr hętitir, · hann 's Dags faðir,  
2 en Nętt vas Nęrvi borin;  
ný ok nið · skópu nýt ręgin  
4 ęldum at ár-tali.“

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

“Delling he is called—he is the father of Day,  
but Night was born to Narrow.  
The waxing and waning did the useful Reins create  
for mankind's tally of years.”

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

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

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

“Windswoll is he called; he is Winter’s father;  
 but Sosuth [is] Summer’s.”

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

- Óðinn kvað: 28 „Seg þat hit fimta, · alls þik fróðan kveða, [R 8r/21, A 3r/11]  
 2 ok þú Vafþrúðnir vitir,  
 hværr ása eldstr · eða Ymis niðja  
 4 yrði í ár-daga.“  
 “Tell this fifth, since they call thee learned,  
 and thou, Webthritner, mightst know,  
 who oldest of the Eese, or of Yimer’s kinsmen [ETTINS],  
 arose in days of yore.”

3–4 hværr ... ár-daga ‘who ... days of yore.’ | I.e. “which was the very first being?” Cf. the question on the mystic C9th Malt Stone (DR NOR1988;5): huarisi : alistiąsa, perhaps Hvar es inn elisti ása? ‘Who is the eldest of the Eese?’

- Vafþrúðnir: 29 „Ør-ófi vetra · áðr véri jörð of sköpuð, [R 8r/22, A 3r/12]  
 2 þá vas Ber-gelmir borinn,  
 Þrúð-gelmir · vas þess faðir,  
 4 en Aur-gelmir afi.“  
 “Uncountable winters before the Earth was created,  
 then was Baryelmer born.  
 Thrithyelmer was that one’s father,  
 and Earyelmer the grandfather.”

Óðinn kvað: 30 „Seg þat hit rétta, · alls þik svinnan kveða,  
 2 ok þú Vafþrúðnir vitir,  
 hvaðan Aur-gelmir kom · með jötna sonum  
 4 fyrst, hinn fróði jötunn.“

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

“Tell this sixth, since they call thee wise,  
 and thou, Webthritner, mightst know:  
 From whence Earyelmer came amidst the sons of ettins,  
 first, O learned ettin.”

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1–2 Seg ... vitir, ‘Tell ... know’ | om. G

Vafþrúðnir: 31 „Ór Éli-vógum · stukku eittr-dropar,  
 2 svá óx unds ór varð jötunn;  
 þar órar éttir · kómu allar saman;  
 4 því’s þat é alt til atalt.“

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

“From the Illeaves splashed venom-drops;  
 so it grew until it formed an ettin.  
 Our lineages came there all together,  
 thus it is ever all too fierce.”

---

1–4 ALL | Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, whom Gylf identifies with Yimer. In Gylf 5 Snorre cites this stanza and the latter half of 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Illeaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and RV 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper creation; at the very beginning of time God’s spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a spontaneous emergence of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in RV 10.129.3 from “the power of heat” (tápasah mahinā). 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” (mánasaḥ 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 „Seg þat hit sjaunda, · alls þik svinnan kveða,  
 2 ok þú Vafþrúðnir vitir,  
 hvé sá bǫrn gat · hinn baldni jötunn,  
 4 es hann hafði-t gýgjar gaman.“

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

“Tell this seventh, since they call thee wise,  
 and thou, Webthritner, mightst know,  
 how that one begot children, the stubborn ettin,  
 when he knew not a troll-woman’s pleasure.”

3 baldni ‘stubborn’ | so A; aldni ‘the aged, old’ R breaks alliteration

Vaþrúðnir kvað: 33 „Und hendi vaxa · kvøðu hrím-þursi  
2 mey ok mög saman;  
fótr við fíti · gat hins fróða jötuns  
4 sex-höfðaðan son.“

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

“In the hand of the rime-thurse, they said, did grow  
a maiden and lad together.  
Foot by a foot begat for the learned ettin  
a six-headed son.”

1–3 Und hendi ... fótr við fíti ‘Within the hand ... Foot against foot’ | The image is masturbatory. The stanza is paraphrased in Gylf 5: En svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx undir vinstri hendi honum maðr ok kona, ok annarr fótr hans gat son við öðrum, en þaðan af kómu éttir. ‘But so is said, that when he slept he began to sweat. Then grew within his left hand a man and a woman, and one foot of his begat a son by the other, and thereof come the lineages [of Ettins].’

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

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

“Tell this eighth, since they call thee learned,  
and thou, Webthrithner, mightst know  
what thou first recallest, or foremost knowest—  
thou art all-wise, ettin!”

1 Seg þat hit óttunda, · alls þik fróðan kveða, ‘Tell this eighth, since they call thee learned’ | Alliteration is missing from this line but may easily be attained by supplying the b-verse from sts. 20 and 22: ef þitt óði dugir.

Vaþrúðnir kvað: 35 „Ør-ófi vetra · áðr véri jøð of sköpuð,  
2 þá vas Ber-gelmir borinn;  
þat ek fyrst of man, · es hinn fróði jötunn  
4 á vas lúðr of lagiðr.“

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

“Uncountable winters before the Earth was created,  
then was Bareyelmir born.  
It I first remember, when the learned ettin  
on the tree-trunk was laid.”

3–4 es hinn fróði jötunn á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference.

Gylf explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareymer and his household, who survived by getting up on his lúðr. This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre's invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us.

In Old Norse prose lúðr usually means 'trumpet, blowing horn', less commonly 'flour-bin'; the underlying sense seems to be 'hollowed-out wood', which is why it is presently translated as "tree-trunk". Considering the transitive nature of Bareymer being laid (of lagiðr) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthritner remembers is Bareymer's funeral.

Óðinn kvað: 36 „Seg þat hit níunda, · alls þik svinnan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvaðan vindr of kómr · svá't færr vág yfir,  
4 é meðn hann sjalfan of séa.“

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

“Tell this ninth, since they call thee wise,  
and thou, Webthritner, mightst know:  
From whence the wind comes which fares over the wave—  
ever do men see himself.”

---

4 é meðn hann sjalfan of séa 'ever do men see himself' | Perhaps a reference to sea which is never perfectly still, so that the wind is always seen on the waves. It is also possible that a negative clitic -t has been lost from the verb séa 'see', in which case the line would read “never do men see himself”.

Vafþrúðnir: 37 „Hrē-svǫlgr hēitir, · es sitr á himins ǣnda,  
2 jǫtunn í arnar ham;  
af hans vǫngjum · kveða vind koma  
4 alla meðn yfir.“

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

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

[Óðinn kvað:] 38 „Seg þat hit tíunda, · alls þú tíva rök  
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]

“Tell this tenth, since thou of the Rakes of the Tews  
all, O Webthritner, mightst know,  
from whence Nearth did come amidst the sons of the Eese;  
hoves and harrows he rules a hundred-many,  
and he was not by the Eese begotten.”

4 hofum ok hǫrgum ‘hoves and harrows’ | A formulaic merism, see note to Vsp 7 for other occurrences.

This stanza seems to be referring to the large count of cultic places named after Nearth—Brink (2007) counts 13 attestations in Norway, 17 in Sweden, 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth’s harrow cf. Grm 16, where it is said that Nearth *ręðr hę-timbruðum hęgi* ‘rules a high-timbered harrow’. Also of interest is Lok 51, where a goddess speaks of her *vę* ok vangar ‘wighs and wongs’, two terms common in cultic place names. The underlying theological understanding seems to be that the god is physically present as a ruler of his shrine.

[Vafþrúðnir kvað:] 39 „Í Vana-*hę*imi · skópu hann *vís* *ręgin*  
2 ok *sęldu* at *gíslingu* *goðum*,  
í *aldar røk* · hann mun *aptr* koma  
4 *hęim* með *vís*um *vęnum*.“

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

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

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

3 *aldar røk* ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn kvað:] 40 „*Sęg þat* hit *ęllipta*, · *ęf þitt* *ęði* *dugir*  
2 ok þú *Vafþrúðnir* *vitir*,  
*hvar allir* · *ýtar* *tün*um í  
4 *hoggvask* *hveřjan* dag.“

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

“Tell this eleventh, if thy wisdom avails,  
and thou, Webthrithner, mightst know,  
where all men in yards  
strike at each other every day.”

1–4 ALL | This question-stanza is malformed in R and A and thus has to be partly reconstructed on the basis of st. 41, which is securely attested in all four mss. of Gylf with no textual variants. As for the former two mss., R has a complete stanza, which is clearly a mix between the question and the answer (normalised): *Sęg-ðu þat hit ęllipta, hvar ýtar tün*um í *hoggvask* *hveřjan* dag? Val þęir *kjósa* ok *riða* *vęgi* frá *sitja* *męirr* of *sáttir* saman., while A only has the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41 (normalised): *Sęg þat hit ęllipta allir ęins hęřjar Óðins tün*um í *hoggvask* *hveřjan* dag. Val þęir *kjósa* ok *riða* *vęgi* frá *sitja* *męirr* of *sáttir* saman. Although R has a complete question-stanza, it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore a regular question-stanza the refrain *ęf þitt ęði dugir* ok þú *Vafþrúðnir* *vitir* has been inserted from sts. 20 and 22, which also have an ordinal number alliterating with a vowel. In line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*. Needless to say, this solution is conjectural.

[Vafþrúðnir kvað:] 41 „Allir **ein**-hæjar · Óðins túnum í [A 3r/28, G]  
 2 hoggvask **hver**jan dag,  
 val þeir kjósa · ok ríða vígi frá,  
 4 sitja meðirr of **sáttir saman**.“

“All the Oneharriers in Weden’s yards  
 strike at each other every day.  
 The slain they choose and they ride from the fray;  
 then they sit at peace together.”

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1 **ein**-hæjar | so G; eins hæjar A

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3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun val-kyrja ‘walkirrie’ is derived.

[Óðinn kvað:] 42 „Seg þat hit tolpta, · hví þú **tíva** røk [R 8v/6, A 3v/1]  
 2 ǫll **Vaf**-þrúðnir vitir?  
 Frá **j**otna rúnum · ok allra goða  
 4 þú hit **sannasta** segir,  
 hinn **al**-svinni **j**otunn.“

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

[Vafþrúðnir kvað:] 43 „Frá **j**otna rúnum · ok **allra** goða [R 8v/8, A 3v/2]  
 2 ek kann **segja** **satt**,  
 því-at **hver**n hef’k **heim** of komit,  
 4 **níu** kom’k **heima** · fyr **nifl**-hæl neðan;  
 hinig deýja ór **h**elju **halir**.“

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

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

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[Óðinn kvað:] 44 „Fjölð ek **f**ör, · fjölð **f**reistaða’k, [R 8v/11, A 3v/4]

- 2                   fjölð ek rēynda rēgin;  
                   hvat lifir manna, · þá's hinn mēra líðr  
 4                   fimbul-vetr með firum?“  
 “Much I journeyed, much I tried,  
   much I tested the Reins.  
 What remains of men when the renowned Fimble-winter  
   passes amidst the folk?”

- [Vafþrúðnir kvað:] 45   „Líf ok Lífþrasir, · en þau lēynask munu  
                   í holti Hodd-mímis;  
                   morgin-doggvar · þau sér at mat hafa;  
 4                   þaðan af aldir alask.“  
 “Life and Lifethrasher—but they will hide themselves  
   in Hoardmimer’s wood.  
 Morning dew will they have for food;  
   from thence is mankind begotten.”

2 holti Hodd-mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Uggdrassle’s Ash.

- [Óðinn kvað:] 46   „Fjölð ek fōr, · fjölð frēstaða’k,  
                   fjölð ek rēynda rēgin;  
                   hvaðan kōmr sól · á hinn slétta himin,  
 4                   es þessa hēfr Fēnrir farit?“  
 “Much I journeyed, much I tried,  
   much I tested the Reins!  
 From whence comes Sun onto the smooth heaven,  
   when Fenrer has destroyed this one?”

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

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

- [Vafþrúðnir kvað:] 47   „Eina dóttur · berr alf-rōðull,  
                   áðr hana Fēnrir fari;  
                   sú skal ríða, · þá's rēgin dēyja,  
 4                   móður brautir mēr.“  
 “One daughter the Elf-wheel (= Sun) bears  
   before Fenrer might slay her.  
 She shall ride—when the Reins die—  
   the maiden, her mother’s paths.”

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

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

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



1 alf-röðull ‘Elf-wheel’ | A rare poetic synonym (hēiti) for the sun. It occurs in two other places: Skm 4/3, and a Scaldic loose stanza by Eanwind Spoiler-of-scalds (Eyv Lv 9 in SkP 1). It also appears in two lists of names for the sun: Skm 69, Þul Sólar 1/7 in SkP 3, but these do not count as independent attestations since they may be drawing from any of the three earlier poems.)

Depending on the age of the cpd. the first element may reflect the semantics of PIE albʰós ‘white’ (cf. Latin albus ‘id.’). The second element röðull is not the normal ON word for “wheel”; it is inherited from PGmc. \*radulaz ~ \*raduraz, whence also OE rōdor ‘heaven, sky’, OS radur, radul ‘id.’ It is composed of the root of German Rad ‘wheel’ with the agentive suffix \*-ulaz ~ \*-uraz ‘(habitually) doing’ and thus means something like ‘circler, turner, revolver’. The PIE root is \*Hreth₂- which e.g. yields Latin rota ‘wheel’, Sanskrit rata ‘chariot’. In conclusion a more etymological translation may ‘white circler’.

[Óðinn kvað:] 48 Fjölð ek fôr, · fjölð fręistaða’k,  
2 fjölð ek ręynda ręgin;  
hveřjar ’ru meřjar, · es líða mar yfir,  
4 fróð-gęðjaðar fara?  
“Much I journeyed, much I tried,  
much I tested the Reins!  
Who are the maidens that pass over the ocean;  
wise-minded they go?”

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

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

[Vafþrúðnir kvað:] 49 Þrjár þjóð-áar · falla þorp yfir  
2 meřja Møg-þrasis;  
hamingjur ęinar · þęr’s í hęimi eru,  
4 þó þęr með jǫtnum alask.  
“Three great rivers fall over the house  
of the maidens of Maythrasher;  
they are the only Hamings in the Home,  
although they are raised amidst ettins.”

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

[Óðinn kvað:] 50 „Fjölð ek fôr, · fjölð fręistaða’k,  
2 fjölð ek ręynda ręgin;  
hveřir ráða ęsir · ęignum goða,  
4 þá’s sloknar Surta-logi?“  
“Much I journeyed, much I tried,  
much I tested the Reins!  
Which Eese rule the ownings of the Gods  
when the flame of Surt goes out?”

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

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and burns the entire world; see Vsp 50, 54.

- [Vafþrúðnir kvað:] 51 „Víðarr ok Váli · byggva vé goða,  
 2 þá’s sloknar Surta-logi;  
 Móði ok Magni · skulu Mjöllni hafa  
 4 Vingnis at víg-þroti.“ [R 8v/22, A 3v/14, G]
- “Wider and Wonnell bedwell the wighs of the gods  
 when the flame of Surt goes out.  
 Mood and Main shall have Millner  
 after Wingner’s grown weary in war.”

4 Vingnis at víg-þroti ‘after Wingner’s grown weary in war’ | After Thunder dies.

- [Óðinn kvað:] 52 „Fjölð ek fór, · fjölð freistaða’k,  
 2 fjölð ek reynda regin;  
 hvat verðr Óðni · at aldr-lagi,  
 4 þá’s rjúfask regin?“ [R 8v/24, A 3v/16]
- “Much I journeyed, much I tried,  
 much I tested the Reins!  
 What brings Weden’s life to an end,  
 when the Reins are ripped?”

4 þá’s rjúfask regin? ‘when the Reins are ripped?’ | Formulaic; see note to Bdr 14/1.

- [Vafþrúðnir kvað:] 53 „Ulfr gleypa · mun Alda-föðr,  
 2 þess mun Víðarr vreka;  
 kalda kjapta · hann klyfja mun  
 4 vitnis vígi at.“ [R 8v/25, A 3v/17]
- “The Wolf will devour the Father of Men:  
 that will Wider avenge.  
 The cold jaws he will split apart  
 of the beast at the battle.”

- [Óðinn kvað:] 54 „Fjölð ek fór, · fjölð freistaða’k,  
 2 fjölð ek reynda regin;  
 hvat mælti Óðinn, · áðr á bál stigi,  
 4 sjalfr í eyra syni?“ [R 8v/27, A 3v/19]
- “Much I journeyed, much I tempted,  
 much I tested the Reins!

What spoke Weden, before he would step onto the pyre,  
himself in his son's [= Balder's] ear?"

3 á bál stigi 'step onto the pyre' | The phrase stiga á 'step onto, mount' is also used to refer to one stepping aboard a ship or mounting a horse (see CV: stiga for citations). Its use for a person being borne onto the funeral pyre has been compared with Beow 1118b: gūð-rinc á-stāh 'the war-champion mounted [his pyre]', but the interpretation of that line is controversial; Fulk et al. (2008) [186] follow Grundtvig in emending gūð-rinc to gūð-réc 'war-smoke' and compare it with Beow 3144b (wudu-réc á-stāh 'wood-smoke rose up', which also describes a cremation; (according to them) the present stanza "almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it."

[Vafþrúðnir kvað:] 55 „Ey mann-gi vęit, · hvat þú í ár-daga  
2 sagðir í ęyra syni;  
fęigum munni · męlta'k mína forna stafi  
4 ok of ragna røk;  
nú við Óðin · dęilda'k mína orð-spęki;  
6 þú est ę vísastr vera.“

[R 8v/28, A 3v/19]

“Never will man know what thou in days of yore  
saidst in the ear of thy son.  
With a fey mouth I spoke my ancient staves,  
and about the Rakes of the Reins.  
Now with Weden have I shared my word-wisdom—  
thou art ever wisest of men!”

1 mann-gi | manni dat. sg. RA is impossible; a subject is needed.

3 fęigum 'fey' | A word with strong fatalistic connections. Webthritthner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit Weden.

3 mína forna stafi 'my ancient staves' | Referencing st. 1.

5 orð-spęki 'word-wisdom' | Referencing st. 5.

6 vera 'of men' | verr means 'husband, man' and is here used for reasons of alliteration; it does not imply that Weden is not a God.



# Speeches of Grimner (Grímnismál)

Dating (Sapp, 2022): Croth (0.976)

Meter: Leeds-meter(1-2/2, 3-26, 27/4-27/7, 28/1-28/2, 28/6-28/7,  
29-33/2, 35-45/2, 46/1-46/2, 47-48/2, 49/3-52, 54-57), Ancient-words-law  
(2/3-2/4, 28/3-28/5, 33/3, 45/3-45/5, 48/3-48/4, 49/1-49/2, 53),  
Galders-law (27/1-27/3, 34, 46/3-46/5)

## Introduction

The Speeches of Grimner (Grm) are preserved whole in both R and A.

The poem itself is enclosed by prose passages. It is hard to say for how long these have accompanied the poem, but since they are found in both R and A they must go back to a now-lost manuscript archetype. Together with sts. 1-3 and 53-55 of the poem they form a narrative frame for the gnomic stanzas. The gnomic sts. themselves, the bulk of the poem, are mythological and sometimes obscure. They align closely with other Eddic gnomic poems like Háv, Vafþ, Sigrdr, and Alv.

Weden begins by listing the individual abodes of the gods (4-17). The locations are numbered, but a few facts speak to these numbers being a later insert:

1. The alliteration is never reliant on the numbers; if one compares the numbered questions in Vafþ 20-42 the difference is striking.
2. The numbering is inconsistent; Thunder's realm (st. 4) is not counted, and Wider's land (st. 17) has no numeral (perhaps since the form of the stanza would not allow it.)
3. In sts. 11-15 cited in Gylf, the numbers are missing.

After this list come several sts relating to Weden and his hall, Walhall (18-23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall

(23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

### From the sons of king Reading (Frá sonum Hraudungs konungs)

- Pr Hraudungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myrkri brutu þeir við land ok gingu upp; fundu kot-bónda einn. Þar vöru þeir um vetrinn. Kerling fostraði Agnarr, enn karl Geirrøð. At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl ein-méli við Geirrøð. Þeir fengu byr ok kvömu til stöðva fǫður síns. Geirrøðr var fram í skipi. Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hánun var vel fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr ágættr.

[R 8v/31, A 3v/23]

King Reading had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing

in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith.<sup>32</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>33</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>32</sup>The husband and wife were Weden and Frie; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in Rþ.

<sup>33</sup>Surely instructing him to push his brother out to sea.

<p>P<sub>2</sub></p> <p>2</p> <p>4</p> <p>6</p> <p>8</p> <p>10</p> <p>12</p> <p>14</p> <p>16</p> <p>18</p>	<p>Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: „Sér þú Agnar fóstara þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr, fóstari minn, er konungr ok sitr nú at landi.“ Frigg segir: „Hann er mat-níðingr sá at hann kvelr gesti sína ef hánúm þykkja of-margir koma.“ Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyr-gerði hánúm fjöl-kunnigr maðr sá er þar var kominn í land, ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa. En þat var inn mesti hé-gómi at Geirrøðr véri eigi mat-góðr ok þó léttr hann hand-taka þann mann er eigi vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann véri at 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 hét Agnarr eptir bróður hans. Agnarr gekk at Grímnir ok gaf hánúm horn fullt at drekka, sagði at konungr gerði illa er hann lét pína hann sak-lausan. Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímnir. Hann kvað:</p>	<p>[R 9r/10, A 4r/3]</p>
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Weden and Frie sat in the Lithshelf and looked about all the Homes.<sup>34</sup> Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?" But Garfrith, my foster-son, is king and now rules his land." Frie says: "He is such a meat-nothing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man

who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

<sup>34</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>35</sup>This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

## The Speeches of Grimner

- 1 „Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]  
 2 gongumk firr funi!  
 Loði sviðnar, · þótt á lopt bera'k;  
 4 brinnumk feldr fyrir.  
 “Hot art thou, flame, and rather too great;  
 go far from me, fire!  
 The wool-cape is singed though I hold it aloft;  
 the cloak burns before me!
- 2 Átta nętr · sat'k milli ęlda hér, [R 9r/29, A 4r/18]  
 2 svá't mér mann-gi mat né bauð  
 nema ęinn Agnarr, · es ęinn skal ráða,  
 4 Gęirrððar sonr, · Gotna landi.  
 For eight nights I sat between the fires here,  
 while no man offered me food,  
 save for Ayner alone, who alone shall rule—  
 Garfrith's son—the land of the Gots!
- 3 Hęill skalt, Agnarr, · alls hęilan biðr  
 2 þik Vera-týr vesa;  
 ęins drykkjar · skalt aldri-gi [R 9r/31, A 4r/20]



- 4                   bætri gjöld geta:  
Hale shalt thou be, Ayner, for hale  
                  does Were-Tew (= Weden) bid thee be!  
For a single drink shalt thou never get  
                  better recompense.

---

4 bætri gjöld 'better recompense' | Namely the mythic lore which takes up sts. 4–53.

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- 4           Land es heilag, · es liggja sé'k  
2                    ósum ok ölfum nær;  
                  en í Þrúð-heimi · skal Þórr vesa  
4                    unds of rjúfask rēgin.

[R 9r/33, A 4r/22]

The land is holy which lying I see  
near the Eese and Elves,  
but in Thrithham shall Thunder dwell  
until the Reins are ripped.

---

4 unds of rjúfask rēgin 'until the Reins are ripped' | i.e. until the Rakes of the Reins. A formulaic expression; see note to Bdr 14 for further occurrences.

- 5           Ý-dalir heita, · þar's Ullr hefir  
2                    sér of gǫrva sali;  
                  Alf-heim Frey · gófu í ár-daga  
4                    tivar at tann-féi.

[R 9v/2, A 4r/23]

Yewdales they are called where Woulder has  
made for himself a hall.  
Elfham to Free in days of yore  
the Tews as a tooth-gift gave.

---

4 tann-féi 'tooth-gift' | The gift the child receives when he sheds his first tooth.

- 6           Bór es sá (hinn þriði), · es blíð rēgin  
2                    silfri þokðu sali;  
                  Vala-skjölf heitir, · es vélti sér  
4                    óss í ár-daga.

[R 9v/3, A 4r/25]

Bower is (the third) one, where the blithe Reins  
with silver thatched a hall.  
Waleshelf is it called which he won through wiles,  
the Os in days of yore.

3 es vélti sér ‘won through wiles’ | Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) have rendered this phrase with variants of “craftily made for himself”, where the verb véla would mean ‘craftily make’. To my knowledge this sense is never otherwise attested, and its common meaning is ‘defraud, trick, betray’. A simpler reading would be to see this as a reference to the myth of the Ettin-smith who built the wall of Otyard. The Gods had promised him Sun, Moon, and Frow, if he could build it in a year, but employed various tricks to hinder him. When it at last looked like he would make it in time, Thunder slew him. This myth is told in Gylf 42 and alluded to in Vsp 24–25.

- 7      Sökkva-þekkr heitir (hinn fjórði), · en þar svalar knegu      [R 9v/5, A 4r/26]  
       unnir glymjá yfir;  
 2      þar þau Óðinn ok Sága · drekka umb alla daga  
       glöð ór gullnum kęrum.  
 4      Sinkbench is (the fourth) one called, and there do cool  
       waves clash over above;  
       there Weden and Sey drink all days,  
       glad, out of golden casks.

- 8      Glaðs-heimr heitir (hinn fimti) · þar’s hin gull-bjarta      [R 9v/7, A 4r/28]  
       Val-höll víð of þrumir;  
 2      en þar Hroptr · kýss hverjan dag  
       vápnr-dauða vera.  
 4      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>36</sup>

<sup>36</sup> Cf. st. 14.

In A the order of the following two sts. is reversed.

- 9      Mjök ’s auð-kęnt · þeim’s til Óðins koma      [R 9v/9, A 4r/31]  
       sal-kynni at sęa,  
 2      vargr hangir · fyr vęstan dyrr  
       ok drúpir qrn yfir.  
 4      Very easily recognized, for those who come to Weden,  
       is the hall to see:

A wolf hangs before the western door,  
and an eagle droops above.<sup>37</sup>

2 *sal-kynni* at *séa* | ‘sia at sia’ A

<sup>37</sup>Something very similar is found in Widukind’s History of the Saxons 1:12. The Saxons have just conquered a fortress, and mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorem paternum sacra sua propria veneratione venerati sunt ‘at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.’ The altar was pledged to Ermin, whom the author identifies with Mars or Hermes, but who is surely Woden. According to Hyldén-Cavallius (1863, p. 156) it was custom in Wärend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

10 Mjök ’s *auð-kennt* · þeim’s til Óðins koma  
2 *sal-kynni* at *séa*,  
*sköptum* ’s rann rept, · *skjöldum* ’s salr þakiðr,  
4 *brynjum* of *þekki* stráat.

[R 9v/10, A 4r/30]

Very easily recognized, for those who come to Woden,  
is the hall to see:  
With shafts is the house roofed, with shields is the hall thatched;  
with byrnies the benches strewn.

3 *sköptum* ‘shafts’ | *Spear-shafts*.

11 Þrym-heimr heitir (hinn sétti), · es Þjatsi bjó,  
2 sá hinn ám-átki jötunn;  
en nú *Skaði* byggvir, · *skír* brúðr goða,  
4 *fornar* toptir *fjður*.

[R 9v/12, A 4v/2, G]

Thrimham is (the sixth) one called, where Thedse dwelled,  
that uncanny ettin;  
but now Shede bedwells—the pure bride of the Gods—  
the ancient plots of her father.

1 (hinn sétti) ‘the sixth’ | om. G 1 es ‘where’ | þar nú ‘where now’ 1 bjó ‘dwelled’ | om. W;  
bjr ‘dwells’ U 2 ám-átki | mátki U 3 goða ‘of the Gods’ | guma ‘of men’ U

2 ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

12 Breiða-blik eru (hin sjaundu), · en þar Baldr hefir  
2 sér of gorrva *sali*,  
á því *landi* · es *liggja* veit’k  
4 *fęsta* *fęikn*-stafi.

[R 9v/14, A 4v/3, G]

Broadblinks are (the seventh), and there Balder has  
made for himself a hall,  
on that land where I know lying  
the fewest wicked deeds.

---

1 eru (hin sjaundu) 'are (the seventh)' | hęita '[they] are called' G.

4 fęikn-stafi 'wicked deeds' | Lit. 'staves of wickedness', where 'stave' originally means something like 'word, speech'. Cf. Beow 1018b: fęcen-stafas, referring to treacherous intrigues among the Shieldings.

- 13 Himin-björg eru (hin ęttu), · en þar Hęim-dall  
2 kveða valda véum;  
þar vęrðr goða · drekkir í vęru ranni  
4 glaðr hinn góða mjōð.

[R 9v/16, A 4v/5, G]

Heavenbarrows are (the eighth), and there Homedal,  
they say, wiolds over wighs.  
There the Watchman of the Gods [= Homedal] drinks in the tranquil house,  
glad, the good mead.

---

4 hinn | so AG; om. R

---

1 eru (hin ęttu) 'are (the eighth)' | hęita '[they] are called' G.

3 vęrðr goða 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in Lok 49 and possibly in Skm 28: vęrðr með goðum 'the Watchman among the Gods'. Gylf 27, where the present stanza is cited, gives some further details: Hann býr þar er heitir Himinbjörg við Bifręst. Hann er vęrðr goða ok sitr þar við himins enda at gęta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nōtt sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jorðu eða ull á sauðum, ok allt þat er hęra lętr. 'He [= Homedal] lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. In night as in day he always sees a hundred rests away; he also hears when grass grows on the earth or wool on sheep, and all which makes more sound.'

- 14 Folk-vangr es (hinn níundi), · en þar Freyja ręðr  
2 sessa kostum í sal;  
halfan val · hon kýss hverjan dag,  
4 en halfan Óðinn á.

[R 9v/17, A 4v/6, G]

Folkwong is (the ninth), and there Frow decides  
the choice of seats in the hall;  
half the slain she chooses each day,  
but half does Weden own.<sup>38</sup>

---

1 es (hinn níundi) 'is (the ninth)' | hętir '[one] is called' G

---

<sup>38</sup>This st. is cited and closely paraphrased in Gylf 24. — The roots of kjōsa val 'choose the slain' are the same as those in walkirrie (val-kyrja 'chooser of the slain'), and as Frow is a prominent goddess

this would surely make her the chief walkirrie. This is paralleled by Sarle, where Frow assumes the name Gandle (Gondul, a name attested in several lists of walkirries; see Vsp 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (Hjaðningavig). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie, Weden's wife. First, one of the functions of the walkirries is to bear ale to the Oneharriers (Grm 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley (2014)). As Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in Gylf (TODO. chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

- 15      Glitnir es (hinn tíundi), · hann 's gulli studdr  
             ok silfri þakðr it sama;  
             en þar For-seti · byggir flęstan dag  
             ok svęfir allar sakir.

[R 9v/19, A 4v/8, G]

Glitner is (the tenth): it is supported by gold,  
 and thatched with silver likewise.  
 And there Foresitter dwells for most of the day,  
 and puts all disputes to sleep.

---

1 es (hinn tíundi) 'is (the tenth)' | hętir salr 'a hall is called' G

- 16      Nóa-tún eru (hin ęlliptu), · en þar Njorðr hęfir  
             sér of gorrva sali;  
             manna þęngill · hinn męins-vani  
             hó-timbruðum hęgi ręðr.

[R 9v/21, A 4v/9]

Nowetowns are (the eleventh), and there Nearth has  
 made for himself a hall.  
 The lord of men, the guileless one,  
 rules the harrow timbered on high.

---

3 manna þęngill · hinn męins-vani 'The lord of men, the guileless one' | Interesting epithets probably relating to Nearth's roles in upholding the bounty of the land and the law. Cf. my article on pre-Christian oaths (TODO).

4 hó-timbruðum hęgi ręðr 'rules the harrow timbered on high' | The rare verb hó-timbra 'timber on high' otherwise only occurs in Vsp 7, likewise in connection with the hęgr 'harrow'. The harrow is an outdoors holy place; see Index. Cf. also Vafþ 38 where Nearth is said to rule a great many hoves and harrows.

- 17      Hrísi vęx · ok hųu grasi  
             Vįðars land, viði,  
             en þar męgr of lętsk · af mars baki

[R 9v/23, A 4v/11]

4 frókn at hefna fǫður.

With brushwood grows, and with tall grass,  
Wider's land, with wood,  
and there the lad vows from the back of his steed,  
brave, to avenge his father.<sup>39</sup>

1 Hrísi vęx · ok hǫf grasi 'with brushwood grows, and with tall grass,' | Identical to Háv 119/6.

<sup>39</sup> At the Rakes of the Reins Wider avenges His father, Weden. See Vsp 51–52, Vafþ 53.

18 And-hrímni · léttr í Eld-hrímni

[R 9v/24, A 4v/12, G]

2 Sę-hrímni soðinn,  
flęska bętst, · en þat fǫir vitu,  
4 við hvat ęin-herjar alask.

Andrimner lets Sowrimner  
in Eldrimner be boiled.  
The best of meats, but few know this:  
by what the Oneharriers are nourished.<sup>40</sup>

<sup>40</sup> The cook Andrimner 'face-sooty' cooks the boar Sowrimner 'sow-sooty' in the cauldron Eldrimner 'fire-sooty'; by this meat are the Oneharriers nourished.

19 Gera ok Freka · sęðr gunn-tamiðr,

[R 9v/26, A 4v/14, G]

2 hróðigr Herjafǫðr,  
en við vín ęitt · vǫpn-gǫfugr  
4 Óðinn ę lifir.

Gar and Freak does the battle-accustomed  
glorious Father of Hosts (= Weden) feed;  
but on wine alone, esteemed of weapons,  
Weden ever lives.

1–4 Gera ... lifir 'Gar ... live' | With what Weden feeds his two hounds it is not said, but it is most likely with the corpses of dead warriors. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century vita of Saint Columban (TODO: cite source), describing a rite of the Swabians: Quo cum moraretur, et inter habitatores loci illius progrediretur, 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

[R 9v/28, A 4v/15, G]

- 2                   jǫrmun-grund yfir;  
                   óumk of Hugin, · at aptr né komi-t;  
 4                   þó séumk meir of Munin.  
 Highen and Minden fly every day  
                   over the ermin-ground [EARTH].  
 I worry for Highen, that he might not come back,  
                   yet I fear more for Minden.

---

2 jǫrmun-grund ‘ermin-ground’ | i.e. ‘the immense ground’ (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Croth Karlevi stone (Öl 1) referring to the unbounded sea as Endils jǫrmungrund ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in Beow 859 as cormen-grund carrying the same sense.

- 21               Þýtr Þund, · unir Þjóð-vitnis  
 2               fiskr flóði í;  
                   áar-straumr · þykkir of-mikill  
 4               val-gláumi at vaða.

[R 9v/30, A 4v/17]

Thound roars; Thedwitner’s fish  
                   thrives in the flood.  
 The river-stream seems far too great  
                   for the noisy slain host to wade.<sup>41</sup>

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1–2. Þjóðvitnis fiskr ‘Thedwitner’s fish’ | Þjóðvitnir is easily analyzed as þjóð- ‘great, main’ + vitnir ‘wolf’. The great wolf is naturally the Fenerswolf, the brother of the Middenyardswyrm. That the Wyrm can be called a fish is shown by Hym 24.

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<sup>41</sup>A difficult stanza. Thound may be the river surrounding Walhall, which the dead have to pass over to reach it. The stanza may also be referring to the punishment of criminals in waters; see note to Vsp 38 for discussion on that.

- 22               Val-grind heitir · es stendr velli á  
 2               heilög fyr heilgum durum;  
                   forn ’s sú grind, · en þat fair vitu,  
 4               hvé hön ’s í lás of lokin.

[R 9v/32, A 4v/18]

Walgrind ’tis called, which stands on the plain,  
                   holy, before the holy doors.  
 Old is that gate, but few know this:  
                   how its lock is locked.

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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 mín's veit'k mest magar.

With five hundred floors, and around fourty,  
 so I judge Bilshirner altogether.  
 Of those houses which I might know rafted  
 I know my lad's [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tögum,  
 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 fourty,  
 so I judge there to be on Walhall.  
 Eight hundred Onecharriers go out of one door,  
 when to fight with the wolf they go.

[R 10r/2, A 4v/20]

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3 átta hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of  $640 * 960 = 614\ 400$  Onecharriers.

- 25 Hēið-rún heitir geit, · es stēndr hōllu á Hērja-fōðrs  
 2 ok bítr af Lē-raðs limum;  
 skap-kēr 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.

[R 10r/4, A 4v/24]

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1 hōllu á Hērja-fōðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. Hērja-fōðrs looks like an unmetrical addition.

3 skap-kēr 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

3 hins skíra mjaðar 'the pure mead' | The mead is the goat's milk.

- 26 Eik-þyrnir heitir hjörtr · es stēndr hōllu á Hērja-fōðrs  
 2 ok bítr af Lē-raðs limum;  
 en af hans hornum · drýpr í Hver-gelmi  
 4 þaðan eiga vōtn ǥll vega:

Oakthirner is called the stag who stands on the hall of the Father of Hosts,  
 and bites off Leered's branches.

[R 10r/6, A 4v/26]



And from his horns [drops] drip into Wharyelmer;  
thence have all waters their ways:

- 27 Síð ok Víð, Sέkin ok Eјkin, · Svøl ok Gunn-þró,  
2 Fјorm ok Fimbul-þul,  
Rin ok Rinnandi,  
4 Gipul ok Gøpul, · Gømul ok Gęir-vimul,  
þęr hverfa umb hodd goða,  
6 Þyn ok Vin, · Þøll ok Høll,  
Gróð ok Gunn-þorin.

[R 10r/9, A 4v/28]

Side and Wide, Seeken and Oaken, Swale and Guththrew,  
Ferm and Fimblethule,  
Rine and Rinnend,  
Gipple, Gapple, Gamble and Garwimble—  
they run around the hoard of the Gods [= Osyrd]—  
Thin and Win, Thall and Hall,  
Gread and Guththorn.

- 28 Vína heitir enn, · qnnur Veg-svinn,  
2 þriðja Þjóð-numa;  
Nyt ok Nøt, · Nønn ok Hrønn,  
4 Slíð ok Hrið, · Sylgr ok Ylgr,  
Við ok Vøñ, · Vønd ok Strønd,  
6 Gjøll ok Leipter; · þęr falla gumnum nęr  
es falla til heįjar heðan.

[R 10r/12, A 5r/1]

Wine is one further called, another Wayswith,  
a third Thedenumb;  
Nit and Nat, Nan and Ran,  
Slithe and Rithe, Sellow and Wellow,  
Wide and Ween, Wand and Strand,  
Yell and Laft—they fall near to men  
as they fall hence to Hell.

- 29 Kørmt ok Qrmt · ok kęr-laugar tvęr  
2 þęr skal Þórr vaða  
dag hvern · es dóma fęrr  
4 at aski Ygg-drasils;  
því-at øs-brú · bręnn øll loga  
6 heįlog vøtn 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;  
for the os-bridge [RAINBOW] burns all with flame;  
the holy waters bellow.

2 þér skal Þórr vaða 'these shall Thunder wade' | Thunder is commonly associated with wading.  
See TODO.

6 hlóa 'bellow' | A hapax. TODO.

30 Glaðr ok Gyllir, · Glər ok Skęið-brimir, [R 10r/17, A 5r/6]

2 Silfrin-toppr ok Sinir,  
Gisl ok Fal-hófnir, · Gull-toppr ok Létt-feti,  
4 þeim ríða ęsir jóum  
dag hvęrn · es dōma fara  
6 at aski Ygg-drasils.

Glad and Gilder, Glare and Sheathbrimmer,  
Silvrentop and Sinewer;  
Yissel and Fallowhofner, Goldtop and Lightfeet;  
on these horses ride the Eese,  
every day, when to judge they go,  
at Ugdrassle's Ash.

31 Þríar rōtr · standa á þría vega [R 10r/20, A 5r/8]

2 undan aski Ygg-drasils;  
Hęl býr und ęinni, · annarri hrím-þursar,  
4 þriðju męnniskir męnn.

Three roots grow on three ways,  
from beneath Ugdrassle's Ash.  
Hell lives enclosed by one, [by] the other the Rime-Thurses,  
[by] the third manly men.

32 Rata-toskr hęitir íkorni · es rinna skal [R 10r/22, A 5r/9]

2 at aski Ygg-drasils;  
arnar orð · hann skal ofan bera  
ok sęja Nið-hęggvi 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>42</sup>

<sup>42</sup>This st. and the following is paraphrased in Gylf 16 (excerpt):

Þá mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna honum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr öfundar orð millum arnarins ok Niðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalcon. The squirrel, which is called Wrætetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’

- 33      **H**irtir ’ru ok fjórir · þeir’s af **h**éfinger  
<sup>2</sup>              á **g**ag-halsir **g**naga:  
             **D**áinn ok **D**valinn, · **D**ún-eyrr ok **D**ura-þrór.

[R 10r/23, A 5r/11]

Harts are there also, four, those who TODO

TODO gnaw:

Downen and Dwollen, Downer and Doorthrew.<sup>43</sup>

<sup>43</sup>Paraphrased in Gylf 16 immediately following a paraphrase of the last st.: En fjórir hirtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór. ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Downen, Dwollen, Downer, Doorthrew.’

- 34      **O**rmar fleiri · liggja und **a**ski **Y**gg-drasils  
<sup>2</sup>              an þat of **h**yggi **h**verr  
             **ó**-sviðra **a**pa:

[R 10r/25, A 5r/12, G]

More worms lie under Ugdrassle’s Ash  
 than any one would think  
 among unwise apes:<sup>44</sup>

<sup>44</sup>Paraphrased in Gylf 16: En svá margir ormar eru í Hvergelmi með Niðhogg, at engi tunga má telja; svá segir hér: ‘But so many worms are in Wharvelmer with Nithehewer that no tongue may count them. So it says here:’ after which st. 36 is quoted.

- 35      **G**óinn ok **M**óinn, · þeir ’ru **G**raf-vitnis synir,  
<sup>2</sup>              **G**rá-bakr ok **G**raf-völluðr,  
             **O**fnir ok **S**váfñir, · **h**ygg’k at **é** skyli  
<sup>4</sup>              **m**eiðs kvistu **m**áa.

[R 10r/26, A 5r/13, G]

Gowen and Mowen—they are Gravewitner’s sons—  
 Greyback and Gravewalled;  
 Ovner and Swebner, I ween, shall always  
 injure the beam’s branches.

- 36     **A**skr **Y**gg-drasils · drýgir **ç**rñði  
        **m**ęira an **m**ęnn viti:  
 2     **h**jörtr bítr ofan · en á **h**liðu fúnar,  
 4     skęrðir **N**íð-hoggr **n**eðan.

[R 10r/28, A 5r/14]

Ugdrassle's Ash suffers hardship  
 greater than men might know:  
 a hart bites it above and it rots on the side;  
 Nithehewer harms it below.

- 37     **H**rist ok **M**ist · vil'k at mér **h**orn beri,  
 2     **S**keggj-qlð ok **S**koggul,  
        **H**ilðr ok Þrúðr, · **H**lökk ok **H**ęr-fjotur,  
 4     **G**oll ok **G**ęir-qlul,  
        **R**and-gríð ok **R**áð-gríð, · **R**ęgin-lęif;  
 6     þęr bera **ç**in-herjum **ql**.

[R 10r/30, A 5r/16]

Rist and Mist I would have bring me a horn—  
 Shageld and Shagle;  
 Hild and Thrith, Lank and Harfetter,  
 Gall and Garannel,  
 Randgrith and Redegrith, Rainlaf—  
 they bring the Oneharriers ale.

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3 Hildr ok Þrúðr 'Hild and Thrith' | so A; Hildi ok Þrúði R stems from ðz, ðz with r rotunda being interpreted and copied as ði, ðr, this becomes clear upon viewing the facsimile images.

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6 þęr bera çin-herjum ql. 'they bring the Oneharriers ale.' | As cupbearers in Wálhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast, in heroic legend most famously Rothgar's wife and daughter in Beow. The Walkirries may be daughters of Weden; see note to Vsp 30/5. For the reception of dead warriors see also note to st. 53/3 below.

- 38     **Á**r-vakr ok **A**l-sviðr, · skulu **u**pp heðan  
 2     **s**vangir sól draga;  
        en und þęira **b**ógum · fǫlu **b**líð ręgin,  
 4     **ę**sir, isarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith shall from hence—  
 slender [steeds]—pull up the sun,  
 and under their shoulders the blithe Reins hid  
 —the Eese—iron-cooling.<sup>45</sup>

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1 Á-r-vakr ok Al-sviðr 'Yorewaker and Allswith' | These horses also appear in Sigdr 15a/2; see note to the next st.

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<sup>45</sup>According to Gylf 11 the gods took two horses to pull the sun's chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (i sumum fróðum, presumably this st.) they are called iron-cooling (ísarn-kol).”

- 39      **S**valinn heitir, · hann stendr sólu fyrir, [R 10v/2, A 5r/20]  
              **sk**jǫldr **sk**ínanda goði;  
              **b**jörg ok **b**rim · veyt’k at **b**rinna skulu,  
              ef hann **f**ellr í **f**rá.

Swalen one is called, it stands before the sun:  
     a shield [before] the shining god [SUN].  
 Crag and surf I know shall burn,  
     if it falls away.<sup>46</sup>

<sup>46</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. Cf. Sigrdr 15a/1, which mentions the “shield that stands before the shining god [SUN]”.

- 40      **S**koll heitir ulfr, · es fylgir hinu **sk**ír-leyta [R 10v/4, A 5r/21]  
              goði til **v**arna **v**iðar,  
              en annarr **H**ati, · hann ’s **H**róð-vitnis sonr,  
              sá skal fyr **h**eyða brúði **h**imins.

Scoll is the wolf called who follows the pure-faced  
     god [= Sun] to the shelter of the woods,  
 but second Hate; he is Rothwitner’s son—  
     who shall [run] in front of the bright bride of heaven [= Sun].

1–4 ALL | According to Gylf 12 Scoll chases the Sun and Hate chases the Moon (which is why he runs in front of the sun). See note to Vsp 40 for discussion on these wolves.

- 41      Ór **Y**mis holdi · vas **j**örð of sköpuð, [R 10v/6, A 5r/23,  
              en ór **s**veita **s**jór, A<sub>b</sub> 9v/14, B 3v/11]  
              **b**jörg ór **b**einum, · **b**aðmr ór hári,  
              en ór **h**ausi **h**iminn.

From Yimer’s flesh was the earth shaped,  
     and from his blood the sea,  
 mountains from his bones, woods from his hair,  
     and from his skull the heaven.

2 sveita ‘blood’ | hans sára sveita ‘blood of his wounds’ A<sub>b</sub>B    2 sjór | so AA<sub>b</sub>B; sęr 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 ALL | This stanza is clearly closely related to Vafþ 21; see there for notes.

- 42 En ór hans bróum · gөрðu blíð reġin  
 2 Mið-garð manna sonum,  
 en ór hans heġila · vөрu þau hin harð-móðgu  
 4 ský qll of sköpuð.

[R 10v/8, A 5r/25,  
 A<sub>b</sub> 9v/16, B 3v/12]

And from his brows the blithe Reins made  
 Middenyard for the sons of men,  
 and from his brains were the hard-minded  
 clouds all shaped.

3 harð-móðgu ‘hard-minded’ | hrið-fældu ‘stormy’ A<sub>b</sub>B

1–2 En ór hans bróum · gөрðu blíð reġin / Mið-garð manna sonum ‘And from his brows the blithe Reins made Middenyard for the sons of men’ | The Gods fenced in Middenyard (‘the middle enclosure’) by using the strands of Yimer’s eyebrows as poles.

- 43 Ullar hylli · heġfr ok allra goða  
 2 hvęrr’s tękr fyrstr á funa,  
 þvi-at opnir heġimar · verða umb ása sonum,  
 4 þá’s heġfa af hvera.

[R 10v/9, A 5r/26]

Woulder’s holdness and that of All Gods  
 has whoever first starts the fire,  
 for the Homes open up for the sons of the Ecse [GODS],  
 when men lift off the kettles.

1–4 ALL | This st. is one of the most difficult in the poem and many interpretations have been made.

The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem’s frame narrative. Węden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza’s placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Węden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the blóot. This has textual support, e.g. HákGóð 14, describing the traditional blóot in the Thronclaw (Þróncla-logg), Norway: At veizlu þeiri skyldu allir menn ęl eiga; þar var ok drepinn alls konar smali ok svá hross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfu i hofinu ok þar katlar yfir. ‘At that gathering all men were to have ale; thereat were also slain all kinds of small cattle and likewise horses, [...] and the fresh meat was to be cooked for men to enjoy. There were to be fires in the middle of the floor in the hove and kettles above them.’ According to this view, the stanza is speaking of the Heavenly favour (hylli) earned by the ritualist who sets the cooking fire, since that act enables the Gods to become guests at the ritual meal.

Nordberg's interpretation is especially interesting when one considers the immediately preceding stanzas 41–42 which describe the ordering of the world by the Gods through the sacrifice and dismembering of Yimer, the primordial victim. (That the slaying of Yimer was in fact a sacrifice is supported by the manner in which it was done, viz. beheading, which was the typical manner of slaying sacrificial bulls in the Viking Age; see note to Vað 21/4.) In other Indo-European religions—most famously the Vedic Puruṣa, RV 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence Grm 41–43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

1 Ullar 'Woulder's' | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since Óðins 'Weden's' would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of Lilla Ullevi ('Woulder's little wigh') in Sweden; see Index: Woulder and af Edholm (2009).

1 hylli 'holdness' | 'Favour, loyalty, grace'. This root (from which also the adjective hollr 'hold; favourable, loyal, gracious' and verb hylla 'to make hold') is used to refer to the grace of god(s) in both Heathen and Christian texts. See Index: hold and holdness.

1 allra goða 'All Gods' | Cf. Sigdr 3–4, Lok 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

2 tekr ... á funa 'starts the fire' | An otherwise unattested phrase, for which cf. taka ǫld 'light a fire'. With á 'on' the verb taka 'take' has a variety of idiomatic senses like 'touch, react to, get involved in, get on, et c'.

4 hvera 'kettles' | Acc. pl. of hverr, from PGmc. \*hweraz, from PIE \*k<sup>w</sup>er- 'pot, vessel'. Interestingly, the Sanskrit cognate carū is occasionally used in reference to the vat wherein the ritual drink soma is prepared (e.g. RV 10.167.4).

44 Ívalda synir · gingu í ár-daga  
2 Skíð-blaðni at skapa,  
skipa batst · skírum Frey,  
4 nýtum Njarðar bur.

[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 Askur Ygg-drasils, · hann 's óðstr við  
2 en Skíð-blaðnir skipa,  
Óðinn ása · en jóa Sleipnir,  
4 Bil-røst brúa · en Bragi skalda,  
Há-brók hauka · en hunda Garmr.

[R 10v/13, A 5r/29]

Ugdrassle's Ash—it is the noblest of trees,  
and Shidebladner of ships;  
Weden of the Eese and Slapner of steeds;  
Bilrest of bridges and Bray of scolds;

Highbrook of hawks and Garm of hounds.

- 46 Svipum hef'k nú ypt · fyr sig-tíva sonum, [R 10v/15, A 5v/2]  
 2 við þat skal vil-björg vaka,  
 2 qllum ósum · þat skal inn koma  
 4 Égis þekki á  
 Égis drekku at.

My gaze I've now lifted up before the sons of the victory-Tews [= Eese]—  
 by that shall the willed rescue awake!

All the Eese shall it bring in,  
 upon Eage's bench,  
 at Eage's drinking<sup>147</sup>

<sup>147</sup>Weden suddenly announces that he has made the other gods aware of his situation; they will leave their feasting at Eage's hall (see Hym and Lok) and instead come to his rescue. He then begins to recount his names.

- 47 Hétumk Grímr, · hétumk Gangleri, [R 10v/17, A 5v/4, G]  
 2 Hęřjann ok Hjalm-beri,  
 Þekkr ok Þriði, · Þundr ok Uðr,  
 4 Hęl-blindi ok Hár.

I called myself Grim, I called myself Gangler,  
 Harn and Helmbearer.  
 Theck and Third, Thound and Ith,  
 Hellblinder and High.

- 48 Saðr ok Svipall · ok Sann-getall, [R 10v/19, A 5v/5, G]  
 2 Hęř-tęitr ok Hnikarr,  
 Bil-ęygr, Bál-ęygr, · Bql-verkr, Fjqlnir,  
 4 Grímr ok Grímnir, · Glap-sviðr ok Fjql-sviðr.

Sooth and Swiple and Soothgettle,  
 Hartote and Nicker,  
 Bileyc, Balecyc, Baleworker, Fillner,  
 Grim and Grimner, Glapswith and Fellswith.

- 49 Sío-hottr, Sío-skeggr, · Sig-fqðr, Hnikuðr, [R 10v/21, A 5v/7, G]  
 2 Al-fqðr, Val-fqðr, · At-ríðr ok Farma-týr;  
 ęinu nafni · hétumk aldri-gi



4 síðst ek með folkum fór.  
 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 Grímnir mik hétu · at Geir-raðar,  
 2 en Jalk at Ós-mundar;  
 en þá Kjalar · es ek kjalka dró,  
 4 Þrór þingum at.  
 Grimner they called me at Garfrith's [home],  
 but Yelk at Osmund's,  
 but Keller whenas I drew the sled;  
 Throo at Things.<sup>48</sup>

[R 10v/23, A 5v/9]

<sup>48</sup> Presumably referencing other now-lost myths involving Woden travelling in disguise. The last is possibly a reference to the name under which Woden would be invoked at the start of Things (legal assemblies, see Index).

51 Óski ok Ómi, · Jafn-hár ok Biflindi,  
 2 Gøndlir ok Hár-barðr með goðum.  
 Wish and Ome, Evenhigh and Bivlend;  
 Gandler and Hoarbeard among Gods.

[R 10v/24, A 5v/10, G]

52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis  
 2 ok dulða'k þann hinn aldna jǫtun  
 þá's Mið-vitnis vas'k · ins mæra burar  
 4 orðinn ein-bani.  
 Swither and Swithrer, as I was called at Sink-Mimer's,  
 and I deceived that aged ettin,  
 when of Midwitner's famous son  
 I had become the lone slayer.

[R 10v/25, A 5v/11]

53 Qlr est Geir-røðr, · hefr þú of-drukkit;  
 2 miklu est hnugginn, · es þú est mínu gengi,  
 ǫllum ein-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 Oncharriers, and of Woden's holdness.

3 þllum ein-herjum ‘of all the Oneharriers’ | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but the sense is the same. By breaking the Odinic code of conduct he has lost Weden’s favour, and thus been excluded from the community of oath-bound warriors, the Oneharriers.

On the other hand a righteous king could expect to have the truce of the Oneharriers; this was the case for Hathkin the Good according to the poem composed about him (Eyv Hák in SkP 1). In that poem (st. 16/1–2) Bray greets him in the hall of the Gods, saying: Ejin-herja grið · skalt allra hafa; / þigg þú at ósum pl. ‘All the Oneharriers’ truce shalt thou have; accept ale from the Eese!’

- 54 Fjölð þér sagða’k, · en þú fátt of mant,  
 2 of þik véla vinir;  
 mēki liggja · sé’k míns vinar  
 4 allan í dręyra 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.

---

2–3 vinir, míns vinar ‘friends, my friend’ | Weden stresses his friendship with Garfrith by using the word vinr ‘friend’ twice. The followers of a god were his friends; see note to Háv 157.

3–4 mēki liggja · sé’k míns vinar / allan í dręyra drifinn. ‘The sword of my friend I see lying all drenched in gore.’ | Weden foresees Garfrith’s imminent death.

- 55 Egg-móðan val · nú mun Yggr hafa,  
 2 þitt vęit’k líf of liðit;  
 varar ’ru dísir, · nú knátt Óðin séa;  
 4 nálğask mik ef þú męgir!

[R 10v/31, A 5v/16]

An edge-tired corpse will Ug now have:  
 I know thy life to be past.  
 Wary are the Dises, now dost thou see Weden—  
 come near me, if thou mayst!

---

3 dísir ‘Dises’ | The Norns, fates, who have determined his hour of death. Cf. Fáfn TODO, Hamð TODO.

- 56 Óðinn nú heiti’k, · Yggr áðan hét’k,  
 2 hétumk Þundr fyr þat,  
 Vakr ok Skilfingr, · Vęfuðr ok Hropta-týr  
 4 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden am I called now, Ug was I called earlier,  
 I called myself Thound before that;  
 Wacker and Shilving, Waved and Roft-Tew,  
 Geat and Gelding among the Gods.

57      Ofnir ok Sváfñir · hygg'k at orðñir sé  
2              allir at ęinum mér.

[R 11r/4, A 5v/20]

Ovner and Swebner, I ween, have come  
all from me alone.

1 Ofnir ok Sváfñir 'Ovner and Swebner' | The names of two serpents in 35/3a above.

P4      Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit  
2              til miðs. En er hann heyrði, at Óðinn var þar kominn, stóð  
hann upp, ok vildi taka Óðin frá eldinum. Sverðit slapp ór hendi  
4              hánun; vissu hjöltin niðr. Konungr drap fęti, ok steyptist á-  
fram, en sverðit stóð í gognum hann, ok fekk hann bana. Óðinn  
6              hvarf þá. En Agnarr var þar konungr lengi síðan.

[R 11r/5, A 5v/21]

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden were come there, he stood up and would take Weden from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king tripped and stooped forth, but the sword went through him, and he received his bane. Weden then disappeared, but Ayner was there king for a long while afterwards.

5 hann | þar af A 5-6 Óðinn hvarf þá. | om. A 6 var þar | varð A 6 lengi síðan. | om. A



# Dreams of Balder

## (Baldrs draumar)

Dating (Sapp, 2022): C10th (0.890)  
Meter: Ancient-words-law

### Introduction

The Dreams of Balder (Bdr) are not preserved in R, but rather in the early C14th ms. A. The poem also survives in much younger paper mss., where a number of post-mediaeval stanzas have been inserted.

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

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### The Dreams of Balder

- 2 ok **ó**synjur · allar á máli,  
 ok umb þat **réðu** · **rí**kir tívar:  
 4 hví **v**ęri **B**aldri · **b**allir draumar?

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

1–3 Senn ... tívar ‘Soon ... Tews’ | Formulaic, identically shared with Þrk 14/1–3. See also Thing of the Gods.

- 2 Upp **r**ęis **Ó**ðinn, · **a**ldinn gautr,  
 2 ok hann á **S**lęipni · **s**oðul of lagði,  
**r**ęið **n**iðr þaðan · **n**ifl-hęljar til;  
 4 mótti **h**velpi, · þęim’s ór **h**ęlju kom.

[A 1v/19]

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

1 **a**ldinn | emend.; alda A

4 hvelpi, · þęim’s ór hęlju kom ‘the whelp that came out of Hell’ | An otherwise unknown dog, sometimes identified with Garm. The “hellhound” guarding the underworld is well known from world mythology, most famously the Greek Kérberos.

- 3 Sá vas **bló**ðugr · of **br**jóst framan,  
 2 ok **g**aldrs fęður · **g**ól of lęngi,  
**f**ramm **r**ęið **Ó**ðinn, · **f**old-vegr dunði,  
 4 **h**ann kom at **h**ęu · **H**ęljar ranni.

[A 1v/21]

It was bloody on the front of its chest,  
 and at the father of galder [= Weden] for a long time bayed.—  
 Forth rode Weden—the fold-way [EARTH] resounded—  
 he came to the high house of Hell.

2 **g**ól of | golv A

3 fold-vegr dunði ‘the fold-way [EARTH] resounded’ | Cf. the description of Thunder’s riding in Haustl 14: dunði ... mána vęgr und hýnum ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’; see further Þrk 21.

- 4 Þá **r**ęið **Ó**ðinn · fyr **a**ustan dyrr,  
 2 þar’s hann **v**issi · **v**ęlu lęði;

[A 1v/22]

4           nam hann vittugri · val-galdr kveða,  
             unds nauðug reïs, · nás orð of kvað:

Then rode Weden east from the door,  
there as he knew the wallow's grave.  
He began for the cunning woman to sing a slain-galder,  
until forced she rose, a corpse's words quoth:

---

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

5           „Hvat 's manna þat · mér ó-kunnra,  
2           es mér hef় aukit · ғfitt sinni?  
             Vas'k snifin snjóvi, · ok slęgin regni,  
4           ok drifin dęggu, · dauð vas'k lengi.“

[A 1v/24]

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

---

2 ғfitt sinni 'this toilsome journey' | i.e. the journey out of the grave.

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

[Óðinn kvað:] 6           „Veg-tamr ek hef়ti, · sonr em'k Val-tams,  
2           seg þú mér ór hef়ju, · ek man ór hef়mi;  
             hveim eru bekkir · baugum sánir,  
4           flęt fagrliga · flóuð gulli?“

[A 1v/25]

“Waytame am I called, I am Waltame's son;  
tell me [the tidings] from Hell—I will [tell those] from the world.  
For whom are the benches sown with bighs,  
the floors fairly flooded with gold?”

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

[A 1v/27]

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

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

- [Óðinn kvað:] 8 „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 1v/29]  
 2 unds al-kunna, · vil’k ǣnn vita:  
 hvęrr man Baldri · at bana verða,  
 4 ok Óðins son · aldri rēna?“  
 “Shut not up, wallow—thee I wish to ask!  
 Until all is known I wish yet to know:  
 Who will become Balder’s bane,  
 and rob Weden’s son [= Balder] of age?”

- [Vǫlva kvað:] 9 „Hǫðr berr hǫvan · hróðr-baðm þinig, [A 2r/1]  
 2 hann man Baldri · at bana verða,  
 ok Óðins son · aldri rēna;  
 4 nauðug sagða’k, · nú mun’k þęgja.“  
 “Hath bears the high glory-beam [MISTLETOE] thither;  
 he will Balder’s bane become  
 and Weden’s son [= Balder] rob of life—  
 forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; hróðr-barm A

- [Óðinn kvað:] 10 „Þegj-at-tu vǫlva, · þik vil’k fregna, [A 2r/3]  
 2 unds al-kunna, · vil’k ǣnn vita,  
 hvęrr man heipt Hęði · heft of vinna,  
 4 eða Baldrs bana · á bál vega?“  
 “Shut not up, wallow—thee I wish to ask!  
 Until all is known I wish yet to know:  
 Who will avenge that evil on Hath,  
 or cast on the pyre Balder’s bane [= Hath]?”

- [Vǫlva kvað:] 11 „Rindr berr Vála · í vestr-sǫlum, [A 2r/4]  
 2 sá man Óðins sonr · ǣin-néttr vega;  
 hǫnd of þvęr-at · né hǫfuð kęmbir,  
 4 áðr á bál of berr · Baldrs and-skota;  
 nauðug sagða’k, · nú mun’k þęgja.“  
 “Rind bears Wommel in the western halls:  
 he will, Weden’s son, one night old, fight.  
 He washes not his hand nor combs his head



before onto the pyre he bears Balder's opponent [= Hath]—  
forced I spoke, now I will shut up.”

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1 Vála | required by alliteration; om. A 3 at | om. A

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2–4 sá ... and-skota 'that son ... opponent' | These lines are, apart from the verb tense, identical to Vsp 32/4–33/2. It is possible that both are building on a now-lost third poem; or that one has got these lines from the other. (For discussion on the myth itself see introduction to Vsp 31–34.)

[Óðinn kvað:] 12 „Þegj-at-tu vǫlva, · þik vil'k fregna,  
2 unds al-kunna, · vil'k ǣnn vita,  
hverjar 'ru meýjar, · es at muni gráta  
4 ok á himin verpa · halsa-skautum?“ [A 2r/6]

“Shut not up, wallow—thee I wish to ask!  
Until all is known I wish yet to know:  
Which are the maidens that heartily weep,  
and onto heaven throw the front-sheets?<sup>49</sup>”

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

[Vǫlva kvað:] 13 „Ert-at Veg-tamr, · sem ek hugða,  
2 hęldr ert Óðinn, · aldinn gautr!“ [A 2r/8]

[Óðinn kvað:] „Ert-at vǫlva · né vís kona,  
4 hęldr ert þriggja · þursa móðir!“

“Thou art not Waytame as I thought,  
rather art thou Woden, the ancient Geat!”—  
“Thou art no wallow nor wise woman,  
rather art thou three Thurses' mother!”

[Vǫlva kvað:] 14 „Heim ríð Óðinn · ok ves hróðigr,  
2 svá komi-t manna · meirr aptr á vit,  
es lauss Loki · liðr ór bǫndum  
4 ok ragna røk · rjúfęndr koma.“ [A 2r/9]

“Ride home, Woden, and be renowned!  
So may no man come again to visit,  
when loose Lock slips out of his bonds,  
and [at] the Rakes of the Reins the rippers come!”

---

1 ok ves hróðigr 'and be renowned' | A sarcastic taunt, the sense being: "Your fame, Woden, will not save you!"

4 rjúfendr 'rippers' | Presumably Surt and Lock with his children, as described in Vsp 40 ff. The verb rjúfa 'CV: to break, rip up, break a hole in' is used in the same context in the formulaic þá's rjúfask rēgin 'when the Reins are ripped' (Vafþ 52), unds (of) rjúfask rēgin 'until the Reins are ripped' (Grm 4, Lok 41 and Sigdr 17). One may also compare the similar sounding (but not or only very distantly related) verb rifna 'be riven, rent apart'; see Introduction to Runic inscription Sö 154 (Skarpåker, Sweden).

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# Leeds of Hoarbeard

## (Hárbarðsljóð)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)  
Meter: Unclear (TODO)

### Introduction

The Leeds of Hoarbeard are preserved in full in R, and in part in A. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems Hár is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the Heliand; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when R was written).

Against this late origin speaks the presence of rare words (e.g. *ogurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

## The Leed of Hoarbeard

- P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]  
 2 sundsins var ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

- 1 „Hvęrr ’s sá sęvęinn sęvęina · es stęndr fyr sundit handan?“ [R 12r/32]  
 “Who is that swain of swains, standing here across the sound?”

- Hann svaraði: 2 „Hvęrr ’s sá karl karla · es kallar of váginn?“ [R 12v/1]  
 “Who is that churl of churls, calling out over the wave?”

- 3 „Fęr þú mik of sundit, · fðði’k þik á morgun; [R 12v/2]  
 2 męis hęfi’k á baki, · verðr-a matr inn bętri.  
 Át’k í hvíld · áðr ek hęiman fór,  
 4 síldr ok hafra; · saðr em’k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning!  
 A basket have I on my back; better food will not be found.  
 I ate for a while before I journeyed from home,  
 herring and oatmeal/he-goats; I am still full from that.”

---

4 hafra ‘oatmeal/he-goats’ | The easiest reading here is the acc. pl. of hafri ‘he-goat’. Thunder also eats his goats in Gylf 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of hafri ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with 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.

- 4 „Ár-ligum verkum hrósar þú, vęrði’num; · vęitst-at-tu fyr [R 12v/5]  
 gørla,



Hins vil’k nú spyrja, · hvat þú heitir.“

“I will speak to my name—even though I should be charged—  
and to all my origin: I am Weden’s son,  
Male’s brother and Main’s father,  
the strength-wielder of the Gods; with Thunder dost thou here speak!  
Now I will ask this, what thou art called.”

10 „Hár-barðr ek heiti, · hyl’k of nafn sjaldan.“ [R 12v/18]

“Hoarbeard I am called; I seldom conceal my name.”

11 „Hvat skalt-u of nafn hylja · nema þú sakar eigr?“ [R 12v/18]

“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar eiga, · fyr slíkum sem þú est  
2 þá mun’k forða fǫrvi mínu · nema ek feigr sé.“ [R 12v/19]

“Even though I had charges—for such a one as thou art  
I would then protect my life, unless I be fey.”

13 „Harm ljótan mér þikkir í því  
2 at vaða of váginn til þín · ok veta ogur mín; [R 12v/21]  
skylda’k launa kǫgur-svæini · þínum kangi-yrði · ef ek  
komumk yfir sundit.“

“An ugly harm it seems to me  
to wade o’er the wave to thee, and wet my burden.  
I would repay thee, swaddle-swain, for thy mocking words, if I could bring  
myself over the sound.”

---

2 ogur ‘burden’ | The sense of this word is not clear, though it is probably the same as the first element of the compound ogur-stund ‘burdensome hour’, found in Vkv 42. Some authors have read it as a crude euphemism for “penis”, which would not stand out much in this poem. Another interpretation is that it refers to the food Thunder carries on his back (st. 3).

14 „Hér mun’k standa · ok þín heðan bíða;  
2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“ [R 12v/23]

“Here will I stand and hence await thee;  
thou foundest not a harder man since Rungner died!”<sup>51</sup>”

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<sup>51</sup>Rungner was a famous ettin slain by Thunder in a fierce battle. Hoarbeard’s mention of that battle sets off a long argument over their respective accomplishments.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]  
 2 sá inn stór-úðgi jötunn, · es ór stęini vas hofuðit á,  
 þó lét’k hann falla · ok fyrir hníga;  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“Of this wilt thou now speak, when I and Rungner dealt with each other,  
 that great-minded ettin on whom the head was of stone.  
 Yet I made him fall, and kneel down before [me]—  
 what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjöl-vari · fimm vetr alla [R 12v/27]  
 2 í ęy þęiri · es Al-grón hęitir;  
 vega vér þar knöttum · ok val fęlla,  
 4 margs at fręista, · mans at kosta.“

“I was with Felwar for five winters all  
 in that island which is called Allgreen.  
 There we did fight and fell the slain,  
 many a girl tempt and win.<sup>52</sup>”

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<sup>52</sup>I read margs ‘many a’ as modifying mans ‘girl’.

- 17 „Hversu snúnuðu yðr konur yðrar?“ [R 12v/30]  
 “How did your women pleasure (TODO!!!) you?<sup>53</sup>”

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<sup>53</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 ęllum · øfri at róðum;  
 hvílda’k hjá systrum sjau  
 8 ok hafða’k gęð þęira allt ok gaman;  
 hvat vannt-u þá meðan, Þórr?“

“We had smart women if we found them pleasing;  
 we had clever women if they were hold toward us.  
 They wound a rope out of the sand,  
 and out of a deep dale  
 dug up the ground.  
 I alone became superior to them all in counsels,

I rested beside those sisters seven,  
and had their senses all, and pleasure—  
what didst thou then meanwhile, Thunder?”

- 19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,  
2 upp ek varp augum · All-valda sonar  
á þann hinn heðða himin;  
4 þau ’ru merki mest · minna verka,  
þau’s allir menn síðan of séa;  
6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/2, A 1r/1 (l. 4b ff.)]

“I slew Thedse, the strength-minded ettin;  
Up I threw the eyes of Allwald’s son [= Thedse]  
onto the clear heaven.

Those are the greatest marks of my works,  
those which all men since may see<sup>54</sup>—  
what didst thou then meanwhile, Hoarbeard?”

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5 síðan | om. A

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<sup>54</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  
2 þá’s ek vélta þér frá verum.  
Harðan jötun · hugða’k Hlébarð vesa;  
4 gaf hann mér gamban-tęin  
en ek vélta hann ór viti.“

[R 13r/5, A 1r/1]

“Great girl-tricks I had against mirk-rideresses,  
when I lured them away from men.<sup>55</sup>

A hard ettin I judged Leebeard to be;  
he gave me a gombentoe,  
but I tricked him out of his wits.”

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<sup>55</sup>Alternatiely ‘away from [their] husbands’. The riður ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See Háv 156 for discussion.

- 21 „Illum huga launaðir þú þá góðar gjafar.“  
“With an evil heart didst thou then repay the good gift.”

[R 13r/7, A 1r/3]

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1 þá | om. A

- 22 „Þat hefir ęik · es af annarri skęfr;

[R 13r/8, A 1r/4]



- 2                   umb **sik** es hvęrr í **slíku**—  
                   hvæt vannt-u þá meðan, Þórr?“  
 “The oak has that which it chafes from the other;  
   each man is for himself in such—  
   what didst thou then meanwhile, Thunder?”

- 23               „Ek vas **austr** · ok **jǫtna** barðað’k  
                   **brúðir** **þol**-vísar · es til **þjargs** gingu;  
                   mikil myndi **ętt jǫtna** · ef **allir** lifði,  
                   **vętr** myndi **manna** · undir **Mið**-garði—  
                   hvæt vannt-u þá meðan, Hárbarðr?”

[R 13r/9, A 1r/4]

“I was in the east and bashed Ettins,  
 bale-wise brides who walked to the mountain.  
 Great would the line of ettins be if all lived,  
 naught would remain of men within Middenyard<sup>56</sup>—  
 what didst thou then meanwhile, Hoarbeard?”

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<sup>56</sup>Thunder is the defender of Middenyard (the home of men) against the Ettins. For Thunder’s killing of women cf. sts. 37–39 below and Lindow (1988).

- 24               „**Vas**’k á **Vallandi** · ok **vígum** fylgðað’k,  
                   **atta** ek **jǫfrum** · en **aldri** sętta’k;  
                   **Óðinn** á **jarla** · þá’s í **val** falla  
                   en **Þórr** á **þręla** kyn.“

[R 13r/11, A 1r/6]

“I was in Walland and followed battles;  
 I provoked princes, but I never reconciled them.  
 Weden owns the earls which fall among the slain,  
 but Thunder owns the race of thralls.<sup>57</sup>”

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<sup>57</sup>Weden expresses an aristocratic disregard for lower life and life as mere life; where Thunder boasts of saving men, Weden sarcastically responds that he made them slay each other so that he could have the best of them for himself.

- 25               „**Ó**-jafnt skipta · es þú myndir með **ǫsum** liði  
                   ef þú ęttir **vil**-gi mikils **vald**.“

[R 13r/13, A 1r/8]

“Thou wouldst unfairly deal out troops among the Eese,  
 if thou hadst great enough power.”

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<sup>1</sup> ǫsum | ása A

- 26               „Þórr á **afl** **órit** · en **ękki** hjarta;  
                   þú ęttir **vald**“

[R 13r/14, A 1r/9]

- 2 af hręðslu ok hug-bleyði · vas þér í handska troðit  
ok þóttisk-a þú þá þórr vesa;  
4 hvár-ki þú þá þorðir · fyr hręðslu þinni  
hnjósa né fisa · svá't Fjalarr heyrði.“

“Thunder has strength enough, but no heart.  
For fear and heart-softness didst thou tread into a glove,  
and then seemedest thou not to be Thunder.  
Thou daredest not—for thy fear—  
sneeze or fart lest Feller should hear.<sup>58</sup>”

2 vas þér | þér vas R 5 hnjósa né fisa ‘sneeze or fart’ | fisa né hnjósa ‘fart or sneeze’ A

<sup>58</sup>This story is also referenced in Lok 60, and is told in full in Gylf 45: Lock, Thunder, and his servants Thelvé and Wrash had journeyed east for a long time when they came upon a large hall, with an opening on one end as wide as the building. They rested inside, but in the middle of the night they were awakened by a great earthquake. Thunder rose and led the party to a side-room to the right in the middle of the hall. He stayed closest to the opening with his hammer ready, while the terrified others were further inside. At daybreak they left the hall and found the huge ettin Skrymir (Shrimer) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

- 27 „Hár-barðr hinn rafi, · ek munda þik í hęl drepa [R 13r/17, A 1r/11]  
2 ef ek mętta sęilask of sund.“

“O Hoarheard the queer! I would strike thee into Hell,  
if I might sail o’er the sound!”

2 sund | sundit A

- 28 „Hvat skyldir of sund sęilask · es sakir ’ru alls ęngar? [R 13r/18, A 1r/12]  
2 hvat vannt-u þá meðan, þórr?“

“Why should thou sail o’er the sound when the charges are none?—  
what didst thou then meanwhile, Thunder?”

1 skyldir | skalt-u A 1 sakir | sakar A

- 29 „Ek vas austr · ok ána varða’k [R 13r/19, A 1r/13]  
2 þá’s mik sóttu · þęir Svárangs synir;  
grjóti mik þorðu, · gagni urðu þó lítt fęgnir,  
4 þó urðu mik fyrri · friðar at biðja—  
hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river  
when I was set upon by Sweering’s sons.  
With rocks they bashed me, still they rejoiced little in victory;

still they had to beg me first for peace—  
what didst thou then meanwhile, Hoarbeard?”

2 mik sóttu · þeir | þeir sóttu mik A 3 þó | om. A

- 30 „Ek vas austr · ok við ein-hverja dómða’k,  
2 lék’k við ina lind-hvítu · ok laun-þing háða’k,  
gladda’k ina gull-björtu, · gamni mér unði.“ [R 13r/22, A 1r/15]

“I was in the east and spoke with a certain woman;  
I played with the linen-white, and held secret trysts:  
I gladdened the gold-bright—the maiden enjoyed pleasure.”

1 ein-hverja | ‘æinhæriu’ A 2 laun-þing ‘secret trysts’ | so A; laung þing ‘long trysts’ R 3  
gull-björtu ‘gold-bright’ | gull-hvítu ‘gold-white’ A

- 31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]  
“Then they had good girl-visits there.”

- 32 „Liðs þíns véra’k þá þurfi, Þórr, · at ek helda þeiri inni  
lín-hvítu mey.“ [R 13r/24, A 1r/17]

“Of thy help would I have been in need then, Thunder, that I might hold  
that linen-white maiden.”

1 véra’k | vas’k A

- 33 „Ek mynda þér þá þat vęita · ef ek viðr of kómumk.“ [R 13r/25, A 1r/18]  
“I would then have granted thee that, if I were able.”

1 þá þat | þat þá A 1 kómumk | kómisk R

- 34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]  
“I would then have trusted thee, unless thou wouldst betray my trust.”

- 35 „Em’k-at ek sá hæl-bitr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]  
“I’m not such a heel-biter as an old hide-shoe in spring.”<sup>59</sup>

<sup>59</sup>Proverbial (a heel-biter being someone who betrays his companions); the old leather becoming stiff and chafed over the winter.

- 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]

“What didst thou then meanwhile, Thunder?”

- 37 „Brúðir ber-serkja · barða’k í Hlés-eyju; [R 13r/28, A 1r/20]  
 2 þér höfðu vęrst unnit, · vélta þjóð alla.“

“The brides of berserks I bashed in Leeseey;  
 they had done the worst thing: betrayed the whole nation.”

---

1 Hlés-eyju | Hlés-ey A

- 38 „Kléki vannt-u þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]  
 “A disgrace didst thou then, Thunder, when thou didst bash women.”

---

1 á | ‘æ’ corr. A

- 39 „Vargynjur vöru þér · en var-la konur, [R 13r/30, A 1r/22]  
 2 skelldu skip mitt · es skorðat hafða’k,  
 ógðu mér járn-lurki · en eltu þjálf—  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“She-wolves were they, and hardly women;  
 they overturned my ship which I had propped,  
 terrorised me with an iron cudgel and chased Thelwe around—  
 what didst thou then meanwhile, Hoarbeard?”

---

1 vöru þér | þat vöru A 3 mér | add. þeim A

- 40 „Ek vas’k í her’num · es hingat gørðisk [R 13r/32, A 1r/23]  
 2 gnęfa gunn-fana, · gęir at rjóða.“

“I was in the warband, when it readied itself hither  
 to raise the war-standard, to redden the spear.”

- 41 „Þęss vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“ [R 13v/1, A 1r/24]  
 “This wilt thou now mention, that thou didst journey to hurt us!”

---

1 ó-ljúfan | ‘óliýfan’ A; †olubann† R

- 42 „Bóta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]  
 2 sem jafnęndr unnu · þęir’s okkr vilja sętta.“

“Then I shall repay thee for that with a hand-bigh,  
 bestowed by the mediators who wish to reconcile us two.”

---

1 þat þá | om. A    2 þeir's okkr vilja sétta | þeir's okkr vilja sétt hafa A

- 43 „Hvar namt þessi · in hnófi-ligu orð [R 13v/3, A 1r/26]  
 2 es heyrðað aldri-gi · in hnófi-ligri?“  
 “Where didst thou learn these sarcastic words,  
 which I never heard more sarcastic?”

---

2 in | so A; om. R

- 44 „Nam’k at mǫnnum þeim inum aldr-ónum es búa í [R 13v/5, A 1r/27]  
 heimis-skógum.“

“I learned them from the old men who dwell in homely forests.”

---

1 mǫnnum | om. A

- 45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“ [R 13v/5, A 1v/1]  
 “Yet thou givest a good name to poor cairns, when thou callest them homely  
 forests.”

---

1 dysjum ‘poor cairns’ | A reference to Woden’s waking the dead, as attested e.g. in Vsp and Bdr.

- 46 „Svá dómi’k of slíkt far.“ [R 13v/6, A 1v/2]  
 “So I speak about such matters.”

---

1 of | om. A

- 47 „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]  
 2 ef ek réð á vág at vaða;  
 ulfi herra · hygð’k at ópa mynir  
 4 ef hlýtr af hamri hogg.“

“Thy glibness of word will bring thee ill  
 if I decide to wade on the wave!  
 Higher than a wolf I think thou wilt scream,  
 if thou get a strike from the hammer.”

---

3 at ópa mynir | þik ópa munu A

- 48 „Sif á hó heima, · 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!  
On him shalt thou use thy strength—that is more urgent for thee!”

---

2 skyldara | skyldra A

---

1 hó ‘lover’ | Most translators take this acc. sg. word as an alternative form of hórr m. ‘adulterer’ (gen. hórs), containing the same root as hóra f. ‘whore, prostitute’, hór n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. \*hór, gen. \*hós. Further, this accusation is also found in Lok TODO, where Lock says that he has been Sib’s lover (hórr). Notably, CV interprets this word as the unrelated hór m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in Lok.

- 49 „Mǫlir þú at munns ráði · svá’t mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]  
2 halr inn hug-blauði, · hygg’k at þú ljúgir.“

“Thou speakest to thy mouth’s counsel what should seem worst to me;  
O heart-soft hero, I think thou liest!”

- 50 „Satt hygg’k mik sęja, · sęinn ert at fęr þinni, [R 13v/12, A 1v/6]  
2 langt myndir nú kominn, Þórr, · ef þú litum fęrir.“

“I think myself to speak truly, thou art late on thy journey;  
far wouldst thou now be come, Thunder, if thou hadst changed colour.”

---

1 mik | þik A

---

2 litum fęrir ‘changed colour’ | Unclear expression.

- 51 „Hárbarðr inn ragi, · hęldr hęfir nú mik dvalðan!“ [R 13v/14, A 1v/8]  
“Hoarheard the queer; thou hast now much delayed me!”

---

1 dvalðan | dvalit A

---

- 52 „Ása-Þórs · hugða’k aldri-gi myndu [R 13v/14, A 1v/8]  
2 glępja fę-hirði farar.“

“Eese-Thunder’s journey I never thought  
that a shepherd would divert.”

---

1 Ása-Þórs | Ása-Þór A

---

- 53 „Ráð mun’k þér nú ráða: · ró hingat bátinum, [R 13v/15, A 1v/9]  
2 hęttum hótingi, · hitt fęður Magna!“

“I will now counsel thee a counsel: row the boat hither,  
let us cease the taunting; meet the father of Main [= Thunder = me]!”

54 „Far þú firr sundi, · þér skal fars synja!“

[R 13v/17, A 1v/10]

“Go far away from the sound; passage shall be denied thee!”

---

1 firr | frá A

55 „Visa þú mér nú leiðina · alls þú vill mik eigi of váginn fęrja!“

[R 13v/17, A 1v/11]

“Show me now the way, since thou wilt not ferry me o’er the wave!”

---

1 nú | om. A

56 „Lítit ’s at synja, · langt ’s at fara;  
2 stund ’s til stokks’ins, · ęnnur til stęins’ins,  
halt svá til vinstra vegs’ins · unds þú hittir Ver-land;  
4 þar mun Fjörgyn · hitta Þór, son sinn,  
ok mun hęn kęna hęnum ęttunga brautir · til Óðins 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;  
hold thus to the left road until thou findest Wereland;  
there will Firgyn find Thunder, her son,  
and she will show him the ancestral roads to Weden’s lands [= Osyard].”

---

1 at | om. R 2 stokks’ins | stokks A 2 stęins’ins | stęins A 3 vegs’ins | vegs A 3 Ver-land  
‘Wereland’ | Valland A

---

3 Ver-land ‘Wereland’ | The land of men.

57 „Mun’k taka þangat í dag?“

[R 13v/22, A 1v/14]

“Will I get there today?”

---

1 í dag | á dęgi A

58 „Taka við víl ok ęrfiði · at upp-vesandi sólu  
2 es ek get þána.“

[R 13v/22, A 1v/14]

“[Thou wilt] get there with toil and hardship at the rising of the sun,  
since I guess it be thawing.”

---

1 ok | við A 1 upp-vesandi | upp-rennandi A

59 „Skammt mun nú mál okkat vesa, · alls þú mér skótingu ċinni [R 13v/23, A 1v/15]  
svarar;

2 launa mun ek þér far-synjun · ef vit finnumsk í sinn annat.  
Far þú nú þar's þik hafi allan gramir!“

“Short will now our speech be, since thou answerest me with scoffing alone.  
I will reward thee for this ferry-denial if we meet another time.  
Go now whither the fiends may have thee whole!”

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# Speeches of Shirner (Skírnismól)

Dating (Sapp, 2022): C10th (0.897)  
Meter: Leeds-meter, Galders-law (TODO)

## Introduction

The Speeches of Shirner (Skm) are attested in full in both R and A. The name Skírnismól ‘Speeches of Shirner’ comes from A; R instead has Fqr Skírnis ‘Shirner’s journey’.

## Parallel in Gylfaginning

The same narrative is found in Gylf 37, which also quotes stanza 42 of the present poem. That account begins with a long introduction, corresponding to P1–2:

‘Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes. And when he looked north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors behind her it shone from her hands into both the air and onto the waters, and all the homes were brightened by her. And that beauty which he had seen in that holy seat harmed him so greatly that he walked away filled with grief, and when he came home he spoke nothing; he neither slept nor drank. No one dared to get words out of him.’

After this it paraphrases sts. 3–9, describing Shirner’s interaction with Free:

‘Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and bid him to speak and ask at

whom he was so wroth that he would not speak with men. And Shirner said that he would go, although not eagerly, and said that he expected ill answers from him.

And when he came to Free he asked why Free were so downcast and spoke nothing with men. Then Free answers, and said that he had seen a fair woman and for her sakes was he so full of grief that he would not live long if he should not reach her, “and now shalt thou journey to ask for her hand for me, and have her home hither whether her father wants to or not, and I shall reward thee well for that.”

Then Shirner answers; said so, that he will go on the errand-journey, but Free shall give him his sword; it was such a good sword that it struck by itself. And Free did not refuse that and gave him the sword.’

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s [Gird’s] hand for him [Free], and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand, then he quoth this:’

After which the author quotes a variant of stanza 42, with some minor differences in wording that seem to stem from oral tradition (see Note to that st.) He last explains that Þessi sök er til þess, er Freyr var svá vápn-lauss, er hann barðist við Belja ok drap hann með hjartar-horni. ‘This event is the reason why Free was so weaponless when he fought against Bellow and slew him with a hart’s antler.’

It seems near-certain that the author of Gylf had access to Skm directly rather than a mere retelling of the story. There is no detail in his paraphrase that is not found in the present version of the poem, although the introductory prose differs a fair bit, and Shirner’s curse is entirely omitted. This is easily explained if he his version of Skm was written down from a slightly different oral tradition; the poetry, being in bound form, would be much more stable than the more fluid introductory prose. To sum up a narrative mythic poem in prose form and then quote one or two stanzas is something probably done elsewhere in Gylf; see the Eddic fragments from Snorre’s Edda below.

## The Speeches of Shirner

- Pr      Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um  
2      heima alla; hann sá í Jötun-heima ok sá þar mey fagra, þá er hon

[R 11r/10, A 2r/11]

4               gekk frá skála fjoður síns til skemmu; þar af fekk hann hug-sóttir  
miklar. Skírnir hét skó-sveinn Freys. Njörðr bað hann kveðja  
Frey máls. Þá mælti Skaði:

Free, son of Nearth, had one day set himself in Lithshelf and looked about  
all the Homes. He looked into the Ettinhomes and saw there a fair maiden  
as she walked from her father's hall to her bower; thereof he got great heart-  
aches. Shirner was called the shoe-swain of Free. Nearth asked him to speak  
with Free. Then Shede spoke:

1               „Rís-tu nú Skírnir · ok gakk at bæiða  
2               okkarn málá mög,  
              ok þess at fregna · hveim hinn fróði séi  
4               of-reiði afi.“

[R 11r/14, A 2r/15]

“Rise thou now, Shirner, and go to ask  
our lad for speech;  
and to learn at whom the wise  
man might be cross.”

---

1 rís ... bæiða ‘Rise ... ask’ | Alliteration is missing here. A simple solution would be to replace gakk ‘go’ with a synonym like rinn ‘run’ or ráð ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb ganga in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’ | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

Skírnir kvað: 2               „Illra orða · es mér ón at ykkrum syni,  
2               ef ek geng at mæla við mög,  
              ok þess at fregna, · hveim hinn fróði séi  
4               of-reiði afi.“

[R 11r/15, A 2r/17]

“Bad words I expect from your son,  
if I go to speak with the lad,  
and to learn at whom the wise  
man might be cross.”

---

Skírnir: 3               „Seg þat Freyr, · folk-valdi goða,  
2               ok ek vilja vita,  
              hví þú ertinn sitr · ert-langa sali,  
4               minn dróttinn, of daga?“

[R 11r/17, A 2r/18]

“Tell it, O Free, troop-wielder of the gods—  
I too would wish to know,  
why thou sittest alone in the endlong halls,  
my lord, during the days.”

Fręyr: 4 „Hví of segja’k þér, · seggr hinn ungi,  
2 mikinn móð-trega?  
því-at alf-røðull · lýsir of alla daga  
4 ok þęygi at mínun munun.“  
“Why should I tell thee, O young youth,  
my great heartache?  
For the elf-wheel (= Sun) shines during all days,  
and nowise to my liking.”

[R 11r/19, A 2r/20]

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3 alf-røðull ‘elf-wheel’ | A rare poetic synonym (hęiti) for the sun; see note to Vafþ 47/1.

Skirnir: 5 „Muni þína · hykk-a svá mikla vesa,  
2 at þú mér seggr né segir;  
ungir saman · vörum í ár-daga,  
4 vęl męttim tveir trúask.“  
“Thy liking I do not think so great,  
that thou, O youth, should not tell me.  
Young together were we in days of yore;  
we two might well trust each other.”

[R 11r/20, A 2r/21]

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2 seggr ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in Vkv 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as seggr hinn ungi ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Fręyr: 6 „Í Gyms gørdum · ek ganga sá  
2 mér tíða męy;  
armar lýstu, · en af þaðan  
4 allt lopt ok loęr.  
“In Gymer’s yards I saw walking  
a maiden, dear to me.  
Her arms shone and thereof  
all the air and sea.

[R 11r/22, A 2r/23]

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4 lopt ok loęr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7      **M**ér 's mér tíðari · an **m**anna hveim  
 2                      ungum í ár-daga;  
             **á**sa ok **a**lfar · þat vill **e**ngi maðr,  
 4                      at vit **sátt** séim.“

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any man  
 young in days of yore.  
 Of the Eese and Elves does no man<sup>60</sup> wish  
 that we two should be brought together.”

<sup>60</sup>i.e. ‘person’. For other examples of gods being called men see note to final st. of Vafþ 55.

Skírnir: 8      „**M**ar gef mér þá, · es mik of **m**yrkván beri  
 2                      vísan **v**afr-loga,  
             ok þat **s**verð, · es **s**jálft vegisk  
 4                      við **j**ötna **é**tt.“

[R 11r/25, A 2r/25]

“The steed then give me, which might bear me over the dark,  
 wise wavering-flame;  
 and that sword, which by itself might strike  
 against the line of the Ettins.”

Fréyr: 9      „**M**ar þér þann gef’k, · es þik of **m**yrkván berr  
 2                      vísan **v**afr-loga,  
             auk þat **s**verð, · es **s**jálft mun vegask,  
 4                      ef sá 's **h**orskr es **h**éfr.“

[R 11r/27, A 2r/27]

“That steed I give thee, which bears thee over the dark,  
 wise wavering-flame;  
 and that sword which by itself will strike,  
 if he is wise who owns it.”

1–4 berr ‘bears’; mun vegask, ef sá ‘s horskr es héfr ‘will strike, if he is wise who owns it’ | In his response Fréyr replaces the subjunctive verb forms (beri ‘might bear’, vegisk ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2      Skírnir mælti við hest’inn:

Shirner spoke with the horse:

10      „**M**yrkt es úti, · **m**ál kveð’k okkr fara  
 2                      úrig fjöll yfir  
             þursa þjóð yfir;

[R 11r/29, A 2r/28]

- 4 báðir vit komumk · eða okkr báða tēkr  
sá hinn ám-átki jōtunn.“

“’Tis dark outside; I declare it time for us to journey  
over the drizzling mountains,  
over the tribe of Thurses.  
We will both come, or us both does take  
that uncanny ettin.<sup>61</sup>”

3 þursa ‘of the Thurses’ | so A; þyria R

5 ám-átki jōtunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

<sup>61</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

- P3 Skírnir reið i Jōtun-heima til Gymis garða; þar vāru hundar [R 11r/31, A 2v/1]  
2 ólmir ok bundnir fyrir skíð-garðs hliði þess, er um sal Gerðar  
var. Hann reið at þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes, to Gymer’s yards. There were fierce hounds  
there, bound before the slope of the pale fence which surrounded the hall  
of Gird. He rode to where a shepherd sat on a mound, and greeted him:

2 Gerðar ‘Gird’ | It is only now that we learn the maiden’s name.

- 11 „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]  
2 ok varðar alla vega:  
hvé ek at and-spilli · komumk hins unga mans  
4 fyr gręyjum Gymis.“

“Tell this, O herdsman who sittest on the mound,  
and watchest all the ways,  
how I to discourse might come with the young girl [= Gird],  
past the greyhounds of Gymer.”

- [Hirðir] kvað: 12 „Hvart est fęigr, · eða est framm ginginn [R 11v/4, A 2v/5]  
2 [...];  
and-spillis vanr · þú skalt ę vesa  
4 góðrar męyjar Gymis.“

“Either art thou fey, or gone forth [dead];  
[...].  
Discourse-less shalt thou always be,  
with the good maiden of Gymer [= Gird].”

4 góðrar meýjar ‘good maiden’ | Formulaic, carrying with it a sense of chastity. See note to Háv 102/1 for further occurrences.

[Skírnir] kvað: 13 „Kostir ’ru bętri · an klökkva séi  
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]

“Choices are better than sobbing might be  
for whomever is eager to journey.  
In one half-day my age was shaped,  
and all my life laid down.”

1 an ‘than’ | so A; heldr an at ‘rather than to [be]’ R

1–4 ALL | An excellent example of the fatalistic Germanic worldview, according to which one’s course of life is determined at birth. Presumably after uttering these words Shírnir rides through the fire surrounding the fortress.

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

4 alt líf of lagit ‘all my life laid down’ | The causative leggja ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. Lok 48: i ár-daga vas þér hit ljóta líf of lagit ‘in days of yore was thy ugly life laid down’ and Vsp 19: þęr lög lögðu ‘they [= the Norns] laid down laws’.

[Gęrðr] kvað: 14 „Hvat ’s þat hlým hlýmja · es hlýmja hęyri’k nú til  
2 ossum rönnum i?  
jörð bifask, · en allir fyr  
4 skjalfa garðar Gýmis.“

[R 11v/7, A 2v/8]

“What is that din of dins, which I of dins now hear  
in our halls?  
The earth quakes, and before me tremble  
all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, · stiginn af mars baki,  
2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

“A man is here outside, stepped down off horseback;  
he lets his steed take to the earth.”

2 jó léttr til jarðar taka ‘he lets his steed take to the earth’ | He lets his horse graze. According to Finnur Jónsson (1932) an Icelandic expression still known in his time.

[Gęrðr] kvað: 16 „Inn bið þú hann ganga · í okkarn sal  
2 ok drekka hinn męra mjöð,

[R 11v/10, A 2v/11]

þó ek hitt óumk, · at hér úti séi  
4 minn bróður-bani.“

“Bid thou him to go in into our hall,  
and to drink the renowned mead;  
though I fear that here outside should be  
my brother’s bane.”

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[Gērðr] kvað: 17 „Hvat ’s þat alfa · né ása sona,  
2 né vísra vana;  
hví çinn of komt · çikinn fúr yfir  
4 ór sal-kynni at séa?“

[R 11v/12, A 2v/13]

“What kind is that, not of Elves, nor of sons of the Eese,  
nor of wise Wanes?  
Why camest thou alone over the raging fire,  
to see the state of our hall?”

[Skírnir kvað:] 18 „Em’k-at alfa · né ása sona  
2 né vísra vana,  
þó çinn of kom’k · çikinn fúr yfir  
4 yður sal-kynni at séa.

[R 11v/14]

“I am not of Elves, nor of sons of the Eese,  
nor of wise Wanes—  
still, I came alone over the raging fire,  
to see the state of your hall.

19 Epli ellifu · hér hef’k al-gullin,  
2 þau mun’k þér Gērðr gefa,  
frið at kaupa, · at þú þér Frey kveðir  
4 ð·lçiðastan at lifa.“

[R 11v/15, A 2v/14]

Eleven apples have I here, all-golden;  
those will I to thee, Gird, give  
to buy thy love, that thou callest Free for thee  
most unloathsome [lovely] in life.”

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4 at lifa ‘in life’ | at lifa here seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 at deila ‘in sharing’ below. This may be an archaism.

[Gērðr] kvað: 20 „Epli ellifu · ek þigg aldri-gi

[R 11v/17, A 2v/15]



2                   at manns-kis munum,  
né vit Freyr, · meðan okkart fǫr lifir,  
4                   byggum bœði saman.“

“Eleven apples will I never take,  
to any man’s liking;  
nor will I and Free while our life remains  
dwell both together.”

[Skírnir kvað:] 21       „Baug þér þá gef’k, · þann’s brændr of vas  
2                   með ungum Óðins syni;  
áttu ’ru jafn-höfgir, · es af drjúpa  
4                   hina níundu hverja nótt.“

[R 11v/19, A 2v/17 (ll.)]

“The bigh I then give thee, which was burned  
with Weden’s young son [= Balder].  
Eight are even-heavy, which from it drip,  
every ninth night.”

1 Baug ‘The bigh’ | While not named, it is clearly Dleepner as known from Gylf 49, which describes Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.” When Harmod later comes to Hell to try to bring Balder back, Balder tells him to bring the ring back to Weden as a token by which to remember him.

3–4 áttu ... nótt ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Görðr] kvað: 22       „Baug þikk-a’k, · þótt brændr séi,  
2                   með ungum Óðins syni;  
es-a mér gulls vant · í görðum Gymis  
4                   at deila fé fǫður.“

[R 11v/21, A 2v/18 (ll.)]

“The bigh I take not, though it may have been burned  
with Weden’s young son;  
I lack no gold in Gymer’s yards,  
in sharing the fee of my father.”

[Skírnir kvað:] 23       „Sér þú mēki, mér, · mjóvan, mál-faan,  
2                   es hef’k í hendi hér?  
höfuð höggva · mun’k þér halsi af,  
4                   nema mér sētt segir.“

[R 11v/23, A 2v/19]

“Seest thou this sword, maiden—slender, picture-painted—,  
which I have in my hand here?  
Strike the head will I from thy neck,  
unless thou come to terms with me.”

1 mál-fáan ‘picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression is formulaic; cf. TODO.

- [Geðrör kvað:] 24 „Á-nauð þola · vil’k aldri-gi [R 11v/25, A 2v/20]  
 2 at manns-kis munum,  
 þó hins get’k, · ef it Gyimir finniðsk  
 4 vígs ó-trauðir · at ykkir vega tíði.“  
 “Stand coercion will I never,  
 to any man’s liking;  
 though I get this, if thou and Gymer meet—  
 men unreluctant of conflict—that ye two will come to fight.”

2 manns-kis ‘any man’s (lit. ‘no man’s)’ | manns ċnskis A

- [Skirnir kvað:] 25 „Sér þú mēki, mēr, · mjóvan, mál-fáan, [R 11v/27, A 2v/22]  
 2 es hef’k í hendi hér?  
 fyr þessum eggjum · hnígr sá hinn aldni jötunn,  
 4 verðr þinn feigr faðir.  
 “Seest thou this sword, maiden—slender, picture-painted—,  
 which I have in my hand here?  
 By these edges sinks the aged ettin [= Gymer] down;  
 fey becomes thy father.

- 26 Tams-vendi þik drep’k, · en þik tēmja mun’k, [R 11v/28, A 2v/24]  
 2 mēr, at mínum munum,  
 þar skalt ganga · es þik gumna synir  
 4 síðan éva séi.  
 With the taming-wand I strike thee—and thee I will tame,  
 O maiden, to my liking!  
 Thou shalt go where the sons of men  
 never since may see thee!

1 Tams-vendi ‘taming-wand’ | Has been interpreted as a sword, TODO. The imagery is phallic.

- 27 Ara þúfu á · skalt ár sitja, [R 11v/30, A 2v/26]  
 2 horfa hēimi ór;  
 snugga hēljat til;  
 4 matr sé þér mēr leiðr · an manna hveim  
 hinn fráni ormr með frum.

On an eagle's perch shalt thou sit for long;  
turn away from the world,  
hanker after Hell!

Let thy food be more loathsome than to any man  
the gleaming serpent [= the Middenyardswyrm] among the folk.<sup>62</sup>

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1 Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | ár skalt sitja · ara þúfu á 'for long shalt thou sit on an eagle's perch' A 2–3 horfa hēimi ór; snugga hēljár til 'turn out of the world; hanker after Hell' | horfa ok snugga hēljár til 'turn and hanker after Hell' A

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2–3 horfa hēimi ór; snugga hēljár til 'turn out of the world; hanker after Hell' | i.e. "you will look toward and yearn for the underworld".

5 fírum | This is the last word of fol. 2v of A, after which the text cuts off.

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<sup>62</sup> Her food will be more disgusting than the Middenyardswyrm, for which cf. Hym 22.

28 At undr-sjónum verðir · es út of kœmr, [R 11v/32]  
2 á þik Hrímnir hari  
á þik hot-vetna stari,  
4 víð-kunnari verðir · an vǫrðr með goðum,  
gapi þú grindum frá.

A wondrous sight be thou when thou comest out;  
at thee let Rimmer ogle;  
at thee let anyone stare!

Be thou more widely known than the Watchman among the Gods [= Home-  
dal];  
may thou gape from the gates!

29 Tópi ok ópi, · tjǫsull ok ó-þoli, [R 12r/2]  
2 vaxi þér tǫr með trega;  
setsk þú niðr · en mun'k segja þér  
4 sváran sús-breka,  
ok tvinnan trega.

Toop and woop, tarsle and restlessness—  
may thy tears grow with grief!  
Sit thyself down, and I will tell thee  
a heavy roaring-breaker,  
and a twined grief.

---

1 Tópi ok ópi, · tjǫsull ok ó-þoli 'Toop and woop, tarsle and restlessness' | The first three words are magic curse words without clear meaning; I have left them untranslated. tjǫsull may perhaps be related to OE teors 'penis' and mean 'little phallus'.

- 30 Tramar gneypa · þik skulu gęstan dag [R 12r/3]  
 2 jętna gęręum í,  
 til hrím-þursa hallar · þú skalt hverjan dag  
 4 kranga kosta-laus;  
 kranga kosta-vęn;  
 6 grát at gamni · skalt í gęgn hafa  
 ok leięða meę tęrum trega.

Fiends shall pine thee on a gloomy day,  
 in the yards of the Ettins.  
 To the hall of Rime-Thurses shalt thou every day  
 crawl choice-less;  
 crawl choice-lacking.  
 Weeping for joy shalt thou have in exchange,  
 and nurse grief with tears.

- 31 Meę þursi þrí-hęęuęum · þú skalt ę nara [R 12r/7]  
 2 eęða ver-laus vesa;  
 þitt gęę grípi,  
 4 þik morn morni;  
 ves þú sem þistill, · sá's þrunginn vas  
 6 í ofan-veręða ęnn.

With a three-headed thurse shalt thou always live,  
 or be husband-less.  
 May thy senses seize;  
 may murrain mourn thee;  
 be thou like the thistle that was pressed  
 during highest harvest!

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1 þursi þrí-hęęuęum 'three-headed thurse' | Ettins often have an abnormal number of body parts. For their "manyheadedness" see note to Hym 8/2.

5 ves þú sem þistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCC 41. TODO: edit this!) cursing him to be swá bréęel swa séo þýstel 'as wretched as the thistle'.

- 32 Til holts ek gekk · ok til hrás viðar [R 12r/9]  
 2 gamban-tęin at geta  
 gamban-tęin ek gat.

To the wood I went, and to the raw/sappy tree,  
 the gombentoe for to get;  
 the gombentoe I got.

1 til hrás viðar ‘to the raw/sappy tree’ | The wood of a sapling was apparently thought to be the most effective for magic; cf. Háv 152, which speaks about a runic curse carved on rótum rás viðar ‘the roots of a raw/sappy tree’.

2 gamban-tǫnn ‘gombentoe’ | Perhaps “mighty twig”. A compound consisting of the very rare word gamban ‘magic/curse?’ and tǫnn ‘twig, branch’ (cf. mistil-tǫnn ‘mistle-toe’). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the tams-vöndr ‘taming-wand’ of st. 26 above.

- 33      **R**eiðor ’s þér Óðinn, · **r**eiðor ’s þér Ása-bragr,  
                  þik skal **F**reyr **f**íask,  
 2            hin **f**irin-illa mér, · **e**n **f**ingit hefir  
                  **g**amban-reiði **g**oða.  
 4

[R 12r/10]

Wroth with thee is Weden; wroth with thee is Eesebray (= Thunder);  
 thee shall Free come to hate,  
 O most wicked maiden, if thou hast earned  
 the gomben-wrath of the gods.

- 34      **H**eyri jǫtnar, · **h**eyri hrím-þursar,  
                  synir **S**uttunga, · **s**jalfir ás-liðar,  
 2            hvé **f**yfir býð’k, · hvé **f**yfir banna’k  
                  **m**anna glaum **m**ani,  
 4            **m**anna nyt **m**ani.

[R 12r/12]

Let hear Ettins, let hear Rime-thurses,  
 sons of Sutting, the very Os-troops [= Eese],  
 how I forbid, how I forban  
 men’s fellowship from the maid,  
 men’s joy from the maid!

- 35      **H**rím-grímnir heitir þurs, · es þik **h**afa skal  
                  fyr **n**á-grindr **n**eðan,  
 2            þar þér **v**íl-megir · á **v**iðar rótum  
                  **g**eita-hland **g**efi;  
 4            **ó**ðri drykkju · fá þú **a**ldri-gi,  
                  **m**ér, af þínum **m**unum,  
 6            **m**ér, at **m**ínum **m**unum.

[R 12r/14]

Rimegrimner is called the thurse who shall have thee  
 down beneath Neegrind,  
 where the lads of toil [THRALLS] on the roots of a tree,  
 goat-piss will give thee.  
 A finer drink do thou never get,  
 O maiden, against thy liking,

O maiden, to my liking!

- 36 Þurs ríst'k þér · ok þríastafi,  
 2 ęrgi ok óði ok óþola,  
 svá ek þat af ríst · sem ek þat á rēist,  
 4 ef gørask þarfar þess.“

[R 12r/16]

Thurse I carve for thee, and three staves:  
 queerness and madness and restlessness.—  
 So I carve it off as I carved it on,  
 if there be need for that.<sup>63</sup>”

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1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þríastafi ‘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: haþuwolafir sate staba þríastafi ‘Hathwolf placed three staves: fff’, where the f-rune (F) stands for its name fee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 ęrgi ok óði ok óþola ‘queerness and madness and restlessness’ | Both ęrgi ‘queerness, degeneracy’ and óþoli ‘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 Stentoften and Björketorp. See further introduction to B257.

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<sup>63</sup>Shirner has carved the curse (which will make true the curse), but tells Gird that he will scrape it off if she accepts his demands. She promptly does.

- [Gęřðr kvað:] 37 „Hęill ves þú hęldr, sveinn, · ok tak við hrim-kalki  
 2 fullum forns mjaðar,  
 þó haðða'k ętlat, · at mynda'k aldri-gi  
 4 unna vaningja vęl.“

[R 12r/19]

“Hale be thou rather, swain, and receive the rime-chalice,  
 full of ancient mead,  
 even though I had intended that I never would  
 love the Waning [= Free] well.”

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1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in Lok 53/1–2.

1 hrim-kalki ‘rime-chalice’ | Some kind of expensive glazed drinking vessel; the second element kalkr ‘chalice’ is a borrowing from Latin calix and suggests a Roman origin. Cf. the kalkr in Hym 28/4b.

4 vaningja ‘the Waning [= Free]’ | lit. ‘descendant of the Waners’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Frey, TODO.

- [Skírnir kvað:] 38 „Ørendi mín · vil'k ęll vita,  
 2 áðr riða'k hęim heðan,

[R 12r/21]

4 nēr á þingi · munt hinum þroska  
nænna Njarðar syni?“

“My errands all I wish to know,  
before I ride home hence:  
when on the Thing wilt thou with the vigorous  
son of Nearth [= Free] be joined?”

[Gērðr kvað:] 39 „Barri heitir, · es vit bæði vitum,  
2 lundr logn-fara,  
en ept nētr níu, · þar mun Njarðar syni  
4 Gērðr unna gamans.“

[R 12r/23]

“Barrey is called—as we both know—  
a grove of calm rushes,  
and after nine nights there will to the son of Nearth  
Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]

Then Shirner rode home. Frey stood outside and greeted him and asked for the tidings:

40 „Seg mér, Skírnir, · áðr verpir sǫðli af mar  
2 ok stígir feti framarr,  
hvat árnaðir · í Jǫtun-hęima  
4 þíns eða míns munar?“

[R 12r/25]

“Tell me, O Shirner, before thou throw the saddle off the steed,  
and take a step further:  
what hast thou accomplished in the Ettinhomes,  
to thy or my liking?”

[Skírnir kvað:] 41 „Barri heitir, · es vit báðir vitum,  
2 lundr logn-fara,  
en ept nētr níu, · þar mun Njarðar syni  
4 Gērðr unna gamans.“

[R 12r/27]

“Barrey is called—as we both know—  
a grove of calm rushes,  
and after nine nights there will to the son of Nearth  
Gird grant her pleasure.”

[Fręyr kvað:]

42

Lōng es nótt, · langar 'u tvęr,

2

hvę of þręyja'k þrjár?

opt męr mánaðr · minni þótti

4

an sjá hōlf hý-nótt.

Long is a night, long are two—

how can I yearn for three?

Oft a month to me seemed less

than this half wedding-night.

[R 12r/28, G]

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1 langar 'u tvęr 'long are two' | lōng es ęnnur 'long is another' G    2 hvę of þręyja'k þrjár? | hvę męga'k þręyja þrjár G

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4 hōlf hý-nótt 'half wedding-night' | The wedding-night is presumably "half" (here meaning "incomplete") as it is not consummated.

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# Lay of Hymer

## (Hymiskviða)

Dating (Sapp, 2022): C10th (0.694)  
Meter: Ancient-words-law

### Introduction

The Lay of Hymer (Hym) is attested in both R and A. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; A has *Hymis kviða* ‘the lay of Hymer’ while R instead has *Þórr dró Miðgarðs-orm* ‘Thunder pulled the Middenyardsworm’.

### Content

At its core Hym is a comedy about Thunder’s adventures in Ettinland. This seems to have been a popular genre, which in the Poetic Edda is also represented by *Þrk* and to some degree *Hárþ.* Other related stories are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with *Rungner* in *Skm* 24, and his journey to *Garfrith* in *Skm* 26 (edited in the present edition under Eddic fragments). These tales involve fantastical events and a fair bit of humour, and usually end with Thunder having slaughtered yet more Ettins.

### The otherness of the Ettins

The Ettins are very much an other to the Gods, and this is something which Hym strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);
- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having bodies harder than stone (sts. 30–31);
- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; they live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Eagre and Hymer, recurringly through completing their challenges, which follow a similar scheme: Thunder is given a dangerous or near-impossible test of strength, but quickly accomplishes it through a combination of brawn and brain, humiliating the challenger. The challenges consist of finding an enormously large kettle (st. 3, explicitly called Eagre's "revenge"), wrestling one of Hymer's oxen for bait (sts. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the cauldron (st. 33)—though that may just be Hymer wishing to finally be rid of the pestering gods.

In the end Thunder delivers justice by slaughtering Hymer and his troop of many-headed Ettins, probably his clansmen.

### The fishing expedition

At the center of the poem stands Thunder's famous fishing expedition; the god gets the Middenyardswyrm on the hook but ultimately fails to catch it. In this section, especially in sts. 22–24, one finds a more reverent tone than elsewhere in the poem.

This myth was very popular in the Wiking Age and is dealt with in five fragmentary Scaldic poems from the 9th or 10th centuries. These are all found in quotations in Skm; they are (by their SkP 3 sigla) Bragi Þórr, Úlfrú Húdr 3–6, Qlv Þórr, Evald Þórr, and Ggnæv Þórr. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrms pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrms sink back unscathed into the sea (the version preferred by Gylf 48)—in others Thunder strikes the head off the Wyrms, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from Hørdum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrms, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørdum).

Other than Hym the only complete retelling of the myth is found in Gylf 48, which may be summarized as follows:

Thunder goes out alone into Middenyard in the shape of a young man (*ungr dręngr*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is "small and but a young man" (*litill ok ungmęnni ęitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns

to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (Himin-hrjóðr).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardswyrm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wyrm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (ás-megin) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wyrm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder "sharpening his eyes" and the Wyrm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wyrm then sinks back into the sea. Thunder throws his hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee that the Middenyardswyrm still lives and is lying in the outer sea." Thunder gives Hymer a punch to the ear so that he flies headfirst overboard; the god then wades back to land.

This account is clearly based on multiple sources, certainly including the Scaldic fragments cited in Skm. It is hard to say whether Snorre had access to Hym; the closest agreement is when it is said that Miðgarðs-ormr gein yfir uxa-höfuð'it, en öngull'inn vá í góm'inn orm'inum 'The Middenyardswyrm snapped at the ox-head and the hook went into the roof of the wyrm's mouth', which has some resemblance to st. 22, but it is not conclusive. Some details must derive from now-lost texts available to Snorre: the detail of Thunder's feet going through the boat is also found on the Swedish Altuna stone and the Danish Hørdum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important examples of this include Vedic Indra and Vṛtra (RV 1.32 et c.), Babylonian Marduk and Tiamat (Enūma Eliš), Greek Zeus and Typhon, Hebrew Yahweh and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrm had been transposed to the End Times (see Vsp 53).

### Hym as a composite

In Hym one can roughly identify the following strands:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.

6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition as found in the Scaldic fragments and Gylf 48 is represented by 3–4. Hym is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to presume, both from the other sources just mentioned and broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrn.

These strands have been woven together into a single narrative, perhaps even by the poet himself for the sake of a more entertaining and complete story. This weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in Gylf 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but it is here an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear at this point, since he is never mentioned before or since.

Another loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, and then reappears in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that he originally had nothing to do with fishing; his role is to bridge the frame-narrative of the cauldron and the fishing expedition. In the other variants of the latter Thunder only has one companion, Hymer; this includes the pictorial depictions, which only show two figures on the boat. Moreover, it is strange that Tew has no reaction to the murder of his father in front of him, although that paternity is in doubt; Tew is elsewhere called the son of Weden (Skm 16), so that Hymer may perhaps be his stepfather. This would reflect the common motif of a god mating with a beautiful ettin-woman, e.g. in Skm.

## Style

When speaking of a composite poem, one must distinguish between a text where several separate works have been put together mostly unchanged and a text composed by a single author drawing from multiple sources. A likely example of the former is Háv, but Hym undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise, viz. Þrk. Where Þrk is written in a rustic style with fairly loose Ancient-words-law meter, Hym uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like Court-recited meter than Eddic poetry in Ancient-words-law, and it seems clear that the anonymous poet of Hym had some training in the Scaldic art and familiarity with compositions in that

genre. Two kennings (17/4a brjótr berg-Dana, 22/4 umb-gjörð allra landa) are even shared identically with Scaldic poems in Court-recited meter.

### Meter

The meter of Hym is Ancient-words-law, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones that do exist can all be corrected by restoring older hiatus forms (see note to 23/1b below). The poet also has a notable tendency to avoid lines of type C1 (xP#Px) where both stresses are heavy, something shared with Scaldic poems in Lay-meter and with Eyel's Headransom. This probably explains his unique obsession with placing the two-syllable preposition fyrir 'before, in front, (up) ahead' at the end of the b-verse (never the a-verse), which he does 6 times—more frequently than in any other Ancient-words-law poem of the Poetic Edda.

### The Lay of Hymer

- 1     Ár val-tívar · vęiðar nómu  
2     ok sumbl-samir · áðr saðir yrði,  
      hristu tēja · 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 assembled at the simble before they might eat  
they shook the twigs and looked at the leat;  
they found at Eagre's a great choice of cauldrons.

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

3 hristu tēja · ok á hlaut sǫu 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (hlaut) is explained in HákGóð and Eb as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (hlaut-tęinar). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Eagre's.

- 2     Sat berg-búi · barn-tęitr fyrir,  
2     mjǫk glíkr meęgi · Miskur-blinda,  
      lęit í augu · Yggs barn í þrá:  
4     „þú skalt ęsum · ǫpt sumbl gęra!“

[R 13v/28, A 5v/27]

The crag-dweller [ETTIN = Eagre] sat merry like a child ahead  
much alike to the lad of Misherblind.  
Into his eyes looked Ug's <Weden's> child [= Thunder] in defiance:  
"Thou shalt for the Eese oft make simbles!"<sup>64</sup>

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4 gora 'make' | gefa 'give' A

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2 megi · Miskur-blinda 'lad of Misherblind' | An unexplained reference. Misherblind might be another name for Firneet, Eagre's father, in which case the line would be a tautology: "he looked much like himself".

---

<sup>64</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 jøtni · orð-béginns halr, [R 13v/31, A 5v/29]  
 2      hugði at hefndum · hann næst við goð,  
       bað Sifjar ver · sér fóra hver,  
 4      „þann's ek qllum ql · yðr of hęita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;  
 he thought of revenge, soon, against the gods.  
 He bade Sib's husband [= Thunder] bring him a cauldron,  
 "that one with which I for you all ale might warm."<sup>65</sup>

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4 ql 'ale' | Often drunk by the gods at their feasts; see Grm 37/6 and note.

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<sup>65</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

- 4      Né þat mǫttu · męrir tívar [R 14r/1, A 5v/30]  
 2      ok ginn-ęęin · of geta hver-gi,  
       unds af tryggðum · Týr Hlórriða  
 4      ǫst-ráð mikit · ęinum sagði:

That one could not the renowned Tews  
 and the yin-Reins anywhere get hold of—  
 until, out of loyalty, Tew to Lorde (= Thunder)  
 a great loving counsel in private told:

- 5      „Býr fyr austan · Éli-vága [R 14r/3, A 6r/2]  
 2      hund-víss Hymir · at himins ęnda,  
       á minn faðir · móðugr ketil,  
 4      rúm-brugðinn hver · rastar djúpan.“

"Dwells to the east of the Ilewaves  
 the hundred-wise Hymer, at heaven's end.<sup>66</sup>  
 Owns my father [= Hymer], fierce, a kettle:  
 a size-famed cauldron one rest deep."

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4 rúm-brugðinn | †rumbrygðan† A

2 hund-viss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.

<sup>66</sup>According to Vafþ 31 the llewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

[Þórr kvað:]

6 „Veitst, ef þiggjum · þann lög-velli?“

[R 14r/4, A 6r/4]

[Týr kvað:] 2

„Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —  
“If, friend, we two make use of wiles!”<sup>67</sup>

<sup>67</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 Egils kvömu;

hírdi hafra · horn-gøfgasta;

4 hurfu at hǫllu · es Hymir átti.

They journeyed far from the beginning of the day,  
away from Osyrd, until to Eyel they came—  
he kept the he-goats noblest of horns—  
they turned to the hall which Hymer owned.

1 dag þann framan ‘from the beginning of the day’ | emend. after Finnur Jónsson (1932); dag þann fram ‘on that day forth’ R; dag frálíga ‘swiftly at day’ A 2 Egils ‘Eyel’ | so R; Egils ‘Eagre’ A.

2 Egils ‘Eyel’ | The reading of A is probably from confusion with the ettin Eagre, who is mentioned earlier in the poem. Eyel, who takes Thunder’s goats in possession, is not otherwise known. He may perhaps be identified with the farmer in Gylf 44, for which see Note to st. 37 below.

8 Mǫgr fann qmmu, · mjök leiða sér,

[R 14r/7, A 6r/6]

2 hafði hǫfða · hundruð níu,

en qnnur gekk · al-gullin framm

4 brún-hvít bera · bjór-vęig syni:

The lad [= Tew] found his grandmother very loathsome;  
of heads she had nine hundred.  
But another woman, all-golden, walked forth,  
white-browed, bringing a beer-draught for [her] son [= Tew]:

2 haðei höfða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in Skm 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eldreng. Cf. Introduction and st. 35 below.

3 qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

[Týs móðir:]

- 9 „Átt-niðr jǫtna · ek vilja’k ykk  
2 hug-fulla tvá · und hvera sęta;  
es mínna fríi · mǫrgu sinni  
4 glǫggr við gęsti · gǫrr illa hugar.“

[R 14r/9, A 6r/8]

“O clansman of ettins [= Tew]! I would wish to put  
you two, full of heart, beneath the cauldrons.  
Many a time has my lover [= Hymer] been  
stingy with guests, quick to ill mood.”

2 hug-fulla | hvgrvlla hvgrvlla R 3 fríi ‘lover’ | so R; faðir ‘father’ A

4 glǫggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

- 10 En vá-skapaðr · varð síð-búinn,  
2 harð-ráðr Hymir, · heim af veidum;  
gekk inn í sal, · glumðu jǫklar,  
4 vas karls, es kom, · kinn-skógr frørinn.

[R 14r/11, A 6r/9]

And the misshapen one was come late,  
hard-minded Hymer, home from the hunt.  
He entered the hall; icicles clattered;  
on the churl who came was the cheek-shaw [BEARD] frozen.

1 síð-búinn ‘come late’ | om. A

3 jǫklar ‘icicles’ | In Hymer’s frozen beard. In modern Icelandic the word jökull has come to mean ‘glacier’, but its original sense (as found here) is that of its English cognate “icicle”.

[Týs móðir:]

- 11 „Ves þú heill, Hymir, · í hugum góðum!  
2 Nú’s sonr kominn · til sala þinna,  
sá’s vit vęttum · af vegi lǫngum;  
4 fylgir hǫnum · Hróðrs and-skoti,  
vinr ver-liða; · Vęurr heitir sá.

[R 14r/13, A 6r/11]

“Be thou hale, Hymer, in good spirits!  
Now the son has come to thy halls,



he whom we awaited, from a long way off.  
Him follows the Rooder's opponent [= Thunder],  
the friend of manly retinues—Wighward is he called.

1 Væs þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!' | A formulaic greeting; cf. the almost identical greeting in N B380 (edited below under Galders). Further afield cf. the type exemplified by Beow 407a: Wæs þú, Hrōðgār, hāl 'Be thou, Rothgar, hale!'

5 Véurr 'Wighward' | The guardian of wighs (sanctuaries), a name of Thunder.

- 12      **Sé** þú hvar sitja · und salar gaffi,  
2      **svá** forða sér, · stęndr súl fyrir.“  
         **Sundr** stękk sula · fyr sjón jętuns,  
4      **en** allr í tvau · áss brotnaði.

[R 14r/15, A 6r/13]

See where they sit beneath the hall's gable:  
so they save themselves—a column stands before [them]!”  
The column burst apart before the ettin's gaze,  
and all in two the roof-beam broke.

2. forða sér | forðask A 2. súl 'column' | †sol† A 4. allr | emend.; áðr 'earlier, before that' RA.  
TODO: elaborate, mention Finnur

- 13      Stukku áttá, · en ęinn af þeim  
2      **hverr** harð-sleginn · hęill af þolli;  
         **framm** gingu þeir, · en forn jętunn  
4      **sjónum** lęiddi · sínn and-skota.

[R 14r/17, A 6r/15]

Eight [cauldrons] burst, but one of them,  
a hard-forged cauldron, [came] whole off its peg.<sup>68</sup>  
Forth they went, but the ancient ettin  
with his gaze tracked his opponent.

<sup>68</sup>Nine cauldrons were hanging from the roof-beam supported by the column. Eight of them broke;  
we may presume that the one that remained whole was the one the gowd had come to get.

- 14      Sagði-t hónum · hugr vęl þá's sá  
2      **gýgjar** gróti · á golf kominn,  
         þar vęru þjórar · þrír of tęknilr,  
4      **bað** sęnn jętunn · sjóða ganga.

[R 14r/19, A 6r/16]

His heart did not please him when he saw  
the gow's distresser [= Thunder] come on the floor.  
There were three bulls a-taken:  
the ettin bade them at once go cooking.

2 gróti ‘distresser’ | gétí ‘keeper, warder’ A 4 senn ‘at once’ | sun ‘[his] son [= Tew]?’ A

1 Sagði-t hönun · hugr vcl ‘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 seyði · síðan börn,  
 át Sifjar verr · áðr sofa gingi,  
 4 einn með ǫllu · oxn tvá Hyimis.

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.

3–4 át ... Hyimis. ‘Sib’s ... oxen.’ | Cf. Þrk 2.4 for another instance of Thunder’s great eating, which curiously also uses the kenning Sifjar verr ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla [R 14r/23, A 6r/19]  
 2 verðr Hlórriða · vcl full-mikill,  
 „munum at aptni · ǫðrum verða  
 4 við veyði-mat · vér þrír lifa.“

To Rungner’s hoary friend [= Hymer] did seem  
 Lorde’s (Thunder’s) eating far too great;  
 “the next evening we three will  
 on game-meat have to live.”

1–4 ALL | Hymer’s stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: at ǫðrum aptni munum vér þrír verða lifa við veyði-mat, where verða ‘have to, must’ is used like its modern German cognate werden.

- 17 Véurr kvaðsk vilja · á vág róa, [R 14r/24, A 6r/21]  
 2 ef ballr jǫtunn · þeitur géfi.  
 „Hverf þú til hjarðar, · ef hug trúir,  
 4 brjótr berg-Dana, · þeitur sókja.

Wighward called himself willing to row on the wave,  
 if the stubborn ettin might give pieces of bait.  
 “Turn to the herd—if thou trust in thy heart,  
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar | hallar corr. A

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in Haustl 18; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also Þdr, where ettins are called Scots, Swedes, Danes, Ruges and Hareds; all peoples hostile to the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess véntir mik, · at þér myni-t  
 2 ogn at oxa · auð-feng vesa.“  
 Svęinn sýsliga · sveif til skógar,  
 4 þar’s oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

I think that the baits from the ox  
 will not be an easy catch for thee!—  
 The swain [= Thunder] swiftly turned to the wood,  
 where an ox stood, all-black, ahead.

1 véntir mik | so A; vénti ek R 1 myni-t ‘will not’ | so A; myni ‘will’ R. The A reading is preferable since it makes this the first of Hymer’s several challenges of strength to Thunder, which the god, to the ettin’s humiliation, easily accomplishes.

3 Svęinn ‘The swain’ | Thunder was in the shape of a young (prepubescent) boy, a detail which is also found in Gylf 48; see Introduction to the poem.

4 oxi ... al-svartr ‘ox ... all-black’ | Formulaic, also occurring in Þrk 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. We learn more about this ox in Gylf 48: Hann tók inn mesta uxa’nn, er Himin-hrjóðr hét, ok sleit af höfuð’it ok fór með til sjávar. ‘He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea’.

- 19 Braut af þjóri · þurs ráð-bani  
 2 hó-tún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu  
 4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A 6r/24]

From the bull broke the thurse’s death-planner [= Thunder]  
 the high meadow of the two horns [HEAD] from above.—  
 “Worse by far thy works do seem  
 to the wielder of ships [= Hymer = me] than if thou didst sit calm!”

(A new scene; the party is out at sea. It is possible that a stanza has been lost here, or that the transition would have been indicated in some other way during oral performance.)

20 Bað hlunn-gota · hafra dróttinn

[R 14r/30, A 6r/26]

2 átt-runn apa · útar fóra,  
en sá jötunn · sína talði,  
4 lítla fýsi · lęgra at róa.

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]  
push the launcher-steed [BOAT] further out,  
but that ettin told of his  
scarce wish to row longer.

2 átt-runn | †atrænn† A 3 talði | milldi corr. A 4 lęgra at róa | metr. emend.; at róa lęgra RA

2 apa 'ape' | The specific sense of api 'ape' is uncertain. It seems to generally refer to a fool, but see Index.

3-4 en ... róa. 'but ... longer.' | Thunder's humorous humiliation of Hymer continues with the snide ettin now forced to row against his will.

21 Dró męrr Hymir · móðugr hvali

[R 14r/31, A 6r/27]

2 ęinn á ęngli · upp sęnn tváa;  
en aptr í skut · Óðni sífjaðr  
4 Véurr við vélar · vað gęrði sér.

Famous Hymer fierce pulled whales:  
one on the hook, soon up two,  
but back in the stern the kin of Weden,  
Wighward craftily fixed his line.

1 męrr 'famous' | so R; męrr 'more, further' A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 Eęnði á ęngul · sá's ęldum bergr,

[R 14v/1, A 6r/29]

2 orms ęin-bani · oxa hęfði;  
gęin við agni · sú's goð fía  
4 umb-gjörð neðan · allra landa.

Baited on the hook he who rescues men [= Thunder]—  
the Wyrms' lone slayer—the ox's head.  
Snapped at the bait the one whom the Gods hate [= Middenyardswyrm]—  
the engirdler of all lands—from below.

3 agni 'bait' | so A; ęngli 'hook' R

4 umb-gjörð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þórr) quoted in Skm 11: Östisk allra landa · umb-gjörð ok sonr Jarðar. ‘The engirdler of all lands and the son of Earth surged.’ Cf. also the Wyrms-kenning in Braye’s fragment quoted in the same chapter (SkP: Bragi Þórr 3): çndi-sçïðr allra landa ‘boundary-saithe of all lands’. The poetic juxtaposition between the Storm-god and the Wyrms may be very old; cf. RV 1.32.13c: Índraś ca yád yuyudhátay Áhiś ca ‘When Indra and the Wyrms (áhi) fought each other.’

- 23 Dró djarf-liga · dáð-rakkr Þóurr [R 14v/3, A 6v/1]  
 2 orm çitr-fáan · upp at borði;  
 hamri kníði · hç-fjall skarar  
 4 of-ljótt ofan · ulfs hnit-bróður.

Bravely pulled deed-ready Thunder  
 the venom-gleaming Wyrms up on the gunwale.  
 With the hammer he struck the high mountain of hair [HEAD]—  
 very hideous, from above—on the Wolf’s clash-brother [= Middenyardswyrms].

1 Þóurr ‘Thunder’ | Out of 8 three-syllable lines in Hym, this is the only one which is present in both R and A, and which cannot easily be emended by restoring a hiatus form. In the quite strict meter (see Introduction above) observed by the poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic \*Þóurr or \*Þóarr. This form is less secure than other hiatus forms, but is also required by the meter of Hym 28/2b below and Þdr 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023).

3 hç-fjall skarar ‘high mountain of hair [HEAD]’ | A rather unfitting kenning, since serpents do not have hair.

- 24 Hraun-gølkñ hrutu, · çn hçlkñ þutu, [R 14v/5, A 6v/2]  
 2 fçr hin forna · fold çll saman;  
 [...]  
 4 søkkðisk síðan · sá fiskr í mar.

The desert-monsters [ETTINS] bounded and the bedrock resounded;  
 the ancient earth moved all at once.  
 [...];  
 sank thereafter that fish [= Middenyardswyrms] into the sea.

1 hrutu | so A; hlumðu ‘dashed’ R.

1 Hraun-gølkñ ‘The desert-monsters’ | Both mss. have hrçin-, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand hraun ONP: ‘stone/barren area, wasteland; lavafield’ is well attested in Scaldic kennings for ettins. The precise meaning of galkñ ‘monster’ (plural gølkñ) is unclear; but it is attested in three Scaldic verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. spelling ‘galkñ’ (norm. galkñ) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrms, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

1 hrutu | The A reading is preferred since it has the metrically required short root syllable. End rhyme is used elsewhere in the poem (st. 3/3).

3 [...] | It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poets and Gylf 48, the translator has composed the following variant lines: unds vinr Hrungnis · vað Þórs of skar 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; unds fólr Hymir · fekk á saxi 'until pale Hymer grasped the knife'.

4 fiskr 'fish' | The Middenyardswyrm may also be called a fish in Grm 21; see note there. In Scaldic sources it is often called a saithe (seǵðr).

25 Ó-ṭeitr jōtunn, · es aptr røru,

[R 14v/6, A 6v/3]

2 [...]

svá't ár Hymir · ekki mélti,

4 vefði róði · vðrs annars til.

The unmerry ettin [= Hymer], as they rowed back,

[...],

so that for a long time Hymer said nothing;

he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 svá't ár 'so that for a long time' | Finnur Jónsson (1932) suggests svá't at ór 'so that by the oar', but this burdens the strict meter. For this sense of ár cf. Skm 27.

[Hymir:] 26 „Munt of vinna · verk halft við mik,

[R 14v/8, A 6v/4]

2 at heim hvali · haf til bójar

eða flot-brúsa · fęstir okkarn.“

“Thou wilt accomplish a half work by me,  
if thou bring home the whales to the farm,  
or our float-buck [BOAT] do fasten.<sup>69</sup>”

<sup>69</sup>Hymer tells Thunder who, having let go of the Wýrm, has nothing to show for the trip, that he can accomplish something half as great as the pulling of the whales if he carries them home and ties the boat by the shore.

27 Gekk Hlórriði · greip á stafni

[R 14v/9, A 6v/6]

2 vatt með austri · upp lög-fáki;

ęinn með órum · ok með aust-skotu

4 bar til bójar · brim-svín jōtuns

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 spring of woodland ridges.

---

1 á | til á R   5 holt-riða | †holtriba† R

---

2 með austri 'with the bilge-water' | That is, the bilge-water was still inside the boat; another comically impressive work of strength.

5 holt-riða hver 'spring of woodland ridges' | An uncertain geographical description apparently meant to impress the original audience. In Iceland hverr 'cauldron' also carries the sense '(hot) spring', in which case this could be an attestation of Thunder's prowess in wading (for which see Grm 29). TODO: What do other editors and translators say?

- 28      Ok **enn** jǫtunn · umb **afr**-endi,  
2      þrá-girni vanr, · við Þóur sęnti,  
         kvað-at mann **ram**man, · þótt **róa** kynni,  
4      krǫptur-ligan, · nema **kalk** bryti.

[R 14v/12, A 6v/7]

And still the ettin, used to stubbornness,  
over strength of hand with Thunder flyted.  
He called no man strong—although he could row,  
mightily—unless he broke the chalice.

---

1 Ok | Enn A

---

1–4 ALL | Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him to break his indestructible chalice.

- 29      En **Hl**órriði, · es at **h**ǫndum kom,  
2      brátt lét **bresta** · bratt-stęin glęri,  
         sló sitjandi · súlur í gǫgnum;  
4      bǫru þó **hę**ilan · fyr **Hymi** síðan,

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,  
impatiently crushed steep stone with the glass.  
He struck right through the standing columns,  
still was it brought whole before Hymer thereafter,

---

2 bratt-stęin glęri 'steep stone with the glass' | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (súlur). I have chosen the latter and read it as signifying their stability.

- 30      unds þat hin **fríða** · **fríðla** kęndi  
2      ǫst-ráð mikit, · ęitt es vissi,  
         „drepp við **haus** **Hymi**s, · hann 's **harðari**,

[R 14v/16, A 6v/10]

- 4 **kost-móðs** jötuns, · **kalki** hverjum.“  
 until the handsome mistress [= Tew's mother] gave  
 a great loving counsel, the only one she knew:  
 “Strike it against Hymer's skull! It is harder—  
 the choice-weary ettin's—than any chalice.”

---

1-2. unds ... vissi, ‘until ... knew.’ | Harkening back to st. 4.

4 kost-móðs ‘choice-weary’ | Hymer can justly be called “choice-weary”; at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

- 31 **Harðr** reís á kné · **hafra** dróttinn,  
 2 **fórðisk** allra · **í ás**-megin;  
**heill** vas karli · **hjálm**-stofn ofan,  
 4 en **vín**-ferrill · **valr** rifnaði.

[R 14v/18, A 6v/12]

Hard on the knee rose the Lord of He-goats [= Thunder],  
 brought himself to his highest Os-might.—  
 Whole on the churl [= Hymer] was the helm-stump [HEAD] above,  
 but the round wine-track [CHALICE] did rend apart.

---

1 reís | om. A

---

2 fórðisk allra · í ás-megin ‘brought himself to his highest Os-might’ | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. Gylf in its description of Thunder attempting to pull up the Wyrms: Þá varð Þórr reiðr ok fórðist í ás-megin “Then Thunder turned wroth and drew himself into his Os-might” and the Eddic fragment about Thunder's journey to Garfrith.

- [Hymir kvað:] 32 „**Morg** veit'k **mėti** · **mér** gingin frá,  
 2 es **kalki** sé'k · fyr **knéum** hrundit,“  
**karl** orð of **kvað**: · „**kná**'k-at segja  
 4 **aptr** **éva**-gi: · þú 'st **qlðr** of **heitt**.“

[R 14v/20, A 6v/13]

“I know many treasures are gone from me,  
 when I see the chalice thrown before [my] knees!”—  
 The churl [= Hymer] spoke words: “I cannot say  
 ever again: ‘Thou art, ale, well warmed!’”

---

2 es | om. R 2 fyr | þyrþ R

---

3-4 kná'k-at ... of heitt. ‘I cannot ... warmed’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

- 33 Þat 's til **kostar** · ef **koma** mēttið

[R 14v/22, A 6v/15]



- 2           út ór óru · ǫl-kjól hofi.“  
             Týr leitaði · tysvar hróra;  
 4           stóð at hvóru · hverr kyrr fyrir.

It would be choicest if ye might take  
 out from our hall the ale-vessel [CAULDRON].”  
 Tew attempted, twice, to move it—  
 each time stood the cauldron still ahead.

2. ǫl-kjól ‘ale-vessel [CAULDRON]’ | ǫl-kjól is the accusative of ǫl-kjól, but in this construction (CV: koma, B) we would expect the dative ǫl-kjóli. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2. hofi ‘hall’ | This is the only Old Norse occurrence of the word hofi in the sense “hall, house”—it otherwise only means “temple” (hove). The West Germanic cognates consistently mean “hall”, but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

- 34       Faðir Móða · fekk á þremi  
 2       ok í gognum stęig · golf niðr í sal;  
        hóf sér á hofuð upp · hver Sifjar verr,  
 4       en á hçlum · hringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,  
 and stepped down through the floor in the hall.<sup>70</sup>  
 Sib’s husband [= Thunder] heaved the cauldron up on his head,  
 but by his heels the rings clattered.

4 hringar skullu ‘the rings clattered’ | i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): heyrði til höddu, þá er Þórr bar hærinn ‘the sound of the pot-links (hadda) was heard when Thunder bore the cauldron’. According to Finnur Jónsson (1932) the chain (or hadda) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron’s enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder’s height.

<sup>70</sup>In the account of Gylf Thunder is said to have stepped through the boat when trying to pull up the Middenyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

- 35       Fóru-t lengi, · áðr líta nam  
 2       aptr Óðins sonr · çinu sinni;  
        sá ór hreysum · með Hymi austan  
 4       folk-drótt fara · fjol-hçfðaða.

[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 Hymr from the east  
 a war-troop coming, many-headed.

4 folk-drótt ... fjöl-höfðaða ‘war-troop ... many-headed’ | The adjective fjöl-höfðaðr means ‘many-headed, polycephalic’ and is not referring to the size of the host. For many-headed ettins see st. 8 and for their malformed bodies in general see Introduction.

- 36 Hóf sér af hęrðum · hver standandi, [R 14v/28, A 6v/19]  
 2 vęifði Mjöllni · morð-gjörnum framm,  
 ok hraun-hvala · hann alla drap.

He heaved from his shoulders the cauldron, standing;  
 swung the murder-eager Millner forth,  
 and the desert-whales [ETTINS] all he slew.

2. morð-gjörnum ‘murder-eager’ | By this adjective the poet gives the Hammer something of a life of its own. For this notion cf. Skm 43, where the Hammer is said to always return to Thunder when thrown, and the numerous amulets where the Hammer is given eyes, most famously the Scanian silver amulet from Claes Kurck’s collection (106659 HST).

- 37 Fóru-t lęngi, · áðr liggja nam [R 14v/30, A 6v/21]  
 2 hafr Hlórriða · half-dauðr fyrir,  
 vas skęr skøkuls · skakkr á bęini,  
 en því hinn lę-vísi · Loki of olli.

They journeyed not for long before Loride’s (= Thunder’s) he-goat  
 took to lie half-dead ahead.

The colt of the cart-pole [GOAT] was halt in the leg,  
 and that the guile-wise Lock had caused.

3 skęr | emend. from meaningless †skirr† RA

1–4 ALL | The detail of Thunder’s halt goat is also found in Gylf 44:

Thunder and Lock were on the way to visit Outyards-Lock and stayed the night with a certain farmer. For supper Thunder cut his two goats and invited the farmer and his family to dine with him. After they had eaten he spread the goatskins before the fire and bade the housefolk throw the bones of the goats onto them. The farmer’s son stealthily pried open the thigh of one of the goats and ate the marrow. At dawn Thunder blessed the goatskins with his hammer and the goats came back to life, but the one Thelvé had cut had a halt leg. Thunder was enraged, but the farmer begged for his life and offered to give up his two children, namely his son Thelvé his daughter and Wrash. Thunder spared him, and the two became his servants.

The present stanza may reference a version of the myth where Lock had a part to play in the halting of the goat, perhaps by encouraging Thelvé to pry the bone open. Since the goats were previously (st. 7) left with the farmer Eyel, he may be identical to the farmer in Gylf.

- 38 En ér hęyrt hafð, · hveřr kann umb þat [R 14v/32, A 6v/22]  
 2 goð-mólugra · gørr at skilja,

4           hvēr af hraun-búa · hann laun of fekk,  
              es bēði galt · bōrn sín fyrir.

But ye have heard—about that can  
each god-speaking man more clearly discern—  
which repayments he [Thunder] from the desert-dweller [ETTIN = the farmer]  
got  
when he paid up both his children for it.

---

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poetry with which this poem shares several traits; see Introduction above.

1–2. hvēr ... goð-mólugra 'each god-speaking man' | Literally "each of the god-speaking ones". goð-mólugr 'god-speaking' is an hapax, but easily understood as "learned in the (lore of) the gods".

39           Þrótt-ǫflugr kom · á þing goða  
2           ok hafði hver, · þann's Hymir átti;  
              en véar hverjan · vël skulu drekka  
4           ǫlör at Égis · ęitt hǫr-męitið.

[R 15r/1, A 6v/24]

The valour-strong man [= Thunder] came to the Thing of the Gods,  
and had the cauldron which Hymer had owned,  
and the Wighers <Gods> well shall drink  
an ale-feast at Eagre's, each flax-cutting [FALL?].

---

4 ęitt hǫr-męitið 'an ... flax-cutting' | The latter word is an hapax and very obscure. La Farge and Tucker (1992) give several suggestions based on WINTER-kennings of the type "harm of the snake", viz. ęitr-hǫr-męitir 'poison-rope-cutter [SNAKE > WINTER]', ęitr-orm-męiðir 'poison-worm-injurer' [WINTER]. A solution without emendation is to read ęitt 'one' n. acc. sg. as modifying ǫlör n. acc. 'ale-feast', and hverjan masc. acc. sg. 'every' as modifying hǫr-męitið masc. acc. 'flax-cutting', a compound made up of hǫrr 'flax, cord' and męita 'to cut'. The whole thing might refer to an obscure harvest festival and give the poem something of an etiological purpose. If this interpretation is correct it is not unlikely that Hym was originally composed for performance at such a festival.

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# Flyting of Lock (Lokasenna)

Dating (Sapp, 2022): C10th (0.965)  
Meter: Leeds-meter

## Introduction

The Flyting of Lock (Lok) is only preserved in R, where it follows Hym and comes before Þrk. In R it is tied together with Hym by the prose passage “From Eagre and the Gods”, but the two poems are certainly distinct compositions, for they are drastically different in style and meter, and Hym stands alone in A.

A stanza that appears to belong to Lok is found in Gylf 20; it is edited below at the end of the poem.

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The poem has been interpreted as blasphemous (TODO: elaborate), but there is nothing in the language to suggest a late dating.

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## From Eagre and the Gods (Frá Égi ok goðum)

PI      Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er  
2      hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veit-  
slu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var  
4      í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans.  
Týr var þar, hann var ein-hendr; Fenrisulfr sleit hõnd af hánum,  
6      þá er hann var bundinn. Þar var Njörðr ok kona hans Skaði;  
Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustu-  
8      menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

Eagre, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as is now told.<sup>71</sup> To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there; he was one-handed; the Fenrerswolf tore his hand off when it was bound.<sup>72</sup> Nearth was there and his wife Shede; Free and Frow; Wider the son of Weden. Lock was there, and the servants of Free, Bew and Beal. A multitude of Eese and Elves<sup>73</sup> were there.

<sup>71</sup> See the immediately preceding Hym.

<sup>72</sup> This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer.

<sup>73</sup> A formulaic expression, see Eese and Elves.

- P2      Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-  
 2      gull haft fyr elds-ljós; sjálft barsk þar ǫl. Þar var griða-stadr  
      mikill. Menn lofuðu mjök hversu góðir þjónustu-menn Égis  
 4      vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá  
      skóku ésir skjöldu sína ok óptu at Loka, ok eltu hann braut til  
 6      skógar, en þeir fóru at drekka. Loki hvarf aprt ok hitti úti Eldi;  
      Loki kvaddi hann:

Eagre had two servants, Femfinger and Elder. There glowing gold was used instead of fire; the ale there carried itself. It was a great grith-place there.<sup>74</sup> The men greatly praised how good the servants of Eagre were; Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,<sup>75</sup> and drove him away to the forest, and they went [back] to drinking. Lock turned back around and met Elder outside. Lock greeted him:

<sup>74</sup> A place wherein all violence was forbidden, see Index.

<sup>75</sup> Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nothing-screams TODO".

## The Flyting of Lock

- 1      „Seg þú þat, Eldir, · svá't einu-gi  
 2      feti gangir framarr,  
      hvat hér inni · hafa at ǫl-mólum  
 4      sig-tíva synir.“

“Tell thou this, O Elder, so that thou not  
take one step further:  
What here within they say over the ale,  
the sons of the victory-Tews [GODS]?”

1–2 svá't ... framarr ‘so that ... further’ | Shared with Háv 38.

3 hafa at ǫl-mólum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

Ēldir: 2 „Of vǫpn sín dǫma · ok of víg-risni sína  
2 sig-tíva synir;  
ása ok alfa, · es hér inni eru,  
4 mann-gi 's þér í orði vinr.“

“Of their weapons they speak and of their battle-prowess,  
the sons of the victory-Tews [GODS].  
Of the Eese and Elves which are here within  
none is thee a friend in words.”

4 mann-gi 's þér í orði vinr. ‘none is thee a friend in words.’ | I.e., “nobody says anything good about you.”

The alliteration here is notable, and also occurs in st. 10 (Viðarr : ulfs, see note there). There are no signs of corruption, and so there are two possible explanations. Either (1) the semi-vowel v (/w/) is participating in vowel-alliteration with o— such alliteration between v and true vowels is never encountered in Scaldic poetry, but there are some examples from Eddic styles—or (2) the poem (or the relevant lines) was composed before the North Germanic loss of v before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words orð ‘word’ and ulfr ‘wolf’ originally began with v; in the case of the word ulfr this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentofen, Gummarp, and Istaby) the loss of w before rounded vowels is shown to have occurred later; so DR 359 haþuwulafir haþuwul<sup>2</sup>fir. If the alliteration indeed should fall on v, this would not require dating the whole Lok to the late Proto-Norse period (indeed, according to the analysis done by Sapp (2022), it is not even the linguistically oldest poem preserved); the older forms could, for instance, reflect archaic poetic formulae.

A C7th Proto-Norse form of this c-line might be: \*mann-gi 's þér in worðé winir.

Loki kvað: 3 „Inn skal ganga · Égis hallir í  
2 á þat sumbl at séa,  
jǫll ok ǫfu · fóri'k ása sonum  
4 ok blænd'k þeim svá męini mjǫð.“

“I shall go into Eage's halls,  
on that simble for to see.  
Scorn and hatred I bring the sons of the Eese,  
and I mix for them so the mead with harm.”

2 sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 joll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in Sigsk 33. They have been interpreted in a variety of ways: CV sees the first word as jóll ‘wild angelica’, whereas the second is taken to be an error for áfr (‘a beverage [...] translated by Magnacus by sorbitio avenacea, a sort of common ale brewed of oats’). TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mœini mjöd ‘I mix ... the mead with harm’ | Formulaic, cf. Sigdr 8 (and others TODO).

Eldir kvað: 4 „Veitst, ef inn gængr · Égis hallir í  
2 á þat sumbl at séa,  
hrópi ok rógi · ef eyss á holl rëgin,  
4 á þér munu þau þerra þat.“  
“Thou knowest if thou goest into Eagre’s halls,  
on that simble for to see—  
if slander and strife thou pourest on the hold Reins,  
on thee will they dry it off!”

Loki kvað: 5 „Veitst þat Eldir, · ef çinir skulum  
2 sár-yrðum sakask,  
auðigr verða · mun’k í and-svorum,  
4 ef þú mëlir til mart!“  
“Thou knowest that, Elder, if one-on-one we shall  
banter with wounding words,  
wealthy will I grow in answers,  
if thou speak too much!”

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4 ef þú mëlir til mart! ‘if thou speak too much!’ | Formulaic; cf. Háv 27.

P3 Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr  
2 inn var kominn, þognuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before  
him saw who was come inside, they all turned silent.

Loki kvað: 6 „Þyrstr ek kom · þessar hallar til  
2 Loptr of langan veg,  
ósu at biðja, · at mér çinn gefi  
4 mëran drykk mjaðar.  
“Thirsty I came unto these halls,  
Loft (= Lock), over a long way,  
to bid the Eese that they give me but one  
renowned drink of mead.



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4 męran drykk mjaðar ‘renowned drink of mead’ | Formulaic language for describing mead; cf. Háv 105, 140, Skm 16. TODO: more parallels.

- 7 Hví þęgið ér svá · þrunġin goð,  
 2 at męla né męguð;  
 sessa ok staði · vęlið mér sumbli at,  
 4 eða hęitið mik heðan!“

Why shut ye up so, ye pressed Gods,  
 that ye cannot speak?  
 Choose seats and places for me at the simble,  
 or call me away hence!”

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3–4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

- Bragi: 8 „Sessa ok staði · vęlja þér sumbli at  
 2 ęsir aldri-gi;  
 því-at ęsir vitu · hveġim alda skulu  
 4 gamban-sumbl of geta.“

“Choose seats and places for thee at the simble  
 the Eese will never do,  
 for the Eese know for which man they shall  
 prepare the gomben-simble.”

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3 hveġim alda ‘which man’ | Here “person, being”. See note to Vafþ 55/6.

4 gamban-sumbl ‘gomben-simble’ | gamban ‘gomben’ being an obscure prefix which only occurs in Lok, Skm and Hárþ. CV suggest it means something like “costly”.

- [Loki:] 9 „Mant þat Óðinn, · es vit í ár-daga  
 2 blendum blóði saman?  
 ęlvi þęgja · létsk ęgi mundu,  
 4 nema okkr véri bõðum borit.“

“Recallest thou, Weden, when we two in days of yore  
 blended our blood together?  
 Taste ale wouldst thou never do,  
 unless it were for us both borne forth!”

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1–4 All | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two had undertaken in the early days of the world. The circumstances of the oath between them are otherwise entirely unknown.

- [Óðinn:] 10 „Rís þú Víðarr · ok lát ulfs fǫður  
 2 sitja sumbli at,  
 síðr oss Loki · kvęði lasta-stǫfum  
 4 Eęgis hǫllu í.“  
 “Rise thou, Wider, and let the Wolf’s father [= Lock]  
 sit at the simble,  
 lest Lock should greet us with words of vice  
 in 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 wulfs fǫður.

- P4 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi  
 2 hann ásuna:  
 Then Wider stood up and poured a drink to Lock, but before he [= Lock]  
 drank, he greeted the Eese:

- 11 „Hęilir eęsir, · hęilar eęsynjur  
 2 ok ęll ginn-ęilęg goð,  
 nema sá eęinn eęss · es innar sitr  
 4 Bragi bękkjum á.“  
 “Hail the Eese! Hail the Ossens,  
 and all yin-holy Gods!<sup>76</sup>  
 Save for that one os who sits further within:  
 Bray, on the benches.”

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<sup>76</sup>The first two half-lines are identical to the prayer in *Sigrdr* 3–4. The prayer formula may actually have been used in Heathen toasts, where the second half of the stanza was used to ask for a boon. Lock subverts it by instead insulting one of the gods present, which would have come off as blasphemous to the Heathen audience.

- [Bragi] kvað: 12 „Mar ok męki · gef’k þer míns fęar  
 2 ok bótir þer svá baugi Bragi,  
 síðr þú eęsum · eęfund of gjaldir;  
 4 gręm þú eęgi goð at þer!“  
 “Steed and sword I give thee of my own wealth,  
 and so restores thee Bray with a bigh,  
 lest thou repay the Eese with envy;  
 anger not the Gods against thee!”

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1 Mar ok męki ‘Steed and sword’ | Formulaic pair; see *Háv* 83/2.

[Loki] kvað: 13 „Jós ok arm-bauga · munt é vesa  
 2 þeggja vanr Bragi,  
 ása ok alfa, · es hér inni eru,  
 4 þú est við víg varastr,  
 ok skjarrastr við skot.“  
 “Of steed and arm-highs both wilt thou always be  
 lacking both, O Bray!  
 Of the Eese and Elves which are here within,  
 thou art with war wariest  
 and shiest with shot.”

[Bragi] kvað: 14 „Veit’k, ef fyr útan véra’k, · svá sem fyr innan em’k,  
 2 Égis holl of kominn,  
 höfuð þitt · béra’k í hendi mér;  
 4 lit’k þér þat fyr lygi.“  
 “I know if outside I were as inside I am  
 come into Eage’s hall,<sup>77</sup>  
 that head on thee would I bear in my hands;  
 this I see for thy lie.”

<sup>4</sup> 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 þér þat fyr lygi ‘that is little [punishment] for thee for lying’. Based on the similarity of ē (= tt) and c Finnur Jónsson (1932) gives lykak þér þat fyr lygi ‘so I would bring to thee for thy lie’.

<sup>77</sup> As said in P1, the rule of grith (a truce of non-violence, even between enemies; see Index) applied inside the hall. Bray and the other gods are thus bound not to injure Lock.

[Loki] kvað: 15 „Snjallr est í sessi, · skal-at-tu svá gęra,  
 2 Bragi þekk-skrautuðr;  
 vega þú gakk · ef vreiðr séir;  
 4 hyggsk vétr hvatr fyrir.“  
 “Valiant art thou in the seat; thou shalt not do so,  
 O Bray the bench-adorned!  
 Go to fight if thou art wroth;  
 the bold thinks not ahead.<sup>78</sup>”

<sup>78</sup> Lock attacks Bray’s excuse; a true brave would fight regardless of the grith.

[Íðunn] kvað: 16 „Bið ek, Bragi, · barna sífar duga  
 2 ok allra ósk-maga,  
 at þú Loka · kveðir-a lasta-stöfum

4                   Égis hǫllu í.“

“I bid thee, Bray, to respect the bond of children  
and all beloved sons,  
that thou not greet Lock with words of vice  
in Eagre’s hall.”

[Loki] kvað: 17       „Þegi þú, Iðunn, · þik kveð’k allra kvinna  
2                   ver-gjarnasta vesa  
                  síðst þú arma þína · lagðir ítr-þvegna  
4                   umb þinn bróður-bana.“

“Shut thou up, Idun! Thee I call of all women  
the most man-eager,  
since thy clean-washed arms thou didst cast  
about thy brother’s bane.”

[Iðunn] kvað: 18       „Loka ek kveð’k-a · lasta-stofum  
2                   Égis hǫllu í;  
                  Braga ek kyrrí · bjór-reifan,  
4                   vil’k-at at it vreiðir vegisk.“

“I greet not Lock with words of vice,  
in Eagre’s hall.  
Bray I calm, made rowdy from beer—  
I wish not that ye two wroth ones should fight.”

[Gefun] kvað: 19       „Hví it ésir tvęir · skuluð inni hér  
2                   sár-yrðum sakask?  
                  Lopts-ki þat vęit · at hann leikinn es  
4                   ok hann fјorg-vall fría.”

“Why shall ye two Eese here within,  
with wound-words each other blame?  
Loft (= Lock) knows not that he is being played,  
and him TODO.”

[Loki] kvað: 20       „Þegi þú, Gefun, · þess mun’k nú geta  
2                   es þik glapði at gęði:  
                  svęinn inn hvíti · es þér sigli gaf  
4                   ok þú lagðir lęr yfir.“

“Shut thou up, Giben! Of him will I now speak,  
who seduced thy senses:

the white swain who gave thee a necklace,  
and thou cast o'er him thy leg!"

[Óðinn kvað] þat: 21 „**Órr** est, Loki, · ok **ør-viti**,  
2 es þú fēr þér **Gefjun** at grēmi  
því-at **aldar** **ør-lög** · hygg at **qll** of viti  
4 **jafn-gorla** sem **ek**.“

“Mad art thou, Lock, and out of wits,  
as thou earnest Giben’s anger against thee,  
for all the orlays of men I think she knows,  
just as clearly as I.”

1 Órr ... ok ør-viti ‘Mad ... and out of wits’ | Formulaic, occurs at two other places (TODO). Cf. also st. 47 below.

[Loki] kvað: 22 „Þegi þú, **Óðinn**, · þú kunnir **aldri-gi**  
2 deila **víg** með **verum**;  
opt þú **gaft** · þeim’s **gefa** skyldir-a,  
4 inum **slévrurum**, **sigr**.“  
“Shut thou up, Weden! Thou couldst never  
deal out war amidst men—  
oft hast thou given them thou shouldst not have given,  
the slower men, victory.”

[Óðinn] kvað: 23 „Veitst ef **ek gaf** · þeim’s **gefa** né skylda,  
2 inum **slévrurum**, **sigr**,  
**átta** vetr · vast fyr **jörð** neðan  
4 **kýr** mólkandi ok **kona**  
ok hēfir þar **börn** of **borit**  
6 ok hugða’k þat **args** **aðal**.“  
“Thou knowest, that if I have given them I should not have given,  
the slower men, victory;  
for eight winters wast thou beneath the earth  
a milch cow and a woman,  
and thou hast there borne children,  
and I’ve judged that a queer’s nature.”

4 kýr mólkandi ‘a milch cow’ | May also be read as “milking cows”, the nom. sg. kýr being identical to the nom./acc. pl. kýr, and mólka meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by ok kona ‘and a woman’ rather than sem kona ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is given birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in Gylf 42.

[Loki] kvað: 24 „En þik síga kóðu · Sámseyju í  
 2 ok drapt á vett sem vqlur,  
 vitka líki · fórt ver-þjóð yfir,  
 4 ok hugða'k þat args aðal.“

“But thou, they said, didst sink down into Samsy,  
 and didst beatst the drum like do wallows.  
 In a warlock's likeness thou didst journey through mankind,  
 and I've judged that a queer's nature.”

[Frigg kvað:] 25 „Ør-lögum ykkrum · skylið aldri-gi  
 2 sęgja sęggjum frá,  
 hvat it ęsir tveir · drýgðuð í ár-daga;  
 4 firrisk ę 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.”

[Loki kvað:] 26 „Þegi þú, Frigg, · þú est Fjorgyns mér  
 2 ok hefir ę ver-gjorn vesit,  
 es þá Vea ok Vilja · létst þér, Viðris kvén,  
 4 báða í baðm of tękit.“

“Shut thou up, 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.”

[Frigg kvað:] 27 „Veitst ef inni ętta'k · Ęgis hollum í  
 2 Baldri líkan bur  
 út né kvęmir · frá asa sonum  
 4 ok vęri þá at þér vręiðum vegit.“

“Thou knowest, if within I owned, in Eagre's halls,  
 a boy alike to Balder:  
 out came thou not from the sons of the Eese,  
 and thou wouldst be fought with wrath.”

[Loki kvað:] 28 „Enn vill þú, Frigg, · at ek fleiri tęlja  
 2 mína męin-stafi:  
 ek því réð · es þú riða sér-at

4                    síoan Baldr at solum.“  
 “Still wilt thou, Frie, that I count more  
 of my harmful deeds:  
 I did plan that thou shouldst not see Balder  
 riding to the halls henceforth.”

[Fręyja kvað:] 29        „Örr est, Loki, · es þú yðra tęlr  
                                  ljóta leið-stafi;  
                                  ør-løg Frigg · hygg at ęll viti  
                                  þótt hęn sjölf-gi sęgi.“  
 “Mad art thou, Lock, when thou dost count  
 your ugly, loathsome deeds:  
 all orlays I think that Frie might know,  
 though she tell them not herself.”

[Loki kvað:] 30        „Þęgi þú, Fręyja, · þik kann’k full-gørva;  
                                  es-a þér vamma vant:  
                                  ása ok alfa, · es hér inni eru,  
                                  hveřr hęfir þinn hór vesit.“  
 “Shut thou up, 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!”

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2 vamma vant ‘free of blemishes’ | Formulaic, cf. Háv 22: hann es-a vamma vanr ‘he is not free of blemishes’.

[Fręyja kvað:] 31        „Fló ’s þér tunga, · hygg at þér fręmr myni  
                                  ó-gótt of gala;  
                                  vręiðir ’ru þér ęsir · ok ósynjur,  
                                  hryggr munt hęim fara.“  
 “False is thy tongue, I ween that it henceforth will  
 sing evil [into being] for thee.  
 Wroth with thee are the Eese and Ossens:  
 grieved wilt thou journey home.”

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1–2 Fló ... gala; ‘False ... thee’ | The language is again strikingly similar to Háv, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (opt sér ó-gótt of gęlr).” and 116/3–4: “a false-counseling tongue (flá-rð 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-déða  
 2 ok meini blandin mjök,  
 síðst-u at bróðr þínum · siðu blíð regin  
 4 ok myndir þá, Freyja, frata.“  
 “Shut thou up, Frow! Thou art an evil-working woman,  
 and much mixed with harm,  
 since against thy brother the blithe Reins bewitched thee,  
 and thou wouldst then, O Frow, fart.”

Njörðr: 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,  
 2 hós eða hvárs;  
 hitt ’s undr, es áss ragr · es hér inn of kominn  
 4 ok hefir sá börn of borit.“  
 “It is little woe that women should get themselves a man,  
 a lover or whomever else.  
 This is a wonder, that a queer os is come here within,  
 and that man has born children!”

Loki: 34 „Þegi þú, Njörðr, · þú vast austr heðan  
 2 gísl of sendr at goðum;  
 Hymis meyjar · hofðu þik at hland-trogi  
 4 ok þér í munn migu.“  
 “Shut thou up, Nearth! Thou wast east hence  
 sent as hostage for the Gods.  
 Hymer’s maidens had thee for a lant-trough,  
 and pissed thee in the mouth!”

Njörðr: 35 „Sú esumk líkn · es vas’k langt heðan  
 2 gísl of sendr at goðum:  
 þá ek mög gat · þann’s mann-gi fiar,  
 4 ok þikkir sá ása jaðarr.“  
 “This is my relief, as I was far-away hence  
 sent as hostage for the Gods:  
 I afterwards begot the lad whom no man hates,  
 and he seems the peak of the Eese.”

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3 mög ... þann’s mann-gi fiar ‘the lad whom no man hates’ | Free.

Loki: 36 „Hétt-u nú, Njörðr, · haf á hófi þik;



2                   mun'k-a því lęyna lęngr:  
við systur þinni · gatst slíkan mög,  
4                   ok es-a þó ónu verr.“

“Stop now, Nearth; restrain thyself!  
I will no longer hide it:  
by thy sister didst thou beget such a lad,  
and there can be expected nothing worse.”

Týr: 37       „Freyr 's bętstr · allra ball-riða  
2                   ása gęrðum í;  
              mey né grótir · né manns konu,  
4                   ok lęysir ór hęptum hvern.“

“Free is the best of all bold riders  
in the yards of the Eese;  
he makes no maiden cry, nor any man's woman,  
and loosens anyone from his bonds!”

Loki: 38       „Þęgi þú, Týr, · þú kunnir aldri-gi  
2                   bera tilt með tvęim;  
              handar ennar hógri · mun'k hinnar geta  
4                   es þér slęit Fęnrir frá.“

“Shut thou up, 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                   bøl es bęggja þráa;  
              ulf-gi hęfir ok vel · es í bęndum skal  
4                   bíða ragna røkrs.“

“A hand am I lacking, but thou the Famous Wolf;  
both yearnings are a bale!  
Nor does the Wolf have it well, who in bonds shall  
await the Twilight of the Reins.”

Loki: 40       „Þęgi þú, Týr, · þat varð þinni konu  
2                   at hon átti mög við mér!  
              Qln né penning · hafðir þess aldri-gi

4 van-réttis, vę-sall.“

“Shut thou up, Tew! It happened to thy woman,  
that she had a lad by me!  
Neither ell nor penny hadst thou ever for that  
injustice, O wretch!”

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3 Qln ‘ell’ | Wool, measured in ells, was often used for barter in Iceland and Norway.

Freyr: 41 „Ulf sé’k liggja · áar-ósi fyr  
2 unds rjúfask ręgin;  
því munt nęst, · nema nú þęgir,  
4 bundinn, bþlva smiðr!“

“The Wolf I see lying before the river-mouth,  
until the Reins are ripped;  
therefore wilt thou next—unless thou now shut up—  
be bound, O smith of bales!”

Loki: 42 „Gulli kępta · létst Gymis dóttur  
2 ok sęldir þitt svá sverð,  
en es Múspells synir · riða Myrk-við yfir  
4 vęitst-a þá, vę-sall, hvé vęgr!“

“Bought with gold hadst thou Gymer’s daughter [= Gird],  
and didst so sell thy sword—  
but when Muspell’s sons ride over Mirkwood  
knowest thou not, O wretch, how to fight!”

Byggvir: 43 „Vęitst ef øðli ętta’k · sem Ingunar-Freyr,  
2 ok svá sęl-ligt setr:  
męrgi smęra · mөлða’k þá męin-króku  
4 ok lęmða alla í liðu.“

“Thou knowest, if a pedigree I had like Ingwin-Free,  
and such blessed pasture—  
smaller than marrow would I mill this harm-crow,  
and beat all his limbs lame!”

Loki: 44 „Hvat ’s þat it litla · es þat löggra sé’k  
2 ok snap-víst snapir?  
At ęyrum Freys · munt ęt vesa  
4 ok und kvęrnum klaka.“

“What is this little thing which I see crawling,  
and snap-wisely snapping?  
At the ears of Free wilt thou ever be,  
and chirping under mills!”

[Byggvir kvað:] 45 „Byggvir ek hēiti, · en mik bráðan kveða  
2 goð ǫll ok gumar;  
því em’k hér hróðugr · at drekka Hropts megir  
4 allir ǫl saman.“  
“Bewer I am called, and hurried do call me  
all the Gods and men;  
therefore I am here honoured that Roft’s lads [the EESE] drink  
ale all together.”

2 goð ... ok gumar ‘Gods and men’ | This pairing also occurs in Reg 19.

[Loki kvað:] 46 „Þegi þú, Byggvir, · þú kunnir aldri-gi  
2 deila með mǫnnum mat;  
ok þik í flēts strá · finna né mǫttu  
4 þá’s vǫgu verar.“  
“Shut thou up, Bewer! Thou couldst never  
deal out food amidst men,  
and in the bench-straw they could not find thee,  
whenever men did fight.”

[Hēimdallr kvað:] 47 „Qlr est, Loki · svá’t es ǫr-viti,  
2 hví né lētsk-a þú, Loki?  
því-at of-drykkja · veldr alda hveim  
4 es sína mēlgi né man-at.“  
“Drunk art thou, Lock, so that thou art out of wits;  
why holdest thou not back, Lock?  
For over-drinking makes every man  
no more recall his speech.”

[Loki kvað:] 48 „Þegi þú, Hēimdallr, · þér vas í ár-daga  
2 it ljóta líf of lagit;  
ǫrgu baki · munt é vesa  
4 ok vaka vǫrðr goða.“  
“Shut thou up, Homedal! For thee in days of yore  
thy ugly life was laid [down].

With a stiff back wilt thou ever be  
and waking, O Watchman of the Gods.”

2 líf of lagit ‘life laid [down]’ | His course of life was decreed (by the Norns). Formulaic; see TODO.

4 vörðr goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See note to Grm 13.

[Skaði kvað:] 49 „Létt ’s þér, Loki; · mun-at-tu længi svá  
2 læka lausum hala,  
því at þik á hjörvi skulu · ins hrím-kalda magar  
4 gornum binda goð.“  
“Thou takest it lightly, Lock—thou wilt not so for long  
play with a loose tail,  
for on a sword with thy rime-cold lad’s  
guts the Gods shall bind thee.”

1 [Skaði kvað:] ‘[Shede quoth:]’ | The speaker of sts. 49 and 51 is not indicated anywhere, but is almost certainly Shede for both. Lock’s mention of Thedse’s slaying in 50 (see Note) is only effective if it relates personally to whomever he is attacking, and this is only the case for Shede. This also explains her answer in 51. Further, since Shede is explicitly mentioned in P1, she should be expected to have a speaking role in the poem.

3–4 því ... goð. ‘for ... thee.’ | See From Lock below.

[Loki kvað:] 50 „Veitst ef mik á hjörvi skulu · ins hrím-kalda magar  
2 gornum binda goð,  
fyrstr ok øfstr · vas’k at fjör-lagi  
4 þar’s vér á Þjatsa þrifum.“  
“Thou knowest, if on a sword with my rime-cold lad’s  
guts the Gods shall bind me,  
first and highest was I in life-taking  
where we laid hands on Thedse.”

4 þar’s vér á Þjatsa þrifum ‘where we laid hands on Thedse’ | A reference to a longwinded myth told most fully in Skm 2–4 and Haustl. 2–13. After Thedse abducted Idun the Eese made Lock recover her, which he set out to do by flying to Thedse’s farm in the shape of a hawk. When he found Idun he turned her into a nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the form of an eagle, and was soon closing the distance. The Eese within Osyard saw this and hurriedly threw wood shavings on the ground; just as Lock had passed above them they set fire to the shavings; the fire rose and burned the wings of Thedse, who fell down to the ground and was soon killed. After this, Shede, Thedse’s daughter, came to Osyard to avenge her father, but the gods convinced her to a settlement, after which she married Nearth and became one of them. It is most sensible that Lock brings this myth up in order to insult Shede.

[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 ę kǫld rǫð koma.“  
“Thou knowest, if first and highest thou wast in life-taking  
where ye laid hands on Thedse:  
from my wighs and wongs shall for thee  
ever cold counsels come.”

[Loki kvað:] 52 „Léttari í mǫlum · vast við Laufęyjar son  
2 þá's létsk mér á bęð þinn boðit;  
getit verðr oss slíks · ef vér gǫrva skulum  
4 telja vǫmmin vǫr.“  
“Lighter in speech wast thou with Leafie's son [= Lock = me]  
when thou hadst me bid to thy bed;  
such will be said of us, if we clearly shall  
recount our blemishes.

P5 Þá gekk Sif fram ok byrlaði Loka í hrím-kalki mjǫð ok męlti:  
Then Sib walked forth and poured for Lock mead in a rime-chalice, and  
spoke:

53 „Hęill ves þú nú, Loki, · ok tak við hrím-kalki  
2 fullum forns mjaðar,  
hęldr þú hana ęina · látir með ása sonum  
4 vamma-lausa vesa.“  
“Hale be thou now, O Lock, and receive this rime-chalice,  
full of ancient mead!  
Rather oughtst thou to let me alone among the sons of the Eese  
remain blemish-less.”

1–2 Hęill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in Skm 37/1–2.

P6 Hann tók við horni ok drakk af:  
He received the horn and drank from it:

54 „Ęin þú vérir · ef þú svá vérir,  
2 vǫr ok grǫm at veri;  
ęinn ek vęit, · svá't ek vita þikkjumk,  
4 hór ok af Hlórriða,

ok vas þat sá inn léc-vísi Loki.“

“Alone wouldst thou be, if thou so wert  
wary and wroth against man.  
I know one—whom I think me to know—  
adulterer behind even Loride’s back,  
and that was the guile-wise Lock!”

5 léc-vísi Loki ‘guile-wise Lock’ | Formulaic, also occurring in Hym 37. Cf. also Vsp 35 where Lock is called léc-gjarn ‘guile-eager’ and note to Vsp 17 where Lothar (possibly to be identified with Lock) gives men lō, which may be an accusative form of lē.

[Beyla kvað:] 55 „Fjöll ǫll skjalfa, · hygg á fǫr vesa  
2 heiman Hlórriða;  
hann rǣðr ró · þeim’s rógir hér  
4 goð ǫll ok guma!“

“The fells all quake—I think on the journey  
from home Loride to be.  
He brings to rest him who here maligns  
all Gods and men!”

1 Fjöll ǫll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. See note to Þrk 21.

[Loki kvað:] 56 „Þegi þú, Beyla, · þú est Byggvis kvæn  
2 ok męini blandin mjök;  
ð-kynja’n męira · kom-a með ása sonum;  
4 ǫll est, dęigja, dritin.“

“Shut thou up, Beal! Thou art Bewer’s wife,  
and much mixed with harm.  
A greater disgrace came not among the sons of the Eese;  
thou art all, dough-girl, dungy!”

4 ǫll est, dęigja, dritin ‘thou art all, dough-girl, dungy’ | dęigja ‘dough-girl’ is a derivative of dęigr ‘dough’ and refers to a young girl at a farm who kneads dough, milks the cows and such. The insult here is that she is still dirtied with the dung of milch cows.

P7 Þá kom Þórr at ok kvað:  
Then Thunder arrived and quoth:

57 „Þegi þú, rǫg vęttr, · þér skal mín þrúð-hamarr,  
2 Mjöllnir, mál fyr-nema!  
Hęrða klett · drep’k þér halsi af,

- 4 ok verðr þá þínu fǿrvi of farit.“  
 “Shut thou up, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!  
 The shoulder-rock [HEAD] I strike off thy neck,  
 and then is thy life destroyed!”

---

1 þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, þrúðr ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. Þrúðr ‘Thrith’ is also the name of Thunder’s daughter.

- [Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;  
 2 hví þrasir þú svá, Þórr?  
 En þá þorir ekki · es skalt við ulf’inn vega  
 4 ok svelgr hann allan Sig-föður.“  
 “Earth’s Son is here now come inside,  
 why thrashest thou so, Thunder?  
 But thou wilt nowise dare when thou shalt fight the Wolf  
 and he swallows Syefather (= Weden) whole.”

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3-4 es skalt við ulfenn vega / ok svelgr hann allan Sig-föður ‘when thou shalt fight the Wolf / and he swallows Syefather (= Weden) whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf and then avenged by his son Wider. Thunder, meanwhile, dies while slaying the Wyrn; see Vsp 51-53, Vafþ 53.

- [Þórr kvað:] 59 „Þegi þú, röð vetttr, · þér skal mín þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 Upp ek þér verp · ok á austr-vega  
 4 síðan þik mann-gi sér.“  
 “Shut thou up, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!  
 Up I throw thee, and onto the eastern ways;  
 thereafter no man may see thee!”

- [Loki kvað:] 60 „Austr-förum þínum · skalt aldri-gi  
 2 segja seggjum frá  
 síðst í hanska þumlungi · hnúkðir þú, Eín-hęri,  
 4 ok þóttisk-a þá Þórr vesa!“  
 “From thy eastern journeys shalt thou never  
 speak to the youths,  
 since in the thumb of a glove thou crawleddest, Oneharrier,  
 and didst not seem to be Thunder then!”

3 í hanska þumlungi · hnúkðir þú ‘in the thumb of a glove thou didst crawl’ | This stanza and 62 below refer to Thunder’s encounter with the ettin Shrimer, which is retold in Gylf 45. A related narrative is mentioned in Hárb TODO, although the ettin there is called Feller.

[Þórr kvað:] 61 „Þegi þú, röð véttr, · þér skal mín þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 hendi inni hógri · drep’k þik Hrunnis bana,  
 4 svát þér brotnar beina hvat.“  
 “Shut thou up, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!  
 With the right hand I strike thee with Rungner’s bane [= Millner],  
 so that every bone in thee breaks.”

[Loki kvað:] 62 „Lifa étla’k mér · langan aldr  
 2 þótt hótir hamri mér;  
 skarpar álar · þóttu þér Skrymis vesa  
 4 ok máttir-a þá neṣti náa  
 ok svaltsk þá hungri heill.“  
 “To live a long life I intend for myself,  
 though thou mightst threaten me with the hammer.  
 Sharp seemed Shrimer’s straps to thee,  
 and then couldst thou not reach thy provisions,  
 and then wast thou dying, healthy, of hunger.”

[Þórr kvað:] 63 „Þegi þú, röð véttr, · þér skal mín þrúð-hamarr,  
 2 Mjöllnir, mál fyr-nema!  
 Hrunnis bani · mun þér í hæl koma  
 4 fyr Ná-grindr neðan.“  
 “Shut thou up, queer wight! Thee shall my thrith-hammer  
 Millner, deprive of speech!  
 Rungner’s bane will take thee to hell,  
 down beneath Neegrind!”

[Loki kvað:] 64 „Kvað’k fyr ósum, · kvað’k fyr ása sonum,  
 2 þat’s mik hvatti hugr,  
 en fyr þér einum · mun’k út ganga  
 4 því-at ek veit at þú veigr.  
 “I spoke before the Eese; I spoke before the sons of the Eese,  
 whatever my heart did goad me.  
 but for thee alone will I walk out,



for I know that thou strikest.

65 Ql gərðir þú, Égir, · en þú aldri munt  
 2 síðan sumbl of gøra;  
 eiga þín ɔll, · es hér inni es,  
 4 leiķi yfir logi  
 ok brenni þér á baki.“

Ale hast thou made, Eagre, but thou wilt never  
 since make a simble!

All thy estate which is here within—  
 may flame play over it,  
 and burn thee on the back!”

### From Lock (Frá Loka)

The binding of Lock is known from two other places. Closest at hand is Vsp 34, but it offers no full narrative.

Gylf 50 has a longer account, somewhat different from the present prose. There the Eese captured Lock's two sons, Wonnell and “Nare or Narve”. They turned Wonnell into a wolf (vargr, which also means ‘outlaw’) and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. At last the intestines turned into iron and Lock was bound.

Since the author of Gylf knew Vsp, it is possible that he combined a text similar to From Lock with Vsp H1, interpreting Vála víg-bond as ‘Wonnell's war-bonds’. Wonnell is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

P8 En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ɛsir  
 2 hann. Hann var bundinn með þormum sonar Nara; en Narfi,  
 sonr hans, varð at vargi. Skaði tók eittr-orm ok festi upp yfir  
 4 and-lit Loka; draup þar ór eittr. Sigyn, kona Loka, sat þar ok  
 helt munn-laug undir eitrit. En er munn-laugin var full bar hon  
 6 út eitrit, en meðan draup eitrit á Loka. Þá kiptist hann svá hart  
 við, at þaðan af skalf jörð ɔll; 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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### Stanza from Gylf

In Gylf 20 the following stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *svá sem hér er sagt*, at Óðinn *méleti sjálfir við þann ás*, er Loki heitir 'just as it is said here, that Weden himself spoke to that Os who is called Lock'.

The text looks like an amalgamation of several Lok stanzas (which is why it has been placed here, rather than among the Fragments From Snorre's Edda); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedal), and ll. 3–4 to st. 29/3–4 (spoken by Frow). It is possible that it derives from an alternate version of Lok, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

---

2 „Órr est, Loki, · ok or-viti,  
hví né lętsk-a þú, Loki?  
4 or-lög Frigg · hygg at ęll viti  
þótt hęn sjęlf-gi sęgi.“

“Mad art thou, Lock, and out of wits,  
why holdest thou not back, O Lock?  
All orlays I think that Frie might know,  
though she tell them not herself.”

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# Lay of Thrim

## (Þrymskviða)

Dating (Sapp, 2022): C9th (o.741)  
Meter: Ancient-words-law

### Introduction

The Lay of Thrim (Þrk) is only found in R, where it follows Lok and precedes Vkv. It has oft been considered the oldest poem in the R collection, and Sapp's model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Wiking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from Þrk there are also Hym and Hárb in the present volume, and the Scaldic poems Þdr and Haustl. Fragments of a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in Gylf; see Eddic fragments below.

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### Lay of Thrim

1      Vreðr vas þá Ving-Þörr · es hann vaknaði  
2      ok sïns hamars · of saknaði,  
     skegg nam at hrista, · skqr nam at dýja,  
4      réð Jarðar burr · umb at þreífask.

[R 17r/13]

Wroth was then Wing-Thunder when he woke,  
and of his hammer was bereaved.  
His beard he took to rustle, his locks he took to rip;  
the son of Earth resolved to grope about.

---

1 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-.

1 Ving-þórr ‘Wing-Thunder’ | A rare poetic synonym for Thunder; it only elsewhere occurs in Alv 6. See Index for etymology.

3 skęgg ... dýja ‘beard ... pull’ | Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2       Ok hann þat orða · alls fyrst of kvað: [R 17r/15]  
2       „Hęyr-ðu nú, Loki, · hvat ek nú męli  
      es ęgi 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 [= Thunder = I] is robbed of His hammer!”

1 Ok ... of kvað ‘And ... did say’ | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st. 3 of Oddrgr; st. 5 of Brot.

3–4 jarðar ... upp-himins ‘earth ... up-heaven’ | Formulaic, see Index: Earth and Up-heaven.

- 3       Gingu þęir fagra · Freyju tuna [R 17r/17]  
2       ok hann þat orða · alls fyrst of kvað:  
      „Munt-u mér, Freyja, · fjaðr-hams léa  
4       ef ek minn hamar · mętta’k hitta?“

Went they to the fair yards of Frow,

and he this word first of all did say:

“Wilt thou me, O Frow, the feather-hame lend,

if I my hammer might find?”

3 fjaðr-hams ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað: 4       „Þó mynda’k gefa þér · þótt ór gulli vęri [R 17r/19]  
2       ok þó sęlja · at vęri ór silfri.“

“Yet would I give it to thee though it were golden,

and yet hand it to thee if it were silvern.”

2 sęlja ‘hand’ | sęlja, cognate of English sell, here has its older sense of ‘hand over’, cf. Gotish saljan ‘opfern; Өүєiv’ (Streitberg, 1910, p. 116).

- 5       Fló þa Loki, · fjaðr-hamr dunði, [R 17r/20]

- 2           unds fyr **ú**tan kom · **á**sa garða  
             ok fyr **i**nnan kom · **j**ǫtna hęima.

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.

1 Loki ‘Lock’ | ‘Though Thunder is the one asking for the feather-hame (“if I my hammer might find”), Lock is the one that takes off flying with it.

- 6           Þrymr sat á haugi, · þursa dróttinn,  
2           gręyjum sínum · gull-bönd snøri  
             ok mǫrum sínum · mǫn jafnaði.

[R 17r/22]

Thrim sat on the mound, the lord of Thurses:  
on his greyhounds the golden leashes he twirled,  
and on his steeds the manes he evened.

1 sat á haugi ‘sat on the mound’ | Apparently a typical seat for ettins. See Vsp 42 for other attestations.

1 þursa dróttinn ‘lord of Thurses’ | This formulaic expression also occurs in several Runic charms against such thursen lords (see below under Galders); an example of the close connection between mythology and ritual.

2–3 gręyjum sínum ... mǫrum sínum ‘his greyhounds ... his steeds’ | Thrim sits surrounded by dogs and horses. The scene is reminiscent of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

- [Þrymr kvað:] 7           „Hvat ’s með ǫsum? · Hvat ’s með ǫlfum?  
2           Hví est **ę**inn kominn · i jǫtun-ęęima?“  
[Loki kvað:]           „Illt ’s með ǫsum, · illt ’s með ǫlfum!  
4           Hęfir þú **H**lórriða · **h**amar of folginn?“

[R 17r/23]

“What’s with the Eese? What’s with the Elves?  
Why art thou alone come into the Ettin-homes?”—  
“’Tis ill with the Eese! ’Tis ill with the Elves!  
Hast thou the hammer of Lorde (= Thunder) hid?”

3 illt ’s með ǫlfum | Required by the meter; om. R

1 Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? ‘What is with the Eese? What is with the Elves?’ | Formulaic, the same line occurs in Vsp 46/1.

- [Þrymr kvað:] 8           „Ek hęfi **H**lórriða · **h**amar of folginn  
2           átta rǫstum · fyr jǫrð neðan;  
             hann **ę**ngi maðr · aþr of hęimtir  
4           nema **f**óri mér · **F**reyju at kvęn.“

[R 17r/25]

“I have the hammer of Loride hid  
eight rests beneath the earth!  
It no man will fetch back,  
unless he bring me Frow for a wife.”

- 9 Fló þá Loki, · fjaðr-hamr dunði,  
2 unds fyr útan kom · jǫtna heima  
ok fyr innan kom · ása garða;  
4 mótti hann þór · miðra garða  
ok hann þat orða · alls fyrst of kvað:

[R 17r/27]

Flew then Lock—the feather-hame rustled—  
until he came outside the Homes of the Ettins  
and he came inside the Yards of the Eese.  
He met Thunder in the middle yards,  
and he [= Thunder] that word first of all did say:

5 hann þat | emend.; þat hann R, with elsewhere unprecedented word order. Cf. note to st. 2.

- 10 „Hefir þú ørendi · sem erfði?  
2 Segðu à lopti · lǫng tíðendi!  
Opt sitjanda · sǫgur of fallask,  
4 ok liggjandi · lygi of þellir.“

[R 17r/29]

“Hast thou an errand of hardship?  
Tell thou the long tidings aloft!  
Oft the sitting man’s stories fail each other  
and the lying down blows up his lie.”<sup>79</sup>

1 Hefir þú ørendi · sem erfði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock if he has bad news. The pair ørendi ‘errand’ ... erfði ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including HHj 5.

<sup>79</sup>Proverbial. If one sits or lies (the ON liggja ‘lie down’ and ljúga ‘lie, speak falsely’ are entirely different verbs; it is rather unfortunate that they sound the same in English) and mulls over bad news, details will be left out, excuses thought up. It is best that Lock immediately tell Thunder what he has learned.

- [Loki kvað:] 11 „Hefi’k ørendi, · erfði ok:  
2 Þrymr hefir þinn hamar, · þursa dróttinn;  
hann engi maðr · aptr of heimtir  
4 nema hönnum föri · Freyju at kvæn.“

[R 17r/31]

“I have an errand, hardship also:  
Thrim has thy hammer, the lord of Thurses.

It no man will fetch back,  
unless he bring him Frow for a wife.”

- 12 Ganga þeir fagra · Freyju at hitta [R 17r/33]  
2 ok hann þat orða · alls fyrst of kvað:  
„Bitt-u þik, Freyja, · brúðar lini!  
4 Vit skulum aka tvau · i jötun-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 lini! ‘bride’s linen’ | i.e. bridal cloth.

- 13 Vreið varð þá Freyja · ok fnasaði, [R 17v/1]  
2 allr ása salr · undir bifðisk,  
stökk þat it mikla · men Brisinga:  
4 „Mik veitst verða · ver-gjarnasta  
ef ek ek með þér · i jötun-heima.“

Wroth became Frow then, and snorted;  
the whole hall of the Eese shook beneath;  
down crashed the great Torc of the Brisings—  
“Thou knowest that I will become the most man-eager,  
if I drive with thee into the Ettin-homes.”

- 3 men Brisinga ‘Torc of the Brisings’ | A legendary jewel owned by Frow.  
4 verða · ver-gjarnasta ‘become the most man-eager’ | Presumably Frow is speaking out of self-awareness of her own lustful inclinations, i.e., she will be gripped by uncontrollable lust. It is also possible that she complains about being accused of promiscuity by the other gods, but that is not the literal sense. For Frow’s promiscuity cf. Lok 30, and also st. 26 of that poem where Frie is likewise called ver-gjörn ‘man-eager’.

- 14 Senn vöru ęsir · allir a þingi [R 17v/3]  
2 ok ęsynjur · allar a máli,  
ok umb þat réðu · ríkir tívar:  
4 hve þeir Hlórriða · hamar of sótti?

Soon were the Eese all at the Thing,  
and the Ossens all at speech,  
and of this counseled the mighty Tews:  
How they Lorde’s (= Thunder’s) hammer would get?

1–3 Senn ... tívar ‘Soon ... Tews’ | The exact same three lines also occur Bdr 1/1–3; see Note there.

- 15 Þá kvað þat Hēimdallr, · hvítastr ása, [R 17v/5]  
 2 vissi v̥l framm · s̥m vanir aðrir:  
 „Bindu vér Þór þá · brúðar líní;  
 4 hafi hann it mikla · m̥n Brisinga!

Then quoth this Homedal, whitest of the Eese;  
 he foreknew well like the other Wanes:  
 “Let us bind Thunder then, with a bride’s linen;  
 he may have the great torc of the Brisings.

2 vissi v̥l framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective fram-viss ‘forth-wise, prescient.’

- 16 Lótum und h̥onum · hrynja lukla [R 17v/6]  
 2 ok kven-váðir · umb kné falla  
 en à brjósti · br̥iða st̥eina  
 4 ok hag-liga · umb h̥ofuð typpum!“

Let us by his side set keys to jingle,  
 and women’s garments to fall about the knees,  
 but on the breast broad stones,  
 and skillfully let us tip his head.<sup>80</sup>”

<sup>80</sup> An interesting description of Wiking age bridal dress. As mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in Vkv 25, 36.) or beads. The tipping of the head refers to some sort of bridal hat, perhaps a veil (cf. st. 27 below).

- 17 Þá kvað þat Þórr, · þrúðugr áss: [R 17v/8]  
 2 „Mik munu ̥sir · argan kalla  
 ef ek bindask l̥t · brúðar líní!“

Then quoth this Thunder, the mighty Os:  
 “Me will the Eese call queer,  
 if I let myself be bound with a bride’s linen!”

- 18 Þá kvað þat Loki · Laufeyjar sonr: [R 17v/9]  
 2 „Þegi þú, Þórr, · þ̥ira orða!  
 Þegar munu j̥tnar · ̥s-garð búa  
 4 nema þú þ̥inn hamar · þ̥ér of h̥eimtir.“

Then quoth this Lock, Leafie’s son:  
 “Shut up thou, Thunder, with those words!



Shortly the Ettins will settle Osyard,  
unless thou thy hammer for thyself dost fetch!”

3–4 Þegar ... heimtir. ‘Shortly ... dost fetch!’ | Guarding Osyard from transgressive and destructive forces was Thunder’s task, and the hammer his most important tool. Cf. Hárb TODO, and a couplet by the obscure poet Thurbern Disescold, cited in Skm 11: Þórr hefr Yggs með örum · Ösgarð af þrek varðan. ‘Thunder has with the messengers of Ug [gods] mightily guarded Osyard.’

- 19 Bundu þeir Þór þá · brúðar líní  
2 ok hinu mikla · meñi Brísinga,  
létu und hönun · hrynja lukla  
4 ok kven-váðir · umb kné falla  
en á brjósti · bręða stęina  
6 ok hag-liga · of hofuð typpðu.

[R 17v/11]

Bound they Thunder then with a bride’s linen,  
and with the great Torc of the Brisings.  
They by his side set keys to jingle,  
and women’s garments to fall about the knees,  
but on the breast broad stones,  
and skillfully they tipped his head.

- 20 Þá kvað þat Loki · Laufeyjar sonr:  
2 „Mun’k auk með þér · ambött vesa,  
vit skulum aka tvau · i jötun-heima.“

[R 17v/13]

Then quoth this Lock, Leafie’s son:  
“I will also with thee be a handmaid;  
we two<sup>81</sup> shall drive into the Ettin-homes.”

<sup>81</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 hafrar · heim of vrekñir,  
2 skyndir at sköklum, · skyldu vël renna;  
björg brotnuðu, · brann jörð loga;  
4 ók Óðins sonr · i jötun-heima.

[R 17v/14]

Soon were the he-goats driven home,  
hastened onto the cart-poles—they were to run well.  
Crag burst, earth burned with flame;  
Weden’s son [= Thunder] drove to the Ettin-homes.

1 hafrar ‘he-goats’ | Thunder’s chariot was driven by his two goats; cf. the kenning Lord of He-goats (hafra dróttinn, Hym 20, 31).

3 björg brotnuðu, · brann jörð loga ‘Crag burst, earth burned with flame’ | Thunder’s driving is often heralded by cosmic disturbance. So, his arrival in Lok 55 is signalled by the mountains quaking. The description most similar to the present stanza is found in Thedwolf’s *Haustl* 14–16, where crags (björg) burst asunder and fires rage before him as he rides to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in RV 1.32). Cf. also Bdr 3 where the ground rumbles beneath the riding Woden.

- 22 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/16]  
 2 „Standið upp, jöttnar, · ok stráið bækki!  
 Nú fœrið mér · Freyju at kván,  
 4 Njarðar dóttur · ór Nóa-túnum.

Then quoth this Thrim, the lord of Thurses:  
 “Stand up, ye ettins, and strew the benches!  
 Now bring me Frow for a wife,  
 Nearth’s daughter from the Nowetowns!

- 23 Ganga hér at garði · gull-hyrnðar kýr, [R 17v/18]  
 2 oxn al-svartir, · jötni at gamni,  
 fjöld á’k meðma, · fjöld á’k menja;  
 4 einnar 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 me missing.”

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2 oxn al-svartir ‘all-black oxen’ | Formulaic, also occurring in Hym 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo Grammaticus (2015) 1.8.12, where the hero Hadding has to atone for his slaying of a heavenly being by a sacrifice of dark-coloured victims (*furvae 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 (עֲדָנִי, Leviticus 1:3)

- 24 Vas þar at kveldi · of komit snimma [R 17v/20]  
 2 ok fyr jötna · ǫl framm borit.  
 Einn 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.

He [= Thunder] alone ate an ox, eight salmons,  
all the dainties meant for the women;  
drank Sib's husband three sieves of mead.

3–5 Einn ... mjaðar. 'He alone ... of mead.' | Thunder is renowned for his great appetite; cf. Hym 15, where he eats two of Hymer's oxen. It is curious that the same kenning (Sifjar verr 'Sib's husband') is used in that stanza.

- 25 Þá kvað þat Þrymr, · þursa dróttinn: [R 17v/23]  
2 „Hvar sát-tu brúðir · bíta hvassara?  
Sá'k-a brúðir · bíta enn breiðara  
4 né enn meira mjöð · mey of drekka!“

Then quoth this Thrim, the lord of Thurses:  
“Where sawest thou brides bite sharper?  
I never saw brides bite yet broader;  
nor yet more mead a maiden drink!”

- 26 Sat hin al-snotra · ambótt fyrir [R 17v/25]  
2 es orð of fann · við jötuns máli:  
„Át vétr Freyja · áttu nóttum,  
4 svá vas hón óð-fús · i jötun-heima.“

Sat the all-clever handmaid [= Lock] in front,  
who a word did find against the ettin's speech:  
“Frow ate naught for eight nights;  
so madly she longed for the Ettin-homes.”

- 27 Laut und līnu, · lysti at kyssa, [R 17v/27]  
2 en hann útan stökk · end-langan sal:  
„Hví eru ondótt · augu Freyju?  
4 Þykki mér ór · augum brenna!“

He [= Thrim] looked 'neath the linen, lusted to kiss—  
but flung back out across the length of the hall—  
“Why are the eyes of Frow blazing?  
Methinks it burning from the eyes!”

1 līnu 'linen' | The bridal veil.

4 Þykki mér ór · augum brenna! 'Methinks it burning from the eyes!' | The meter of this line is very poor: the first half-line is only three syllables long, and the alliteration falls on ór 'from', which has no reason to be stressed. It would be much improved by inserting eldar 'fires' between augum 'eyes' and brenna 'burns', and this expression is actually attested in Gylf 51: Eldar brenna ór augum hans ok nǫsum 'Fires burn from his eyes and nostrils'.

- 28 Sat hin al-snotra · ambótt fyrir  
 2 es orð of fann · við jǫtuns máli:  
 „Svaf vétr Freyja · átta nóttum,  
 4 svá vas hón óð-fús · i jǫtun-hęima.“

[R 17v/29]

Sat the all-clever handmaid in front,  
 who a word did find against the ettin's speech:  
 “Frow slept naught for eight nights;  
 so madly she longed for the Ettin-homes.”

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1 fyrir | add. †f.† R.

- 29 Inn kom hin arma · jǫtna systir,  
 2 hin's brúð-féar · biðja þorði:  
 „Lát þér af hǫndum · hringa rauða  
 4 ef þú ǫðlask vill · ástir mínar,  
 ástir mínar, · alla hylli!“

[R 17v/30]

In came the wretched sister of the ettins,  
 she who for the bride-fee [= Millner] dared ask:  
 “Slide off from thy hands the red rings,  
 if thou wilt win my affections,  
 my affections, all [my] holdness.”<sup>82</sup>

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5 ástir mínar, · alla hylli ‘my love; all [my] holdness’ | Probably formulaic. There are no preserved parallels in poetry, but there may be one in Gylf 49 (excerpt, following the death of Balder): En er goðin vitkuðust, þá mælti Frigg ok spurði, hvern sá væri með ásum, er eignast vildi „allar ástir mínar (so TW; ástir hennar ‘her loves’ SU) ok hylli, ok vili hann ríða á hel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-lausn, ef hon vill láta fara Baldr heim í Ás-garð.“ ‘But when the gods came back to their wits, then Frigg spoke and asked which one among the Eese would own “all my loves and holdness, and will ride on the Hellway and see if he may find Balder and offer Hell a ransom if she will let Balder come home to Osyard.”’ We can tell from the citation of a Leeds-meter stanza at the end of ch. 49 (see Eddic Fragments below) that Snorre knew one or more now-lost Eddic poems about Balder's death, and it may be that one of these poems contained the same two long-lines as the present stanza. For such a sharing of whole lines cf. e.g. st. 14/1–3 above, which are identical to Bdr 1/1–3.

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<sup>82</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,  
 leggið Mjöllni · i meýjar kné,  
 4 vígið okkr saman · Várar hendi!“

[R 17v/32]

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!"

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4 Várar 'Ware' | According to Gylf one of the goddesses; she protects vows between men and women. See Index.

- 31      **H**ló **H**lórriða · **h**ugr i brjósti      [R 17v/34]  
2      es **h**arð-**h**ugaðr · **h**amar of þekkiði;  
      **Þ**rym drap hann fyrstan, · **þ**ursa dróttin,  
4      ok **é**tt **j**ǫtuns · **a**lla 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 **q**ldnu · **j**ǫtna systur,      [R 18r/1]  
2      hin's brúð-féar · of **b**eðit hafði;  
      hón **s**kell of hlaut · fyr **s**killinga,  
4      en **h**ogg **h**amars · fyr **h**ringa fjöld.  
      Svá kom **Ó**ðins sonr · **ç**ndr at hamri.

He smote the aged sister of the ettins,  
she who for the bride-fee had asked;  
she got a smiting for shillings,  
and a blow of the hammer for a multitude of rings.  
So came Weden's son back to his hammer.

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# Speeches of Allwise (Alvíssmál)

Dating (Sapp, 2022): C10th (o.851)  
Meter: Leeds-meter

## Introduction

A list of poetic synonyms set in a frame narrative of Thunder encountering a dwarf who wishes to marry his daughter. The synonyms are often archaic, representing older common Indo-European and Germanic words which have been displaced by innovations in the common register. Some are not found elsewhere.

The translation is currently incomplete.

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## The Speeches of Allwise

- 1 „Bękki bręiða · nú skal brúðr með mér  
2 heim í sinni snúask;  
hratat of mégi · mun hverjum þikkja;  
4 heima skal-at hvíld nema.“  
“Spread out on the benches shall now the bride with me,  
turn home by my side.  
A hurried engagement it will seem to each;  
at home shall she not take rest!”
- 2 „Hvat ’s þat fira; · hvi ert svá fęlr umb nasar;  
2 vast-u í nótt með ná?  
Þursa líki · þikki mér á þér vesa;

- 4 ert-at-tu til brúðar borinn.“  
 “What sort of man is this; why art thou so pale about the nose;  
 wast thou tonight with a corpse?  
 The likeness of a thurse methinks there to be on thee;  
 thou art not born for a bride!”

- 3 „Al-víss ek heiti · bý’k fyr jörð neðan  
 2 á’k undir steini stað.  
 vagna vers · ek em á vit kominn  
 4 bręðoi ęngi fęstu heiti fira.“  
 “Allwise I am called; I live beneath the earth;  
 I own under a stone my home.  
 The man of wagons [= Thunder] I am come to visit;  
 let no man break a firm promise!”

---

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the Charles’ Wain (Great Bear, “Big Dipper”) and Women’s Wain (Little Bear, “Little Dipper”). Cf. Skm 31, where heaven/the sky is kenneð land sólár ok tungls ok himin-tungla, vagna ok veðra ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

- 4 „Ek mun bregða · því-at ek brúðar á  
 2 flest umb rþð sem faðir.  
 vas’k-a ek heima · þá’s þér heitit vas  
 4 at sá ęinn es gįof es með goðum.“  
 “I will break it, for with the bride  
 I have the greatest say as the father.  
 I was not at home when it was promised thee,  
 but he [I] alone is the giver among the gods!”

- 5 „Hvat ’s þat rekka · es í rþðum tęlsk  
 2 fljóðs ins fagr-glóa;  
 fjarra-flęina · þik munu fair kunna;  
 4 hvęrr hefir þik baugum borit?“  
 “What sort of champion is this who claims himself to rule  
 the fairly glowing lady?  
 O foreign tramp, few men will know thee;  
 who has borne bigs to thee?”

- 6 Ving-þórr ek heiti · ek hefi víða ratat  
 2 sonr em’k Síð-grana;



4           at ó-sátt minni · skalt þat it unga man hafa  
             ok þat gjaf-orð geta.

“Wing-Thunder am I called; I have widely roamed;  
the son am I of Sidegrane.  
Against my agreement shalt thou have this young girl,  
and get that gift-word!”

7           Sáttir þínar · es ek vil snemma hafa  
2           ok þat gjaf-orð geta.  
             eiga vilja · heldr an án vera  
4           þat it mjall-hvíta man.

“Thy agreement I wish to have soon,  
and get that gift-word,  
I would rather have than be without  
this snow-white girl.”

8           „Meðjar óstum · mun-a þér verða  
2           vísi gestr of varið,  
             ef þú ór heimi kant · hverjum at segja  
4           alt þat's ek vil vita.

“The maiden's love will not be  
O wise guest, denied thee,  
if thou from every home canst tell  
all that I will know:

9           Segðu mér þat Al-viss · ǫll of rök fira  
2           vorumk dvergr at vitir,  
             hvé sú jörð heitir · es liggr fyr alda sonum  
4           heimi hverjum í.“

Tell me this, Allwise—of all rakes of men,  
I think, dwarf, that thou mightst know:  
what the earth is called which lies before the sons of men  
in every home.”

10          „Jörð heitir með mönnum · en með ǫlfum fold.  
2           kalla vega vanir.  
             í-grón jötnar · alfar gróandi  
4           kalla aur upp-rægin.“

“Earth it is called among men, but among elves fold;

call it ways the Wanes;  
 evergreen ettins, elves growing;  
 call it mud the Up-reins.”

11      Segðu mér þat **Al**-viss · **q**ll of røk fira

2              **v**orumk dvergr at **v**itir;  
               hvé sá himinn heitir · erakendi

4              **h**ëimi **h**verjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the heaven is called ... (TODO)  
 in every home.”

12      **H**iminn heitir með mǫnnum · en **H**lýrnir með goðum

2              kalla **V**ind-ófni **van**ir;  
               **u**pp-**h**eim **j**otnar · **a**lfar fagra-réfr

4              **d**vergar **dr**júpan sal.

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;  
 ‘Wind-ovner’ call it the Wanes;  
 ‘upham’ Ettins, Elves ‘fair roof’,  
 Dwarfs ‘dripping hall’.”

13      Segðu mér þat **Al**-viss · **q**ll of røk fira

2              **v**orumk dvergr at **v**itir;  
               hveru máni heitir · sá’s menn sjá

4              **h**ëimi **h**verjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 how the moon is called which men do see  
 in every home.”

14      **M**áni heitir með mǫnnum · en **M**ylinn með goðum,

2              kalla **h**verfanda **h**vél **h**elju í;

**s**kyndi jotnar · en **s**kin dvergar

4              kalla **a**lfar **ár**-tala.

“Moon it is called among Men, but ‘Milen’ with Gods,  
 they call it ‘turning wheel’ in Hell,  
 ‘hurrier’ Ettins and ‘shine’ Dwarfs;  
 Elves call it ‘year-tallier’”

4 ár-tala ‘year-tallier’ | The moon was important in the Germanic calendar (witness month, a “moon-th”). Cf. Vsp 6 and Vafþ 23, 25.

15      Sægðu mér þat **Al-víss** · **ǫll** of røk fíra  
 2              vörumk dvergr at vitir;  
             hvé sú sól heitir · es sjá alda synir.  
 4              heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the sun is called, which the sons of men see,  
 in every home.”

16      Sól heitir með mönnum · en **Sunna** með goðum  
 2              kalla dvergar **Dvalins** leika;  
             Ey-glói jǫtnar · alfar fagra-hvél  
 4              al-skír ása synir.

TODO.

17      „Sægðu mér þat **Al-víss** · **ǫll** of røk fíra  
 2              vörumk dvergr at vitir;  
             hvé þau ský heita · es skúrum blandask  
 4              heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the clouds are called where showers are mixed  
 in every home.”

18      Ský heita með mönnum, · en **skúr-vön** með goðum;  
 2              kalla vind-flot vanir;  
             úr-vön jǫtnar, · alfar veðr-megin;  
 4              kalla í hælju **hjálm huliðs**.

“Clouds they are called among Men, but ‘shower-hope’ among Gods;  
 ‘wind-fat’ the Wanes call them;  
 ‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;  
 in Hell they call them ‘helmet of the hidden.’”

19      „Sægðu mér þat **Al-víss** · **ǫll** of røk fíra  
 2              vörumk dvergr at vitir;

hvé sá vindr hēitir · es víðast fērr  
 4 hēimi hveṛjum í.“

TODO.

20 Vindr hēitir með mǫnnum, · en Vǫfuðr með goðum;  
 2 kalla gneggjuð ginn-rēgin.  
 ópi jǫtnar · alfar dýn-fara  
 4 kalla í hēlju Hviðuð.

“Wind it is called among Men but ‘Waver’ among Gods,  
 ‘neigher’ call it the Yin-Reins;  
 ‘weeper’ Ettins, Elves ‘din-farer’;  
 in Hell they call it ‘stormer’.”

21 „Sēg-ðu mér þat Al-víss · ǫll of rǫk fira  
 2 vǫrumk dvergr at vitir;  
 hvé þat logn hēitir · es liggja skal  
 4 hēimi hveṛjum í.“

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the calm is called, which shall lie  
 in every home.”

22 „Logn hēitir með mǫnnum, · en légi með goðum,  
 2 kalla vinds flot vanir;  
 of-hlý jǫtnar · alfar dag-sefa,  
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,  
 ‘wind’s fat’ call the Wanes;  
 ‘great lee’ Ettins, Elves ‘day-sleep’,  
 call it Dwarfs ‘day’s rest’.”

23 Sēg-ðu mér þat Al-víss · ǫll of rǫk fira  
 2 vǫrumk dvergr at vitir;  
 hvé sá marr hēitir · es męnn róa  
 4 hēimi hveṛjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the ocean is called, where men do row,  
 in every home.”

- 24      Sér heitir með mönnum, · en sí-léggja með goðum,  
                  kalla vág vanir;  
                  ál-heim jötnar, · alfar laga-staf,  
                  kalla dvergar djúpan mar.

“Sea it is called among men but ‘ever-low’ among gods;  
 ‘wave’ the Wanes call it;  
 ‘celhome’ Ettins, Elves ‘staff of waters’;  
 Dwarfs call it ‘deep ocean.’”

- 25      Segðu mér þat Al-víss · öll of rök fira  
                  vörumk dvergr at vitir;  
                  hvé sá eldr heitir · es brenn fyr alda sonum  
                  heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the fire is called, which burns for the sons of men,  
 in every home.”

- 26      „Eldr heitir með mönnum · en með ósum funi  
                  kalla vág vanir;  
                  frekan jötnar · en for-brænni dvergar  
                  kalla í helju hröðuð.“

“Fire it is called among men but among the Eese ‘flame’,  
 ‘wave’ the Wanes call it;  
 ‘the greedy’ Ettins, but ‘burner’ Dwarfs;  
 in Hell they call it ‘hurrier.’”

- 27      Segðu mér þat Al-víss · öll of rök fira  
                  vörumk dvergr at vitir;  
                  hvé viðr heitir · es vex fyr alda sonum  
                  heimi hverjum í.

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the wood is called, which grows for the sons of men,  
 in every home.”

- 28      Viðr heitir með mönnum. · en vallar fax með goðum  
                  kalla hljóð-þang halir;  
                  eldi jötnar · alfar fagr-lima

4 kalla vǫnd vanir.

“Wood it is called among men but ‘mane of the plain’ among gods,  
 ‘slope-kelp’ heroes call it;  
 ‘firewood’ Ettins, Elves ‘fair-limb’;  
 ‘wands’ the Waners call it.”

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i vǫllar fax | emend.; vǫllar-far R.

29 „Sęg-đu mér þat Al-víss · ǥll of rǫk fira

2 vǫrumk dvergr at vitir;

hvé sú nǫtt heitir · in Nǫrvi ķenda

4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the night is called, begotten to Narrow,  
 in every home.”

30 „Nǫtt heitir með mǫnnum · en njól með goðum,

2 kalla grímu ginn-ęgin;

ó-ljós jǫtnar · alfar svefn-gaman

4 kalla dvergar draum-njǫrun.“

“Night it is called among men but ‘nível’ among the gods;  
 call it ‘mask’ the yin-Reins.  
 ‘Un-light’ ettins, elves ‘sleep-joy’;  
 call it dwarfs ‘dream-Narn’.”

31 „Sęg-đu mér þat Al-víss · ǥll of rǫk fira

2 vǫrumk dvergr at vitir;

hvé þat sǫð heitir · es sáa alda synir

4 heimi hverjum í.“

“Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the seed is called, which the sons of men sow,  
 in every home.”

32 Bygg heitir með mǫnnum · en barr með goðom

2 kalla vǫxt vanir.

ęti jǫtnar · alfar laga-staf

4 kalla í heľju hnipinn.

“Barley it is called among Men but ‘leaf’ among Gods;  
 ‘growth’ the Wanes call it;  
 ‘eating’ Ettins, Elves ‘staff of waters’;  
 in Hell they call it ‘drooping’.”

33 „Seg-ðu mér þat **Al**-vís · **q**ll of røk fira  
 2 **v**orumk dvergr at **v**itir;  
 hvé þat **q**l heitir · es drekka **alda** synir  
 4 **h**ëimi **h**verjum í.“  
 “Tell me this, Allwise—of all rakes of men,  
 I think, dwarf, that thou mightst know:  
 what the ale is called, which the sons of men drink,  
 in every home.”

34 **Q**l heitir með mǫnnum · en með **ó**sum bjórr;  
 2 kalla **v**ëig **van**ir;  
**hr**ëina-lög jǫtnar · en í **h**ëlju mjöð;  
 4 kalla **s**umbl **Suttungs** synir.  
 “Ale it is called among Men but among the Eese ‘beer’;  
 call it ‘draughts’ the Wanes;  
 ‘pure water’ the Ettins but in Hell ‘mead’;  
 call it ‘simble’ Sutting’s Sons.”

35 Í **ç**inu brjósti · ek sá’k **aldri**-gi  
 2 **fl**ëiri **f**orna stafi;  
 miklum **t**ólum · ek kveð **t**éldan þik:  
 4 uppi ert **d**vergr of **d**agaðr;  
 nú skinn **sól** í **s**ali.

“In a single breast I never saw  
 more ancient staves—  
 with mighty tricks I call thee tricked:  
 thou art, dwarf, dayed up;  
 now shines the sun into the halls!”





# Thule of Rígh (Rígsþula)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th  
(0.195), C13th (0.280)  
Meter: Ancient-words-law

## Introduction

The Thule of Rígh (Rþ) is an interesting poem. It is only preserved in a single leaf in the C14th ms. W, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from W—among them the conclusion to Rþ.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. Rþ uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb meirr ‘further’ and miðra, e.g. in st. 2/1: gekk meirr at þat.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

## The Thule of Rígh

P1 Svá segja menn í fornum sǫgum, at einn-hverr af ǫsum, sá er [W 78r/1]  
2 Heimdallr hét, fór fērðar sinnar ok framm með sjóvar-ströndu  
nǫkkurri, kom at einum húsa-bó ok nefndisk Rigr; eptir þeiri  
4 sǫgu er kvæði þetta.

So say men in ancient saws, that one of the Eese, he who was called Homedal, went on his journey and passed forth along a certain lake shore, came upon a lone homestead and called himself Rígh—according to that saw is this poem.

- 1 ÁR kvǫðu ganga · grónar brautir [W 78r/TODO]  
 2 ǫflgan ok aldinn · ǫs kunnigan,  
 ramman ok rǫskvan · Ríg stíganda.

Of yore, they said, did walk on green highways  
 a mighty and ancient os, cunning:  
 the strong and brisk Righ, striding.

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1 ÁR 'Of yore' | emend.; at W

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1 ÁR 'Of yore' | Formulaic. It is very common for poems to begin with ár 'of yore, in the beginning'.  
 Cf. Vsp 3/1, Hym 1/1, HHund I 1/1, Guðr I 1/1, Sigska 1/1.

- 2 Gekk meirr at þat · miðrar brautar, [W 78r/TODO]  
 2 kom hann at húsi, · hurð vas á gætti;  
 inn nam at ganga, · eldr vas á golfi,  
 4 hjón sǫtu þar · hǫr at arni,  
 Ái ok Edda · aldin-falda.

Went he further after that in the middle of the road;  
 came to a house—the door was wide open.  
 He took to go inside; fire was on the floor.  
 A couple sat there, hoary by the hearth:  
 Great-Grandfather and Great-Grandmother, old-fashioned.

---

4 at | sens. emend.; af W

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- 3 Rigr kunni þeim · rǫð at segja; [W 78r/TODO]  
 2 meirr settisk hann · miðra flætja  
 en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels,  
 further he set himself down on the middle of the bench,  
 and on either side the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]  
 2 þungan ok þykkvan, · þrunginn sǫðum,  
 bar hón meirr at þat · miðra skutla,  
 4 soð vas í bolla · setti á bjóð;  
 vas kalfr soðinn · krása bætstr;  
 6 reis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf,  
 heavy and thick, stuffed with chaff,  
 she carried it further after that on the middle of a trencher,

broth was in a bowl, she set it on a plate—  
a cooked calf was the best dainty;  
he [= Rígh] rose up thence, resolved to sleep.

- 5      Rígr kunni þeim · rǫð at sęja;  
2      męirr lagðisk hann · miðrar rękkju,  
         en á hlið hvára · hjón sal-kynna.

[W 78r/TODO]

Rígh knew to tell them counsels;  
further he laid himself down in the middle of the bed,  
and on either side the couple of the hall.

- 6      Þar vas hann at þat · þrjár nętr saman;  
2      gekk hann męirr at þat · miðrar brautar;  
         liðu męirr at þat · mǫnuðr níu.

[W 78r/TODO]

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  
2      hęrund-svartan, · hétu Þrél.

[W 78r/TODO]

Great-Grandmother begot a child—they sprinkled it with water:  
swarthy of skin, they called it Thrall.

2 hęrund-svartan 'swarthy of skin' | emend.; hęrfi svartan 'swarthy with flax(?)' W

1 jósu vatni 'they sprinkled it with water' | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See Háv 156.

- 8      Hann nam at vaxa · ok vęl dafna;  
2      vas þar á hęndum · hrokkit skinn,  
         kropnir knúar, · [...]  
4      fingr digrir, · fúlligt and-lit,  
         lotr hryggr, · langir hęlar.

[W 78r/TODO]

He took to grow and have it well;  
there on his hands was wrinkled skin,  
crooked knuckles, [...],  
stubby fingers, loathsome face,  
stooping back, long heels.

- 9      Nam męirr at þat · magns of kosta,

[W 78r/TODO]

- 2           **b**ast at **b**inda, · **b**yrðar gørva;  
             bar **h**eim at þat · **h**rís gərstan 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 **g**arði · **g**ęgil-bęina,  
 2           **a**urr vas á iljum, · **a**rmr sól-brunninn,  
             **n**iðr-bjúgt es **n**ęf, · **n**ęndisk þír.

[W 78r/TODO]

There came to the farm a gangle-boned woman:  
 mud was on her footsoles, her arm sunburnt,  
 downturned her face—she called herself Thew.

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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 enthrall’, Proto-Norse þewar ‘servant’, OE þéow ‘slave, servant’.

- 11          Męirr sęttisk hōn · miðra fletja,  
 2           **s**at hjá hęnni · **s**onr hüss,  
             **r**ōddu ok **r**yndu, · **r**ękkju gørðu  
 4           **Þ**ręll ok **Þ**ír · **Þ**rungin dógr.

[W 78r/TODO]

Further she set herself down on the middle of the bench;  
 by her sat the son of the house [= Thrall].  
 They spoke and whispered, made a bed—  
 Thrall and Thew—in hard-pressed nights.

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1 Męirr ... fletja | emend. based on other sts.; miðra fletja · męirr sęttisk hōn W

- 12          **B**ørn ólu þau, · **b**juggu ok unðu;  
 2           **h**ygg’k at **h**éti · **H**ręimr ok Fjósni,  
             **K**lúrr ok **K**leggi, · **K**ęfsir, Fúlñir,  
 4           **D**rumbr, **D**igraldi, · **D**rōttr ok Hōsvir,  
             **L**útr ok **L**ęggjaldi; · **l**ōgðu garða,  
 6           **a**kra tōddu, · **u**nnu at svínun,  
             **g**ęita **g**ęttu, · **g**rófu torf.

[W 78r/TODO]

Children they begot—they settled and were content—  
 I think that they were called Rame and Feesner,  
 Clour and Cledge, Chafser, Foulner,  
 Drumber, Digrald, Drant and Hazer,

Lout and Ledgald.—They laid yard-fences,  
dunged fields, fed swine,  
herded goats, dug turf.

- 13      **D**ótr vǫru þér · **D**rumba ok Kumba,  
2      **Ø**kkvin-kalfa · ok **A**rin-**n**ęfja,  
         **Y**sja ok **A**mbótt, · **E**ikin-tjasna,  
4      **T**ǫtrug-hypja · ok **T**rǫnu-bęina;  
         þaðan eru komnar · þręla ęttir.

[W 78r/TODO]

The daughters were Drumb and Cumb;  
Inkencalf and Arn-neb,  
Yeaze and Ambight, Oakentezen,  
Tattryhip and Tranebone—  
from thence are come the lines of thralls.

- 14      Gekk **R**ígr at þat · **r**éttar brautir  
2      kom hann at **h**ǫllu · **h**urð vas á skiði  
         **i**nn nam at ganga, · **ę**ldr vas á golfi  
4      **h**jón sǫtu þar · **h**eldu á syslu.

[W 78r/TODO]

Went Righ after that on straight highways;  
he came to a hall—the TODO.  
He took to go inside; fire was on the floor.  
A couple sat there, busy with their chores:

2 hǫllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

- 15      **M**aðr tęlgði þar · **m**ęið til rifjar,  
2      vas **s**kęgg **s**kapat, · **s**kǫr vas fyr ęnni  
         **s**kyrtu þręngva · **s**kokkr vas á golfi.

[W 78r/TODO]

A man there carved a stick into a loom-beam.  
His beard was shapely, locks hung down his forehead,  
his shirt tight; a toolbox was on the floor.

- 16      **S**at þar kona, · **s**veigði rokk,  
2      **b**reiddi faðm, · **b**jó til váðar;  
         **s**veigr vas á hǫfði, · **s**mokkr vas á bringu,  
4      **d**úkr vas á halsi, · **d**vergar á ǫxlum;

[W 78r/TODO]

Afi ok Amma · ǫttu hús.

There sat a woman, twirled a distaff,  
stretched out her arms, readied a cloth.  
A scarf was on her head, a smock on her breast,  
a kerchief on her throat, brooches on her shoulders—  
Grandfather and Grandmother owned a house.

- 17 Rígr kunni þeim · rǫð at segja,  
2 rēis frá borði · rēð 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.

[W 78r/TODO]

Rígh knew to tell them counsels;  
rose from the table, resolved to sleep.  
Further he laid himself down in the middle of the bed,  
and on either side the couple of the hall.  
There he was after that for three nights in all;  
passed further after that nine months.

- 18 Jóð ól Amma, · jósu vatni,  
2 kǫlluðu Karl · kona sveip ripti  
rauðan ok rjóðan · riðuðu augu.

[W 78r/TODO]

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,  
2 ǫxn nam at tęmja · arðr at gǫrva  
hús at timbra · ok hlǫður smíða  
4 karta at gǫrva · ok keyra plóg.

[W 78r/TODO]

He took to grow and have it well;  
oxen he took to tame, the ard to make,  
houses to timber and barns to craft,  
carts to make and drive the plough.

- 20 Hęim óku þá · Hangin-luklu  
2 gęita kyrtlu · giptu Karli.  
Snǫr hęitir sú, · sęttisk und ripti.

[W 78r/TODO]

- 4           Bjuggu hjón, · bauga deildu,  
              breiddu bléjur, · ok bú gørðu.

Home they then drove with Hangenkey,  
TODO, married her to Churl.

Daughter-in-law she is called; she set herself under a cloth.  
The couple settled, shared their money,  
spread fine cloth and made a home.

- 21          Börn ólu þau, · bjuggu ok unðu;  
2           hét Halr ok Drengr, · Høldr, þegn ok Smiðr,  
              Bræðr, Bóndi, · Bundin-skæggi,  
4           Búi ok Boddi · Bratt-skæggr ok Sæggr.

[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 · qðrum nofnum  
2           Snot, Brúðr, Svanni, · Svarri, Sprakki,  
              Fljóð, Sprund, ok Víf, · Fëima, Ristill—  
4           þaðan eru komnar · karla étir.

[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 Rigr þaðan · réttar brautir  
2           kom hann at sal, · suðr horfðu dyrr,  
              vas hurð hnigin, · hringr vas í gëtti.

[W 78v/TODO]

TODO: Translation.

- 24          Gekk hann inn at þat · golf vas stráat  
2           sötu hjón · sôsk í augu  
              faðir ok móðir · fingrum at leika.

[W 78v/TODO]

He walked in after that; the floor was strawed;  
the couple sat, looked each other in the eyes,  
Father and Mother, playing with their fingers.

- 25     **S**at hús-gumi · ok **s**nøri stręng  
 2     alm of bęndi · **q**rvar skępti;  
      en hús-kona · **h**ugði at qrmum,  
 4     **s**trauk of ripti · **s**terti ęrmar.

[W 78v/TODO]

Sat the man of the house and twisted the bow-string,  
 bent the elmwood, shafted arrows—  
 but the wife of the house minded her arms,  
 smoothened the fabric, tightened the sleeves.

- 26     **K**ęisti fald, · **k**inga vas á bringu,  
 2     **s**íðar slóður, · **s**ęrk blá-fáan;  
      **br**ún bjartari, · **br**jóst ljósara,  
 4     **h**als hvítari · **h**reinni mjöllu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest,  
 a trailing gown, a serk dyed blue;  
 her brow was brighter, her chest lighter,  
 her throat whiter than purest snow.

- 27     **R**igr kunni þeim · **r**ðð at sęgja;  
 2     **m**ęirr sęttisk hann · **m**iðra fletja  
      en á **h**lið **h**vára · **h**jón 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 **m**óðir · **m**ęrktan dúk,  
 2     **h**vítan af **h**qrvi, · **h**ulði bjóð;  
      **h**ón tók at þat · **h**lęifa þunna,  
 4     **h**víta af **h**vęiti, · ok **h**ulði 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>83</sup>

<sup>83</sup>Note the strong parallelism. The rich household can afford an excess of expensive fabric and bread, to cover the platter with a patterned (męrkr) flaxen cloth and then cover the cloth with wheat-bread.

- 29     Framm sętti hón · skutla fulla  
 2     silfri varða á bjóð

[W 78v/TODO]



- fán ok fleşki · ok fugla stęikta  
 4 vín vas i kǫnnu · varðir kálkar;  
 drukku ok dǫmðu; · dagr vas á sinnum.

TODO: Translation.

- 30 Rigr kunni þeim · rǫð at sęgja, [W 78v/TODO]  
 2 ręis Rigr at þat, · rękkju gǫrði.

Righ knew to tell them counsels,  
 rose Righ after that, made the bed.

- 31 Þar vas hann at þat · þrjár nętr saman; [W 78v/TODO]  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · mǫnuðr níu.

There he was after that for three nights in all;  
 went he further after that on the middle of the road;  
 passed further after that nine months.

- 32 Svein ól móðir, · silki vaði,  
 2 jósu vatni— · Jarl létu heita;  
 bleikt vas hár, · bjartir vangar,  
 4 ǫtul 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's.

---

4 ǫtul vǫro augu · sem yrmlingi ‘fierce were his eyes like the young serpent’s’ | A person of noble stock being recognised as such through their appearance, especially their sharp gaze, is a common motif. Cf. esp. the incident at the beginning of HHund II, where Hallow, disguised as a thrall-woman, is almost caught due to his “unslavelike” eyes, which are, as in the present stanza, likewise said to be ǫtul ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á flętjum; [W 78v/TODO]  
 2 lind nam at skęlfa, · leggja stręngi,  
 alm at þęygja, · ǫrvar skępta,  
 4 flęin at flęyja, · frǫkkur dýja,  
 hęstum ríða, · hundum verpa,  
 6 sverðum bregða, · sund at fręmja.

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,  
 2 Rigr gangandi, · rúnar kęnnđi;  
 sitt gaf heiti, · son kveðsk ęiga;  
 4 þann bað hann ęignask · óðal-vøllu,  
 óðal-vøllu, · aldnar bygðir.

[W 78v/TODO]

Came there from a thicket Righ, walking:  
 Righ, walking, taught runes;  
 he gave his own name; said that he had a son;  
 he bade him possess the ethel-plains:  
 the ethel-plains, the olden farmsteads.

---

1–5 ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (the son will henceforth be known as Righ-Earl). Finally he instructs him to set out and win lands for himself.

- 35 Reĩð hann meirr þaðan · myrkan við  
 2 hélug fjøll · unds at høllu kom;  
 skapt nam at dýja, · skelfði lind,  
 4 hęsti hleypti, · ok hjørvi brá;  
 víg nam at vękja, · vøll nam at rjóða,  
 6 val nam at fęlla, · vá til landa.

[W 78v/TODO]

He [= Righ-Earl] rode further thence through the mirky wood,  
 through the frosty fells till to a hall he came—  
 the shaft he took to hoist, shook the linden shield,  
 leapt with his horse and brandished his 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;  
 2 auð nam skipta · øllum vęita  
 męiðmar ok męsma, · mara svang-rifja;  
 4 hringum hreytti, · hjó sundr baug.

[W 78v/TODO]

He alone ruled after that eighteen homesteads.  
 Wealth he took to hand out; to grant all men  
 gifts and treasures, slender-ribbed steeds;  
 rings he scattered; he struck apart the bigh.

4 hringum hræytti ‘rings he scattered’ | Cf. StarkSt Frag 1/2a hring-hræytanda ‘ring-scattererer [GENEROUS MAN]’ which contains the same words.

- 37 Óku érir · úrgar brautir  
 2 kvómu at hǫllu · þar’s hęrsir bjó:  
 mǫtti meyju · mjó-fingraðri  
 4 hvítri ok horskri, · hétu Erna.

[W 78v/TODO]

Messengers drove through drizzling roads,  
 came to the hall where a ruler lived;  
 met a maiden slender-fingered,  
 white and wise—they called her Erne.

1 Óku | okü W 3 mjó-fingraðri | the grammar requires -ri; mjó-fingraði W

- 38 Bǫðu hęnnar · ok hęim óku,  
 2 giptu Jarli, · gekk hón und líni;  
 saman bjuggu þau · ok sér unðu,  
 4 ettir jóku · ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,  
 married her to Earl—she went neath the linen.  
 They settled together and were content,  
 grew their lineage and enjoyed life.

2 gekk hón und líni ‘she went ‘neath the linen’ | i.e. she donned the bridal veil; cf. Þrk 27.

- 39 Burr vas hinn elsti, · en Barn annat;  
 2 Jóð ok Aðal, · Arfi, Mǫgr,  
 Niðr ok Niðjungr, · (nǫmu lęika)  
 4 Sonr ok Svęinn, · (sund ok tafl)  
 Kundra hét ęinn; · Konr vas hinn yngsti.

[W 78v/TODO]

Byre was the eldest and Bairn the other;  
 TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and tables) Kund was one called; Kin was the youngest.

- 40 Upp óxu þar · Jarli bornir:  
 2 hęsta tǫmðu, · hlífar bęndu,  
 skęyti skófu, · skęlfðu aska.  
 4 En Konr ungr · kunni rúnar:

[W 78v/TODO]

évin-rúnar · ok aldr-rúnar.

There grew up the sons of Earl:  
horses they tamed, shield-rims they bent,  
planed shafts, shook ashen spears.—  
But Kin the Young knew runes:  
ever-runes and life-runes.

---

4 Konr ungr ‘Kin the Young’ | A folk etymological pun on konungr ‘king’. The king was of course the highest title, above even the earls.

- 41 Meirr kunni hann · mōnnum bjarga,  
2 eggjar deýfa, · égi légja;  
kløk nam fugla, · kyrra elda,  
4 sófa ok svefja, · sorgir légja,  
afl ok eljun · átta manna.

[W 78v/TODO]

Further he knew men to rescue,  
blades to dull, the sea to lower;  
he learned the chirping of birds, to calm fires,  
to soothe and lull, to lower sorrows;  
the strength and zeal of eight men.

- 42 Hann við Rígr Jarl · rúnar deildi;  
2 brögðum beitti · ok betr kunni;  
þá qðladisk · ok þá eiga gat,  
4 Rígr at heita, · rúnar kunna.

[W 78v/TODO]

He with Rígh-Earl shared runes;  
he employed tricks and knew better.  
Then he earned for himself, and got the right  
Rígh to be called, runes to know.

- 43 Reðð Konr ungr · kjorr ok skóga;  
2 kolfi fleýgði · kyrði fugla;  
þá kvað þat kráka · —sat kvisti ein—  
4 „Hvat skalt, Konr ungr, · kyrra fugla?  
Heldr métti þér · hestum ríða  
6 [...] · ok hær fella.

[W 78v/TODO]

Kin the Young rode o’er brushes and woods,  
hurled bolts, hunted birds.  
Then quoth a crow—sat on a branch alone—  
“For what shalt thou, Kin the Young, hunt birds?

Better it fit thee horses to ride,  
[...], and hosts to fell.”

- 44      Á **D**anr ok **D**anpr · **d**ýrar hallir;  
2      **ó**ðra **ó**ðal · an **ér** hafð;  
         þeir **k**unnu vel · **k**jól at riða,  
4      **egg** at kenna, · **u**ndir rjúfa.“

[W 78v/TODO]

Dan and Danp own dear halls:  
nobler ethel than ye have—  
they know well the ship to ride,  
the blade to teach, wounds to tear.”

2 ér ‘ye’ | metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

2 óðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 egg at kenna ‘the blade to teach’ | i.e. to fight, wage war. A euphemism; to “teach someone the blade” is to fight him.

(At this point leaf 78 of Wends. The rest of the poem is lost.)



# Fragments from Snorre's Edda

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily R and A), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedal's galder, see below), not introduced by reference to their source but rather with phrases like þá kvað hann 'then he quoth'.

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## 1. A lost riddle-poem

This half-stanza is quoted in Gylf 2, being the second Eddic verse in the text, following Háv 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of Vafþ.

2           Hann sá þrjú há-sėti ok hvert upp frá ǫðru, ok sátu þrír menn  
            sinn í hverju. Þá spurði hann, hvert nafn hǫfðingja þeira véri.  
            Sá svarar, er hann leiddi inn, at sá, er í inu neðsta há-sėti sat, var  
4           konungr, ok heitir Hárr, en þar nést sá, er heitir Jafnhárr, en sá  
            ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira er  
6           erendi hans, en heimill er matr ok drykkir honum sem ǫllum þar  
            í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nokkurr er  
8           fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema  
            hann sé fróðari,

He [= Yilfer] saw three high-seats and each higher than the other, and three men sat there, each in his own seat. Then he asked what the names of those chieftains were. He who led him in answers that the one who sat in the lowest high-seat was a king called High, and next to him he who is called

Evenhigh, and uppermost he who is called Third. Then High asks the guest whether he has any other errands, but food and drink will be freely offered him, like all men there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

10 „ok statt-u framm · meðan þú fregn  
sitja skal sá es sggir.“

“and stand forth while thou askest;  
sit shall he who speaks!”

## 2. Nearth and Shede

The following passage is almost the whole of Gylf 23, excepting at the very end svá er sagt ‘so it is said’, after which is quoted Grm 11. Notably, the two stanzas cited here are also found translated in Saxo Grammaticus (2015) 1.8.18–19, where they are said to have been spoken by Hadding and Rainhild, respectively. For discussion Hopkins (2021).

2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar  
sem heitir Nóatún. Hann ræðr fyrir gongu vinds ok stillir sjá ok  
4 eld. Á hann skal heita til sé-fara ok til veiða. Hann er svá auðigr  
ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann  
skal til þess heita. Eigi er Njörðr ása éttar. Hann var upp fódðr  
6 í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í mót at  
gíslingu þann, er Hónir heitir. Hann varð at sétt með goðum ok  
8 Vönum. Njörðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns.  
Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á  
10 fjöllum nökkurum, þar sem heitir Þrym-heimr, en Njörðr vill  
vera nær sé. Þau séttust á þat, at þau skyldu vera níu nētr í Þrym-  
12 heimi, en þá aðrar níu at Nóa-túnum. En er Njörðr kom aftr 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 Wanese gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanese. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

14 „Lēið erumk fjöll, · vas'k-a lēngi á,  
nētr ċinar níu;  
16 ulfa þytr · mér þótti illr vesa  
hjá sǫngvi 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.”

18 Þá kvað Skaði þetta:  
Then Shede quoth this:

„Sofa né mát'k-a'k · sévar beðjum á  
20 fugls jarmi fyrir;  
sá mik vękr · es af víði kǫmr  
22 morgun hverjan mār.“

“I could not sleep on the beds of the sea  
for the bleating of the bird.  
He awakes me, when from the wide sea he comes,  
every morning, the mew.”

Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök  
24 á skíðum ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða  
ǫndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

### 3. Homedal's Galder (Heimdallargaldr)

This mysterious fragment is quoted in Gylf 27, the chapter describing Homedal, which is here reproduced in full. The fragment consists of two c-lines and appears to be the end of a stanza in the fitting meter Galders-law.

The same poem is mentioned again in Skm 15: Heimdallar hofuð heitir sverð. Svá er sagt, at hann var lostinn manns hofði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hofuð mjötuðr Heimdallar 'A sword is called Homedal's head. So is said that he was run through with a man's head. About that it is sung in Homedal's galder, and henceforth the head is called Homedal's bane.'

Heimdallr heitir einn. Hann er kallaðr hvíti áss; hann er mikill  
 2 ok heilagr. Hann báru at syni meyjar níu ok allar systr; hann  
 heitir ok Hallinskíði ok Gullintanni; tennr hans vǫru af gulli.  
 4 Hestr hans heitir Gulltoppr. Hann býr þar er heitir Himinbjörg  
við Bifröst; hann er vǫrðr goða ok sitr þar við himins enda at  
 6 gęta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl.  
Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann heyrir  
 8 ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er hęra  
lętr. Hann hefir lúðr þann er Gjallar-horn heitir, ok heyrir blástr  
 10 hans í alla heima. Heimdallar sverð er kallat hofuð manns. Hér  
er svá sagt: [...] Ok enn segir hann sjalfr í Heimdallar-galdri:

Homedal one is named. He is called the White Os; he is great and holy. He was born as the son of nine maidens, sisters all. He is also named Haldenshid and Goldentooth; his tooth were of gold. His horse is called Goldtop. He lives at the place called the Heavenbarrows near Bivrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. Both night and day he sees a hundred rests away from him; he also hear when grass grows on the ground or wool on sheep, and everything which sounds louder. He has the basoon called the Horn of Yell, and his blowing can be heard in all realms. Homedal's sword is called a man's head. Here it says so: [...] And further he himself says in Homedal's Galder:

11 [...] | Here the text cites Grm 13; see there.

12 „Níu em'k mǫðra mǫgr,  
níu em'k systra sonr.“

“Of nine mothers I'm the lad,  
of nine sisters I'm the son.”

---

12 móðra 'mothers' | so STW; meýja 'maidens' U 13 sonr 'son' | om. T

---

#### 4. Gna and the Wanes

The following passage is from Gylf 35, which lists the Ossens.

---

2 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.  
 2 Hon á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat  
 var eitt sinn, er hon reið, at vanir nokkvörir sá reið hennar í lopt-  
 4 inu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Wanes saw her riding in the air. Then one spoke:

6 „Hvat þar flýgr, · hvat þar færr,  
 eða at lopti líðr?“

“What flies there, what fares there,  
 or passes through the air?”

Hon svarar:

She answers:

8 „Né ek flýg, · þó ek færr  
 ok at lopti líðr“  
 10 á Hóf-varpni, · þeim's Ham-skærpir  
 gat við Garð-rofu.“

“I fly not, though I fare,  
 and pass through the air,  
 on Hoofwarpner, whom Hamsherper  
 begot with Yardrove.”

12 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.

## 5. Balder's death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single Leeds-meter speech-stanza is quoted.

2 Því nýst sendu ęsir um allan heim ęrind-reka at bięja, at Baldr  
 3 vęri grátinn ęr Helju, en allir geręu þat, menninir ok kykvendin  
 4 ok jęręin ok steinarnir ok trę ok allr málmr, svá sem þú munt  
 5 sęt hafa, at þessir lutir gráta, þá er þeir koma ęr frosti ok í hita.  
 6 Þá er sendi-menn fóru heim ok hęfęu vel rekit sín ęrindi, finna  
 þeir í helli nękkvęrum, hvar gýgr sat; hon nefndist Þękk. Þeir  
 bięja hana gráta Baldr ęr helju, hon segir:

Thereafter the Eese sent an errand-runner through all the Home to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all ore, just like thou must have seen that these things weep when they come out of cold and into heat. When the messengers journeyed home and had run their errand well, they find in a certain cave where a gow was sitting; she called herself Thanks. They ask her to weep Balder out of hell. She says:

8 „Þękk mun gráta · þurru m tęrum  
 Baldrs bál-farar;  
 10 kyks né dauęs · naut'k-a Karls sonar  
 hafi Hel því's hęfir.“

“Thanks will weep—with dry tears—  
 for Balder's pyre-journey [DEATH].  
 Neither living nor dead did I benefit from Churl's son [= Balder];  
 let Hell have what she has!”

12 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest  
 hefir illt gęrt meę ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

## 6. Thunder's journey to Garfrith

Skm 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in Vetrl Lv 1/1b (quoted in Skm 11, which lists kennings for Thunder): stétt of Gjölþ dauða 'thou didst step over the dead Yelp'. The prose of Skm 26 seems to be based on an earlier, now-lost poem in Leeds-meter, from which it quotes two stanzas. The first is found in all four main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

2 Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti  
hann sik megin-gjörðum ok studdi for-streymis Gríðar-völ, en  
4 þá óx svá mjök áin, at uppi braut á ǫxl honum. Þá kvað Þórr  
þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

6 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir  
jotna garða í;  
8 vætist, ef þú vęx · at þá vęx mér ős-męgin  
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.”

10 Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrøðar  
 stóð þar tveim megin árinna, ok gerði hon ár-vøxtinn. Þá tók  
 12 Þórr upp ór ánni stein mikinn ok kastaði at henni ok mēlti svá:  
 „At ósi skal á stemma.“ Eigi missti hann, þar er hann kastaði til,  
 14 ok í því bili bar hann at landi ok fekk tekit reyni-runn nokkurn  
 ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er björg  
 16 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.

11 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.

18 En er Þórr kom til Geirrøðar, þá var þeim fé-lögum vísat fyrst í  
 geita-hús til her-bergis, ok var þar einn stóll til sétis, ok sat Þórr  
 þar. Þá varð hann þess varr, at stóllinn fór undir honum upp at  
 20 réfri. Hann stakk Gríðar-veli upp í raftana ok lét sigast fast á  
 stólinn. Varð þá brestr mikill, ok fylgði skrékr. Þar hófðu verit  
 22 undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok hafði hann  
 brotit hrygginn í báðum. Þa kvað Þórr:

And when Thunder came to Garfrith's home the fellows were first shown into a goathouse for lodgings, and therein one chair was for sitting, and Thunder sat upon it. Then he became aware that the chair beneath him was moving up toward the roof. He thrust Grith's stave up against the rafters and pushed himself firmly down into the chair. Then there was a great crack, followed by a shriek; there beneath the chair had been the daughters of Garfrith, Yelp and Grope, and he had broken both their backs. Then Thunder quoth:

24 „Einu sinni · neytta'k alls megin  
 jøtna gøðum í  
 26 þá's Gjølþ ok Greip, · dótr Geir-raðar,  
 vildu hefja mik til himins.“

"A single time I used all my might  
 in the yards of the ettins,  
 when Yelp and Grope, the daughters of Garfrith,  
 would lift me to the heaven."

24 sinni 'time' | metr. and sens. emend.; om. U.

## 7. The tree Glazer

The original context of this half-stanza in Leeds-meter is obscure. The present excerpt represents the whole ch. 42 of Skm.

2           Hví er gull kallat barr eða lauf Glasis? Í Ásgarði fyrir durum  
Valhallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt er  
gull-rautt, svá sem hér er kveðit, at

Why is gold called the needle or leaf of Glazer? In Osgard, before the doors of Walhall stand a tree which is called Glazer, and his leafing is all golden red, as it is sung here, that

4           Glasir stendr · með gullnu laufi  
fyrir Sigtýs solum.

Glazer stands with golden leaf  
before Syc-Tew's (Weden's) halls.

6           Sá er víðr fegrstr með goðum ok mönnum.

That is the fairest tree among men and gods.

## 8. On the making of Glapner

The following fragmentary stanza about the making of Glapner—the fetter used to bind the Fenrerswolf—is found in the short work on kennings today called the Little Scalda (Lítla skálda), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in Gylf 28: Hann var górr af sex hlutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogs hráka. 'It [Glapner] was made of six things: of the cat's din and of the woman's beard and of the mountain's root and of the bear's sinews and of the fish's breath and of the fowl's spittle.' The small variants—hráka 'spittle' for mjólk 'milk', and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

Ór kattar dyn · ok ór konu skeggi,  
2      ór fískis anda · ok ór fugla mjólk,  
    ór bergs rótum · ok bjarnar sinum,  
4      ór því vas hann Gleipnir 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 (c.428)–early C11th (c.475)  
Meter: Ancient-words-law

## Introduction

The Lay of Wayland (Vkv) is a psychologically complex, finely wrought poem.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: "I nowise knew withstand him; I nowise could withstand him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, ThidS *Viðga*, in Danish ballads *Vidrik Verland-søn*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in st. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in ThidS. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with the Low German *Velent* [sic], *Níðuðr* 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 work-

manship so, that the maker of any smith's work which is made better than other works, is called a Wayland (Völundr) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's, banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (jungfrú, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

Thus, by the time of the ThidS the old story of Wayland had been heavily distorted, a tragic victim of chivalric sensibilities. This younger version does not have any high literary value, but is of course still of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both Walder and Deer, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to ThidS). Parts of the narrative are depicted on the early C8th Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

### From Wayland (Frá Völundi)

- Pr      Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur;  
 2      hon hét Þoðvildr. Bróðr vöru þrír, synir Finna konungs.  
      Hét einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok vei-  
 4      ddu dýr. Þeir kvómu í Úlfðali ok gerðu sér þar hús. Þar er vatn,  
      er heitir Úlfsjár. Snemma of morgin fundu þeir á vatnsströndu  
 6      konur þrjár, ok spunnu lín. Þar váru hjá þeim álfatarhamir þeira;  
      þat váru valkyrjur. Þar váru tvær dótr Hloðvés konungs: Hlaðguðr

[R 18r/4, A 6v/26]

8 svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af Val-  
landi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar,  
10 en Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau bjuggu sjau  
vetr. Þá flugu þér at vitja víga ok kvömu eigi aptr. Þá skreið Egill  
12 at leita Qlrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat  
í Úlfdöllum. Hann var hagastr maðr, svá at menn viti í fornum  
14 sögum. Níðuðr konungr lét hann hönðum taka, svá sem hér er  
um kveðit:

Nithad was a king called in Sweden. He had two sons and one daughter; she was called 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; those were Walkirries. There were two daughters of king Ladwigh: Ladguth Swanwhite and Harware Elwight. The third was Alerune, daughter of Choser of Walland. The men took the women to their halls with them. Eyel got Alerune, and Slayfinn Swanwhite, and Wayland the Elwight. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune, but Slayfinn searched for Swanwhite—but Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him taken, as it is here sung of:

2 hon hét 'she was called' | so R; ok hét hon 'and she was called' A 2 vöru 'were' | so A; om.  
R 4–15 sér þar hús ... um kveðit 'for themselves houses ... sung of' | so R; om. (due to loss of  
the following foll. in the ms.) A

8–9 Kjárs [...] af Vallandi 'Choser of Walland' | i.e. "Cæsar of Rome"; a legendary form of the Roman emperor. See Index.

## The Lay of Wayland

1 Męyjar flugu sunnan · Myrk-við í gögnum  
2 al-vitr ungar, · ør-lög drýgja;  
þér á sęvar-strönd · sęttusk at hvílask,  
4 drósir suð-rónar · dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood  
—young elwights—to fulfill orlay.  
They on the lake-shore set down to rest;  
the southern ladies span costly linen.

1 Myrk-við ‘Mirkwood’ | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

2 al-vitr ‘elwights’ | “Strange beings, foreign wights”, reflecting a hypothetical \*alja-wihtiz.

2 ør-løg drýgja; ‘fulfill orlay’ | That is, to fulfill their preordained destinies, and act according to their innate nature as described in P<sub>1</sub> and st. 3. Clunies Ross (2005, p. 103) and some other editors see these words as a sign of English influence and translate drýgja ør-løg as “engage in war”, considering ør-løg a semantic borrowing from the OE or-leg which is taken to mean the same as Dutch oorlog ‘war’. This is unnecessary; ON ør-løg otherwise means ‘fate, destiny’, and so may its OE cognate as seen by the equivalent phrase found in l. 29 of a poem on the Christian Doomsday (TODO?), where a man going to Hell for his sins þonne á tó caldre · or-leg dreógeð ‘then for ever and ever [he] suffers his orlay’.

- 2 Eḡin nam þeira · Eḡil at verja [R 18r/21]  
 2 fōgr mēr fira · faðmi ljósum;  
 4 önnur vas Svanhvít, · svan-fjaðrar dró,  
 [...]
   
 en hin þriðja · þeira systir  
 6 varði hvítan · hals Völundar.

One of them took to embrace Eyel  
 —the fair maiden among men—in her pale bosom.  
 Second was Swanwhite; her swan-feathers she rustled,  
 [...]
   
 And the third sister among them  
 embraced the white throat of Wayland.

4 [...] | A line mentioning Slayfinn has probably been lost here.

6 hvítan ‘white’ | Pale skin being a sign of noble ancestry; cf. 17/3.

- 3 Sötu síðan · sjau vetr at þat, [R 18r/24]  
 2 en hinn átta · allan þróðu,  
 en hinn níunda · nauðr of skilði,  
 4 meýjar fýstusk · á myrkvan við,  
 al-vitr ungar · ør-løg drýgja.

They stayed then seven winters after that,  
 and all the eighth they yearned,  
 and the ninth did need divorce them.  
 The maidens longed for the Mirky Wood:  
 the young elwights, to fulfill orlay.

- 4 Kom þar af vęiði · veðr-ęygr skyti [R 18r/26]  
 2 Völundr líðandi · of langan veg,  
 Slagfiör ok Egill, · sali fundu auða,

4           gingu út ok inn · ok umb sósusk.

Came there from the hunt the stormy-eyed shooter:  
Wayland passing over a long way.  
Slayfinn and Eyel found the halls deserted;  
they walked out and in, and looked about.

2 Völundr ... veg 'Wayland ... way' | emend. based on st. 9/3-4; om. R

5           Austr skreidd Eḡgill · at Qlrúnu,  
2           en suðr Slagfiðr · at Svanhvítu,  
            en einn Völundr · sat í Ulf-dǫlum.

[R 18r/27]

East skied Eyel after Alerune,  
and south Slayfinn after Swanwhite,  
and alone Wayland stayed in the Wolfdales.

6           Hann sló gull rautt · við gim fastan,  
2           lukði alla · linn-baugum vęl;  
            svá beidd hann · sinnar ljóssar  
4           kvánar, ef hǫnum · koma gęrði.

[R 18r/29]

He struck red gold by fastened gem;  
he enclosed all the serpent-bighs well;  
so he awaited his own bright wife,  
if to him she might come.

2 linn-baugum 'serpent-bighs' | It is unclear whether this word refers to rings actually shaped like snakes or is merely a poetic description of twisted rings. Archeological examples of the former include the so-called "snake-head rings" (German Schlangenkopfringe, Swedish ormhu-vudringar) from the Migration Period, and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (108822 HST). <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>.

7           Þat spyrr Níðuðr, · Níara dróttinn,  
2           at einn Völundr · sat í Ulf-dǫlum;  
            nǫttum fóru seggir, · nęglðar vǫru brynjur,  
4           skildir bliku þęira · við hinn skarða mána.

[R 18r/31]

This learns Nithad, lord of the Nears,  
that alone Wayland stayed in the Wolfdales.  
Nightly journeyed warriors—nailed were their byrnies—  
their shields gleamed by the sickle moon.

1 Níara 'the Nears' | An obscure tribe, perhaps the residents of Närke, an ancient province of Sweden. See Index.

3 *nęglðar vǫru brynjur* ‘nailed were their byrnies’ | The “byrnies” here are apparently some kind of costly plate armour.

- 8 Stigu ór *söðlum* · at *salar* gaffi, [R 18r/33]  
 2 *gingu inn þaðan* · *ęnd-langan* sal,  
*söu á bast* · *bauga* dregna,  
 4 *sjau* hundruð allra, · *es sá* *segggr* átti.

They stepped off their saddles by the hall’s gables;  
 went thence inside the endlong hall;  
 saw they on a bast-rope bighs drawn up,  
 seven hundred in all, which that man owned.

2 *gingu* ... *sal* ‘went ... hall’ | Formulaic. The fixed variant line *hón/hann inn of gekk* · *ęnd-langan sal* ‘he/she inside did go the endlong hall’ (i.e. ‘through the entire length of the hall’, cf. English ‘livelong’) occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of Oddrgr. *ęnd-langr salr* ‘endlong hall’ occurs in two additional places: st. 27 of Þrk and st. 3 of Skm.

- 9 Ok þeir *af tóku* · ok þeir *á létu* [R 18v/2]  
 2 fyr *ęinn útan*, · *es af létu*.  
*Kom þar af vęiði* · *veðr-ęygr* skyti  
 4 *Vǫlundr líðandi* · of *langan* veg.

And they took off and they slid on,  
 save for one which they slid off.—  
 Came there from the hunt the stormy-eyed shooter:  
 Wayland passing over a long way.

2 *fyr ęinn útan*, · *es af létu* ‘save for one, which off they slid’ | This big is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (my translation from the Danish): “The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him.” This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

- 10 Gekk hann *brúnni* · *beru* hold stęikja; [R 18v/4]  
 2 *ár* brann hrísi · *all-þurr* fura,  
*viðr hinn vind-þurri*, · fyr *Vǫlundi*.

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.



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2 ár | metr. and sens. emend.; hár R

- II Sat á ber-fjalli, · bauga talði, [R 18v/5]  
 2 alfa ljóði · çins saknaði;  
 hugði at hefði · Hlōðvés dóttir,  
 4 al-vitr unga · véri aptr komin.

Sat he on the bear-pelt, bighs he counted—  
 the prince of elves was missing one!  
 Thought he that Ladwigh's daughter [= Harware] might have it,  
 that the young elwight might be come back.

---

1 bauga talði 'bighs he counted' | Wayland's grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2 alfa ljóði 'prince of elves' | Probably referring to Wayland's nature as a Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *visi alfa* 'chief of elves'.

- 12 Sat svá lengi, · at sofnaði, [R 18v/7]  
 2 ok vaknaði · vilja-lauss;  
 vissi sér á hōndum · hōfgar nauðir,  
 4 en á fótum · fjotur of spenntan.

Sat he so long that asleep he fell,  
 and he awoke, powerless.  
 He knew on his hands heavy restraints,  
 and on his feet a fetter tight.

- [Völundr kvað:] 13 „Hvęrir 'ru jōfrar · þęir's á lōðou [R 18v/9]  
 2 bęsti-síma · ok bundu mik?“

“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-dolum?  
 4 Gull vas þar çigi · á Grana leiðu,  
 fjarri hugða'k vart land · fjollum Rínar.“

Now called Nithad, lord of the Nears:  
 “Where didst thou, Wayland, chief of elves,  
 get our ounces in the Wolfdales?

Gold was there not on Grane's path;  
far I thought our land from the fells of the Rhine.<sup>84</sup>

<sup>84</sup>Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold. Nithad's speech is sarcastic: "Is there a dragon's hoard in the Woldfdales?"

[Völundr kvað:]

- 15 „Man'k at męiri · męti óttum,  
2 es vér hęil hjú · hęima vórum:  
Hlaðguðr ok Hęrvor · borin vas Hlððvé,  
4 kunn vas Qlrún · Kıars 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>85</sup>

<sup>85</sup>Wayland responds rather cryptically and almost seems to be speaking to himself. By asserting the noble lineages of the three swan-wives he gives a legitimate origin for his wealth, but he is aware that Nithad neither believes him nor cares.

- 16 Úti stóð kunnig · kvön Níðaðar,  
2 hón inn of gekk · ęnd-langan sal,  
stóð á golfi, · stilti rðddu:  
4 „es-a sá nú hýrr, · es ór holti fęrr.“

[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 Oddgr 3.

- P2 Níðuðr konungr gaf dóttur sinni Bøðvildi gull-hring þann er  
2 hann tók af bastinu at Völundar, en hann sjalfr bar sverðit er  
Völundr 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. And the queen quoth:

- 17      **T**ęnn hõnum **t**ęygjask · es hõnum 's **t**ęt sverð, [R 18v/19]  
 2      ok hann **B**õðvildar · baug of þękkir,  
       **ó**mun eru **a**ugu · **o**rmi hinum frána;  
 4      **s**níðið ér hann · **s**ina magni,  
       ok sętið hann **s**íðan · í **S**ęvarstöð.“

His teeth are bared when he is shown the sword,  
 and Beadchild's high he recognizes;  
 reminiscent are his eyes to the gleaming serpent's.  
 Snithe ye from him the might of his sinews,  
 and set him thereafter on Seastead!"

- P<sub>3</sub>      Svá var gort, at skornar vǫru sínar í knés-fótum ok settr í holm [R 18v/21]  
 2      einn, er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann  
       konungi alls-kyns gort-simar; engi maðr þorði at fara til hans,  
 4      nema konungr einn. Völundr kvað:

So it was done that the sinews in his houghs were cut, and he was placed on  
 the lonely islet which there lay before the land, which was called Seastead.  
 There he forged for the king every kind of jewelry. No man dared go to him  
 save the king alone. Wayland quoth:

- 18      „Skínn Níðaði · sverð á linda, [R 18v/24]  
 2      þat's ek **h**vęsta · sęm **h**agast kunna'k  
       ok ek **h**ęrða'k · sęm **h**ógst þótti;  
 4      sá 's mér **f**rǫnn mękir · ę **f**jarri borinn;  
       **s**ę'k-a þann Völundi · til **s**míðju borinn.

“The sword shines on Nithad's belt,  
 which I sharpened as most handily I could,  
 and I hardened as most pleasingly seemed.  
 That gleaming blade is ever further from me carried;  
 I see it not for Wayland to the smithy carried!

1 Skínn 'shines' | Metrically deficient, since sk- and s- cannot alliterate. A possible emendation is se'k 'I see'.

- 19      Nú **b**err **B**õðvildr · **b**rúðar minnar [R 18v/27]  
 2      —**b**íð'k-a þęss **b**ót— · **b**auga rauða.“

Now does Beadchild bear my bride's  
 —I await no recompense for that—red bighs.”

- 20      **S**at—né **s**vaf á-valt— · ok **s**ló hamri; [R 18v/28]

- 2 vél gęřđi hęłdr · hvatt Níđaði;  
 2 drifu ungir tveir · á đýr sea  
 4 synir Níđaðar · í Sęvarstöđ.

He sat—never slept—and struck the hammer;  
 wiles he most boldly planned for Nithad.  
 Two young ones were drifting to see costly things:  
 Nithad's sons, to Seastead.

1 Sat—né svaf á-valt— 'He sat—never slept—' | Compare Ghv TODO: hófu mik—né drękkđu—  
 'they lifted me—they drowned [me] not—'.

- 21 Kvđmu til kistu, · kręđu lukla,  
 2 opin vas ill-úđ, · es þeir í sđu,  
 2 fjöld vas þar męina, · es męgum sýndisk  
 4 at vęri gull rautt · ok gęr-simar.

[R 18v/30]

Came they to the chest, demanded the keys;  
 open was the evil when inside they saw.  
 A host was there of harms, which to the lads seemed  
 like were they red gold and jewelry.

- [Vǫlundr kvađ:] 22 „Komiđ ęinir tveir, · komiđ annars dags;  
 2 ykkir lét'k þat gull · of gefit verđa;  
 2 sęgiđ-a męyjum · né sal-þjóđum,  
 4 manni ęngum, · at mik fyndiđ.“

[R 18v/33]

“Come alone ye two, come another day;  
 to you, I say, this gold will be given.  
 Tell no maidens nor hall-folk  
 —not a man!—that me ye met.”

- 23 Snimma kallađi · sęggr á annan,  
 2 bróđir á bróður: · „ęęngum baug sea!“  
 2 Kvđmu til kistu, · kręđu lukla,  
 4 opin vas ill-úđ · es þeir í litu.

[R 19r/1]

Early called one youth to another,  
 brother to brother: “Let us go see the highs!”  
 Came they to the chest, demanded the keys;  
 open was the evil when inside they looked.

- 24 Sņęiđ af hęfuđ · huna þęira  
 2 ok und fęn fjęturs · fętr of lagđi,

[R 19r/3]

4            en þér skálar, · es und skorum vöru,  
             sveip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs,  
and under the fetter's fen their feet he laid.  
And the bowls which were under their curls  
he coated with silver, gave to Nithad.

---

1 húna 'bear-cubs' | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fæn fjoturs 'the fetter's fen' | Unclear. The smithy or islet may be Wayland's "fetter", in which case he buried them in a fen on the island.

3 þér skálar, · es und skorum vöru 'those bowls which were under their curls' | i.e. their skulls.

25            En ór augum · jarkna-steina  
             sendi kunnigri · kvón Níðaðar;  
             en ór tønnum · tveggja þeira  
4            sló brjóst-kringlur, · sendi Bøðvildi.

[R 19r/5]

And from the eyes arkenstones  
he sent to the cunning wife of Nithad.  
And from the teeth of the two  
he struck breast-brooches, sent to Beadhild.

---

1 jarkna-steina 'arkenstones' | Probably round crystals.

---

Something appears to be missing here, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears her father's anger. She goes to Wayland in secret and asks him to mend it. The sight of this ring reminds Wayland of his wife, and he decides to rape Beadhild.

---

26            Þá nam Bøðvildr · baugi at hrósa  
             [...] · es brotit hafði,  
             „þori'g-a'k segja, · nema þér einum.“

[R 19r/7]

Then Beadhild began the bigh to praise,  
[...] which she had broken,  
“I dare not tell, save to thee alone.”

---

2 [...] | The meter requires a half-line here, perhaps containing a repetition of 1a: baugi at hrósa 'the bigh to praise'.

- Völundr kvað: 27 „Ek **bóti** svá · **brest** á gulli,  
 2 at **fęðr** þínum · **fęgri** þykkir,  
 ok **móðr** þinni · **miklu** bętri,  
 4 ok **sja**lfri þér · at **sama** hófi.“

[R 19r/8]

“I will so mend the crack on the gold,  
 that to thy father it fairer seems,  
 and to thy mother even better,  
 and to thyself of the same rank.”

- 28 **Bar** hána **bjóri**, · því-at **bętr** kunni,  
 2 **svá**’t hön í **sessi** · of **sofnaði**.  
 „Nú **hęfi**’k **hęft** · **harma** minna  
 4 **allra** nema **ęinna** · **ívið**-gjarna.“

[R 19r/10]

He overcame her with beer—for he knew better—  
 so that she in the seat did fall asleep.  
 “Now have I avenged my harms,  
 all, save one, on the insidious ones.”

---

1 því-at bętr kunni ‘for he knew better’ | i.e. he was more cunning than her.

4 nema ęinna ‘save one’ | Presumably the deprivation of his mobility due to the hamstringing, which he resolves by crafting his flight suit.

4 ívið-gjarna ‘insidious ones’ | King Nithad and his house.

- 29 „**Vęl** ek,“ kvað **Völundr**, · „**verða**’k á fitjum,  
 2 þeim’s mik **Níðaðar** · **nómu** rekkar.“  
**Hlęjandi** Völundr · **hófsk** at lopti,  
 4 **grátandi** Bøðvildr · **gekk** ór ęyju.  
**tregði** **fęr** **friðils** · ok **fęður** reði.

[R 19r/12]

“Well I”, quoth Wayland, “fall on my paddles;  
 those of which Nithad’s men bereaved me!”  
 Laughing, Wayland threw himself in the air;  
 weeping, Beadhild went from the island,  
 grieved the lover’s flight and the father’s wrath.

---

1 fitjum ‘paddles’ | CV: fit ‘the webbed foot of water-birds’, here a reference to the flight-suit which allows Wayland to regain his freedom.

- 30 Úti stęndr kunnig · kvęn Nįðaðar,  
 2 ok hęn inn of gekk · ęnd-langan sal,  
 en hann á sal-garð · sęttisk at hvílask,  
 4 „Vakir þú Nįðuðr, · Nįara dróttinn?“

[R 19r/14]

Outside stands the cunning wife of Nithad,  
 and she inside did go the endlong hall.  
 But he on the courtyard set down to rest.  
 “Art thou awake, O Nithad, lord of the Nears?”

- [Nįðuðr kvað:] 31 „Vaki’k á-valt · vilja-lauss,  
 2 sofna’k minst, · síðst sonu dauða,  
 kęll mik í hęfuð, · kęld erumk rųð þín,  
 4 vilnumk þęss nú, · at við Vęlund dęma’k.“

[R 19r/17]

“I am always awake, powerless;  
 I sleep the least since my sons died.  
 My head turns cold; cold seem thy counsels—  
 I would now but that I with Wayland may speak.”

---

1 Vaki’k á-valt · vilja-lauss ‘I am always awake, powerless’ | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

3 kęld erumk rųð þín ‘cold seem thy counsels’ | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland’s revenge reaches also Nithad’s wife.

---

- [Nįðuðr kvað:] 32 „Seg mér þat Vęlundr, · vísi alfa,  
 2 af hęilum hvat varð · húnnum mínum?“

[R 19r/19]

“Tell me this, O Wayland, chief of elves:  
 what became of my healthy bear-cubs?”

- [Vęlundr kvað:] 33 „Eįða skalt mér áðr · alla vinna,  
 2 at skips borði · ok at skjaldar ręnd,  
 at mars bęgi · ok at mękis ęgg  
 4 at þú kvęlj-at · kvęn Vęlunar,  
 né brúði minni · at bana verðir,  
 6 þótt kvęn ęgim, · þá’s ęr kunnið,  
 eða jóð ęgim · innan hallar.

[R 19r/20]

“Oaths shalt thou first all swear to me—  
 by the ship’s wall and the shield’s rim,

by the steed's bough and the sword's edge—  
 that thou shalt not torment the wife of Wayland,  
 nor of my bride become the bane,  
 though a wife we might own whom ye might know;  
 or a babe might own within the hall.

2–3 at skips ... egg 'by deck ... of sword' | Nithad must swear the oaths by his tools of trade as a warrior; by extension on his martial honour. Cf. HHund II, where broken oaths are to come back "biting" the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvēlj-at 'shalt not torment' | A negative imperative. The normal 2nd. sg. imper. of kvēlja is kvēl, but the negative clitic -at causes the -j- to reappear in a rare liaison effect. See Rosenberg (2024): "A Norse sandhi?" (TODO: add to bibliography).

4–5 kvön Völundar 'wife of Wayland', brúði minni 'my bride' | Beadhild, who is now pregnant.

- 34 Gakk til smiðju, · þeirar's gørðir, [R 19r/24]  
 2 þar fiðr bēlgi · blóði stokna,  
 sneið'k af hofuð · huna þinna  
 4 ok und fēn fjeturs · fōtr of lagða'k.

Go to the smithy which thou madest;  
 there wilt thou find bellows blood-besprinkled.  
 I sliced off the heads of thy bear-cubs,  
 and under the fetter's fen their feet I laid.

- 35 En þēr skálar, · es und skorum vóru, [R 19r/26]  
 2 svēip'k útan silfri, · sēlda'k Niðaði,  
 en ór augum · jarkna-stēina,  
 4 sēnda'k kunnigri · kvön Niðaðar.

And the bowls which were under their curls,  
 I coated with silver, gave to Nithad.  
 And from the eyes arkenstones  
 I sent to the cunning wife of Nithad.

- 36 En ór tønnum · tveggja þeira [R 19r/28]  
 2 slók'k brjóst-kringlur, · sēnda'k Bøðvildi;  
 nú gēngr Bøðvildr · barni aukin,  
 4 ēinga dóttir · ykkur beggja.“

And from the teeth of the two  
 I struck breast-brooches, sent to Beadhild.  
 Now goes Beadhild swollen with child;  
 the only daughter of you both.”



4 ęinga dóttir · ykkur þegga. ‘the only daughter of you both’ | Formulaic, near-identical to HarS st. 25/1–2: (Vaki, Angantýr, · vekr þik Hęrvęr, // ęinga dóttir · ykkur Svęfu. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also Beow 375a, 2997b: ángan 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 nita;  
 es-at svá maðr hęr, · at þik af hęsti taki,  
 4 né svá ęflugr, · at þik neðan skjóti,  
 þar’s þú skollir · við ský uppi.“

“Thou couldst not have spoken a speech which would grieve me more;  
 nor could I worse wish, Wayland, to deny thee.  
 There is no man so high that he might take thee from a horse,  
 nor so strong that he might shoot thee from below,  
 where thou dost jeer by the clouds above!”

- 38 Hlęjandi Völundr · hófsk at lopti, [R 19v/1]  
 2 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, · þręll minn batsti, [R 19v/2]  
 2 bið Bęðvildi, · męy hina brá-hvítu,  
 gangi fagr-varið · við fęður róða.“

“Rise up, Thankred, my best thrall;  
 bid Beadhild, the brow-white maiden,  
 to go, fair-clothed, with her father to counsel.”

1 Þakkráðr ‘Thankred’ | A German name never found elsewhere in ON, but equivalent to MHG Dancrāt.

2–3 męy hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’ | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (męr ‘maiden, virgin’).

- [Níðuðr kvað:] 40 „Es þat satt Bęðvildr, · es sęğðu mér, [R 19v/3]  
 2 sętuð it Völundr · saman í holmi?“

“Is it true, Beadhild, as they told me—  
stayed thou and Wayland together on the islet?”

[Bǫðvildr kvað:]

41 „Satt ’s þat Níðuðr · es sagði þér:  
2 sǫtum vit Vǫlundr · saman í holmi  
3 ǣna ǫgur-stund, · ǣva skyldi;  
4 ek vǣtr hǫnum · vinna kunna’k,  
ek vǣtr hǫnum · vinna mátt’a’k.“

[R 19v/4]

“True it is, Nithad, as he told thee—  
I and Wayland stayed together on the islet  
for one heavy hour—it should never have been.  
I nowise knew withstand him;  
I nowise could withstand him.”

4 vinna | metr. and sens. emend.; om. R

1 sagði ‘he told’ | Beadhild knows that Wayland is the only one aware of the rape and thus deduces that he told her father. She makes a subtle change in the conjugation from her father’s general third person plural (“what they told”), to the specific singular form (“what he told”).

4–5 kunna’k ‘knew’, mátt’a’k ‘could’ | Beadhild could defend herself neither mentally (kunna ‘to know, understand’) nor physically (mega ‘to have strength to do, avail’). A powerful final stanza.

# First Lay of Hallow Hundingsbane (Helgakviða Hundingsbana fyrsta)

Dating (Sapp, 2022): late C12th (o.805)  
Meter: Ancient-words-law

## Introduction

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

## First Lay of Hallow Hundingsbane

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Hǫðbrodds.  
2 Vǫlsunga 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 heilög vǫtn · af Himin-fjollum;  
þá hafði Helga · inn hugum stóra  
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds, when eagles shrieked;  
holy waters poured down from the Heavenfells;

then to Hallow the great of heart  
Burhild in Browlund had given birth.

1 ÁR was alda 'It was the dawn of elds' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares Vsp 3, at the beginning of history.

- 2      Nött varð í bót, · nornir kvómu, [R 20r/23]  
2      þér's öðlingi · aldr of skópu;  
         þann bótðu fylki · frégstan verða  
4      ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns did come,  
they who shaped the athling's age.  
They bade that battle-arrayer become the noblest,  
and among princes seem the best.

- 3      Sneru þér af afli · ør-lög-þóttu [R 20r/25]  
2      þá's borgir braut · í Brálundi;  
         þér um græddu · gullin-símu  
4      ok und mána sal · miðjan fæstu.

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 fölu, [R 20r/27]  
2      þar átti lofðungr · land á milli,  
         brá nipt Nera · á norðr-vega  
4      einni fæsti, · ey bað hon halda.

They in the east and west hid its ends;  
there the praised one owned land in between.  
The kinswoman of Nare tugged onto the northern ways  
a single cord—she bade it hold forever.

TODO: more stanzas.

# Lay of Hallow Harwardson (Hēlgakviða Hjörvarðssonar)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: Ancient-words-law

Heroic poem.

## From Harward and Syelind (Frá Hjörvarði ok Sigrínn)

P1 Hjörvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr;  
2 sonr þeira hét Heðinn. Qnnur hét Ségreiþr; þeira sonr hét Hum-  
lungr. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjörvarðr  
4 konungr hafði þess heit strengt at eiga þá konu er hann vissi væn-  
sta. Hann spurði at Sváfnir konungr átti dóttur allra<sup>a</sup> fegrsta; sú  
6 hét Sigrínn. Iðmundr hét jarl hans; Atli var hans sonr er fór at  
biðja Sigrínnar til handa konungi. Hann dvalðisk vetr langt með  
8 Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigrínnar; dóttir  
hans hét Álf. Jarlinn réð, at meyjar var synjat, ok fór jarlinn  
10 heim. Atli jarls sonr stóð einn dag við lund nokkurn, en fugl  
sat í limunum uppi yfir hánun ok hafði heyrð til, at hans menn  
12 kǫlluðu vænstar konur þær, er Hjörvarðr konungr átti. Fuglinn  
kvakaði, en Atli hlýddi, hvat hann sagði. Hann kvað:

TODO. He quoth:

<sup>a</sup>vænallra' corr. R

I „Sátt-u Sigrínn, · Sváfnis dóttur,  
2 meyna fegrstu · i munar-heimi?

Þó hagligar · Hjörvarðs konur  
 4 gumnum þykkja · at Glasislundi.“

1

2 „Munt við Atla · Iðmundar son  
 2 fugl fróð-hugaðr · fleira mēla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kýs’k þat’s ek vil · ór konungs garði.“

2

3 Kjós-at-tu Hjörvarð TODO

3

4 Hof mun ek kjósa, TODO

4

5 Höfum erfiði · ok ekki ørendi;

5

6 6

6

7 7

7

8 Sverð veit’k liggja · í Sigarsholmi,  
 2 fjórum færa · enn fimm togu;  
 eitt es þeira · öllum þetra  
 4 vígnesta þol · ok varið gulli.

Swords I know lying, in Sycharsholm, four less than fifty. One of them is better than all—the bale of war-neededles<sup>86</sup> [SPEARS?]—and inlaid with gold.

<sup>86</sup>The kenning vígnest also appears in

9 Hringr ’s í hjalti, · hugr ’s í miðju,

2            ógn 's ĩ oddi, · þeim's ęiga getr;  
               liggr með ęggju · ormr dreyrfáiđr  
 4            en á valbęstu · verpr nađr 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>87</sup> an adder chases its tail.

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<sup>87</sup> An unclear part of the sword-hilt; see Sigrđr 6.

TODO.

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# Second Lay of Hallow Hundingsbane (Helgakviða Hundingsbana aðra)

Dating (Sapp, 2022): late C11th (o.587)

Meter: Ancient-words-law (TODO)

## Introduction

TODO: Introduction.

The latter part of the poem features a touching description of Syreun's visit to Hallow's grave. It reflects a folkloric motif found in many traditional British ballads, e.g. Roud 50 (Sweet William's Ghost), Roud 179 (the Lover's Ghost or the Grey Cock), and Roud 22568 (the Night Visiting Song), where two lovers must part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. Compare the version recorded by The Dubliners in 1972:

I must away now; I can no longer tarry  
This morning's tempest I have to cross  
I must be guided without a stumble  
Into the arms I love the most.

And when he came to his true love's dwelling  
He knelt down gently upon a stone  
And through her window he's whispered lowly:  
"Is my true lover within at home?"

"Wake up, wake up, love, it is thine own true lover  
Wake up, wake up, love, and let me in  
For I am tired, love, and oh so weary  
And more than near drenched to the skin."

She's raised her off her down soft pillow  
She's raised her up and she's let him in

And they were locked in each other's arms  
Until that long night was past and gone.

And when that long night was past and over  
And when the small clouds began to grow  
He's taken her hand and they've kissed and parted  
Then he saddled and mounted and away did go.

I must away now et c.

## The Second Lay of Hallow Hundingsbane

... TODO ...

- Pr Hēlgi fekk Sigrúnar ok óttu þau sonu; vas Hēlgi ęigi gamall.  
 2 Dagr Hōgna sonr blótaði Óðin til fōður-hefn̥da. Óðinn léði  
 Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at  
 4 Fjōturlundi. Hann lagði í gognum Hēlga með geir'num. Þar  
 fell Hēlgi, en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun and they had sons; Hallow was not old. Day, son of Hain, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, where it is called Fetterlund; he ran through Hallow with the spear. There Hallow fell, but Day rode to the fells and told Syerun the tidings:

- 1 „Trauðr em ek, systir, · trega þér at segja  
 2 því-at ek hef̥i nauðigr · nipti grótta:  
 Fell í morgun · und Fjōturlundi  
 4 buðlungr sá's vas · bētstr 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 · ęiðar bíta,  
 þeir es Hēlga · hafðir unna,  
 at inu ljósa · Lęiptrar vatni

4 ok at úr-svólum · Unnar steini!

“Thee should all oaths bite,  
which thou to Hallow hast sworn,  
by the shining water of Lafter,  
and by the spray-cold stone of Ithe.

3 Skríði-at þat skip, · es und þér skríði,  
þótt óska-byrr · eptir leggisk!  
2 Renni-a sá marr, · es und þér renni,  
4 þótt fiendr þína · forðask 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 foes thou must escape!

4 Bíti-a þér þat sverð, · es þú brægðir,  
2 nema sjölfum þér · syngvi of höfði!  
þá væri þér hefnt · Hælgæ dauða,  
4 ef þú værir vargr · á viðum úti,  
auðs and-vani · ok alls gamans,  
6 hefðir eðgi mat, · nema á hréum spryngir!“

May the sword not bite for thee, which thou brandishest,  
save it sing over thy very own head!  
Then were on thee Hallow's death avenged,  
if thou wert a wolf in the woods outside,  
deprived of wealth and all pleasure;  
hadst no food, save thou plundered carrion!“

Dagr kvað: 5 „Ör ert, systir, · ok ör-vita,  
2 es bróðr þínum · biðr for-skapa!  
Einn veldr Óðinn · öllu þolvi,  
4 því-at með sífjungum · sak-rúnar bar!

“Mad art thou, sister, and out of wits,  
when onto thy brother thou dost bid a cruel shape.  
Weden alone causes all the bale,  
for he bore strife-runes among relatives!

1 Ör ... ok ör-viti ‘Mad ... and out of wits’ | Formulaic, also occurring in Lok and others TODO.

6 Þér býðr bróðir · bauga rauða,

- 2            ǫll Vandils-vé · ok Víg-dali;  
              haf halfan heim · harms at gjöldum  
 4            brúðr baug-varið · ok búrir þínir.

Thee thy brother offers red bighs,  
 all Wendelswigh and the Wighdales.  
 Have half the realm as recompense for the injury,  
 O bigh-adorned bride—and thy sons, too.

- 7            „Sit’k-a svá sél · at Sefa-fjǫllum,  
 2            ár né of nētr, · at ek una lífi,  
              nema at liði lofðungs · ljóma bręgði,  
 4            renni und vísa · Víg-blęr þinig,  
              gull-bitli vanr, · knega’k grami fagna!

“I will not sit so happy in the Sevefells,  
 at dawn nor night, that I should be content with 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            fjándr 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 ǫfri 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.”

1–5 ALL | Cf. the very similar description of Siward in Guðr II 2.

P<sub>2</sub>      Haugr var gørr eptir Helga. En er hann kom til Valhallar, þá  
 2      bauð Óðinn hánum öllu at ráða með sér. Helgi kvað:

A barrow was made for Hallow. But when he came to Walhall Weden offered him to rule everything together with him. Hallow quoth:

10      „Þú skalt, Hundingr, · hverjum manni  
 2      fót-laug geta · ok funa kynda;  
      hunda binda, · hesta gæta,  
 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!”

P<sub>3</sub>      Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi  
 2      reið til haugs'ins með marga menn. Ambótt kvað:

Syerun's maid-servant walked by Hallow's barrow at evening, and saw that Hallow rode to the barrow with many men. The maid-servant quoth:

11      „Hvart 'ru þat svik ein · es séa þikkjumk  
 2      eða ragna rök · ríða menn dauðir,  
      es jóa yðra · oddum keyrið,  
 4      eða es hildingum · heim-för gefin?“

“Either these are only tricks, as I seem to see  
 —or the Rakes of the Reins?—dead men riding;  
 as ye drive your steeds on by spear-points—  
 or are the princes granted leave to go home?”

[Einn þeira kvað:] 12      „Es-a þat svik ein · es séa þikkisk  
 2      né aldar rof · þótt-u oss lítir,  
      þótt vér jóa óra · oddum keyrim,  
 4      né es hildingum · heim-för gefin.“

“It is not only tricks, as thou seemest to see—  
 nor the Ripping of the Age, although thou behold us;  
 although we drive our steeds on by spear-points  
 the princes are not granted leave to go home.”

2. aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO rjúfask rēgin. This is the same root, only zero-grade.

P<sub>4</sub> Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

- 13 „Út gakk Sigrún, · frá Sæfa-fjöllum  
 2 ef þik folks jaðarr · finna lystir;  
 upp 's haugr lokinn, · kominn es Hælg!  
 4 Dólg-spor dreýra · döglingr bað þik  
 at þú sár-dropa · svæfja 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.”

P<sub>5</sub> Sigrún gekk í haug'inn til Helga ok kvað:

Syerun walked into Hallow's barrow, and quoth:

- 14 „Nú em'k svá fegin · fundi okkrum  
 2 sem át-frækir · Óðins haukar  
 es val vitu, · varmar bráðir,  
 4 eða dögglitir · 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,  
 hendr 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 sléinn ‘the prince is all with corpse-dew whipped’ | Cf. Bdr 5, where the dead wallow says something similar.

- [Helgi kvað:] 16 „Eín veldr þú, Sigrún · frá Sefafjöllum,  
 2 es Helgi es · harm-dögg sléinn:  
 Grétr þú, gull-varið, · grimum tǫrum,  
 4 sól-björt suð-rón, · áðr þú sofa gangir,  
 hvert fellr blóðugt · á brjóst grami,  
 6 úr-svalt, inn-fjalgt · ekki þrungit.

“Thou alone causest, O Syerun from the Sevefells,  
 that Hallow be with harm-dew whipped.  
 Thou weapest—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 Vél skulum drekka · dýrar veigar  
 2 þótt misst hafim · munar ok landa!  
 Skal engi maðr · angr-ljóð kveða  
 4 þótt mér á brjósti · þenjar 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, 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 hefi’k þér, Helgi, · hvílu gǫrva,  
 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 loðungi · lifnum mynda’k! ‘like I would with the living man of praise’ | i.e. “just as I would if you were still alive.”

[Hēlgi kvað:] 19 „Nú kveð’k ęnskis · ęr-vęnt vesa,  
2 síð né snimma, · at Sefa-fjollum  
es þú á armi · ó-lifðum søfr,  
4 hvít, í haugi, · Hęgna dóttir,  
ok est-u kvik, · in konung-born!“

“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.)

[Hēlgi kvað:] 20 „Mál ’s mér at riða · roðnar brautir,  
2 láta fólvan jó · flug-stíg troða;  
skal’k fyr vestan · vind-hjálms brúar  
4 áðr Sal-gofnir · sigr-þjóð vęki.“

“’Tis time for me to ride the reddening roads,  
to let my pale steed tread the path of flight [SKY/HEAVEN].  
I shall go west of the wind-helm’s bridges [SKY/HEAVEN > CLOUDS?],  
before Salgovner may awaken the victorious folk.”

1 roðnar ‘reddening’ | From the rising dawn.

P7 Þęir Hęlgi riðu leið sína, en þęr fóru hęim til bójar. Annan aptan  
2 lét Sigrún ambótt halda vęrð 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 · ernir 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 · ernir sitja ‘when on ashen branches eagles sit’ | i.e. “when the eagles roost on yonder trees”. This is a sign of Hallow and his men not coming; if they were, the eagles would be following them and picking at their bodies.

5 drífr ... draum-þinga til ‘drifts off to dream-Things’ | i.e. “falls asleep”. A fine metaphor.

- 22 Ves ęigi svá ǫr · at ęin farir,  
 2 dís skjöldunga, · draug-húsa til!  
 Verða ǫfgari · allir á nöttum  
 4 dauðir dólgar, mér, · an of daga ljósa.“

Be not so mad that thou journey alone,  
 O dise of the Shieldings, to the ghost-houses!  
 Mightier at night do all become  
 dead fiends, O maiden, than during the bright days!”

- P8 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í for-  
 2 nesku, at menn væri endr-bornir, en þat er nú kǫlluð kerlinga-  
 villa. Helgi ok Sigrún er kallat at væri endr-borin. Hét hann  
 4 þá Helgi Haddingjaskati en hon Kára Hálfðanar dóttir, svá sem  
 kveðit er í Kárukjóðum, ok var hon val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were born again, but that is now called an old wives' tale. Of Hallow and Syerun it is said that they were born again. He was then called Hallow Hardingskate and she Cheer Halfdanesdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

5 Kárukjóðum ‘Leeds of Cheer’ | A now-lost heroic poem.



# Spae of Griper (Grípisspó)

Dating (Sapp, 2022): early C11th (o.616)–late C11th (o.313).  
Meter: Ancient-words-law

## Introduction

TODO: Introduction.

This poem is very regular and well preserved; every single one of its 53 Ancient-words-law stanzas is four lines long.

## From the Death of Sinfittle (Frá dauða Sinfjötla)

P1 Sigmundr Völsungs sonr var konungr á Frakklandi. Sinfjötli var  
2 elztr hans sona, annarr Helgi, þriði Hámundr. Borghildr, kona  
Sigmundar, átti bróður er hét... en Sinfjötli, stjúp-sonr hen-  
4 nar, ok... báðu einnar konu báðir ok fyr þá sœk drap Sinfjötli  
hann. En er hann kom heim þá bað Borghildr hann fara á brot  
6 en Sigmundr bauð henni fé-bótr ok þat varð hón at þiggja. En  
at erfi'nu bar Borghildr ǫl. Hon tók eittr mikit, horn fullt, ok  
8 bar Sinfjötla. En er hann sá í horn'it skilði hann at eittr var í  
ok mœlti til Sigmundar: „Gjör-ótttr er drykk'rinn, ái!“ Sigmundr  
10 tók horn'it ok drakk af. Svá er sagt at Sigmundr var harð-gör-  
at hvárki mátti hán um eittr granda útan né innan. En allir synir  
12 hans stóðusk eittr á hœrund útan. Borghildr bar annat horn Sin-  
fjötla ok bað drekka ok fór allt sem fyrr. Ok enn it þriðja sinn bar  
14 hon hán um horn'it ok þó á-mêlis-orð með ef hann drykki eigi af.  
Hann mœlti enn sem fyrr við Sigmund; hann sagði: „Láttu grœn

16 sía þá, sonr!“ Sinfjötli drakk ok varð þegar dauðr. Sigmundr bar  
 hann langar leiðir í fangi sér ok kom at firði einum mjóvum ok  
 18 lǫngum ok var þar skip eitt lítit ok maðr einn á. Hann bauð Sig-  
 mundi far of fjörð’inn. En er Sigmundr bar lík’it út á skip’it þá  
 20 var báttr’inn hlaðinn. Karl mælti at Sigmundr skyldi fara fyr inn  
 á fjörð’inn. Karl hratt út skip’inu ok hvarf þegar. Sigmundr ko-  
 22 nungr dvalðisk lengi í Danmǫrk í ríki Borghildar síðan er hann  
 fekk hennar. Fór Sigmundr þá suðr í Frakkland til þess ríkis er  
 24 hann átti þar. Þá fekk hann Hjördísar, dóttur Eylima konungs.  
 Þeira sonr var Sigurðr. Sigmundr konungr fell í orrustu fyr  
 26 Hundings sonum. En Hjördís giptisk þá Álfí, syni Hjalpreks  
 konungs. Óx Sigurðr þar upp í barn-ósku. Sigmundr ok allir  
 28 synir hans voru langt um fram alla menn aðra um afl ok vǫxt  
 ok hug ok alla at-görvi. Sigurðr var þá allra framarstr ok hann  
 30 kalla allir menn í forn-fróðum um alla menn fram ok gof-gastan  
 her-konunga.

TODO.

P2 Grípir hét sonr Eylima, bróðir Hjördísar. Hann réð lǫndum ok  
 2 vas allra manna vitrastr ok fram-víss. Sigurðr reið einn saman ok  
 kom til hallar Grípis. Sigurðr vas auð-kennndr. Hann hitti mann  
 4 at máli úti fyr höll’inni; sá nefndisk Gǣtir. Þá kvaddi Sigurðr  
 hann máls, ok spyrr:

Griper was called the son of Ilime, Hardise’s brother. He ruled lands and was  
 wisest of all men, and forthwise. Siward rode alone and came to Griper’s hall.  
 Siward was easily recognized. He approached a man for speech outside of  
 the hall; he was named Goater. Then Siward greeted him with a speech, and  
 asks:

### The Spae of Griper

1 „Hverr byggir hér · borgir þessar?  
 2 Hvat þann þjóð-konung · þegnar nefna?“  
 „Grípir 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 Mēla nōmu · ok margt hjala  
2 þá's ráð-spakir · rekkar fundusk.  
„Seg-ðu mér ef þú veizt, · móður-bróðir,  
4 hvé mun Sigurði · snúna évi?“

They took to speak and chatter much,  
when the council-wise champions found each other.  
“Tell me, if thou knowest, O mother's brother:  
how will Siward's age turn out?”

- 3 „Þú munt maðr vesa · mēztr und sólu  
2 ok hēstr borinn · hverjum jöfri;  
gjöfull af gulli · en glöggr flugar,  
4 ítr á-liti · ok í orðum spakr.“

„Thou wilt be a man noblest neath the sun,  
and borne higher than every ruler,  
giving with gold but stingy of flight,  
radiant of hue and wise in words.“

TODO.

- 4 Es-a með lōstum · lōðð évi þér;  
2 lát-tu, inn ítri, · þat, qðlingr, nemask  
því at uppi mun · meðan qld lifir,  
4 nadd-éls boði, · nafn þitt vera.

TODO.

For remembered will while mankind lives,  
O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be.

TODO.

- 5 Þú munt hvíla, · hęrs odd-viti,  
2 mērr hjá meyju · sem þín móðir sé;  
því mun uppi · meðan qld lifir,  
4 þjóðar þęngill, · þitt nafn vera.

Thou wilt rest, O point-knower of the host [WARRIOR],  
renowned beside a maiden like she were thy mother.  
For that will remembered while mankind lives,  
O prince of the nation, thy name be.

TODO.

- 6 Því skal hugga þik, · hęrs odd-viti,  
 2 sú mun gipt lagit · á grams ęvi;  
 mun-at mętri maðr · á mold koma  
 4 und sólar sjot · an, Sigurðr, þikkir.

For that [she] shall soothe thee, O point-knower of the host;  
 she will have laid venom in the ruler's age.  
 No nobler man will come onto the earth  
 neath the sun's scat [SKY/HEAVEN], than thou, Siward, seemest!

- 7 Skiljumk hęilir; · mun-at sköpum vinna!  
 2 Nú hęfir þú, Grípir, vel · gørt sem beiddak;  
 fljótt myndir þú · friðri segja  
 4 mína ęvi · ef þú męttir þat!

Let us part healthy; one will not withstand the shapes!  
 Now hast thou, Griper, well done as I asked;  
 shortly wouldst thou fairer speak  
 of my age, if thou couldst do that!

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# Speeches of Rein (Reginsmól)

Dating (Sapp, 2022): C10th (o.666)–early C11th (o.259)

Meter: Leeds-meter, Ancient-words-law

## Introduction

The Speeches of Rein (Reg) are preserved in R, where they follow Grípanð are introduced with a large initial and a near-illegible title. The text clearly serves as the basis for VolsS 14–15 and 17–18 (for ch. 16 see Gríp), where sts. 1–2, 6 and 18 are cited.

In R, Reg is the first of a group of three very similar “poems” in an unbroken narrative sequence which also includes Fáfn and Sigrðr, for which reason the whole group will be shortly discussed here.

The existence of these three “poems”—indeed their very names—is entirely a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although Fáfn is introduced by a title and large initial and thus separated from Reg, the distinction between Fáfn and Sigrðr is entirely arbitrary, and the two are continuous in the ms. More importantly, none of the three poems is a unit, but throughout them one finds the same amalgamation of narrative prose and stanzas in Ancient-words-law and Leeds-meter. It may be noted that the style of the Leeds-meter stanzas is very similar throughout, and this may also be the case for the Ancient-words-law-stanzas, so that we appear to be dealing with at least two long separate cycles treating the same overlapping story. A particularly transparent example of overlap between sources is the speech of the tits in Fáfn (TODO: stanza numbers), where there is a perfect logical progression of thought if one only reads the stanzas in one meter, but which is lost if one reads both.

Since they are not three distinct poems (unlike say Vsp, Grm and Vafþ), the whole group should be understood as a continuous narrative saw or prosimetrum, where the redactor tells the story primarily through prose, with the stanzas are reserved for direct speech. It is not improbable that this reflects some convention of oral storytelling. In any case, this division into three poems has been retained in the present edition for reasons of convention and acces-

sibility, but the reader is strongly encouraged to read the entire sequence in order.

## The Speeches of Rein

- P1 Sigurðr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er  
 2 Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp-reks,  
 sonr Hreið-mars. Hann var hverjum manni hagari ok dvergr  
 4 of vøxt. Hann var vitr, grimmr ok fjöl-kunnigr. Reginn veitti  
 Sigurði fóstr ok kennslu ok elskaði hann mjök. Hann sagði Sig-  
 6 urði frá for-ellri sínu ok þeim at-burðum at Óðinn ok Hónir ok  
 Loki höfðu komit til And-vara-fors; í þeim forsi var fjölði fiska.  
 8 Einn dvergr hét And-vari; hann var löngrum í forsinum í geddu  
 líki ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað Reginn,  
 10 „er oft fór í forsinn í otrs líki. Hann hafði tekit einn lax ok sat  
 á ár-bakkanum ok át blundandi. Loki laust hann með steini  
 12 til bana. Þóttust ésir mjök heppnir verit hafa ok flógu belg af  
 otrinum. Þat sama kveld sóttu þeir gisting til Hreið-mars ok  
 14 sýndu veiði sína. Þá tóku vér þá höndum ok lögðum þeim fjör-  
 lausn at fylla otr-belginn með gulli ok hylja útan ok með rauðu  
 16 gulli. Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar  
 ok fekk net hennar ok fór þá til And-vara-fors ok kastaði netinu  
 18 fyr gedduna en hon hljóp í netit. Þá mælti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse which was thenceforth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The Eese thought themselves to have been very lucky and flayed the skin from the otter. The same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to



Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat ’s þat fiska · es rinn flóði í;  
2 kann-at sér við víti varask?  
Höfuð þitt · leys-tu hęlju ór;  
4 finn mér lindar loga!“
- “What kind of fish is this that runs in the flood?  
It cannot ward itself from harm.  
Redeem thy head out of Hell;  
find me the linden’s flame [GOLD]!”

- 2 „And-vari ek hęiti, · Óinn hét minn faðir,  
2 margan hęfi’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 „Seg-ðu þat, And-vari, (kvað Loki) ef þú ęiga vill  
2 líf í lýða solum:  
Hver gjöld · 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-gjöld · fæa gumna synir  
2 þęir’s Vað-gęlmi vaða;  
ó-saðra orða · hver’s á annan lýgr,  
4 of lęngi lęiða limar.“
- “Great recompense do the sons of men get,  
those who in Wadyelmer wade.  
By the branches of untrue words is each  
who lies to another long followed.<sup>88</sup>”

<sup>88</sup> Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to Vsp 39 for discussion.

- P2      Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt  
 2      gullit, þá hafði hann eftir einn hring ok tók Loki þann af hánum.  
      Dvergrinn gekk inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had readied all the gold, then he still had one ring, and Lock took it from him. The dwarf went into the stone and spoke:

- 5      „Þat skal gull · es Gustr átti  
 2      bróðrum tvæim · at bana verða  
      ok ǫðlingum · átta at rǫgi;  
 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  
 2      fóttr; 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.  
 4      Þá dró Óðinn 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 skǫpuð;  
 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 **h**ęilum **hug**!  
**F**jörvi yðru · skylduð ér **f**irrðir vesa  
4 ef vissað þat **f**ár fyrir.“

“Thou gavest a gift—gavest not a gift of love;  
gavest not out of true heart!  
From your lives would ye be far taken,  
if I had known that danger before!”

- 8 „Enn es **v**erra, · þat **v**ita þikkjumk,  
2 **n**iðja stríð um **n**ept;  
**j**öfra ó-borna · hygg þá **e**nn vesa  
4 es þat ’s til **h**atrs **h**ugat.“  
“TODO.”

- 9 „**R**auðu gulli (kvað Hreiðmarr) hygg ek mik **r**áða munu  
2 svá lengi sem ek lifi;  
**h**ót þín · **h**ręðumk ękki lyf  
4 ok **h**aldið **h**ęim **h**eðan!“

“The red gold—quoth Rethmar—I think that I will rule  
so long as I live.  
Thy threats I fear not at all (TODO)  
and hold home from hence!”

- P4 Fáfñir ok Reginn kręfðu Hreið-mar nið-gjalda eptir Otr, bróður  
2 sinn. Hann kvað nei við. En Fáfñir lagði sverði Hreið-mar,  
föður sinn, sofanda. Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment after Otter,  
their brother. He said no to it. But Fathomer ran the sword through Reth-  
mar, his father, sleeping. Rethmar called on his daughters:

- 10 „**L**ýng-heitðr ok **L**ofn-heitðr, · vitið mínu lífi farit!  
2 Mart ’s þat’s þorþ þéar!“  
Lyngheiðr svaraði: „**F**ó mun systir, · þótt fður missi,  
4 **h**ęfna hlýra **h**arms!“

“O Lingheath and Lovenheath, witness my life destroyed!  
Much does need compel!”  
“Few a sister, though she miss her father,  
will avenge her brother’s harm!”

2 Mart 's þat's þorð þéar! 'Much does need compel!' | Or "Much is required by necessity". Rethmar refers to the duty of his daughters to avenge him, even by killing their own brother.

- 11 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,  
 2 ef þú getr-at son · við siklingi;  
 fà þú mey manni · megin-þarfar,  
 4 þá mun þeirar sonr · þíns harms vreaka.“

“Beget yet a daughter—quoth Rethmar—a wolf-minded lady,  
 if thou gettest no son by the prince.  
 Wed that maiden to a man of great need,  
 then her son will avenge thy harm!<sup>89</sup>”

3 manni · megin-þarfar | mann imeginþarfar R

<sup>89</sup>Rethmar's last words foretell the life of Siward, whose mother, Hardise, would then be Lingheath's daughter.

- P5 Þá dó Hreið-marr, en Fáfñir tók gullit allt. Þá beiddisk Reginn  
 2 at hafa fǫður-arf sinn, en Fáfñir galt þar nei við. Þá leitaði  
 Reginn ráða við Lyng-heiði, systur sína, hvernig hann skyldi  
 4 heimta fǫður-arf sinn. Hon kvað:

Then Rethmar died and Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

- 12 „Brúðar kvęðja · skalt blíð-liga  
 2 arfs ok óðra hugar;  
 es-a þat hóft · at þú hjörvi skylir  
 4 kvęðja Fáfni fęar!“

“From the bride shalt thou blithely call  
 for heritance and nobler thoughts;  
 it is not fitting that thou shouldst by sword  
 call for Fathomer's wealth!”

1 Brúðar 'From the bride' | "From me." It seems that Lingheath here offers Rein her part of the inheritance.

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til  
 2 húsa Regins, var hánun vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein's house he was greeted heartily. Rein quoth:

- 13 „Kominn 's hingat · konr Sig-mundar,  
2 seġgr inn snar-ráði, · til sala várra;  
móð hefir meira · an maðr gamall,  
4 ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],  
the youth of quick counsel to our halls!  
He has greater heart than an old man,  
and I expect a catch from the hungry wolf.

- 14 Ek mun fœða · folk-djarfan gram;  
2 nú 's yngva konr · með oss kominn;  
sjá mun rēsir · rikstr und sólu,  
4 þrymr um ǫll lönd · ør-løg-símu.“

I will raise the troop-bold prince;  
now the son of the king is come amidst us!  
This ruler will become mightiest under the sun;  
he fastens through all lands his orlay-strands!”

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4 þrymr ... ør-løg-símu 'he fastens ... orlay-strands' | “His fate is being fixed through all lands.”  
Cf. the first four sts. of HHund I.

- P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfni  
2 lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll  
kvikvendi hréddusk við. Reginn gerði Sigurði sverð er Gramr  
4 hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-  
lagð fyr straumi ok tók í sundr lagðinn sem vatnit. Því sverði  
6 klauf Sigurðr í sundr steðja Regins. Eptir þat eggjaði Reginn  
Sigurð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he plunged it down into the Rhine, and let a lock of wool float down the stream, and it split the lock like it did the water. With that sword Siward split asunder the anvil of Rein; after that Rein urged Siward to slay Fathomer. He said:

- 15 „Hátt munu hléja · Hundings synir

- 2 þeir's **Ey**-lima · aldrs synjuðu,  
 ef **m**eirr tiggja · **m**unar at sókja  
 4 **h**ringa rauða · an **h**efnd fǫður.“

“Loudly laugh will Hunding's sons  
 —they who denied Eanlme's old age—  
 if the chief is more eager to seek  
 red rings than to avenge his father.”

- P8 Hjálp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir  
 2 fengu storm mikinn ok beittu fyr bergs-nos nakkvara. Maðr  
 einn stóð á berginu ok kvað:

Helpric got Siward a ship-retinue for the avenging of his father. They caught  
 a great storm, and tacked the ships before a group of crags. A lone man stood  
 on the crag and quoth:

- 16 „Hvęrir **r**íða þar · **R**éfls hestum  
 2 **h**ávar unnir, · **h**af glymjanda?  
**S**egl-vigg eru · **s**veita stokkin,  
 4 mun-at **v**ág-marar · **v**ind of standask.“

“Which men ride there Revil's horses [SHIPS]  
 on the high waves, the roaring sea?  
 The sail-steeds are spattered with blood;  
 the wave-chargers will not bear the wind!”

- 17 „Hér eru vér **S**ig-urðr · á **s**é-tréum;  
 2 es oss **b**yrr gefinn · við **b**ana sjalfan;  
 fellr **b**ratr **b**reki · **b**rǫndum héri,  
 4 **h**lunn-vigg **h**rapa— · **h**vęrr spyrr at því?“

“Here are we, Siward [and his men], on sea-trees [SHIPS];  
 we are given a gust toward death itself!  
 The steep breaker falls higher than flames;  
 the launcher-steeds rush forth—who asks of this?”

- 18 „**H**nikar hétu mik · þá's **H**ugin gladdi  
 2 **V**olsungr ungi · ok **v**egit hafði;  
 nú mátt **k**alla · **k**arl af bergi,  
 4 **F**ęng eða **F**jǫlni; · **f**ar vil'k þiggja.“

“Nicker they called me when young Walsing  
 gladdened Highen and had conquered.

Now mayst thou call me churl-from-the-crag,  
Feng or Fillner—I wish to beg passage.”

<sup>1</sup> Hugin gladdi ‘gladdened Highen’ | A variant of the extremely common motif “feed the raven”, i.e., by the corpses of slain foes on the battlefield.

<sup>2</sup> Volsungr ungi ‘young Walsing’ | Siward’s grandfather, the founder of the Walsing dynasty.

P9 Þeir viku at landi, ok gekk karl á skip, ok léðði þá veðrit.

They turned to land and the man went on the ship, and then the weather  
calmed down.

19 „Seg mér þat, Hnikarr, · alls hvár-tveggja veitst,  
2 goða heill ok guma:  
hver þózt eru · ef þerjask 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-męði hrafns.

“There are many good—if men knew them—  
charms in the swinging of swords.  
A good followeress I judge the dark one  
TODO.”

21 Þat es annat · ef ert út of kominn  
2 ok est á braut búinn:  
tvá þú lítr · á tái standa  
4 hróðr-fúsa hali.

“This is the other, if thou art come out  
and art ready on the road:  
thou beholdest two standing on their toes  
glory-eager heroes.”

22 Þat ’s it þriðja · ef þjóta heyrir

- 2            **ulf** und **ask**-limum,  
          **h**ęilla auðit · verðr þér af **h**jalm-stofum  
 4            ef sér þá fyrri **f**ara.

“This is the third, if thou hear howling  
 a wolf beneath ashen branches  
 TODO..”

- 23        Ængr skal **g**umna · í **g**oðn vega  
 2            **s**ið skínandi · **s**ystur mána;  
          þeir **s**igr hafa · es **s**éa kunnu,  
 4            **h**jor-leiks **h**vatir, · eða **h**amalt fylkja.

No man shall fight facing  
 in evening the shining sister of Moon [SUN].  
 They have the victory who can see  
 —men brisk in sword-play [BATTLE]—or draw up the flying wedge.

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4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known as the swine-array (svínfylking), was favoured by the Germanic peoples. It is mentioned already in Tacitus *Germania* ch. 6: *acies per cuneos componitur* ‘their line of battle is drawn up in a wedge-like formation’. In the legendary saws it has a particular association with Weden; according *AncKings* it was taught by Weden to the Danish king Harold Hildtooth, who went on to win great victories with it. At last his rival, the Swedish king Siward Ring, was also taught it, and went on to slay Harold at the battle of the Browolds (Brávęllir). Cf. *AncKings* 8: Brúni segir: „Svá lítst mér sem Hringr muni búinn at berjask ok hans lið. Hann hefir undarlęga fylkt. Hann hefir svín-fylkt her sínum, ok mun eigi gott at berjask við hann.“ Þá segir Haraldr konungr: „Hverr mun Hringi hafa kennt hamalt at fylkja? Ek hugða engan kunna nema mik ok Óðin, eða mun Óðinn vilja skjoplast í sigr-gjöfinni við mik? [...]“ ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn up them in a wondersome way; he has drawn up his host in the swine-shape, and it will not be good to fight against him. Then says king Harold: “Who will have taught Ring to draw up the flying wedge? I thought noone knew it save for me and Weden; or will Weden wish to fail in his giving me victory? [...]”’

- 24        Þat ’s **f**ár mikit · ef **f**óti drepr  
 2            þar’s þú at **v**ígi **v**ęðr;  
          **t**álar dísir · standa þér á **t**vęr hliðar  
 4            ok vilja þik **s**áran **s**éa.

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        **K**ęmbör ok þvęinn · skal **k**ónna hvęrr  
 2            ok at **m**orni **m**ętttr,  
          þvi-at **ó**-sýnt es · hvar at **a**ptni kęmr;



- 4           illt 's fyr hēill 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>90</sup>

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<sup>90</sup>The wording of the first half of this stanza is very close to Háv 61 and Vsp 33; for discussion on personal hygiene and bathing see note to the former.

- P10       Sigurðr átti orrustu mikla við Lyngva Hundings son ok bróðr  
 2       hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað  
       Reginn:

Siward had a great battle with Ling Hunding's son and his brothers. There fell Ling and three of his brothers. After the battle Rein quoth:

- 26       Nú 's blóðugr ǫrn · bitrum hjörvi  
 2       bana Sigmundar · á baki ristinn;  
       ǫngr es fremri, · sá's fold ryði,  
 4       hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword  
 is carved on the back of Syemund's bane.  
 No chieftain's heir is more successful,  
 who clears the earth and has gladdened Highen!

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4 Hugin gladdi 'has gladdened Highen' | i.e. "has fed the raven (with corpses)."

- P11       Heim fór Sigurðr til Hjálpreks. Þá eggjaði Reginn Sigurð til at  
 2       vega Fáfni. Sigurðr ok Reginn fóru upp á Gnitaeiði ok hittu  
       þar slóð Fáfnis þá er hann skreið til vats. Þar gørði Sigurðr grōf  
 4       mikla á veginum ok gekk Sigurðr þar í. En er Fáfni skreið af  
       gullinu blés hann eitri ok hraut þat fyr ofan hōfuð Sigurði. En  
 6       er Fáfni skreið yfir grōfina þá lagði Sigurðr hann með sverði til  
       hjarta. Fáfni hristi sik ok barði hōði ok sporði. Sigurðr hljóp  
 8       ór grōfinni 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 (Fáfnismöl)

Dating (Sapp, 2022): C10th (0.442)–early C11th (0.402)  
Meter: Leeds-meter, Ancient-words-law (TODO)

## Introduction

The Speeches of Fathomer (Fáfn) are only preserved in R, where it has the title Frá dauða Fáfnis ‘From the death of Fathomer’. It directly continues the narrative of Reg, and is, like that poem, a prosimetrum.

## The Speeches of Fathomer

1 „Sveinn ok sveinn! · Hverjum est sveini of borinn?  
2 Hverra est manna mögr?  
es þú á Fáfni rautt · þinn hinn frána mēki;  
4 stöndumk til hjarta hjörri!“

“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  
2 at orð feigs manns mētti mikit ef hann bölvaði óvin sínum með  
nafni. Hann kvað:

Siward hid his name, for it was belief of those in ancient times that a fey  
man’s word could do much if he cursed his foe by his name. He quoth:

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k  
 2 hinn móður-lausi mögr,  
 fǫður ek á’kk-a · sem fira synir,  
 4 geng ek ǫinn saman.“

“Noble Deer am I called, and I have gone  
 as the motherless lad.  
 A father I have not like the sons of men;  
 I go alone.”

- 3 „Veitst, ef fǫður né átt-at · sem fira synir,  
 2 af hverju vastu undri alinn?  
 [...]“

“Knowest thou, if thou hast no father like the sons of men,  
 by which wonder thou wast begotten?”

- 4 „Étterni mitt · kveð’k þér ó-kunnigt vesa  
 2 ok mik sjalfan hit sama:  
 Sigurðr ek heiti · Sigmundr hét minn faðir  
 4 es hef’k þik vopnum vegit.“

“My lineage, I say, is unknown to thee,  
 and my self the same.<sup>91</sup>  
 Siward am I called—Syemund was called my father—  
 who with weapons have smitten thee.”

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<sup>91</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 hvætjask lést,  
 2 mínu fǫrvi at fara?  
 Hinn frán-eygi sveinn, · þú áttir fǫður bitran,  
 4 á-bornu skjór á skęð.“

“Who goaded thee; why didst thou let thee be goaded  
 my life for to destroy?  
 O gleaming-eyed swain, thou hadst a sharp father;  
 inborn traits show quickly!”

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4 á-bornu skjór á skjöð. ‘inborn traits show quickly’ | The original is cryptic. á skjöð means roughly ‘rapidly, quickly’, whence the expression riða á skjöð ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective \*áborinn ‘innate, inborn’ and a verb \*skjóa ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. skjór is difficult. We would expect \*\*skýr, as in skjóta ‘to shoot’, with 2nd/3rd sg. pres. ind. skýtr. A solution here would be reading a 2nd sg. pres. subj. skjóir, with a vowel TODO

- 6 „Hugr mik hvatti, · hęndr mér full-týðu  
 2 ok minn inn hvassi hjęrr;  
 fār es hvatr · es hrōðask tękr  
 4 ef i barn-esku es blauðr.“

“My heart goaded me; my hands availed me,  
 and this my sharp sword.

Few a man is bold when he takes to grow,  
 if he in youth is soft.”

- 7 „Veit’k, ef þú vaxa nęðir · fyr þinna vina brjósti,  
 2 séi-t maðr þik vręðan vega;  
 nú ert haptr · ok hęr-numinn,  
 4 ę kveða bandingja bifask.“

“I know that if thou hadst managed to grow up at the breasts of thy friends,  
 no man would see thee wrathfully fight.

Now art thou a captive and war-taken;  
 the bounding is ever said to tremble.”

- 8 „Því bregðr þú nú mér, Fáfñir, · at til fjarri sjá’k  
 2 mínun fęðr-munum,  
 ęigi em’k haptr · þótt véra hęr-numi;  
 4 þú fannt, at ek lauss lifi!“

“For this thou now upbraidest me, Fathomer, that I be too far  
 from my fathers’ love.

I am no captive, though I be war-taken;  
 thou hast found that I live loose!”

- 9 „Hęipt-yrðir ęin · tęlr þú þér i hví-vețna  
 2 en ek þér satt ęitt segi’k:  
 It gjalla gull · ok it glóð-rauða fę,  
 4 þér verða þęir baugar at bana!“

“With hateful words alone dost thou answer anything,  
 but I tell thee truth alone:

The clanging gold and the glowing red wealth—  
those bighs will be thy bane!”

- 10 „Féi ráða · skal fyrða hvern  
2           é til ins çina dags  
         því-at çinu sinni · skal alda hvern  
4           fara til hēljār heðan.“

“Rule his wealth shall every man,  
ever, until the one day;  
for at one time shall every man  
journey hence to Hell.”

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2 ins 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 neşjum hafa  
2           ok ó-svinns apa;  
         í vatni þú drukknar · ef í vindi rēr;  
4           allt es feşs forað.“

“The doom of the Norns shalt thou have before the headlands,  
and that of an unwise ape.  
In water wilt thou drown if thou row in wind;  
everything is the pit of the fey.”<sup>92</sup>

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1 fyr neşjum ‘before the headlands’ | i.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of Sont (TODO).

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<sup>92</sup>The man fated to die will find his death no matter where he turns.

- 12 „Seg mér, Fáfñir, · alls þik fróðan kveða  
2           ok vęl mart vita:  
         Hverjar ’ru þęr nornir · es nauð-gonglar ’ru  
4           ok kjósa móðr frá moggum?“

“Tell me, Fathomer, as they call thee wise,  
and knowing well enough:  
Who are the Norns that attend in need,  
and choose mothers from their lads?”

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3 es nauð-gonglar ’ru ‘attend in need’ | lit. ‘are attendant in need’, i.e. help ailing mothers during childbirth. Cf. Sigrdr 9.

- 13 „Sundr-bornar mjök · hygg at nornir sé,  
 2            ęigu-t þęr ęt saman;  
           sumar ’ru ős-kunngar, · sumar alf-kunngar,  
 4            sumar dótr Dvalins.“

“Of most sundry birth I judge the norns to be,  
 they come not from a common lineage:  
 some are Os-born, some Elf-born,  
 some are the daughters of Dwoollen [DWARFESSES].”

- 14 „Sęg mér þat, Fáfñir, · alls þik fróðan kveða  
 2            ok vęl margt vita,  
           hvę sá holmr hęitir · es blanda hjor-łęgi  
 4            Surtr ok ęsir saman.“

“Tell me this, Fathomer, as they call thee wise,  
 and knowing well enough:  
 What is the islet called, where Surt and the Eese  
 blend sword-water [BLOOD] together?”

- 15 „Ó-skópñir hęitir · en þar ęll skulu  
 2            ęęirum lęika gøđ;  
           Bil-ręst brotnar · es á brott fara  
 4            ok svima í móðu marir.“

“Unshopner it is called, and there shall all  
 the Gods play with spears [MAKE WAR];  
 Bilrest shatters when they go away,  
 and the steeds swim in the sea.”

---

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has Ok enn 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;

4                    **ç**inn rammari · hugðumk **q**llum vesa,  
                     fann'k-a'k **m**arga **m**ögu.“

“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 **ei**nu-gi  
2 hvar's skulu **vr**ęđiðr **ve**ga;  
þá þat **fin**nr · es með **fle**irum kóm  
4 at **en**gi es **ei**nna hvatastr.“

“The helmet of terror saves no man,  
wherever wroth ones should fight;  
this he then finds, when among the many he comes,  
that none is the boldest of all.”

18 „Eitri ek fnęsta · es á arfi lą’k  
2 miklum mńns foður.“

“Venom I snorted while I lay on the great inheritance of my father.”

19 „Inn rammi ormr, · þú gørðir frēs mikla  
2 ok gatst **harðan hug**;  
3 **heipt** at meiri · verðor **hqlða** sonum  
4 at þann **hjaln hafi**.“

“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.”

20 „R<sup>éð</sup>’k þér nú, Sigurðr, · en þú <sup>r</sup>áð nemir  
2 ok ríð <sup>h</sup>eim <sup>h</sup>öðan;  
it <sup>g</sup>jalla gull · ok it <sup>g</sup>lóð-rauða fé,  
4 þér verða þeir <sup>b</sup>augar at <sup>b</sup>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!"



21 „Ráð 's þér ráðit · en ek ráða mun  
 2 til þess gulls es í lyngvi liggr,  
 en þú, Fáfni, ligg · í fjör-brotum  
 4 þar's þik Hæl hafi!“

“Thy counsel has been counseled—but I will ride  
 to the gold which in the heather lies;  
 but thou, Fathomer, do lie in the blood-tracks,  
 where Hell may have thee!”

---

4 þar's þik Hæl hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,  
 2 hann mun okkr verða bōðum at bana;  
 fjör sitt láta · hygg at Fáfni myni;  
 4 þitt varð nú meira megin.“

“Rein fooled me; he will fool thee;  
 he will become the bane of us both!  
 Let up his life I think that Fathomer will—  
 thy strength was now the greater.”

P2 Reginn var á brott horfinn meðan Sigurðr vá Fáfni ok kom þá  
 2 apr er Sigurðr strauk blóð af sverðinu. Reginn kvað:

Rein had disappeared while Siward smote Fathomer, and then came back as  
 Siward wiped the blood off the sword. Rein quoth:

23 „Hæill þú nú, Sigurðr, · nú hefir sigr vegit  
 2 ok Fáfni of farit;  
 manna þeira · es mold troða  
 4 þik kveð'k ò-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 ò-víst at vita · þá's komum allir saman,  
 2 sig-tíva synir,  
 hvefr ò-blauðastr es alinn;  
 4 margr es sá hvatr · es hjör né rýðr  
 annars brjóstum ĩ.“

“’Tis unsure to know, when we all come together,  
 sons of the victory-Tews [MEN],  
 who is unsoftest begotten.  
 Many a man is bold who reddens no sword  
 in another’s chest.”

- 25 „Glaðr ert nú, Sigurðr, · ok gagni feginn  
 2 es þú þerrir Gram á grasi;  
 bróður minn · hefir þú benjaðan  
 4 ok veld ek þó sjalfr sumu.“

[Rein quoth:]

“Glad art thou now Siward, and in gain rejoicing  
 when thou driest Gram on the grass.  
 My brother hast thou deathly wounded,  
 and yet I myself played some part.”

- 26 „Þú því rétt · es ek ríða skyldak  
 2 heilög fjöll hinnig;  
 féi ok fjörvi · réði sá inn fráni ormr  
 4 nema þú frýðir mér hvats hugar.“

“Thou didst counsel that I should ride  
 the holy fells hither.  
 Wealth and life would the gleaming Wyrms rule,  
 unless thou didst brave my bold heart.”

- 27 Þá gekk Reginn at 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.”

<sup>3</sup> *Ēiskǫld* ‘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  
                  minn inn hvassa hjör;  
<sup>2</sup>      afli mínu · átta’k við orms megin  
<sup>4</sup>      meðan þú í lyngvi látt.“  
 “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,  
                  inn aldna jötun,  
<sup>2</sup>      ef þú sverðs né nytir, · þess es ek sjalfr gørða,  
<sup>4</sup>      ok þíns ins hvassa hjørs.“  
 [Rein quoth:]  
 “Lie long in the heather wouldst thou have let  
 this ancient ettin [me],  
 if the blade thou hadst not used, which I myself made,  
 and this thy sharp sword.”

- 31      „Hugr es bættri · en sé hjørs megin  
                  hvar’s vręiðir skulu vega,  
<sup>2</sup>      því at hvatan mann · ek sé harð-liga vega  
<sup>4</sup>      með slévu sverði sigr.  
 “Heart is better than might of sword may be  
 wherever worth men should fight,  
 for a bold man I see fighting a hard  
 victory with sluggish sword.”

- 32      Hvötum ’s bættra · en sé ó·hvötum  
                  í hildi-lęik hafask  
<sup>2</sup>      glöðum es betra · en sé glúpnanda  
<sup>4</sup>      hvat sem at hęndi kęmr.“  
 For the bold it is better than it may be for the unbold,  
 in battle-play to hold themselves;  
 for the glad it is better than for the gloomy,  
 whatever comes to their hands.”

- P<sub>3</sub>     Sigurðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at full-  
 2     steikt vęri ok freyddi sveitinn ór hjartanu þá tók hann á fingri  
       sínnum ok skynjaði hvárt full-steikt vęri. Hann brann ok brá fin-  
 4     grinum í munn sér. En er hjart-blóð Fáfnis kom á tungu hánnum  
       ok skildi hann fugls rødd. Hann heyrði at iğður kløkuðu á hrís-  
 6     inum. 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 **S**igurðr · sveda stokkinn,  
 2     **F**áfnis hjarta · við funa steikir;  
       **sp**akr þótti mér · **sp**illir bauga  
 4     ef hann fjar-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 **R**ęinn, · ręðr umb við sik,  
 2     vill tęla mōg · þann's trúir hōnum;  
       berr af vręiði · vrōng orð saman,  
 4     vill bōlva smiðr · bróður hefna.“

“There lies Rein, counsels with himself,  
 wants to betray the lad who trusts in him.  
 From wrath he carries ill words together;  
 the smith of bales wants to avenge his brother.”

- 35     „Hqfði skęmmra · láti hann inn **h**ára þul  
 2     fara til hęljar heðan!  
       **Q**llu gulli · þá kná hann ęinn ráða,  
 4     fjarð, því's und **F**áfni lá.“

“Shorter by a head he should make the hoary thyle  
 journey hence to Hell!  
 All the gold he can then wield alone:

the trove which under Fathomer lay.”

36 „TODO“

“TODO”

37 „TODO“

“TODO”

38 „TODO“

“TODO”

39 „TODO“

“TODO”

40 „TODO“

“TODO”

41 „Verða svá rík sköpp · at Reginn skyli  
2 mitt ban-orð bera  
því at þeir báðir bróðr · skulu brá-liga  
4 fara til Hæljár heðan.“

“The Shapes will not be so strong that Rein should  
bear my bane-word,  
for both those brothers shall hurriedly  
journey hence to Hell.”

P4 Sigurðr hjó höfuð af Regin ok þá át hann Fáfnis hjarta ok drakk  
2 blóð þeira beggja, Regins ok Fáfnis. Þá heyrði Sigurðr hvað  
igður mæltu:

Siward struck the head off Rein and then he ate Fathomer’s heart and drank  
the blood of them both, Rein and Fathomer. Then Siward heard what the  
tits spoke:

42 „Bitt þú, Sigurðr, · **b**auga rauða;  
2 es-a **k**onung-ligt · **k**víða mǫrgu.

- 4        Męy vęit'k ęına, · myklu fęgrsta,  
          gulli góddda, · ef þú geta męttir.

“Bind, O Siward, the red highs;  
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 sköpp · folk-líðöndum;  
          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-dökkum · ógnar ljóma.“

“A hall is on the high Hinderfell,  
it is all outside in a fire enwrapped;  
that one have wise men made  
from an un-dark radiance of fear.”

- 45        „Veit'k á fjalli · folk-vitr sofa  
2        ok leiķr 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, mǫgr, séa · męy und hjalmi  
2        þá's frá vígi · Vingskorni reĩð;  
          má-at Sigdrífur · svefni bręğða,  
4        skjöldunga niðr, · fyr skǫpum norna.“

“Thou canst, lad, see a maiden beneath a helmet,

she who from the fray rode on Wingshorner.  
 One may not break Syedrive's sleep,  
 O kinsman of the Shieldings, before the Shapes of the Norns!"

- P5      Sigurðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit ok  
 2      hurðir af járn ok gétu; af járn vóru ok allir timbr-stokkar í hús-  
       inu en grafit í jorð niðr. Þar fann Sigurðr stór-mikit gull ok  
 4      fylldi þar tvær kistur. Þar tók hann ógis-hjálrm ok gull-brynju ok  
       sverðit Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana. En  
 6      hestrinn vildi eigi fram ganga fyrr en Sigurðr steig á bak hönnum.

Siward rode along Fathomer's trail to his dwelling and found it open and doors and rabbets of iron. Of iron were also all the timber trunks in the house, and dug down into the earth. There Siward found very much gold and filled there two chests. Then he took the helmet of terror and a golden byrnie and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth before Siward mounted his back.

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# Speeches of Syedrive (Sigrdrífumöl)

Dating (Sapp, 2022): C10th (o.961)  
Meter: Leeds-meter, Ancient-words-law

## Introduction

The Speeches of Syedrive (Sigrdr) are found in R, where they directly continue the narrative told in Reg and Fáfn. In the manuscript there is no marker of any kind, not even an initial, separating the poem from Fáfn; the title is editorial.

## Stanzas in VqlsS

A number of stanzas are quoted in N, the main ms. of VqlsS. VqlsS 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 hræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum hlutum, er liggja til hvers hlutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fêrði Sigurði ok mælti:

‘Byrnild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Weden stung me with a

sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry. But in response I made the vow to marry no man who could be frightened." Siward spoke: "Teach us counsels regarding great things." She answers: "Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of." Byrnhild filled a vessel and brought it to Siward and spoke:

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. Consider the following table:

	pres. ed.	R	N
5	Bjór föri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	Á bjargi stóð	12b–13	–
15	Á skildi kvað ristnar	14–15a	15–17
16	Allar vöru af skafnar	15b–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
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Contents

TODO.

## The Speeches of Syedrive

- Pr Sigurðr reið upp á Hindarfjall ok stefndi suðr til Frakklands. Á  
 2 fjallinu sá hann ljós mikit svá sem eldr brynna ok ljómaði af til

himins. En er hann kom at þá stóð þar skjald-borg ok upp ór  
 4 merki. Sigurðr gekk í skjald-borgina ok sá at þar lá maðr ok  
 svaf með öllum her-vápnunum. Hann tók fyrst hjálminn af höfði  
 6 hánun; þá sá hann at þat var kona. Brynjan var fóst sem hon væri  
 hold-gróin. Þá reist hann með Gram frá höfuð-smátt brynjuna  
 8 í gognum niðr ok svá út í gognum báðar ermar. Þá tók hann  
 brynju af henni en hon vaknaði ok settisk hon upp ok sá Sigurð  
 10 ok mēlti:

Siward rode up on the Hinderfell and stood looking south toward Frankland.  
 On the fell he saw a light as great as if a fire burned, and the rays from it went  
 up to heaven. But when he came there, there was a shield-wall rising up out  
 of the ground. Siward went into the shield-wall and saw that a man lay there,  
 and he was asleep in full gear of war. He first took the helmet off his head;  
 then he saw that it was a woman. The byrnie was as fast as if it were grown  
 out of her flesh. With Gram he then cut the byrnie from the head hole down  
 through it and then out through both sleeves. Then he took the byrnie off  
 her, and she awakened and sat herself up and saw Siward and spoke:

1 „Hvat beit brynju? · Hví brá’k svefni?  
 2 Hvęrr fēlldi af mér · fólvar nauðir?“  
 „Sigmundar burr, · slēit fyr skömmu  
 4 hrafns hrygg-lundir · hjęrr Sigurðar.“

“What bit the byrnie? Why did I break my sleep?  
 Who loosened from me these death-pale chains?”  
 “Syemund’s son did just tear off  
 the raven’s loins, and Siward’s sword.”

4 hrygg-lundir | emend.; hrę-lundir R

2 „Lęngi ek svaf, · lęngi ek sofnuð vas,  
 2 lęng eru lýða lę;  
 Óðinn því vęldr · es ęigi máttar’k  
 4 bregða blund-stęfum.“

“Long I slept, long was I asleep,  
 long are the guiles of men.  
 Weden has caused that I could not  
 break the staves of sleep.”

P2 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt  
 2 mjaðar ok gaf hönun 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 **D**agr, · hęilir **D**ags synir,  
 2              hęil **N**ött ok nipt!  
             Ó-ręiðum **a**ugum · lítið **o**kk **þ**inig  
 4              ok gefið **s**itjondum **s**igr!

“Hail Day! Hail Day’s sons!  
 Hail Night and the kinswoman [= Earth]!  
 With unwrathful eyes look ye the way of us two,  
 and give the sitters [= us] victory.

1 Dags synir ‘Day’s sons’ | Their identity is uncertain.

2 nipt ‘the kinswoman [= Earth]’ | According to Gylf 10 Earth is the daughter of Night; nipt typically refers to a younger female relative.

3 Ó-ręiðum augum · lítið okkr þinig ‘With unwrathful eyes look ye the way of us two’ | i.e. “behold us two with friendly gaze”. An archaic conception; the grace or wrath of the Gods is conveyed by their “eyes” or “face” looking upon the worshipper. Cf. Hdl 6/2–3. The same thing is found in other ancient literatures, e.g. in the Hebrew Bible, where the most famous example would be the Priestly Blessing of Numbers 6 (“25 May Yahweh light up His face to you and grant grace to you; / 26 May Yahweh lift up His face to you and give you peace.”) Other Biblical examples include Psalms 4:6 (“Lift up the light of Your face to us, Yahweh) and the chorus of Psalm 80 (“Yahweh God of Armies, bring us back. / Light up Your face, that we may be rescued.”)

- 4      Hęilir **ę**sir, · hęilar **ę**synjur,  
 2              hęil sjá in fįl-nýta **f**old!  
             Mál ok **m**an-vit · gefið okkr **m**ęrum tvęim  
 4              ok lęknis-hęndr meðan **l**ifum!

Hail the Eese! Hail the Ossens!  
 Hail this much-giving Fold!  
 Speech and manwit give ye to us renowned two,  
 and a leecher’s hands, while we live.”

1 Hęilir ęsir, · hęilar ęsynjur ‘Hail the Eese! Hail the Ossens!’ | Probably formulaic, subverted by Lock in Lok 11; see note there for possible ritual use.

2 sjá in fįl-nýta fold ‘this much-giving Fold’ | i.e. “the bountiful Earth”; an Old Indo-European expression. In the Norse poetic corpus fold elsewhere refers to ‘land, earth’ without mythological associations, the present st. being the only exception. It is probably a ritual archaism; cf. the Old English Acreboot: Hāl wes þū Folde · fira mōdor! ‘Hail be thou, Fold, mother of men!’ and the Old Indian cognate name Pṛthivi (Mother Earth), found frequently in RV. The common Indo-European root is \*pl̥th₂-éwih₂ ‘flat, broad one’; cf. Hfr Hákdr 8 (in SkP III), where Earth is the bręið-lęita brúðr Báleygs ‘broad-faced bride of Balecyed (= Weden)’. For the epithet ‘much-giving’ cf. Iliad 3.89: ἐπὶ χθονὶ πολυ-βοτείρῃ ‘upon the much-nourishing earth’, where πολυ- is cognate with ON fįl-, both coming from PIE \*pélh₂u- ~ \*pólh₂u- ‘much, many’.

4 lęknis-hęndr ‘a leecher’s hands’ | The hands of a physician, i.e., hands with healing powers. The singular lęknis-hęnd occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

P<sub>3</sub>      Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konungar þorðusk. Hét annarr Hjalmgunnarr; hann var þá gamall  
 2      ok inn mesti hermaðr, ok hafði Óðinn hánun sigri heitit. En  
 4      annarr hét Agnarr, · Auðu bróðir // er vétr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnarr í orrostunni. En Óðinn stakk  
 6      hana svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan sigr  
 8      vega í orrostu, ok kvað hana giftask skyldu, „en sagða’k hánun  
 10      at strengða’k heit þar í mót, at giptask öngom þeim manni er  
 hréðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon  
 vissi tíðendi ór öllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirie. She said that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. And the other was called Eyner, Eade’s brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with the sleeping-thorn as revenge for that, and declared that she should never thenceforth win victory in battle, and said that she must marry, “but I told him that I in response made a vow to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom; if she knew any tidings out of all the Homes. Syedrive quoth:

5      „Bjór föri’k þér, · bryn-þings apaldr,  
 2      magni blandinn · ok megin-tíri,  
 fullr es ljóða · ok líkn-stafa,  
 4      góðra galdra · ok gaman-rúna.

[R 32r/i8–20, N 24v/1]

Beer I bring thee, O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!  
 mixed with might and mighty splendour;  
 it is full of leeds and grace-staves,  
 of good galders and pleasure-runes.

1 bryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’ | bryn-þinga valdr ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 gaman-rúna ‘pleasure-runes’ | gaman-þrēdnat N

6      Sig-rúnar skalt rísta, · ef vilt sigr hafa,  
 2      ok rísta á hjalti hjors,  
 sumar á vétt-rimum, · sumar á val-bøstum,  
 4      ok nefna tysvar Tý.

[R 32r/20–22, N 24v/1]

Victory-runes shalt thou know, if thou wilt have victory,  
 and carve them on the hilt of the sword;  
 some on the weight-rims, some on the wal-basts,  
 and twice name Tew.

1 sigr hafa 'have victory' | snotr vera 'be clever' N 2 rísta | †rist† N 3 sumar 'some' | om.  
N 3 vétt-rimum 'weight-rims' | vétt-†rvnum† N 3 sumar 'some' | ok 'and' N 3 val-bøstum  
'wal-basts' | val-†bystum† N

3 vétt-rimum 'weight-rims' | Unclear. TODO.

3 val-bøstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in HHj 9. TODO.

- 7 Ql-rúnar skalt kunna · ef vilt at annars kvæn  
2 véli-t þik í tryggð ef trúir;  
á horni skal þér rísta · ok á handar baki  
4 ok męrkja á nagli Nauð.

[R 32r/22–24, N 25r/1–3]

Ale-runes shalt thou know, if thou wilt that another man's wife  
not betray thee in troth if thou trust her.  
On the horn shall one carve them, and on the back of the hand,  
and mark Need on the nail.

1 at 'that' | emend. from †a† N; om. R 2 véli-t þik í tryggð | véli þik eigi tryggð N 3 þér  
'them' | þat 'it' N

4 Nauð 'Need' | i.e. the n-rune, †.

- 8 Full skal signa · ok við fari séa  
2 ok verpa lauki í lög;  
þá þat vęit'k, · at þér verðr aldri-gi  
4 męini blandinn mjøðr.

[R 32r/24–25, N 25r/3–4]

The cup shall one sign, and gaze against the danger,  
and throw in the liquid a leek.  
Then I know that it will never be  
mixed with harm, thy mead.

1 Full 'The cup' | ql 'The ale' N breaks alliteration. 4 męini blandinn | emend.; męin-blandinn  
N

1 signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

3–4 þá ... mjøðr | only in N; om. R

- 9 Bjarg-rúnar skalt kunna · ef bjarga vilt  
2 ok leysa kind frá konum;  
á lófa þér skal rísta · ok of liðu spęnna  
4 ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue  
and loosen children from women;

on the palm shall one carve them, and wrap them round the joints,  
and then bid the dises to avail.

1 kunna 'know' | nema 'learn' N 1 ef bjarga vilt 'if thou wilt rescue' | ef þú vilt borgit fá 'if thou wilt have rescued' N 4 þá 'then' | om. N

4 dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. Fáfn 12 where norrinn 'Norns' is used for the childbirth goddesses.

10      **B**rim-rúnar skalt rísta · ef vilt **b**orgit hafa  
2              á **s**undi **s**egl-morum;  
            á **s**tafni skal rísta · ok á **s**tjórnar blaði  
4              ok leggja **e**ld í **á**r; es-a svá **b**ratr **b**reki · né svá **b**laar unnir,  
            þó kœmsk-tu **h**eyll af hafi.

[R 32r/27–29, N 24v/1]

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 eld í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

5 þó ... hafi 'that ... sea' | lit. 'yet comest thou whole off the sea.'

11      **L**im-rúnar skalt kunna · ef vilt **l**éknir vesa  
2              ok kunna **s**ár at **s**éa;  
            á **b**erki skal þér rísta · ok á **b**aðmi viðar,  
4              þeim's **l**úta austr **l**imar.

[R 32r/29–31, N 25r/7–]

Limb-runes shalt thou know, if thou wilt be a leecher,  
and know how to look at wounds;  
on a birch shall one carve them, and on the beam of the wood:  
on the one whose limbs bow to the east.<sup>93</sup>

3 baðmi 'beam' | barri 'leaf' 4 þeim's | þess es N

<sup>93</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

12      **M**ál-rúnar skalt kunna · ef vilt at **m**ann-gi þér  
2              **h**eyptum gjaldi **h**arm;  
            þér of **v**indr, · þér of **v**ęfr,  
4              þér of **s**ętr allar **s**aman,

[R 32r/31–34, N 24v/]

- á því þingi · es þjóðir skulu  
 6 í fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man  
 should repay thy insults with harm;  
 them dost thou wind, them dost thou weave,  
 them dost thou put all together,  
 on that Thing whereas peoples shall  
 go to full judgments.

1 vilt | om. N 2 gjaldi | †gjallda† N 5 þjóðir 'nations' | menn N breaks alliteration.

- 13 Hug-rúnar skalt kunna · ef vilt hværjum vesa  
 2 gæð-svinnari guma;  
 þér of réð, · þér of reist,  
 4 þér of hugði Hroptr,  
 af þeim legi · es lekit hafði  
 6 ór hausi Heiðdraupnis  
 ok ór horni Hoddrofnis.

[R 32r/34–32v/3, N 25r/9–10]

Mind-runes shalt thou know, if thou wilt be  
 sense-swifter than every man;  
 them did counsel, them did carve,  
 them did Roft think out,  
 from that liquid which had leaked  
 out of Heathdreepner's skull  
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N 2 gæð-svinnari 'sense-swifter' | gæð-horskari 'sense-sharper' N

5–7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

- 14 Á bjargi stóð · með Brimis eggjar,  
 2 hafði sér á hofði hjalm;  
 þá mælti Míms hofuð  
 4 fróðligt it fyrsta orð,  
 ok sagði sanna stafi.

[R 32v/3–4]

On the barrow he stood along Brimer's edges;  
 he had on his head a helmet.  
 Then Mime's head spoke,  
 learnedly, the first word,  
 and said true staves:

- 15a Á skildi kvað ristnar · þeim's stendr fyr skínanda goði,

[R 32v/5–7, N 25r/11–13]



- 2 á **ę**ra Árvaks, · ok á Alsvinns hófi,  
 á því **h**vēli · es snýsk und reĩð **H**rungnis,  
 4 á **S**leipnis tǫnnum · ok á **s**leða fǫtrum,

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>94</sup>  
 on that wheel which turns beneath Rungner's chariot,  
 on Slapner's teeth and on the fetters of sleds,

2 á ęra Árvaks, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' |  
 stędr 'stands' N 3 Hrungnis 'Rungner's' | emend. based on sense and meter; Ravgnis R;  
 Raugnis N 4 tǫnnum 'teeth' | taumum 'reins' N

1 skildi ... þęim's stędr fyr skínanda goði 'the shield ... that stands before the shining god' | For  
 this notion cf. Grm 39, according to which the Sun is covered by a disc shielding the earth from  
 its heat. Without it, the whole world would burn up.

<sup>94</sup>The two horses that pull the sun across the heavens; cf. Grm 38.

- 15b á **b**jarnar hrammi · ok á **B**raga tungu,  
 2 á **u**lf's klóum · ok á **a**rnar nęfi,  
 á **b**lóðgum vęngjum · ok á **b**ráur sporði,  
 4 á **l**ausnar lófa · ok á **l**iknar spori,

[R 32v/7–9, N 25r/13–

on the bear's paw and on Bray's tongue,  
 on the wolf's claws and on the eagle's beak,  
 on bloody wings and on the bridge's supports,  
 on the palm of release and the trail of grace,

2 nęfi | †nefi† N 4 ok á | ok N

- 15c á **g**lęri ok á **g**ulli · ok á **g**umna hęillum,  
 2 í **v**íni ok **v**irtri · ok **v**ili-sessi,  
 á **G**ungnis oddi · ok á **G**rana brjósti,  
 4 á **n**ornar **n**agli · ok á **n**ęfi uglu;

[R 32v/9–11, N 25r/15–

on glass and on gold and on men's luck-charms,  
 in wine and beerwort and the comfortable seat,  
 on Gungner's point and on Grane's chest,  
 on a norn's nail and on an owl's beak.

1 gumna hęillum 'men's luck-charms' | góðu silfri 'good silver' N 2 vili-sessi 'the comfortable  
 seat' | vǫlu sessi 'a wallow's seat' N 2 vili-sessi 'the comfortable seat' | í guma holdi 'in a man's  
 flesh' add. N 3 Gungnis oddi 'Gungner's point' | Gaupnis oddi 'Yeapner's point' (an elsewhere  
 unknown spear) N 3 Grana brjósti 'Grane's chest' | gýgjar brjósti 'a gow's chest' N

- 16 Allar vöru af skafnar, · þér's vöru á ristnar,  
 2 ok hvefðar við inn helga mjöð  
 ok sendar á víða vega:  
 4 þér 'ru með ósum, · þér 'ru með ölfum,  
 sumar með vísu vönum,  
 6 sumar hafa męnskir męnn.

[R 32v/11–14, N 25r/18–21]

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 hvefðar 'mixed' | þhrędar† (for hrörðar 'stirred?') N 4 ósum ... ölfum 'Eese ... Elves' | ölfum  
 ... ósum 'Elves ... Eese' N 4 þér 'ru 'they are' | sumar 'some' N 5 sumar 'some' | ok 'and' N

- 17 Þat eru bók-rúnar, · þat eru bjarg-rúnar  
 2 ok allar ö-rúnar  
 ok mętar męgin-rúnar  
 4 hveim's þér kná ó-villtar · ok ó-spilltar  
 sér at heillum hafa;  
 6 njót-tu ef namt  
 unds rjufask ręgin!

[R 32v/14–16, N 25r/21–25v/]

They are book-runes, those are rescue-runes,  
 and all ale-runes,  
 and noble might-runes—  
 for whomever knows them unfalsified and uninjured  
 to use for himself as charms.  
 Use them if thou learn them  
 until the Reins are ripped!

1 þat eru 'those are' | ok 'and' N 3 ok mętar 'and noble' | ok męrar ok 'and renowned and' N  
 4 ó-spilltar | þof 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-runar : bjarg-rúnar is already found in a runic charm (B 257, edited under Galders from Bryggjen).

- 18 „Nú skalt kjósa · alls þér's kost of boðinn,

[R 32v/16–18, N 25v/3–5]

2                   hvassa vápna hlynr,  
                   sogn eða þogn · haf þér sjalfr í hug;  
 4                   öll eru meðin of metin.“

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,  
 O maple-tree of sharp weapons [WARRIOR]!  
 Speech or silence have for thyself in thy heart;  
 all the harms are measured<sup>95</sup>!”

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<sup>95</sup>i.e. in advance.

19               „Mun’k-a ek flója · þótt mik fęigan vitir,  
 2               em’k-a ek með bleýði borinn;  
                   ást-róð þín · ek vil öll hafa  
 4               svá lengi sem ek lifi.“

[R 32v/18–20, N 25v/5]

[Siward quoth:] “I shall not flee, although thou know me to be fey;  
 I was not born with softness.<sup>96</sup>  
 Thy loving counsels, all, will I have  
 for as long as I may live.”

---

2 með ‘with’ | om. N

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<sup>96</sup>TODO: Note about this common heroic expression.

20               „Þat réð’k þér it fyrsta · at við frændr þína  
 2               vamma-laust verir;  
                   síðr þú hefnir · þótt þeir sakar gøri;  
 4               þat kveða dauðum duga.“

[R 32v/20–22]

[Syedrive quoth:] “This I counsel thee first: that thou against thy kinsmen  
 defend thyself faultlessly.  
 Late oughtst thou to take revenge, although they incur charges;  
 that, they say, befits the dead.

21               Þat réð’k þér annat, · at ęið né sverir,  
 2               nema þann ’s saðr sęi,  
                   grimmar simar · ganga at tryggð-rofi;  
 4               armr es vára vargr.

[R 32v/22–24]

This I counsel thee second: that thou not swear an oath,  
 save for the one which is true.  
 Grim strands follow the troth-breach;  
 wretched is the outlaw of vows.<sup>97</sup>

3 simar 'strands' | i.e. 'strands of fate'; cf. HHund I 3, where the norms are said to twist such strands. Often emended to limar 'ramifications' in accordance with Reg 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since s in this position was always spelled with long f in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with hefnd 'revenge'.

<sup>97</sup>The punishment is one of torment in the afterlife; see note to Vsp 39. — The whole stanza is paraphrased in VölsS ch. 21: Ok sver eigi rangan eið, því at grimm hefnd fylgir griðrofi. 'And swear no wrong oath, for grim revenge follows the grith-breach.'

- 2.2      Þat réð'k þér þriðja · at þú þingi á  
               deili-t við heimska hali  
 2            því-at ó-sviðr maðr · léttr oft kveðin  
               verri orð an viti.  
 4

[R 32v/24–25]

This I counsel thee third: that thou on the Thing  
 not bandy with foolish men;  
 for an unwise man often lets be spoken  
 worse words than he ought to know.

- 2.3      Allt es vant · ef við þegir;  
               þá þikkir þú með bleýði borinn  
 2            eða sönnu sagðr;  
               héttr es heimis-kviðr  
 4            nema sér góðan geti.  
               Annars dags · lát hans ǫndu farit  
 6            ok launa svá lýðum lygi.

[R 32v/25–28]

Everything is wrong if thou shut up in reply;  
 then thou seemest born with softness,  
 or truthfully accused.

Risky is the hometown-verdict,  
 unless one get himself a good one.

On another day destroy his life,  
 and thus repay the people for the lie.

6 ǫndu 'life' | lit. 'breath, spirit'. Cf. Vsp 17 where ǫnd is Weden's gift to the first men.

- 2.4      Þat réð'k þér it fjórða · ef býr for-déða  
               vamma-full á vegi:  
 2            ganga 's betra · an gista séi  
               þótt þik nóttr of nemi.  
 4

[R 32v/28–30]

This I counsel thee fourth: if there lives an evil-working woman,  
 full of faults, by the road,

to walk is better than to take lodgings,  
although night overtake thee.

- 25      **F**or-njósnaŕ augu · þurfu **f**ira synir [R 32v/30–32]  
 2      hvar's skulu vręðir **v**ega;  
      oft **b**ól-vísar konur · sitja **b**rautu nér;  
 4      þér's deýfa **s**verð ok **s**efa.  
 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-njósnaŕ 'looking-ahead' | Verbal noun to nýsask fyrir 'to look ahead', as found in Háv 7.

- 26      Þat rēð'k þér it **f**immta, · þótt **f**agrar séir [R 32v/32–34]  
 2      brúðir bækkjum á,  
      **s**ifja **s**ilfr · lát-a þínum **s**vefni ráða,  
 4      teygj-at þér at **k**ossi **k**onur.  
 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 rēð'k þér it **s**étta, · þótt með **s**eggjum fari [R 32v/34]  
 2      **q**lðr-mál til **q**fug:  
      drukinn **d**ęila · skal-at við **d**olg-viðu  
 4      margan steln **v**ín **v**iti.  
 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.



# Fragments from the Saw of the Walsings

## Introduction

In R, Sigrdr ends abruptly at stanza 27, after which a number of pages have gone missing; the so-called “great lacuna”. The poetry contained in them undoubtedly belonged to the Walsing cycle, specifically concerning the life of Siward.

The author of VölsS drew heavily from a collection of Walsing-cycle poetry closely related to R. He quotes many stanzas known from R, but also some which do not survive anywhere else—these are the stanzas edited here. They correspond to the story which would have been found in the great lacuna, and it is probable that they derive from the now-lost poems found there.

- 
- 1     Ristu af **m**agni · **m**ikla hellu,  
2     **S**igmundr hjörvi · ok **S**infjötli.

They carved with strength the great stone,  
Syemund with sword, and Sinfittle.

- 
- 2     **E**ldr nam at **ó**sask · en **j**örð at skjalfa  
2     ok **h**ár logi · við **h**imni gnéfa;  
fár **t**reystisk þar · **f**ylkis rekka  
4     **e**ld at ríða · né **y**fir stiga.

Fire took to rage and earth to shake  
and high flame to rise against heaven.

Few there dared of the marshall's champions  
the fire to ride or to step over.

- 3      **S**igurðr Grana · **s**verði keyrði;  
2      **ç**ldr sloknaði · fyr **ç**ðlingi;  
         **l**ogi allr **l**égðisk · fyr **l**of-gjörnum;  
4      **b**liku **r**çiði, · es **R**eginn átti.

Siward drove Grane on by sword;  
the fire went out before the athling;  
the flame all lowered before the praise-eager man;  
the harness flashed which Rein had owned.

---

- 4      **S**igurðr vá at ormi, · en þat **s**íðan mun  
2      **ø**ngum fyrnask, · meðan **ç**ld lifir.  
         En **h**lýri þinn · **h**várki þorði  
4      **ç**ld at ríða · né **y**fir stíga.

Siward smote the Wyrn, and that will afterwards  
by none be forgotten while mankind lives,  
but thy brother dared not either  
the fire to ride or to step over.

---

- 5      **Ú**t gekk Sigurðr · **a**nn-spjalli frá,  
2      **h**oll-vinr lofða, · ok **h**nípaði,  
         svá at **g**anga nam · **g**unnar-fúsum  
4      **s**undr of **s**íður · **s**erkr járn-ofinn.

TODO: translation.

TODO: More stanzas?

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# Fragment of a Lay of Siward (Brot af Sigurðarkviða)

Dating (Sapp, 2022): Croth (0.974)  
Meter: Ancient-words-law

## Introduction

A fragment of a longer lay about Siward and Byrnhild, following the lacuna. According to the following prose (see Guðr I) the poem began with Siward's death. TODO: Translation is in progress.

## Fragment of a Lay of Siward

- 1 „hvat hefir Sigurð · saka unnit  
2 es þú fróknan vill · fjörvi néma?“

“[What has Siward] done for a crime,  
that thou wilt deprive the brave of life?”

- 2 „Mér hefir Sigurðr · selda eiða  
2 eiða selda · alla logna  
þá vélti hann mik · es hann vesa skyldi  
4 allra eiða · einn full-trúi.“

“To me has Siward given oaths,  
oaths given, all lies.  
He betrayed me when he should have been  
of all oaths the one true keeper.”

- 3 Þik hefir Brynhildr · bøl at gerva  
 2 heiptar hvattan · harm at vinna.  
 fyrr man hōn Guðrúnu · góðra ráða  
 4 enn síðan þér · sín at njóta.

TODO: Translation.

- 4 Sumir ulf sviðu, · sumir orm sniðu,  
 2 sumir Gothormi · af gæra deildu,  
 áðr þeir mētti · mēins of lystir  
 4 á horskum hal · hēndr of leggja.

Some roasted a wolf; some cut up a snake;  
 some shared wolf-flesh with Godthorm,  
 TODO..

- 5 Úti stóð Guðrún · Gjúka dóttir  
 2 ok hōn þat orða · alls fyrst of kvað:  
 „Hvar es nú Sigurðr · seggja dróttinn  
 4 es frēndr mínir · fyrri riða?“

Outside stood Guthrun, Yivick's daughter,  
 and she this word first of all did say:  
 “Where is now Siward, the lord of men,  
 when my kinsmen ride in front?”

- 6 Einn því Hōgni · and-svør veitti:  
 2 „Sundr hōfum Sigurð · sverði hōgginn;  
 gnapir é grár jór · yfir gram dauðum.“

Alone did Hain this answer grant:  
 “We have cut Siward asunder by sword;  
 the grey steed always neighs over the dead prince.”

- 7 Þa kvað þat Brynhildr · Buðla dóttir:  
 2 „vęl skuluð njóta · vápna ok níu landa;  
 ęinn myndi Sigurðr · ęllu ráða  
 4 ef hann lęngr litlu · lifi hęldi.“

Then quoth this Byrnhild, Budle's daughter:  
 “Well shall ye enjoy weapons and nine lands!  
 Alone would Siward rule them all  
 if a little longer he had held his life.”

3 myndi | myndiv R

- 8 „Véri-a þat sómt · at hann svá réði  
 2 Gjúka arfi · ok gota męngi  
 es hann fimm sonu · at folk-róði  
 4 gunnar fúsa · getna hafði.“

TODO: Translation.

- 9 Hló þá Brynhildr · —bór allr dunði—  
 2 řinu sinni · af řllum hug:  
 „vęl skuluð njóta · landa ok þegna  
 4 es þer fróknar gram · falla létuð.“

Then Byrnhild laughed—the farm all resounded—  
 a single time out of her whole heart:

“Well shall ye enjoy the lands and thanes,  
 since ye made the brave prince to fall.”

- 10 Þá kvað þat Guðrún · Gjúka dóttir:  
 2 „Mjök męlir þú · miklar firnar  
 gramir hafi Gunnar · gętvað Sigurðar  
 4 heipt-gjarns hugar · heřnt skal verða.“

Then quoth this Guthrun, Yivick's daughter:

“TODO.”

- 11 Soltinn varð Sigurðr · sunnan Rínar  
 2 hrafn at męiði · hátt kallaði:  
 „Ykkr mun Atli · eggjar rjóða  
 4 munu víg-skáa · of víða řiðar.“

Dead was Siward to the south of the Rhine;  
 a raven on a branch loudly called out:

“On you two will Attle redden his blades;  
 the warriors will be destroyed by the oaths!”

- 12 Framm vas kvelda · řjólð vas drukkit  
 2 þa vas hví-vetna · vil-mál talit.  
 sofnuðu allir · es ĩ sęing kvómu.

TODO: Translation.

- 13      Einn vakði Gunnarr · ǫllum lengr  
 2      fót nam at hróra · fjöld nam at spjalla  
      hitt her-glötuðr · hyggja téði,  
 4      hvat þeir i bǫðvi · báðir sǫgðu  
      hrafn ey ok ǫrn · es þeir hçim riðu.

Alone did Guthur wake longer than all;  
 his foot he took to move, much he took to speak.  
 Of that the army-destroyer thought:  
 what in the fray they both had said,  
 the raven always and the eagle, when home they rode.

- 14      Vaknaði Brynhildr · Buðla dóttir  
 2      dís skjöldunga · fyr dag lítu:  
      „hvętið mik eða lętið mik · harmr es unninn  
 4      sorg at sęgja · eða svá láta.“

Brynhild awoke, Budle's daughter,  
 the dise of shieldings a little before day:  
 "TODO."

- 15      Þęgðu allir · við því orði  
 2      fár kunni þeim · fljóða lötum  
      es hön grátandi · gęrðisk at sęgja  
 4      þat's hlęjandi · hǫlða bęiddi.

All men shut up at that word;  
 TODO.

- 16      „Hugða'k mér, Gunnarr, · grímmr i svefni,  
 2      svalt allt i sal · ętta'k sęing kalda,  
      en þú gramr riðir · glaums and-vani  
 4      fjǫtri fatlaðr · i fjánda lið.

"I had a cruel thought, Guthur, in my sleep:  
 everything died in the hall, I had a cold bed,  
 and thou, prince, didst ride without cheerful fellows,  
 bound by fetters, into a troop of foes.

- 17      Svá mun ǫll yður · ęttr niflunga  
 2      afli gengin— · eruð eिð-rofa.

So will all your line of Nivlings  
 part from strength—ye are oath-breakers.

- 18 Mant-at-tu Gunnarr · til gǫrva þat  
 2 es þit blóði í spor · báðir rennduð,  
 nú hefir þú hönum þat allt · illu launat  
 4 es hann frēmstan sik · finna vildi.

Thou didst not recall, O Gutherr, clearly enough  
 that your blood into your tracks ye both did drive.  
 Now hast thou for all that cruelly repaid him,  
 TODO.

---

2 þit blóði í spor · báðir rennduð ‘your blood into your tracks ye both did drive’ | Referring to a ritual of blood-brotherhood, wherein the “brothers” would mix their blood into their footprints on the ground. This ritual is mentioned in Saxo Grammaticus (2015) 1.6.7: Siquidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitiarum pignus alterni cruoris commercio firmaturi ‘Now our ancestors, when they meant to strike a pact, would sprinkle their combined blood in their footprints and mingle it, so as to strengthen the pledge of their fellowship.’. For discussion see PCRN History and Structures III:845 ff.

- 19 Þá reyndi þat · es riðit hafði  
 2 móðigr á vit · mín at biðja.  
 hvé her-glötuðr · hafði fyrri  
 4 eiðum haldit · við inn unga gram.

TODO: Translation.

- 20 Bæn-vond of lét · brugðinn gulli  
 2 marg dýrr konungr · á meðal okkar;  
 eldi vöru eggjar · útan gǫrvar  
 4 enn ęitr-dropum · innan fáðar.“

TODO: Translation.

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1 gulli | gylli R



# First Lay of Guthrun

## (Guðrúnarkviða fyrsta)

Dating (Sapp, 2022): C10th (c.988)

Meter: Ancient-words-law

### Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep.

### From the Death of Siward (Frá dauða Sigurðar)

PI Hér er sagt í þessi kviðu frá dauða Sigurðar ok víkr hér svá til  
2 sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann  
inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir  
4 drépi hann úti í skógi ok svá segir í Guðrúnar kviðu inni fornu  
at Sigurðr ok Gjúka synir hefði til þings riðit þá er hann var  
6 drepinn—en þat segja allir einnig at þeir sviku hann í tryggð ok  
vógu at hánúm liggjanda ok ó·búnum. Guðrún sat yfir Sigurði  
8 dauðum. Hon grét eigi sem aðrar konur en hon var búin til at  
springa af harmi. Til gengu bæði konur ok karlar at hugga hana  
10 en þat var eigi auðvelt. Þat er sögn manna at Guðrún hefði etit  
af Fáfnis hjarta ok hon skilði því fugls rødd. Þetta er enn kveðit  
12 um Guðrúnu:

Here it is said in this lay about the death of Siward, and it is at this point that they slew him outside. But some say that they slew him inside in his chamber asleep. But German men say that they slew him outside in the forest, and so it says in the Ancient Lay of Guthrun that Siward and the sons of Yivick had ridden to the Thing when he was slain—but this they all say in

agreement that they betrayed him while he trusted them, and struck at him lying and unarmed. Guthrun sat over Siward, dead. She did not weep like other women, but she was ready to burst apart from sorrow. Both women and men came to her to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart, and she therefore understood the speech of birds. This is further said about Guthrun:

### The First Lay of Guthrun

- 1      Ár vas þat's Guðrún · gørðisk at deyja,  
2      es hön sat sorg-full · yfir Sigurði,  
         gørði-t hön hjúfra · né hön dum sláa  
4      né kvæina umb · sem konur aðrar.

It was of yore that Guthrun made ready to die  
as she sat sorrowful above Siward.

She did not pant nor beat her hands  
nor wail about it like other women.

- 2      Gingu jarlar · al-snotrir framm,  
2      þeir's harðs hugar · hana lottu;  
         þeygi Guðrún · gráta mátti,  
4      svá vas hön móðug; · mundi hön springa.

Came earls all-clever forth,  
they who would loosen her hard heart;  
nowise could Guthrun weep,  
so moody was she—she would burst apart.

- 3      Sötu ítrar · jarla brúðir  
2      golli búnar · fyr Guðrúnu;  
         hver sagði þeira · sinn of-trega  
4      þann's bitrastan · of beðit hafði.

Sat the splendid brides of the earls  
adorned with gold, before Guthrun.

Each one of them told her own great sorrow,  
the most bitter one that she had suffered.

- 4      Þá kvað Gjaflaug, · Gjúka systir:



- 2 „Mik veit’k á moldu · munar-lausasta;  
 hef’k fimm vera · for-spell beðit,  
 4 tveggja dótra, · þriggja systra,  
 átta bróðra, · þó ek ein lifi.“

Then quoth Yeflie, Yivick’s sister:  
 “I know myself on earth the most joyless.  
 Of five husbands I have suffered the loss,  
 of two daughters, three sisters,  
 eight brothers—yet I alone live.”

- 5 Þeygi Guðrún · gráta mátti;  
 2 svá vas hön móðug · at mög dauðan  
 ok harð-huguð · um hrör fylkis.

Nowise could Guthrun weep;  
 so moody was she after the lad’s death,  
 and hard-hearted over the marshaller’s corpse.

- 6 Þá kvað þat Hærborg, · Húna lands dróttning:  
 2 „Hef’k harðara · harm at segja:  
 mínir sjau synir · sunnan lands,  
 4 verr inn átti, · í val fellu.

Then quoth this Harbury, queen of Hunland:  
 “I have a harder harm to tell.  
 My seven sons south of the land,  
 —my husband the eighth—in battle fell.”

- 7 Faðir ok móðir, · fjórir bróðr,  
 2 þau á vági · vindr of lék,  
 barði bára · við borð-þili.

My father and mother, four brothers—  
 them on the wave the wind outplayed;  
 the breaker beat over the ship-side.

- 8 Sjölf skylda’k gøfga, · sjölf skylda’k gøtva,  
 2 sjölf skylda’k høndla, · hæl-før þeira;  
 þat ek allt of beðð · ein misseri  
 4 svát mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;  
 I alone had to handle their hell-journey [DEATH].

All this I suffered in one half-year,  
when no man found me any joy.

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2 h̄el-f̄or | emend.; h̄er-f̄or R

- 9 Þá varð'k h̄apta · ok h̄er-numa  
2 sams misseris · síðan verða;  
skylda'k sk̄reyta · ok skúa binda  
4 h̄ersis kván · h̄verjan morgin.

Then I became a captive and war-taken,  
in the same half-year afterwards.  
I had to dress and bind the shoes  
of the ruler's wife every morning.

- 10 Hón ógði mér · af af-brýði  
2 ok h̄orðum mik · h̄oggum k̄eyrði;  
fann'k hús-guma · h̄vergi inn b̄etra  
4 en hús-fr̄eyju · h̄vergi 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 hón móðug · at m̄og dauðan  
ok harð-huguð · um hr̄or fylkis.

Nowise could Guthrun weep;  
so moody was she after the lad's death,  
and hard-hearted over the marshaller's corpse.

- 12 Þá kvað þat Gullrond, · Gjúka dóttir:  
2 „F̄ó kannt, f̄óstra, · þótt fr̄óð séir,  
ungu vífi · and-spjöll bera.“  
4 Varaði hón at hylja · umb hr̄or fylkis.

Then quoth this Goldrand, Yivick's daughter:  
“Thou canst, foster-mother—though thou be wise—  
to the young wife give few answers.”  
She bade the corpse of the marshal be uncovered.

- 13      Svípti hön bléju · af Sigurði  
 2      ok vatt vengi · fyr vífs knjám:  
 „Lít-tu á ljúfan, · legg þú munn við grön  
 4      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 to his lips  
 like thou didst embrace the hale prince.”

- 14      Á leit Guðrún · ęinu sinni;  
 2      sá hön dögglings skör · dreyra runna,  
 fránar sjónir · fylkis liðnar,  
 4      hug-borg jofurs · hjörvi skorna.

On him looked Guthrun a single time;  
 she saw the noble's locks run with blood,  
 the gleaming gaze of the marshall gone,  
 the heart-fort [CHEST] of the ruler cut by the sword.

- 15      Þá hné Guðrún · hęll 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 tǫr flugu · tresk í gognum  
 ok gullu við · gęss í túni,  
 4      męrir fuglar · es męr átti.

Then wept Guthrun, Yivick's daughter,  
 so that the tears flew through her veil(?)  
 and in response shrieked the geese in the yard,  
 the famous fowls which the maiden owned.

2 tresk 'veil(?)' | Guess translation; this word is an unexplained hapax.

- 17      Þá kvað þat Gullrǫnd, · Gjúka dóttir:  
 2      „ykkar vissa'k · ástir męstar  
 manna allra · fyr mold ofan;  
 4      unðir þú hvarki · úti né inni,

systir mín, · nema hjá Sigurði.“

Then quoth this Goldrand, Yivick's daughter:  
 “I knew the love of you two to be the greatest  
 of all men above the earth.  
 Thou wast never content, not outside nor inside,  
 O my sister, save beside Siward.”

- 18 „Svá vas mín **S**igurðr · hjá **s**onum Gjúka  
 2 sēm **v**ęri **g**ęir-laukr · ór **g**rası vaxinn,  
 eða **v**ęri **b**jartr stęinn · á **b**and dreginn:  
 4 **j**arkna-stęinn · yfir **q**ðlingum.

“So was my Siward beside the sons of Yivick  
 like were a garlic out of grass grown,  
 or were a bright stone drawn on a band:  
 an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to Guðr II 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 gęir-laukr ‘garlic’ | or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE gār-léac ‘spear-leek’), but the botanical identity is unclear. Guðr II 2 has grónn laukr ‘green leek’ instead. For the cultural importance of leeks and onions see note to Vsp 4.

3–4 eða vęri ... qðlingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

- 19 Ek þótta auk · þjóðans rekkum  
 2 **h**vęrri **h**ęrri · **H**ęrjans dísi;  
 nú em’k svá **l**ítill · sem lauf séa  
 4 **o**pt í **j**ólstrum · at **j**ofur 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 **S**akna’k í **s**essi · ok í **s**ęingu  
 2 **m**íns **m**ál-vinar— · valda **m**ęgir Gjúka;  
 valda **m**ęgir Gjúka · **m**ínu bølvi  
 4 ok **s**ystr **s**innar · **s**qrum 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 þęr 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 highs 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  
 2 Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri.  
 Brynhildr vildi eigi lifa eptir Sigurð. Hon lét drepa þręla sína  
 4 átta ok fimm ambóttir, þá lagði hon sik sverði til bana svá sem  
 segir í Sigurðar kviðu inni skömmu.

Guthrun then went away to the woods in the wilderness and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain, then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.



# Short Lay of Siward

## (Sigurðarkviða in skömmu)

Dating (Sapp, 2022): early C11th (c.876)

Meter: Ancient-words-law

### Introduction

Despite its title it is one of the longer poems, having approximately 300 long-lines.

### Short Lay of Siward

1 Ár vas þat's Sigurðr · sótti Gjúka  
2 völsungr ungi · es vegit hafði  
tók við tryggðum · tvëggja bróðra  
4 seldusk eiða · eljun-fróknir.

TODO: Translation.

2 Męy buðu hönnum · ok męiðma fjölð  
2 Guðrúnu ungu · Gjúka dóttur  
drukku ok dómðu · dógr mart saman  
4 Sigurðr ungi · ok synir Gjúka.

TODO: Translation.

3 Unds þeir Brynhildar · biðja fóru  
2 svát þeim Sigurðr · reði i sinni

- 4        vǫlsungr ungi · ok vega kunni;  
hann of ętti · ef hann ęiga knętti.

TODO: Translation.

- 4        Sęggr inn suðr-óni · lagði sverð nøkkvit  
2        męki mál-faan · à meðal þęira  
né hann konu · kyssa gęrði  
4        né húnskr konungr · hęfja sér af armi  
męy frum-unga · fal hann męgi Gjúka.

TODO: Translation.

- 5        Hón sér at lífi · lǫst né vissi  
2        ok at aldr-lagi · ękki grand  
vamm þat's vęri · eða vesa hygði;  
4        gengu þess à milli · grimmar urðir.

TODO: Translation.

- 6        Eįn sat hon úti · aptan dags,  
2        nam hón svá þęrt · umb at męlask:  
„Hafa skal'k Sigurð, · — eða þó svelt!—  
4        mǫg frum-ungan, · mér à armi.

TODO: Translation.

---

2. nam hón svá þęrt · umb at męlask: | No alliteration can be found for this line.

- 7        Orð męlta'k nú, · iðrumk ęptir þess,  
2        kvǫn 's hans Guðrún · en ek Gunnars,  
ljótar nornir · skópu oss langa þró.

Words I now spoke; I regret them afterwards.  
His wife is Guthrun, but I am Guthers;  
ugly norns shaped for us a long yearning.

## 8 STANZATEXT

TODO: Translation.

## 9 STANZATEXT

TODO: Translation.



TODO: More stanzas

---



# Hell-ride of Byrnhild

## (Hęlręið Brynhildar)

Dating (Sapp, 2022): late C11th (0.650)

Meter: Ancient-words-law

### Introduction

Byrnhild is burned on her pyre in a beautiful chariot or wagon. In the afterlife she rides on the Hellway to reach her resting place in Hell, and meets a gow or troll-woman on the way. The poem consists of their conversation.

P1 Eptir dauða Brynhildar vóru gōr bōl tvau: annat Sigurði, ok  
2 brann þat fyrr, en Brynhildr var á ǫðru brennd ok var hon í reið  
þeiri er guð-vefum var tjölduð. Svá er sagt at Brynhildr ok með  
4 reið'inni á hel-veg ok fór um tún þar er gýgr nōkkur bjó. Gýgr'in  
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was covered with godweb. It is said that Byrnhild drove with the chariot onto the Hellway and passed through a plot where there lived a certain gow. The gow quoth:

2-3 í reið þeiri er guð-vefum var tjölduð 'in that chariot which was covered with godweb' | The tent-covering of the chariot was made of precious garments. For the burial of women in wagons and chariots, cf. TODO (Oseberg ship?).

3-4 Brynhildr ok með reið'inni á hel-veg 'Byrnhild drove with the chariot on the Hellway' | This gives us some interesting insight into old afterlife beliefs. After Byrnhild is burned she ends up between the worlds of the dead and the living, the so-called "Hell-way", or road to Hell (the underworld); she is buried in a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

## Byrnhild rode the Hellway (Byrnhildr reidd hæl-veg)

- 1 „Skalt í gognum · ganga eigi  
 2 grjóti studda · garða mína;  
 bættr sómði þér · borða at reikja  
 4 hēldr an vitja · vers annarar.

“Thou shalt in no way go through  
 these rock-supported yards of mine;  
 it befits thee better to weave tapestries,  
 rather than visit another woman’s man.

- 2 Hvatt skalt vitja · af Val-landi,  
 2 hvar-fúst hǫfuð, · húsa minna?  
 Þú hefir, Vör gulls, · ef þik vita lystir,  
 4 mild, af höndum · manns blóð þveggit.“

Why shalt thou visit from Walland,  
 O straying head, these houses of mine?  
 Thou hast, mild Ware of gold, if thou hast lust to know,  
 washed a man’s blood off thy hands.”

Byrnhild answers:

- 3 „Bregð eigi mér, · brúðr ór steini,  
 2 þótt ek véra’k · í víkingu;  
 ek mun okkur · óðri þikkja  
 4 hvar’s mennt eðli · okkart kunna.“

“Upbraid me not, O bride from the stone,  
 though I may have been in the sea-raid;  
 of us two will I seem the nobler,  
 wherever men know our lineages.”

The go:

- 4 „Þú vast, Bryn-hildr, · Buðla dóttir,  
 2 heilli verstu · í heim borin;  
 þú hefir Gjúka · of glatat þornum  
 4 ok búi þeira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,  
 with the worst luck born into the world;  
 thou hast destroyed Yivick’s children,  
 and deprived their house of good.”

Byrnhild:

- 5 „Ek mun segja þér, · svinn, ór ręiðu  
 2 vit-laussi mjök, · ef þik vita lystir:  
 hvé gørðu mik · Gjúka arfar  
 4 ásta-lausa · ok ęið-rofa.

“I will tell thee, wise from my chariot,  
 O very witless one, if thou hast lust to know,  
 how Yivick’s heirs did make me  
 loveless, and an oath-breakeress.

- 6 Lét hami vára · hug-fullr konungr,  
 2 átta systra, · undir 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-dølum  
 2 Hildi und hjalmi, · hvęrr es kunni.

They all called me in the Limdales,  
 a Hild ’neath the helmet, whoever knew me.

- 8 Þá lét’k gamlan · á Goð-þjóðu  
 2 Hjalm-Gunnar nęst · hęljjar ganga;  
 gaf’k ungum sigr · Auðu bróður;  
 4 þar varð mér Óðinn · of-ręiðr um þat.

Then I next among the Gots  
 made old Helm-Guther go the way of Hell;  
 I gave victory to Ead’s young brother;  
 there Weden was furious with me for that.

- 9 Lauk hann mik skjöldum · í Skata-lundi,  
 2 rauðum ok hvítum, · randir snurtu;  
 þann bað hann slíta · svefni mínum  
 4 es hvēr-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 · her alls viðar;  
þar bað hann einn þegn · yfir at ríða,  
4 þann's mér fórði gull · þat's und Fáfni lá.

He made around my hall a south-facing,  
high host of all wood [FIRE] burn;  
there he bade one thane ride over,  
he who brought me the gold which 'neath Fathomer lay.

- 11 Reið góðr Grana · gull-miðlandi  
2 þar's fóstri minn · flētjum stýrði;  
einn þótti hann þar · öllum bētri,  
4 víkingr Dana, · í verðungu.

On Grane rode the good gold-dealer,  
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 sēing einni  
2 sem hann minn bróðir · of borinn véri;  
hvárt-ki knátti · hond yfir annat  
4 átta nöttum · okkart leggja.

We slept and were content in one bed,  
as if he were born my brother:  
neither did lay a hand o'er the other  
for eight nights, of us two.

- 13 Því brá mér Guðrún, · Gjúka dóttir,  
2 at ek Sigurði · svéfa'k á armi;  
þar varð'k þess vís · es vildi'g-a'k  
4 at þau véltu mik · í ver-fangi.

Thus Guthrun upbraided me, Yivick's daughter,  
that I slept on Siward's arm;  
there I became wise of that which I wanted not,  
that those two had tricked me in the catch of man.

- 14      Munu við of-stríð · alls til lengi  
 2      konur ok karlar · kvikkvir fōðask;  
      vit skulum okkrum · aldri slíta,  
 4      Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long  
 will men and women alive be born.  
 We two shall end our age,  
 I and Siward, together.—Sink, thou gow's kin!”

---





# Second Lay of Guthrun

## (Guðrúnarkviða aðra)

Dating (Sapp, 2022): early C11th (o.759)–late C11th (o.199)  
Meter: Ancient-words-law

### Introduction

TODO.

### The Slaying of the Nivlings (Dráp Niflunga)

PI Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var  
2 þá milli Gjúkunga ok Atla; kenndi hann Gjúkungum völd um  
and-lát Brynhildar. Þat var til sëtta, at þeir skyldu gipta hánun  
4 Guðrúnu, ok gáfu henni ó-minnis-veig at drekka áðr hon játti at  
giptast Atla. Synir Atla vóru þeir Erpr ok Eitill, en Svanhildr var  
6 Sigurðar dóttir ok Guðrúnar. Atli konungr bauð heim Gunnari  
ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi vélar ok  
8 sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna  
sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár.  
10 Gunnarr hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk  
hann Glaumvarar, en Hogni átti Kostberu. Þeira synir vóru þeir  
12 Sólarr ok Snévarr ok Gjúki. En er Gjúkungar kómu til Atla, þá  
bað Guðrún sonu sína at þeir bæði Gjúkungum lífs en þeir vildu  
14 eigi. Hjarta var skorit ór Hogni en Gunnarr settr í orm-garð.  
Hann sló hǫrpu ok svéðði ormana, en naðra stakk hann til lifrar.  
16 Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn

sína. Þjóðrekr ok Guðrún kærðu harma sín á milli. Hon sagði hánúm ok kvað:

18

Guther and Hain then took all the gold, Fathomer's inheritance. Hatred was then between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off to him Guthrun; and they gave her a forgetfulness-draught to drink before she agreed to be married off to Attle. The sons of Attle were Earp and Oatle, and Swanhild was Siward's daughter and Guthrun's. Attle invited to his home Guther and Hain, and sent Winge or Kneefrith. Guthrun knew his wiles and sent a word with runes, that they should not come, and as a sign she sent Hain the ring Andwaresneat, and tied through it a wolf's hair. Guther had asked for Ordun's hand, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. And when the Yivickings came to Attle, then Guthrun asked her sons that they should ask for the life of the Yivickings, but they would not. The heart was cut out of Hain, and Guther set in the serpent-yard. He struck his harp and soothed the serpents, but an adder stung him unto the liver. King Thedric was with Attle, and had there lost almost all of his men. Thedric and Guthrun recounted their griefs to each other. She spoke to him and quoth:

## The Second Lay of Guthrun

1 „Mér vas'k meýja; · móðir mik fódði,  
2 björt í búri; · unna'k vel bróðrum—  
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,  
2 eða hjortr hó-beynn · um hvössum 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. Guðr I 18, which shares the first two lines with only small differences, and the very similar description of Hallow in HHund II TODO: Svá bar Hęlgi · af hildingum...

2 grónn laukur ‘green leek’ | The leek was a highly valued plant. Compare Vsp 4 where the grónn laukur ‘green leek’ is said to have grown the first Golden Age. See also note there about its mythological significance.

- 3 unds mér fyr·munðu · mínir bróðr  
2 at ek ętta ver · ǫllum fręmra;  
sofa þęir né mǫttu-t · né of sakar dǫma  
4 áðr þęir Sigurð · svęlta 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 hęyra,  
2 en þá Sigurðr · sjalfr ęigi kom;  
ǫll vǫru sǫðul-dýr · svęita stokkin  
4 ok of vanið vási · of vegðondum.

Grane ran from the Thing—a din was to be heard—  
but then Siward himself came not.  
All were the saddle-beasts [HORSES] with sweat covered,  
and trained to toil under heavy men.

3 sǫðul-dýr ‘saddle-beasts [HORSES]’ | This kenning also occurs in a loose stanza by Norse King Anlaf “the Holy” Haraldson.

- 5 Gekk ek grátandi · við Grana róða,  
2 úrug-hlýra, · jó frá’k spjalla;  
hnipnaði Grani þá, · drap í gras hǫfði;  
4 jór þat vissi: · ęigendr né lifðu-t.

I went, weeping, with Grane to speak,  
teary-checked, the horse I asked for news.  
Drooped Grane then; dropped his head in the grass;  
the horse knew this: its owners lived not.

- 6 Lęgi hvarf-at, · lęgi hugir dęildusk  
2 áðr of fręgja’k · folk-vǫrð at gram;

hnipnaði Gunnarr, · sagði mér Hogni  
 4 frá Sigurðar · sórum dauða:

Long time passed not—long my thoughts were torn—  
 before I did ask the folk-ward about the prince.  
 Drooped Guthor; Hain told me  
 of Siward's sore death.

7 Liggr of höggvinn · fyr handan ver  
 2 Guðþorms bani, · of gefinn ulfum;  
 lít-tu þar Sigurð · á suðr-vega,  
 4 þá heyrir þú · hrafna gjalla,  
 ornu 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

### Introduction

A very short narrative poem of ballad-type, depicting just a single scene. It is especially notable for its depiction of a trial by ordeal (trial by cauldron) and the mention of a woman being drowned in a bog.

Herch, one of Atle's concubines tells Atle that she has seen his wife Guthrun sleeping with Thedric. Atle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Atle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Atle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned. The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

---

The Third Lay of Guthrun

- Pr Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði  
 2 Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var  
 þá 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 hryggd í hug; · hví hlér þú éva?  
 Hitt myndi óðra · jörllum þykkja  
 4 at við męnn męltir · ok mik séir.“

“What is with thee, Attle? Always, O son of Bodle,  
 art thou sad at heart—why laughest thou never?  
 TODO.”

- 2 „Tregr mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hollu · Herkja sagði  
 at þit Þjóðrekr · undir þaki svéfið  
 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>98</sup>

<sup>98</sup>i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þess · ęiða vinna  
 2 at inum hvíta · hęlga steini,  
 at ek við Þjóðmar · þat-ki átta’k,  
 4 es vqrðr 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>99</sup>  
 which neither wife nor husband has been able to swear upon,—<sup>100</sup>

<sup>99</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Index). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

<sup>100</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable person has sworn an oath attesting to her guilt.

- 4 nema ek halsaða · hęrja stilli,  
 2 jǫfur ó·neisinn, · ęinu sinni;  
 aðrar vǫru · okkrar spękjur  
 4 es vit hǫrmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar]:  
 the unshamed prince, a single time.  
 Different were the dealings of us two,  
 when distressed [Guthrun and Thedric] we reclined in whispers.

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,  
 2 lifa þęir né ęinir, · þriggja tega manna;  
 hrink-tu mik at bróðrum · ok at brynjuðum,  
 4 hrink-tu mik at ǫllum · á hǫfuð-niðjum.

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 hring, 2nd sg. imper. of hringja 'surround, encircle' + þú 'thou'. The clitic form -tu has caused devoicing.

- 6 Sęnd at Saxa, · sunn-manna gram;  
 2 hann kann hęlga · hver vellanda;“  
 sjau hundruð manna · í sal gingu  
 4 áðr kvęn konungs · í kętil tóki.

Send for Saxe, the lord of Southmen;  
 he can hallow the boiling cauldron.”  
 Seven hundred men went into the hall,  
 before the king's wife should reach into the kettle.

---

1 Saxa, · sunn-manna gram 'Saxe, the lord of Southmen' | It seems that the trial by cauldron was still foreign to the poet, who associated it with the Christian Saxons (or “Southmen”). This may date the poem to the time shortly before conversion period, something supported by Sapp (2022)'s statistical model.

- 7 „Kǫmr-a nú Gunnarr, · kalli'k-a Hǫgna,  
 2 sę'k-a síðan · svása bróðr;  
 sverði myndi Hǫgni · sliks harms reka,  
 4 nú verð'k sjǫlf fyr mik · synja lýta.“

“Now Guthr 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 orđin  
4      hęilag-liga— · hvę sjá hvern velli.“

She thrust to the bottom her bright palms,  
and she up did take the arkenstones:  
“Let men now see—I am proven innocent,  
through holy means!—how this cauldron boils!”

---

2 jarkna-stęina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stānas* ‘id.’ The modern English form arkenstone was coined by Tolkien.

- 9      Hló þá Atla · hugr í brjósti  
2      es hann hęilar sá · hęndr Guđrúnar:  
     „Nú skal Hęrkja · til hvers ganga,  
4      sú’s Guđrúnu · grandi vēnti.“

Then laughed the heart in Attle’s chest,  
when he saw unscathed the hands of Guthrun:  
“Now shall Herch to the cauldron go,  
she who hoped for Guthrun’s harm.”

- 10      Sá-at mađr armligt, · hvęrr es þat sá-at,  
2      hvę þar á Hęrkju · hęndr sviđnuđu;  
     lęiddu þá męy · í mýri fúla,  
4      svá þá Guđrún · sinna harma.

Man saw nothing pitiful, who did not see that:  
how there on Herch the hands were scorched.  
Led they that maiden into a foul bog;  
so was Guthrun reconstituted for her affronts.

---

3 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 Vsp 38.



# Weeping of Ordrun

## (Oddrúnargrátr)

Dating (Sapp, 2022): C10th (0.954)  
Meter: Ancient-words-law

From Burgny and Ordrun (Frá Borgnýju ok Oddrúnu)

P1      Heiðrekr hét konungr; dóttir hans hét Borgný. Vilmundr hét  
2      sá er var friðill hennar. Hon mátti eigi fœða börn áðr til kom  
         Oddrún, Atla systir; hon hafði verit unnusta Gunnars, Gjúka  
4      sonar. Um þessa sögu er hér kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he  
called who was her lover. She could not bear children before Ordrun, Attle's  
sister, came to her. She had been the lover of Guthar, Yivick's son. Of this  
saw is here sung:

1      Heyrðað'k segja · í sǫgum fornum  
2      hvé mǣr of kom · til Morna-lands;  
         engi mátti · fyr jörð ofan  
4      Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,<sup>101</sup>  
how a maiden came to Mornland;  
noone could—above the earth—  
find help for Heathric's daughter [= Burgny].

<sup>101</sup>Probably formulaic; cf. Hildebrand 1: ik gi-hórta 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 **m**ér hafði · **m**iklar sóttir;  
       brá hon af **s**talli · **s**tjórn-bitluðum  
 4        ok á **s**vartan · **s**öðul 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 **m**ar fara · **m**old-veg sléttan  
 2        unds at **h**ári kom · **h**öll standandi;  
       ok hon **i**nn of gekk · **ę**nd-langan sal;  
 4        **s**vipti hon **s**öðli · af **s**vöngum jó  
       ok hon þat **o**rða · **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 this word first of all did say:

---

3 ok hon ... sal 'and she ... hall' | The whole line is formulaic, see note to Vkv 8.

5 ok ... of kvað 'and ... did say' | The whole line is formulaic, see note to Þrk 2.

TODO: More stanzas...

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# Lay of Attle

## (Atlakviða)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)  
Meter: Speeches-meter, Ancient-words-law

### Introduction

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

### The Death of Attle (Dauði Atla)

P1 Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit.  
2 Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hǫl-  
lina ok hirðina alla; um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

### The Lay of Attle

1 Atli sendi · ár til Gunnars

- 2 kunnan segg at ríða, · Knéfrøðr vas sá heitinn;  
 at gørdum kom hann Gjúka · ok at Gunnars hollu,  
 4 þekkjum arin-græypum · ok at bjóri svôsum.

Attle sent—of yore—to Guthur  
 a well-known messenger to ride; Kneefrith he was called.  
 To the yards of Yivick he came, and to the hall of Guthur;  
 to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þogðu—  
 2 vín í val-hollu, · vręði sôusk þęir Húna;  
 kallaði þá Knéfrøðr · kaldri røddu,  
 4 sęggr inn suð-róni · sat hann á þekk hóm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—  
 wine in the walhall; they feared the wrath of the Huns.  
 Then called Kneefrith with cold voice,  
 the southern messenger, he sat on a high bench:

---

1 dyljęndr ‘concealed ones’ | Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 val-hollu ‘the walhall’ | The interpretation of this compound is difficult in the current context. The first element val- could be (1) valr ‘falcon’, referring to the aristocratic hunting practice; (2) valr ‘Wale’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) valr ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness) of the Yivickings. If (3) is correct the word is linguistically identical to Walhall, Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sęndi · ríða øręndi,  
 2 mar inum mėl-gręypa, · Myrk-við inn ó-kunna  
 at biðja yðr, Gunnarr, · at it á þekk kómið  
 4 með hjólum arin-gręypum · at sókja hęim Atla.

“Attle sent me hither to ride with an errand,  
 on the bit-champing steed through Mirkwood uncharted—  
 to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,  
 with hearth-surrounding helmets, to seek the home of Attle.

- 4 Skjöldu kneguð þar vęlja · ok skafna aska,  
 2 hjalma gull-roðna · ok Húna męngi,  
 silfr-gyllt sôðul-klęði, · sęrki val-rauða,  
 4 dafar, darraða, · drøsla mėl-gręypa.

There ye might choose shields, and shaven ash-spears,  
 helmets gold-reddened, and the multitude of the Huns,

silver-gilt saddle-cloths, blood-red serks,  
daves, spears, bit-champing steeds.

- 5      Völl létsk ykkir ok myndu gefa · víðrar Gnit-heiðar  
2      af geyri gjallanda · ok af gylltum stöfnum,  
stórar meïðmar · ok staði Danpar,  
4      hrís þat it mēra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,  
[and] of yelling spears and of gilded prowls,  
great treasures and the place of Danp;  
the renowned brush which men call Mirkwood.

- 6      Høfði vatt þá Gunnarr · ok Høgna til sagði:  
2      „Hvat réðr þú okkr, sēggr hinn øri, · alls vit slíkt heyrum?  
Gull vissa'k ekki · á Gnit-heiði,  
4      þat's vit ętlim-a · annat slíkt.

His head turned Guthur then, and said to Hain:  
“What dost thou counsel us two, O younger man, as such a thing we hear?  
I knew of no gold on the Gnit-heath  
which we two should not own as much of.

- 7      Sjau eigu vit sal-hús · sverða full,  
2      hverju 'ru þeira · hjölt ór gulli;  
mínn velt'k mar bætstan · en mēki hvassastan,  
4      boga bekk-sóma · en brynjur ór gulli;

We own seven hall-houses filled with swords—  
on each of them is a golden hilt;  
I know my horse to be the best and [my] sword the sharpest,  
[my] bow bench-fit and [my] byrnies golden,

- 8      hjalm ok skjöld hvítastan, · kominn ór hǫll Kíars;  
2      einn 's mín bētri · en sé allra Húna.“

[my] helmet and shield the whitest, come from Choser's hall;  
mine alone is better, than [those] of all of the Huns might be!”

- 9      „Hvat hyggr brúði bēndu · þá's hōn okkr baug sēndi,  
2      varinn vōðum heiðingja? · Hykk at hōn vōnuð byði!  
Hár fann'k heiðingja · riðit í hring rauðum;

4           y<sup>l</sup>fskr es vegr okkarr · at ríða ø<sup>r</sup>endi.“

“What thinkest thou the bride meant when she sent us a bigh  
covered by a heath-dweller’s [WOLF’s] cloth? I think she offered a warning!  
A heath-dweller’s hair I found wrapped round the red ring:  
woven is our road, if we ride that errand!”<sup>102</sup>”

<sup>102</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           rýnçndr né ráðçndr, · né þeir’s ríkir vøru;  
            kvaddi þá Gunnarr · sçm konungr skyldi,  
4           mçrr í mjøð-ranni · af móði stórum:

No kinsmen Guthur, nor any other relation,  
not counselors nor advisors, nor those who were powerful.  
Then Guthur announced—as a king should,  
renowned in the mead-hall—with great spirit:

11           „Rís-tu nú, Fjornir, · lát-tu á flæt vaða  
2           greppa gull-skálar · með gumna høndum!

“Rise now, Ferner! Let on the benches wade forth  
the golden bowls of warriors along the hands of men!”

1 Fjornir ‘Ferner’ | An otherwise unknown servant.

12           Ulfr mun ráða · arfi Niflunga,  
2           gamlir gran-varðir, · ef Gunnars missir;  
            birnir blakk-fjallir · bíta þref-tønnum,  
4           gamna grey-stóði, · ef Gunnarr né kómr-at.“

The wolf will rule the inheritance of the Nivlings—  
the old grey guardians [WOLVES]—if Guthur is absent.  
Black-furred bears will bite with wrangling teeth—  
amusing the bitch-pack—if Guthur comes not.”

13           Leiddu land-røgni · lýðar ó-neisir,  
2           grátçndr, gunn-hvatan, · ór garði Húna;  
            þá kvað þat inn øri · çrfi-vørðr Høgna:  
4           „Heilir farið nú ok horskir · hvar’s ykkur hugr tçygir!“

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-néisir ‘unshamed men’ | Compare the long-line on the Thorsberg chape (~160–240 AD):  
 wlpupewar · ni wajē-mārir ‘Wolthew, the not ill-famed [FAMOUS]’.

- 14      **F**etum létu fróknir · of fjöll at þyrja  
 2      **mar** ina mēl-grępy, · **M**yrk-við inn ókunna;  
          **h**ristisk ǫll **H**ún-mǫrk · þar’s **h**arð-móðgir fóru,  
 4      **vr**óku þeir **v**and-stygga · **v**öllu 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      **L**and sǫu þeir Atla · ok lið-skjalfar djúpar;  
 2      **B**ikka greppar standa · á **b**org inni höu,  
          **sal** of suðr-þjóðum, · **s**leginn sess-meðum,  
 4      **b**undnum rǫndum, · **bl**ēikum skjöldum,

The land of Attle they saw, and ravines deep,  
 Bicke’s soldiers standing on the high stronghold,  
 the hall of the southfolk built with seat-beams,  
 with bound rims, with pale shields,

- 16      **d**afar, **darraða**; · en þar **d**rakk Atli  
 2      **vín** í **val**-hǫllu; · **v**erðir sǫtu úti  
          at **varða** þeim Gunnari · ef þeir hér **vitja** kómi  
 4      með **g**æri **g**jallanda · at vękja **g**ram hildi.

daves, spears. And there drank Attle  
 wine in the wal-hall—watchmen sat outside  
 to watch for Guthur’s men, if they came here to visit,  
 with yelling spears to wake the ruler with war.

- 17      **S**ystir fann þeira **s**neimmst · at þeir í **sal** kvómu,  
 2      **bróðr** hęnnar **báðir**, · **bjóri** vas hǫn lítt drukkin:  
          „**Ráðinn** est nú, Gunnarr, · hvat munt, **ríkr**, vinna  
 4      við **Húna** **h**arm-brögðum? · **H**öll 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>103</sup>

<sup>103</sup>Before anything evil might happen.

- 18     Bætr hefðir þú, bróðir, · at þú í brynju fórir,  
 2     sëm hjölmum arin-græppum · at sea heim Atla;  
        sétir þú í sǫðlum · sól-heiða daga,  
 4     náí nauð-fölva · létir nornir gráta,

Better hadst thou, brother, if thou hadst gone in byrnie  
 with hearth-surrounding helmets, to see the home of Atle;  
 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>104</sup>  
 and Attle himself hadst thou brought in the snake-pit—  
 now that snake-pit has swallowed you two!”

<sup>104</sup>i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

Guthur answers:

- 20     „Seinað ’s nú, systir, · at samna Niflungum,  
 2     langt ’s at leita · 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 fǫtur settu,  
 2     vin Borgunda, · ok bundu fastla;  
        sjau hjó Hogni · sverði hvössu  
 4     en inum átta hratt hann · í eld 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 · fjóndum verjask;

2 Hogni varði · hęndr Gunnars.

frógu fróknan · ef fjqr vildi

4 Gotna þjóðann · gulli kaupa.

So shall a brave guard himself against foes;

Hain guarded the hands of Guthur.

They asked the brave [Guthur] if his [Hain’s] life he wished—  
the ruler of the Gots—to buy with gold.<sup>105</sup>

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<sup>1</sup> Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

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<sup>105</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 hęndi liggja

2 blóðugt, ór brjósti · skorit bald-riða,

saxi slíðr-þęitu, · syni þjóðans.“

“The heart of Hain shall lie in my hands:

bloody from the breast, cut from the bold rider [= Hain],

with a slide-biting sax, from the son of the sovereign [= Hain].”

---

<sup>3</sup> saxi slíðr-þęitu ‘slide-biting sax’ | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

24 Skóru þęir hjarta · Hjalla ór brjósti,

2 blóðugt, ok á bjóð lögðu · ok bóru 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 hęfi’k hjarta · Hjalla ins blauða,

ó líkt hjarta · Hogna ins frókna,

4 es mjok bifask · es á bjóði liggr;

bifðisk hqlfu męirr · es í brjósti lá!“

Then quoth this Guthur, the lord of men:

“Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—  
which quivers greatly when on the platter it lies;  
it quivered twice as much when in the breast it lay.”

- 26      Hló þá Hogni · es til hjarta skóru  
2      kvikvan kumbla-smið · —kløkkva síðst hugði.  
         Blóðugt þat á bjóð lögðu · ok bóru fyr Gunnar.

Hain then laughed as to the heart they cut  
the living wound-smith [WARRIOR = Hain]; he thought least of sobbing.  
Bloody on a platter they laid it, and bore it before Guthur.

- 27      Mérr kvað þat Gunnarr, · Geir-Niflungr:  
2      „Hér hefi’k hjarta · Hogna ins frókna,  
         ólíkt hjarta · Hjalla ins blauða,  
4      es lítt bifask · es á bjóði liggr;  
         bifðisk svá-gi mjök · þá’s í brjósti lá!

Renowned Guthur quoth this, the Spear-Nivling:  
“Here have I the heart of Hain the bold  
—unlike the heart of Helle the soft!—  
which quivers lightly when on the platter it lies;  
it quivered not so much when in the breast it lay.

- 28      Svá skalt, Atli, · augum fjarri  
2      sęm munt · męnjum verða;  
         es und ęinum mér · ęll of folgin  
4      hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes  
as thou wilt from the neck-rings.  
With me alone is hidden all  
the hoard of the Nivlings—now Hain lives not!

- 29      Ey vas mér týja · meðan vit tveir lifðum,  
2      nú ’s mér ęngi · es ęinn lifi’k;  
         Rín skal ráða · róg-malmi skatna,  
4      svinn, ęs-kunna · arfi Niflunga.

I always had doubt when we two lived;  
now I have none when I alone live.  
The Rhine shall rule the strife-ore of princes [GOLD]:

the swift [river] the os-born patrimony of the Nivlings!

- 30 Í veltanda vatni · lýsask val-baugar  
 2 hęldr an á hęndum gull · skíni Húna bęrnum.“

In tumbling water will the Welsh bighs gleam,  
 rather than gold on the hands shine for the children of Huns!”

- 
- 31 “Ýkvið ér hvél-vęgnum, · haptr ’s nú í bęndum!”  
 “Turn ye the wheel-wagons, the captive is now in bonds!”

- 32 Atli inn ríki  
 TODO

- 33 „Svá gangi þér, Atli, · sęm þú við Gunnar áttir  
 2 ęiða opt of svarða · ok ár of nefnda  
 at sól inni suðr-hęllu · ok at Sig-týs bergi,  
 4 hulkvi hvíl-bęðjar · ok at hringi Ullar,

“So may it go for thee, Attle, like thou hadst with Guthur  
 oaths often sworn and always mentioned,  
 by the south-facing sun and by Victory-Tew’s mountain,  
 by any pleasant bed and by the ring of Woulder,

- 34 ok męirr þaðan · męn-vęrð bituls,  
 2 dolg-ręgni, dró · til dauðs skókr.

TODO

- 35 Lifanda gram · lagði í garð,  
 2 þann’s skriðinn vas, · skatna męngi,  
 innan ormum. · En ęinn Gunnarr  
 4 hęipt-móðr hęrpu · hęndi kníði;  
 glumðu stręngir. · Svá skal golli  
 6 frókn hring-drifi · við fira halda!

Living, the prince was laid in the enclosure  
 (which was crawling) by a crowd of warriors  
 (with snakes inside). And Guthur alone

spitefully struck the harp with his hand;  
its strings rang out. So shall hold  
a brave ring-strewer his gold from men!

36 Atli lét

TODO

37 Út gekk þá Guðrún,

TODO

38 Umðu ǫl-skálir · Atla vín-höfgar  
þá's í holl saman · Húnar tölðusk,  
gumar gran-síðir · gengu inn hvárir.

Clanged the ale-bowls of Attle, wine-heavy, out,  
when in the hall together the Huns conversed,  
TODO.

39 Út gekk þá Guðrún,

TODO

40 Skævaði þá in skírleita

TODO

41 Sona hefir þinna,

TODO

42 Kallar-a þú síðan

TODO

43 Ymr varð á bekkjum,

TODO

44 Gulli seri

TODO

- 45      Ó-varr Atli · móðan hafði sik drukkit;  
 2      vápn hafði hann ekki, · varnaði-t við Guðrúnu;  
      opt vas sá leikr bættri · þá's þau lint skyldu  
 4      optarr of faðmask · fyr qðlingum.

Unwary Atle had drunk himself tired;  
 he had no weapons; did not beware Guthrun.  
 Oft their play was better when they gently would  
 more often embrace each other before the athlings.

- 46      Hón bæð broddi · gaf blóð at drekka,  
 2      hendi hæl-fússi, · ok hvelpa lęysti;  
      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 vęru  
 2      ok frá morði þęira Gunnars · komnir vęru 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 Guthur's men had come from Mirkham.  
 Ancient timbers fell, great houses smoked—  
 the settlement of the Budlungs—also the shield-maidens burned  
 inside; short of life, they sunk into hot fire.

- 48      Full-rótt's umb þetta; · fęrr ęngi svá síðan  
 2      brúðr í brynju · bróðra at hęfna;  
      hón hęfir þriggja · þjóð-konunga  
 4      ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: henceforth none will go so,  
 a bride in byrnie her brothers to avenge.  
 She has of three great kings  
 borne the bane-word—bright woman—before she must die.

4 ban-orð borit 'borne the bane-word' | i.e. "she has caused the deaths of three great kings." This expression is discussed along with its Germanic and Indo-European relatives in detail in Watkins (1995) [417–422].

- 49      Enn segir gløgggra í Atlamálum inum grón-lenskum.  
Yet says it more clearly in the Greenlendish Speeches of Attle.
-

# Greenlendish Speeches of Attle

## (Atlamól in grónlendsku)

Dating (Sapp, 2022): late C11th (o.472)

Meter: Speeches-meter

### Introduction

The Greenlendish Speeches of Attle are only preserved in R. The poem is composed in Speeches-meter throughout. Unlike the preceding Akv, it seems actually to have been composed in one of the Norse settlements on Greenland, for in st. 18 the poet makes reference to a “white bear”. The polar bear (*Ursus maritimus*) is indeed found on Greenland, but not on Iceland or the Scandinavian peninsula. To what inhospitable northern wastes the Norse had brought the legends about Attle (Attila)!

The language of the poem is noticeably younger than its predecessor; most notably the sound change *vr-* > *r-* is consistently applied.

---

### The Greenlendish Speeches of Attle

- 1 Frétt hefir ǫld ò-fǫ · þá's ęndr um ęorðu  
2 seggir sam-kundu, · sú vas nýt féstum;  
ǫxtu ęin-méli, · yggst vas þeim síðan  
4 ok it sama sonum Gjúka · es vǫru sann-ráðnir.

Unfew [many] people have learned when... TODO.

TODO: More stanzas!

---





# Goadings of Guthrun

## (Guðrúnarhvöt)

Dating (Sapp, 2022): early C11th (o.781)–late C11th (o.177)  
Meter: Ancient-words-law

### Introduction

TODO: INTRODUCTION.

### From Guthrun (Frá Guðrúnu)

Pr Guðrún gekk þá til sévar er hon hafði drepit Atla, gekk út á sēinn  
2 ok vildi fara sér. Hon mátti eigi søkkva. Rak hana yfir fjörðinn  
á land Jónakrs konungs. Hann fekk hennar. Þeira synir voru  
4 þeir Sörli ok Erpr ok Hamðir. Þar fódðisk upp Svanhildr Sig-  
urðar dóttir. Hon var gift Jörmunrekk inum ríkja. Með hánun  
6 var Bikki. Hann réð þat at Randvér konungs son skyldi taka  
hana; þat sagði Bikki konungi. Konungr lét hengja Randvé en  
8 troða Svanhildi undir hrossa fótum. En er þat spurði Guðrún  
þá kvaddi hon sonu sína.

Guthrun then went to the sea after she had slain Attle; 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. 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-feng-ligasta,  
 2 trað mól talit · af trega stórum,  
 es harð-huguð · hvatti at vígi  
 4 grimum 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 treg-at ykkir · tēiti at mēla?  
 es Jǫrmunrekr · yðra systur,  
 4 unga at aldri, · jóm of traddi,  
 hvítum ok svörtum · á her-vegi  
 6 gróm, gang-tómum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?  
 Why troubles it you not to speak merrily?  
 when Erminric has had your sister,  
 young of age, trampled with steeds;  
 with whites and blacks on the war-path,  
 with grey, pacing, Gotnish horses!

---

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in Hamð 3.

- 3 Hléjandi Guðrún · hvarf til skemmu,  
 2 kumbl konunga · ór kęrum valði,  
 síðar brynjur · ok sonum fórði;  
 4 hlóðusk móðgir · á mara bógu.

Laughing, Guthrun turned to her chamber  
 the heirlooms of kings from the chests she picked:  
 the long byrnies, and to her sons brought them;  
 the gloomy men loaded themselves on the backs of steeds.

- 4 Þá kvað þat Hamðir · inn hugum stóri:  
 2 „Svá kom-a'k meirr aptir · móður at vitja

- 4           gęir-Njoręor hniginn · á Goęþ-jjóęu  
             at þú ęrfi · at ęll oss drykkir,  
             at Svanhildi · ok sonu þína.“

Then Hamthew quoth this, the great of heart:  
 “TODO.  
 that thou drink a death-toast to us all;  
 to Swanhild and thy sons.”

- 5           Guęrún grátandi, · Gjúka dóttir,  
             gekk treg-liga · á tái sitja  
             ok at tęlja, · tęrug-hlýra, móęug spjęll · á margan veg:

Guthrun weeping, Yivick's daughter,  
 walked TODO.  
 and to tell with teary cheeks  
 gloomy words in many ways:

- 6           „Þrjá vissa'k ęlęla, · þrjá vissa'k arna,  
             vas'k þrimr verum · vegin at húsi;  
             ęinn vas mér Siguręor · ęllum bętri  
             es bróęor mínir · at bana uręu.

“Three fires I've known, three hearths I've known;  
 for three husbands I've been brought to the house.  
 Alone was Siward to me better than them all,  
 he whose bane my brothers became.

TODO: Bunch of verses.

- 7           Gekkt ek til strandar, · gręm vas'k nornum,  
             vilda'k hrinda · stríę gríę þęirra;  
             hófu mik, né drękkęu, · hávar bęrur,  
             því land of stę'k · at lifa skylda'k.

I walked to the shore, wroth against the norms;  
 I wished to break their stubborn peace.  
 The high waves lifted me—drowned me not;  
 I stepped aland since I was meant to live.

- 8           Gekkt ek á bęę · —hugęa'k mér fyr bętra—  
             þrięja sinni · þjóę-konungi;  
             ól ek mér jóę, · ęrfi-vęręu  
             [...] · Jónakrs sona.

# TODO.

4 sona | emend.; sonum R

TODO: stanzas

- 9 Fjǫlð man'k bǫlva, · [...]  
 2 b̥eit-tu, Sigurðr, · inn blakka mar,  
 h̥est inn hrað-fóra · lát-tu hinig renna!  
 4 Sitr ęigi hér · sn̥or né dóttir  
 sú's Guðrúnu · g̥ęfi hnossir.

I recall a multitude of bales; [...];  
 saddle, O Siward, thy black steed,  
 the quick-pacing horse; let him run hither!  
 Here sits nowise TODO.

- 10 Minns-tu, Sigurðr, · hvat vit m̥ęltum  
 2 þa's vit à b̥ęð · b̥ęði s̥ótum?  
 at þú myndir mín · móðugr vitja,  
 4 halr, ór h̥ęlju, · en ek þín ór h̥ęimi.

Recallest thou, Siward, what we said,  
 when on the bed we both did sit?  
 That thou wouldst me, O mighty man,  
 visit from Hell, and I thee from the world.

- 11 Hlaðið ér, jarlar, · ęiki-k̥ostinn,  
 2 látið þann und himni · h̥ęstan verða!  
 Męgi br̥enna br̥jóst · b̥ólva-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.; hilmí 'prince' R

- 12 J̥orlum ęllum · óðal batni,  
 2 snótum ęllum · sorg at minni  
 at þetta treg-róf · of talit v̥ęri.

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 (o.885)  
Meter: Ancient-words-law, Speeches-meter

### Introduction

Two poems? TODO: discuss the stoning of the sons of Enacker in Brage and Jordanes.

---

### The Speeches of Hamthrew

1 Spruttu á tái · tregnar iðir  
2 gróti alfa · in glý-stömu  
ár of morgin · manna bōlva  
4 sútir hverjar · sorg of kveykva.

TODO.

2 Vas-a þat nú · né i gér  
2 þat hefir langt · liðit síðan  
es fátt fornara · fremr vas þat hōlfu  
4 es hvatti Guðrún · Gjúka borin  
sonu sína unga · at hefna Svan-hildar.

That was not now nor yesterday;  
a long time has passed since;  
little is older; TODO;  
when Guthrun, born to Yivick, goaded  
on her young sons to avenge Swanhild.

- 3 „Systir vas ykkur · Svan-hildir of heitin  
 2 sú's Jǫrmunrekr · jóm of traddi  
 hvítum ok svörtum · á hær-vegi  
 4 gróm gang-tǫmum · gotna hrossum.

„The sister of you both was called Swanhild,  
 she whom Erminric trampled with steeds;  
 with whites and blacks on the war-path,  
 with grey, pacing, Gotnish horses!

- 4 Eptir 's ykkur þrungit · þjóð-konunga,  
 2 lífið einir ér þátta · étta minnar;  
 ein-stóð em'k orðin · sëm ǫsp i holti,  
 4 fallin at frændum · sem fura at kvisti,  
 vaðin at vilja · sem viðr at laufi,  
 6 þá's in kvist-skóða · kǫmr umb dag varman.”

TODO

- 5 Hitt kvað þá Hamðir · inn hugum stóri:  
 2 „Lítt myndir þá, Guðrún, · leyfa dóð Hǫgna  
 es þeir Sigurð · svefni ór vǫkðu;  
 4 sats-tu á bæð · en banar hlógu.

TODO

- 6 Bókr vóru þinar · inar blá-hvítu  
 2 ofnar vǫlundum, · flutu i vers dreyra;  
 svalt þá Sigurðr, · satst yfir dauðum,  
 4 glýja né gáðir; · Gunnarr þér svá vildi.

TODO

- 7 Atla þóttisk þú stríða · at Erps morði  
 2 ok at Eitils aldr-lagi, · þat vas þér enn verra!  
 Svá skyldi hværr ǫðrum · vērja til aldr-laga  
 4 sverði sár-bæitu · at sér né striddi-t.“

TODO

- 8 Hitt kvað þá Sǫrli, · svinna hafði hann hyggju:  
 2 Vil'k-at við móður · mólum skipta;



orðs þikkir enn vant · ykkru hvöru;  
 4 hvers biðr nú, Guðrún, · er at gráti né fót-at?

TODO

9 Bróðr grát þú þína · ok buri svása,  
 2 niðja ná-borna · leidda nér rógi;  
 okkr skalt ok, Guðrún, · gráta báða  
 4 es hér sitjum fægir á mörum, · fjarri munum deyja.

TODO

10 Gengu ór garði · gørvir at eiskra; liðu þá yfir ungrir · úrig fjöll  
 mörum hún-lændskum, · morðs at hefna.

TODO

11 Þá kvað þat Erpr · çinu sinni,  
 2 mér of lék · á mars baki:  
 „Illt's blauðum hal · brautir kenna;”  
 4 kóðu harðan mjök · hornung vesa.

TODO

12 Fundu á stréti · stór-brögð-óttan:  
 2 „Hvé mun jarp-skammr · okkr full-tingja?”

They found on the street the most clever one:  
 “How can the short brownhair assist us?”

---

<sup>1</sup> stréti ‘street’ | A Roman loanword used specifically for a paved road or a street in a town. It probably emphasises the southern geography in which these events transpire.

13 Svaraði inn sundr-móðri, · svá kvaðsk vęita myndu  
 2 full-ting frændum · sem fóttr ęðrum.  
 „Hvat megi fóttr · fōti vęita  
 4 né hold-gróin · hęnd annarri?”

He of sundry mother answered; said that he would  
 give his kinsmen assistance like a foot another.—  
 “What can a foot give to a foot,  
 or a flesh-grown hand to another?”

- 14 Drógu ór skíði · skíði-éarn,  
 2 mēkis eggjar · at mun flagði;  
 þverrðu þrótt sinn · at þriðjungi,  
 4 létu mōg ungan · til moldar hníga.

They drew from their sheaths their sheath-irons [SWORDS],  
 the blade's edges, at the behest of the ogress.  
 They used up their strength on the third brother;  
 they let the young lad sink down to the earth.

2. at mun flagði 'at the behest of the ogress' | They were acting according to the will of a cruel  
 norn (flagð); cf. the next-to-last st./4b (TODO), Reg 2, Sigsk 7.

...TODO: more stanzas...

- 15 Hitt kvað þá Hamðir · inn hugum stóri:  
 2 „Østir Jormunrekkr · okkarrar kvómu  
 bróðra sam-móðra · innan borgar þinnar;  
 4 fótr sér þú þína · høndum sér þú þínum  
 Jormunrekkr orpit · i eld heitan!“

This then Hamthrew quoth, the great of heart:  
 “Thou didst incite, O Erminric, that we both came,  
 brothers of the same mother, into thy stronghold!  
 Thou seest thy feet, thou seest them with thy hands,  
 O Erminric, hurled into the hot fire!”

- 16 Þá raut við · inn regin-kunngi  
 2 Baldr i brynju · sem Björn hryti:  
 „Grýtið ér á gumna · alls gęirar né bíta  
 4 eggjar né jörn · Jónakrs sonu!“

Then roared back the Reins-begotten  
 Balder in his byrnie [WARRIOR > = Erminric] like a roaring bear:  
 “Stone ye the men!—for spears will not bite  
 —no edges nor irons—Enacker's sons!”

1 raut | metr. emend.; hraut R

1 regin-kunngi 'Reins-begotten' | Born of the gods. As attested by Jordanes, the Gotnish Amals,  
 the house to which Erminric belonged, ultimately claimed descent from the hero Gapt. He is,  
 however, easily identified with ON Gaur 'Geat', a name for the god Woden.

... TODO ...

- 17 Vęl hōfum vit vegit, · stōndum á val Gotna  
 2 ofan egg-móðum · sem ęrnir á kvisti;

4           góðs höfum tírar fengit · þótt skylim nú eða í gér deyja,  
          kveld lifir maðr ekki · eftir þvíð norna.

“Well have we two fought, we stand on the corpses of the Gots:  
above the edge-weary [SLAIN] like eagles on a branch.  
We’ve won great glory, even if we should die now or tomorrow—  
man lives not one evening after the verdict of the norns!”

18       Þar fell Sörli · at salar gaffi,  
2       en Hamðir hné · at hús-baki.

There fell Sarrel by the hall’s gables,  
and Hamthew sank down by the back of the house.

---



# Leeds of Hindle

## (Hyndluljóð)

Dating (Sapp, 2022): late C11th (c.996)  
Meter: Ancient-words-law

1 „Vaki mēr meyja, · vaki mín vina,  
2 Hyndla systir, · es í helli býr;  
nú's røkr røkra, · ríða vit skulum  
4 til Val-hallar · ok til vés heilags.

“Wake, O maiden of maidens; wake, my friend,  
Hindle, sister, who livest in the cave!  
Now's the twilight of twilights; we two shall ride  
to Walhall, and to the holy wigh!

2 Biðjum Hērja-föðr · í hugum sitja,  
2 hann geldr ok gefr · gull verðugum,  
gaf hann Hærmóði · hjalm ok brynju,  
4 en Sigmundi · sverð at þiggja.

Let us bid the Father of Hosts (= Weden) to remain in good spirits;  
he pays and gives gold to the worthy.  
He gave Harmod helmet and byrnie,  
and Symund a sword to receive.

2 hann geldr ok gefr · gull verðugum ‘he pays and gives gold to the worthy’ | Closely related to HHund I 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend verðugum ‘the worthy’ to verðungu ‘the retinue’.

3 Gefr hann sigr sonum, · en svinnum aura,

- 2        mǣlsku mǫrgum · ok man-vit firum,  
       byri gefr brǫgnum, · en brag skǫldum,  
 4        gefr hann mann-sǣmi · mǫrgum rekki.

He gives victory to sons and ounces to the wise,  
 speech to many and manwit to men.

Fair wind he gives to nobles and praise-song to scalds;  
 he gives manly valour to many a champion.

---

1 aura 'ounces' | Of silver.

- 4        Þór mun'k blóta, · þess mun'k biðja,  
 2        at hann ǣ við þik · ǣin-art láti;  
       þó 's hǫnum ð-títt · við jǫtuns brúðir.

To Thunder I will blot; of this I will bid,  
 that he always be upright with thee  
 even though he hates the ettin's brides.

- 5        Nú tak-tu ulf þinn · ǣinn af stalli,  
 2        lát hann rinna · með runa mínum.“—  
       „Sǣinn es gǫltr þinn · goð-veg troða,  
 4        vil'k-at mar mín · mǣtan hlóða.

Now take thy one wolf from the stable;  
 let him run alongside my boar.”—

“Slow is thy boar to tread the Godways;  
 I wish not to load my noble steed.

- 6        Fló ert Freyja, · es freistar mín,  
 2        vísar þú augum · á oss þannig,  
       es hafir ver þinn · í val-sinni  
 4        Óttar unga · Innsteins bur.“

False art thou, Frow, who temptest me;  
 thou showest thy eyes on us this way  
 since thou hast thy lover on the slain-path:  
 the young Oughter, Instone's offspring.”

---

2-3 vísar ... val-sinni 'thou showest ... slain-ways' | i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. Sigrdr 3/3 and note.

- 7        „Dulið est Hyndla, · draums ǣtla'k þér,  
 2        es kveðr ver minn · í val-sinni.

Deluded art thou, Hindle; I think thee dreamy  
as thou sayest that my man is on the slain-path.

- 8 Þar's gǫltr glóar · Gullinbursti,  
2 Hildisvíni, · es mér hagir gęřðu,  
dvergar tveir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,  
the Hildswine, which for me made  
the two skilful dwarfs Downen and Nab.

---

2 Hildisvíni 'Hildswine' | The 'battle-swine', presumably an alternative name of Goldenbristle.

- 9 Sęnn í sǫðlum · sitja vit skulum  
2 ok of jǫfra · ęttir dǫma,  
gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit,  
and of rulers' lineages speak,  
of those men who came from the gods.

- 10 Þęir hafa vęðjat · vala malmi  
2 Óttarr ungi · ok Angantýr;  
skýlt 's at vęita, · svát skati hinn ungi  
4 fǫður-łęifǫ hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD],  
young Oughter and Ongenthew—  
it must be granted so that the young prince  
may have the patrimony of his kinsmen.

- 11 Hǫrg hann mér gęřði · hlaðinn stęinum;  
2 nú 's grjót þat · at glęri orðit;  
rauð hann í nýju · nauta blóði;  
4 ę trúði Óttarr · á ęsynjur.

A harrow he made me, loaded with stones;  
now that stone-pile has turned into glass.  
He reddened it in the fresh blood of oxen;  
always did Oughter trust on the Ossens.

- 12 Nú lát forna · niðja talða  
2 ok upp-bornar · ęttir manna

hvat 's Skjöldunga, · hvat 's Skilfinga,  
4 hvat 's Qðlinga · hvat 's Ylfinga

6 hvat 's hōld-borit, · hvat 's hęrs-borit  
męst manna val · und Mið-garði:“

Now let ancient kinsmen be counted,  
and the high born lineages of men:  
What's of Shieldings? What's of Shilvings?  
What's of Athlings? What's of Wolvings?  
What's born of hero? What's born of chief,  
the greatest choice of men within Middenyard?”

13 „Þú ert Óttarr · borinn Innstęini,  
2 en Innstęinn vas · Alfi inum gamla,  
Alfr vas Ulf, · Ulfr Sęfara,  
4 en Sęfari · Svan inum rauða.

“Thou<sup>106</sup> art, Oughter, born to Instone,  
and Instone was born to Elf the old,  
Elf was to Wolf, Wolf to Seafarer,  
and Seafarer to Swan the red.

---

<sup>106</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

14 Móður átti faðir þinn · męnjum gōfga,  
2 hygg at hęti · Hlędis gyðja,  
Fróði vas faðir þęirar, · en Fríund móðir;  
4 qll þótti ętt sú · með yfir-męnnnum.

Thy father won thy esteemed mother with torcs,  
I think that she was called Leedise the gidden.  
Frood was her father and Friend her mother;  
all that lineage seemed to be among overmen.

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3 Fríund | emend. from meaningless †friauf† F

15 Auði vas áðr · qflgastr manna,  
2 Halfdanr fyrri · hęstr Skjöldunga,  
fręg vōru folk-víg, · þau's framir gęrðu,  
4 hvarfla þóttu verk · með himins skautum.

Ead was once the strongest of men,  
Halfdane earlier the highest of Shieldings.



Famous were the troop-wars which the brave ones made;  
his (= Halfdane's) works seemed to whirl along the corners of heaven.

- 16 Eððisk við Eymund · óðstan manna  
2 en vá Sigtrygg · með svølum eggjum,  
eiga gekk Almvęig, · óðsta kvinna,  
4 ólu þau ok ętту · átján sonu.

He (= Halfdane) became the in-law of Eanmund, the noblest of men,  
but he slew Syettrue with cool edges.  
He went to have Elmwey, the noblest of women;  
they begot and had eighteen sons.

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<sup>1</sup> Eððisk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

- 17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
2 þaðan eru Qðlingar, · þaðan eru Ynglingar,  
þaðan es hqld-borit, · þaðan es hers-borit,  
4 mest manna val · und Mið-garði;  
allt 's þat ętт þín, · Óttarr heimski.

Thence come Shieldings! Thence come Shilvings!  
Thence come Athlings! Thence come Inglings!<sup>1</sup>  
Thence is born of hero! Thence is born of chief  
the greatest choice of men within Middenyard!  
This is all thy lineage, O foolish Oughter!"

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<sup>1</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · hęnnar móðir,  
2 Svófu barn · ok Sę-konungs;  
alt 's þat ętт þín, · Óttarr heimski.  
4 varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother,  
the child of Sweve and Sea-king.  
This is all thy lineage, O foolish Oughter!—  
It is meaningful that one might know thus; wilt thou yet further?

- 19 Dagr átti Þóru · dręngja móður,  
2 ólusk í ętт þar · óðstir kappar,

4      Fraðmarr ok Gyrðr · ok Frekar báðir,  
         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 yet further?

20      Ketill hét vinr þeira · Klypps arf-þegi,  
 2      vas hann móður-faðir · móður þinnar;  
         þar vas Fróði · fyrr enn Kári,  
 4      en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;  
 he was the father of thy mother's mother.  
 There was Froot, yet earlier Keer,  
 but by Hild was Highelf begotten.

...

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# West Germanic Heroic Poetry



# Lay of Hildbrand (Hildebrandslied)

Dating: C8th  
Meter: Ancient-words-law

## Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *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. Removed unetymological double *nn*.
8. Restored initial *h-* where etymological and/or metrically required.

9. Removed initial h- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in *cæsura*, the words *kwad Hilti-brant* ‘Hildbrand quoth’ (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. Reg 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the stanza’s first *cæsura*), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of R in such a minor point.)

## Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son’s prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other’s shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

## The Lay of Hildbrand

2       Ik gi·hôrta ðaṭ seggen  
       ðaṭ sih **ur**·hêṭṭun · **aenon** muoṭin:  
       **Hilti**-brant ęnti **Hadu**-brant · untar **her**jun ṭwēm  
 4       **sunu**-fatar-ungo · iro **saro** rihtun  
       **garutun** sé iro **gûd**-hamun · **gurtun** sih iro swert ana  
 6       **hę**lidos ubar **hringa** · dó sie ṭó dero **hiltu** ritun.

I have heard it said  
 that two contenders alone did meet:  
 —Hildbrand and Hathbrand—under two hosts.  
 Son and father ordered their armour,  
 readied their war-cloths, girded on their swords,  
 the heroes over the mailcoats—when to that fray they rode.

6 **hringa** | ringa ms.

3 untar herjun ṭwēm ‘under two hosts’ | Either man was a champion of his army.

8       **Hilti**-brant gi·mahalta · —her was **hêrôro** man  
       **ferāhes** **frótôro**— · her **frágén** gi·stuont  
       **fôhém** wortum · hwer sín **fater** wári  
 10       **firjo** in **folkhe** · [...]  
       [...] · „eddo hwe-líhhes **knuosles** dú sís  
 12       **ibu** dú mí **ęnan** 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 all great men.”

7 gi·mahalta | heribrantes sunu ‘Harbrand’s son’ add. ms. 9 hwer | wer ms. 11 hwe-líhhes | welihhes ms. 13 **khunink**-ríkhe | chunnincriche ms.

8 ferāhes frótôro ‘more learned of life’ | Possibly formulaic; cf. Maldon 317a: Ic eom fród feores. ‘I am learned of life’.

- 14        **H**adu-brant gi-mahalta · **H**ilti-brantes sunu:  
 „Daṭ sagetun mí · ùsere liuti  
 16        **a**lte anti fróte · dea **ê**rhina wárun  
 daṭ **H**ilti-brant haetṭi mín fater · ih heṭṭu **H**adu-brant  
 18        forn her **ô**star gi-weṭ · flôh her **Ô**t-akhres níd  
 hina miti **Þ**eot-ríhhe · ċnti sínero **d**egano filu  
 20        her fur·laet in lante · **l**úṭṭila siṭṭen  
**b**rút in **b**úre · **b**arn un-wahsan  
 22        **a**rbjo-laosa · her raet **ô**star hina  
 des sîd **D**et-ríhhe · **d**arba gi-stuontun  
 24        **f**ateres mínes · daṭ was só **f**riunt-laos man  
 her was **Ô**t-akhre · **u**m-meṭ ṭirri  
 26        **d**egano **d**ēkhisto · unti **D**eot-ríkhhe  
 her was eo **f**olkhes aṭ ċnte · imo was eo **f**ehēta ṭi leop  
 28        **kh**ūd was her · **kh**óném mannum  
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—  
 the old and learned who earlier lived—  
 that Hildbrand my father was called—I'm called Hathbrand.  
 Long ago he turned east—he fled Edwaker's hate—  
 away with Thedric and his multitude of thanes.  
 He left in the land a little one to stay;  
 a bride in the bower, a bairn ungrown,  
 heritance-less. He rode away east,  
 at which time Thedric was in great need  
 of my father—that was so friendless a man!  
 He was toward Edwaker utterly hostile;  
 the dearest of thanes under Thedric;  
 he was always in the front of the troop; him did always the fighting gladden;  
 known was he among keen men.  
 I do not think he still lives.”

18 gi-weṭ | gihueit ms. 21 brút | prut ms. 22 her raet | heract ms. 23 gi-stuontun | gistuontun ms. 24 fateres | fatereres ms. 26 Dēot-ríkhhe | darba gistontun add. ms. 27 fehēta | peheta ms. 28 khóném | chonnem ms.

15 Daṭ ... liuti | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

- 30        „Wēṭṭu **I**rmin-got (kwad Hilti-brant) **o**bana ab hevane  
 daṭ dú neo **d**ana halt mit sus sippan man · **d**ink ni gi·lēitós“  
 32        **w**ant her dó ar arme · **w**untane bauga  
**kh**ēisur-ingu gi-tán · só imo sie der **kh**uning gap



34 **h**unjo truhtin · „daṭ ih dír iṭ nú bí **h**uldí gibu“

“I call on Ermin God as witness from heaven above,  
that thou never henceforth with such close kin shouldst lead dispute!”  
Then he wound from his arm twisted bighs,  
made of Caesar’s coin, which him the king had given,  
the lord of the Huns.—“This I now give thee out of holdness.”

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30 hevane ‘heaven’ | heuane ms.

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30 hevane ‘heaven’ | A likely Old Saxon form, which merits some discussion on the relation between the synonymous himil and hevan in Old Saxon and High German. The form himil is found in both OS and OHG, but a cognate of hevan is never found in OHG. Further, the use of OS hevan is heavily stereotyped; it is never used in prose, and in poetry (Heli and OSGen) its use is heavily stereotyped, being restricted to 5 cpds and 3 genitive expressions. As a simplex, it is never used in any other form than the gen. sg. Of course, it must have been used in some other context, since it has left descendants in modern Low German dialects.

In any case these facts pose serious difficulties for the providence of the poem. If Hildebrand is an originally OHG text (cf. Note to l. 47), translated into OS in a scribal context, it seems very strange that a translator would replace the neutral himil with the rare, stereotyped hevan. Yet the presence of hevan in the OHG archetype would be a major anomaly, since that form has never existed in any known variety of High German, up until the present day.

32 wuntane bauga ‘twisted bighs’ | The association between bighs (armlets, torcs) and a warrior’s honour is well attested; see Index. This encounter is particularly reminiscent of Hárþ 42.

33 kheisur-ingu gi-tán ‘made of Caesar’s coin’ | A cultural memory of the melting of Roman solidi by Germanic smiths.

34 hunjo truhtin ‘lord of the Huns’ | Almost certainly Atle, although he is not mentioned by name in the poem.

**H**adu-brant gi-mahalta · **H**ilti-brantes sunu:  
36 „mit gêru skal man · geba in-fâhan  
**o**rt widar **o**rte!  
38 dú bist dir **a**ltér hun · **u**m-meṭ spáhér  
**s**pēnis mih mit dínēm wortun · wili mih dīnu **s**peru werpan  
40 bist **a**-só gi-altét man · só dú êwīn in-wit fôrtós  
daṭ sagetun mí · sêo-lídante  
42 **w**estār ubar **W**ēntil-sêo · daṭ inan **w**ík fur-nam:  
tôt ist **H**ilti-brant · **H**ēri-brantes suno!“

Hathbrand spoke, Hildbrand’s son:  
“By his spear shall man win gifts,  
point against point!  
Thou art for thee, old Hun, utterly clever;  
thou dost tempt me with thy words—at me wilt thou hurl thy spear!  
Thou art thus an aged man, since thou always didst work deceit.—  
This seafarers said to me  
west o’er the Wendle-sea: that war did take him—  
dead is Hildbrand, Harbrand’s son!”

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40 bist | pist ms.

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36 mit gēru skal man · geba in-fāhan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the kṣatra-dharma, the code of the Warrior-caste (kṣatriya), which explicitly forbade them from taking gifts. So in Mahabharata 12.192.73, a kṣatriya king refuses a gift from a priest (brāhmaṇa), for “it is the duty prescribed for a kṣatriya that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

42 Wēntil-sēo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the Vandali, who for a time ruled North Africa.

- 44           Hilti-brant gi-mahalta · Hęri-brantes suno:  
               „wela gi-sihu ih in díném hrustim  
 46         daṭ dú habés hême · hêrron góten  
               daṭ dú noh bí desemo ríkhe · rękkhjo ni wurti“

Hildbrand spoke, Harbrand's son:  
 “Well do I behold on thy garb,  
 that thou hast at home a good lord,  
 that thou yet in this realm hast not become an exile.”

- 48           „welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit  
               ih wallóta sumaro ęnti wintro · sehs-tik ur lante  
 50         dar man mih eo skęrita · in folk skeoṭantero  
               só man mir aṭ burk ênigeru · banun ni gi-fasta  
 52         nú skal mih swásaṭ khind · swertu hauwan  
               bretón mit sínu billju · eddo ih imo ęi banin werdan.  
 54         Doh maht dú nú aod-líhho · ibu dir dín ęllen taok  
               in sus hêremo man · hrusti gi-winnan  
 56         rauba bi-rahamen · ibu dú dar ênig reht habés!“

“Well now—O Ruler God!—the woeful weird comes to pass.  
 I roamed for sixty summers and winters from the land,  
 where I always was placed in the troop of shooters,  
 as at no fortress my bane was fastened.—  
 Now shall my very child hew at me with his sword,  
 strike me with his blade, or I become his bane.  
 Yet mayst thou now easily—if thy zeal avail thee—  
 from such a hoary man win the garb,  
 bear away the booty—if thou have any right thereto!”

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56 bi-rahamen | bihrahanen ms.

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48 waltant got ‘O Ruler God!’ | Cf. OE wealdend god, OS waldand god. Apparently a common West Germanic poetic expression.

48 wê-wurt ‘woeful weird’ | wurt ‘weird’ here meaning ‘inexorable course of events’, not the norm;  
cf. ON *grimmar urðir* ‘grim “weirds”’ TODO.

49 sumaro ċnti 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.

50 skeoċantero ‘shooters’ | Cf. Beow 702, where the OE cognate *sceótend* stands for “warriors”  
in general.

54 ibu dir din ċllen taok ‘if thy zeal avail thee’ | Formulaic. Cf. Beow 572b–573: [...] · Wyrd oft  
nċreð // un-fċgne eorl · þonne his ċllen déah. ‘Weird often saves the un-fey earl when his zeal  
avails.’

58 „der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto  
der dir nú wíges warne · nú dih es só wel lustit  
güdja gi·mċinun · niuse de mótti  
60 hwędar sih hiutu dêro hřęilo · hruomen muoċti  
eddo desero brunnóno · bēdero waltan!“

“He were now (quoth Hildbrand) the softest of Easterners,  
who would refuse thee a fight when thou so much dost crave  
to struggle together. Try he who might,  
which one of us today of these garments may boast,  
or both these byrnies wield!”

60 hwędar | *werdar* ms. 60 hiutu dêro | metr. emend.; *dero* hiutu ms. 60 hruomen | *hrumen*  
ms. 61 eddo | *erdo* ms.

60–61 hřęilo hruomen muoċti ... desero brunnóno bēdero waltan ‘of these garments may boast ...  
both these byrnies wield’ | Like in the *Iliad*, the winner is expected to strip the slain of his armour.

62 Dó létċun sé aerist · askim skřitan  
skarpén skŭrim · daċ in dem skiltim stónt  
64 dó stóptun ċó-samane · staim-bort hludun  
hewun harm-likko · hwítte skilti  
66 unti imo iro lintún · lŭtċilo wurtun  
gi·wigan miti wábnum · [...]

Then let they first their ash-spears glide,  
in sharp showers, that in the shields they stuck.  
Then they charged at each other—the coloured boards [SHIELDS] clashed—  
they hewed harmfully at the white shields,  
until for them their lindens [SHIELDS] became little,  
worn down by the weapons, [...]

62 askim | *asckim* ms. 64 hludun | *chludun* ms.

63 skarpén skŭrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 517a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following pages. See Introduction to the poem.

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# Widsith

## (Widsiþ)

Dating: 600–700s (Neidorf 2013)  
Meter: Ancient-words-law

### Introduction

An archaic heroic poem.

### Widsith

- 1      Wíð-sið maðolade, · word-hord ʒn·leac,  
2      sé þe mæst · mærp̃a ofer eorþan,  
         folca geond·f̃orde; · oft hé fl̃ette ge·þah  
4      myne-lícne m̃aþpum. · Hine fr̃om Myrgingum  
         æþele ʒn·wócon. · He mid Ealh-hilde,  
6      f̃ælre freoþu-wębban, · forman siþe  
         Hreð-cyninges · h̃am ge·sóhte  
8      éastan of ʒngle, · Eorman-ríces,  
         wr̃aþes wær-logan. · ʒn·ʒonn þá worn sprecan:

Widsith spoke, unlocked his word-hoard,  
he who mots through tribes on earth  
and nations had journeyed. Oft on the bench had he received  
delightful treasures. From the Mirgings  
his ancestry stemmed. Along with Elhild,  
the good peace-weaveress, for the first time  
had he sought out the Reth-King's realm,  
east of the Angles, [the realm of] Erminric,  
the fierce oath-breaker. He then began a long speech:

6 freoþu-wēbban ‘peace-weaveress’ | A woman used in a political marriage to bring peace between two tribes or families, in this case between King Edwin of the Mirgings (see ll. 97–98) and Erminric of the Gots.

7 Hreð-cyninges ‘Reth-King’ | The king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

- 2 „Fela ic mōnna ge·frægn · mægþum wealdan.  
 2 Sceal þeóða ge·hwylc · þeawum lifgan,  
 eorl æfter óþrum · óðle rædan,  
 4 sé þe his þeóden-stól · ge·þéon wile.

“A great deal of men I’ve learned ruling tribes.  
 Every person shall live in virtue;  
 each earl after the other lead his homeland,  
 he who on his ruling-seat will prosper.

- 3 Þára wæs Wala · hwíle sélast,  
 2 ʒnd Alexandreas · ealra rícost  
 mōnna cynnes, · ʒnd he mǣst ge·þāh  
 4 þára þe ic ofer foldan · ge·frægen hæbbe.

Of them was Wale for a while the most blessed,  
 and Alexander of all the strongest  
 of mankind, and he prospered most  
 of those men over the earth of whom I’ve learned.

- 4 Ætla weold Húnum, · Eorman-ric Gotum,  
 2 Becca Baningum, · Burgendum Gifica.  
 Cāsere weold Créacum · ʒnd Cælic Finnum,  
 4 Hagen Holm-rycum · ʒnd Henden Glommum.

Attle ruled the Huns, Erminric the Gots,  
 Bicke the Banings, the Burgends Yivick.  
 Choser ruled the Greeks and Calic the Finns,  
 Hain the Holmrighs and Henden the Glams.”

- 5 Witta weold Swǣfum, · Wada Hælsingum,  
 2 Meaca Myrgingum, · Merc-healf Hundingum.  
 Þeód-ric weold Frōncum, · Þyle Rōndingum,  
 4 Breoca Brōndingum, · Billing Wernum.

TODO.

- 6      Óswine weold Eowum · ƿnd Ytum Gef-wulf,  
 2      Finn Folc-walding · Fresna cynne.  
      Sige-herc lēngest · Sā-denum weold,  
 4      Hnæf Hocingum, · Helm Wulfingum,  
      Wald Wóingum, · Wód Þyringum,  
 6      Sā-ferð Sycgum, · Swéom Ongend-þeow,  
      Scaft-herc Ymbrum, · Scafa Long-beardum,  
 8      Hún Hæt-werum · ƿnd Holen Wrosnum;  
      Hring-wald wæs hāten · Hēre-farena cyning.

TODO.

- 7      Offa weold ƿngle, · Ale-wih Denum;  
 2      sé wæs þara manna · módgast ealra,  
      no hwæþre he ofer Offan · eorl-scype frēmede,  
 4      ac Offa ge-slóg · ārest mōnna,  
      cniht-wesende, · cyne-ríca mǣst.

Offe ruled the Angles, Alewigh the Danes;  
 of those men he was the bravest of all,  
 but he never furthered greater earlship than Offe,  
 for Offe won—youngest of men,  
 still a boy—the greatest of kingdoms.

- 8      Nænig efen-eald him · eorl-scipe mǣran  
 2      ƿn orette: · āne sweorde  
      mērcē ge-mǣrde · wið Myrgingum  
 4      bi Fifel-dore; · heoldon forð siþþan  
      Engle ƿnd Swáfe, · swá hit Offa ge-slóg.

No man of his age accomplished  
 greater earlship: with but one sword  
 he marked the border against the Mirgings,  
 by Fiveldoor. It was thenceforth held  
 by the Angles and Sweves as Offe had won it.

- 9      Hróp-wulf ƿnd Hród-gār · heoldon lēngest  
 2      sibbe æt-somne · suhtor-fædran,  
      siþþan hý for-wræcon · Wicinga cynn  
 4      ƿnd Ingeldes · ord for-bigdan,  
      for-heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest

the peace together, uncle and nephew,  
 since they drove away the race of Wikings,  
 and bent down Ingeld's spear-point;  
 at Hart they cut down the host of the Hathbeards.

- 10 Swá ic geond-fórde fela · frēmdra lōnda  
 2 geond ginne grund. · Gódes ƿnd yfles  
 þær ic cunnade; · cnósle bi-dæled,  
 4 fréo-mægum feor · folgade wide.

So I journeyed through a great deal of strange lands  
 through the wide world. Of good and evil  
 I there became acquainted; of kin deprived,  
 far from dear kinsmen, I strayed widely.

- 11 For-þon ic mæg singan · ƿnd sēcgan spell,  
 2 mænan fore mēngo · in meodu-healle  
 hú mé cyne-góde · cystum dohten.

Therefore I can sing and tell tales,  
 recall before the many in the mead-hall,  
 how men of good kin treated me with grace.

- 12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,  
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-dēnum.  
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wicingum;  
 4 mid Geƿpum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;  
 mid Englum ic wæs ƿnd mid Swáfum · ƿnd mid Ænenum;  
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;  
 mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid  
 Heaþo-réamum.

I was among Huns and among Reth-Gots,  
 among Swedes and among Geats, and among South-Danes.  
 Among Wendles I was and among Warns, and among Wikings;  
 among Yefths I was and among Wends, and among Yefflegs;  
 among Angles I was and among Sweves, and among Anens;  
 among Saxes I was and among Sidges, and among Sword-weres;  
 among Ranes I was and among Deans, and among Hath-Reams.



- 13 Mid **Þ**yringum ic wæs · ƿnd mid **Þ**rowendum,  
 2 ƿnd mid **B**urgendum, · þær ic **b**éag ge·þáh;  
 mé þær **G**uð-here for·geaf · **g**læd-lícne maþþum  
 4 sƿnges to léane. · Næs þæt **s**æne cyning!

Among Thirings I was and among Throwends,  
 and among the Burgends, where I received a bigh.  
 There Guthier gladdened me with treasures,  
 as reward for my song. That was not a bad king!

- 14 Mid **F**rƿncum ic wæs ƿnd mid **F**rysum · ƿnd mid  
**F**rumtingum;  
 2 mid **R**ugum ic wæs ƿnd mid Glommum · ƿnd mid  
**R**úm-walum.

Among Franks I was and among Frises, and among Frumtings;  
 among Ruges I was and among Glams, and among Rome-Wales.

- 15 Swylce ic wæs ƿn **E**atule · mid **Æ**lf-wine,  
 2 sé hæfde **m**ƿn-cynnes, · **m**íne ge·fræge,  
**l**eohteste hƿnd · **l**ofes tó wyrceƿne,  
 4 **h**eortan un·**h**neaweste · **h**ringa ge·dâles,  
**b**eorhtra **b**éaga, · **b**earn Éad-wines.

Likewise was I in Italy with Elfwin;  
 of mankind he had—as far as I have learned—  
 the lightest hand in the winning of praise,  
 the unstingiest heart in the dealing of rings  
 and bright bighs, that child of Edwin.

- 16 Mid **S**ercingum ic wæs · ƿnd mid **S**eringum;  
 2 mid **C**reacum ic wæs ƿnd mid Finnum · ƿnd mid **C**âsere,  
 sé þe **w**in-burga · ge·**w**eald áhte,  
 4 **w**iolena ƿnd **w**ilna, · ƿnd **W**ala rices.

TODO.

- 17 Mid **S**cottum ic wæs ƿnd mid Peohtum · ƿnd mid  
**S**críde-finnum;

- 2        mid Líd-wicingum ic wæs ƿnd mid Léonum · ƿnd mid  
    Long-beardum,  
       mid hæðnum ƿnd mid hǣlepum · ƿnd mid Hundungum.

Among Scots I was and among Picts, and among Shride-Finns;  
 among Lid-Wikings I was among Leans, and among Longbeards;  
 among heathens and among heroes and among Hundings.

- 18      Mid Israhelum ic wæs · ƿnd mid Exsyringum,  
 2        mid Ebreum ƿnd mid Indium · ƿnd mid Egyptum.  
       Mid Moidum ic wæs ƿnd mid Persum · ƿnd mid Myrgingum,  
 4        ƿnd Mofdingum · ƿnd on-gend Myrgingum,  
       ƿnd mid Amothingum. · Mid East-þyringum ic wæs  
 6        ƿnd mid Eolum ƿnd mid Istum · ƿnd Idumingum.

Among Israelites I was and among Assyrians,  
 among Hebrews and among Indians and among Egyptians.  
 Among the Medes I was and among Persians, and among Mirgings  
 and Mofdings and again the Mirgings  
 and among Amothings. Among East-Thirings I was  
 and among Eals and among Ists, and Idumings.

- 19      Ʒnd ic wæs mid Eorman-ríce · ealle þrage,  
 2        þær mé Gotena cyning · góde dohte;  
       sé mé béag for-geaf, · burg-warena fruma,  
 4        ƿn þam siex hund wæs · smættes goldes,  
       ge-scyred sceatta · scilling-ríme;  
 6        þone ic Ead-gilse · ƿn æht sealde,  
       mínum hléo-dryhtne, · þa ic to hām bi-cwom,  
 8        leófum to léane, · þæs þe hé mé lond for-geaf,  
       mínes fæder øpel, · fréa Myrginga.

And I was with Ermenric for the longest time,  
 where the king of the Gots treated me well.  
 He gave me a bigh—that chief of city-dwellers—  
 in which were reckoned six hundred shats  
 of purest gold in shilling-count.  
 I gave it in the possession of Edgils  
 my dear shelter and lord, when I came home,  
 as repayment for his giving me land,  
 —that lord of Mirgins—my father's ethel.

- 20      Ʒnd mé þá Ealh-hild · øperne for-geaf,

- 2        dryht-cwén duguþe, · dohtor Éad-wines.  
          Hyre lof lēngde · geond lōnda fela,  
 4        þonne ic be sōnge · sæcgan sceolde  
          hwær ic under swegl · sélast wisse  
 6        gold-hrodene cwén · giefte bryttian.

And then Elhild gave me another,  
 the noble queen of the old troop, daughter of Edwin.  
 Her praise stretched further through a multitude of lands;  
 then I in song should say,  
 where beneath the heaven I know the most blessed  
 gold-adorned queen dispensing gifts.

- 21        Ðonne wit Scilling · scíran reorde  
          for uncrum sige-dryhtne · sōng a-hófan,  
          hlúde bi hearpan, · hleoþor swinsade,  
 4        þonne mōnige mēnn, · mōdum wlōnce,  
          wordum sprēcān, · þá þe wel cūþān,  
 6        þæt hí nǣfre sōng · séllan ne hýrdon.

Then I and Shilling with clear voices,  
 before our victorious lord raised up a song, loudly by the harp—the tune rang  
 out.

Then many men proud of heart  
 told with words—those who knew well—  
 that they never had heard a better song.

- 22        Ðonān ic ealne geond-hwearf · óþel Gotena,  
          sóhte ic ā siþa · þá sélestan;  
 2        þæt wæs inn-weorud · Earman-rices.

Then I passed through all the ethel of the Gots;  
 TODO.

- 23        Heðcan sóhte ic qnd Beadecan · qnd Hære-lingas,  
          Emercan sóhte ic qnd Fridlan · qnd Éast-gotan,  
 2        fródne qnd góðne · fæder Un-wenes.

TODO

- 24        Seccan sóhte ic qnd Beccan, · Seafolan qnd þeód-ric,

- 2 Heaþo-ric ƿnd Sifecan, · Hliþe ƿnd Incgen-þeow.  
 Êad-wine sóhte ic ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr,  
 4 ƿnd þá wloncan ge-dryht · Wiþ-myrginga.

TODO

- 25 Wulf-here sóhte ic ƿnd Wyrm-here; · ful oft þær wíg ne a-læg,  
 2 þonne Hræda here · heardum sweordum  
 ymb Wistla-wudu · wergan sceoldon  
 4 caldne 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-here sóhte ic ƿnd Rƿnd-here, · Rúm-stân ƿnd Gisl-here,  
 2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;  
 ne wáran þæt ge-síþa · þá sáemestan,  
 4 þeah þe ic hý a-níhst · nemnan sceolde.

TODO.

- 27 Ful oft of þám héape · hwínende fléag  
 2 giellende gâr · ƿn grøme þeóde;  
 wræccan þær weoldan · wundnan golde  
 4 werum ƿnd wífum, · Wudga ƿnd Hâma.

Most often from that troop whistling did fly  
 a yelling spear into the fiendish host;  
 there ruled the exiles Woody and Homer  
 twisted gold, men and women.

---

2 giellende gâr 'a yelling spear' | Formulaic.

- 28 Swá ic þæt symle ƿn-fond · ƿn þære feringe,  
 2 þæt sé biþ leófast · lond-búendum  
 sé þe him God syleð · gumena ríce  
 4 to ge-healdenne, · þenden hé hér leofað.“

So I always did find while on that journey,  
 that he is dearest to land-dwellers [MEN],  
 whom God grants the realm of men  
 for to hold while here he lives.”

---

29 Swá scriþende · ge·scepum hweorfað  
 2 gleó-menn gumena · geond grunda fela,  
 þearfe seċgað, · þonc-word sprecaþ,  
 4 simle sūð oþþe norð · sumne ge·mótað  
 gydda gleawne, · geofum un·hneawne,  
 6 sé þe fore duguþe wile · dóm a·ræran,  
 eorl-scipe æfnan, · oþþæt eal scæceð,  
 8 leoht ond lif sōmod; · lof sé ge·wyrceð,  
 hafað under heofonum · héah-fæstne dóm.

So passing through fates they wander,  
 the song-men of mankind, through many lands;  
 they say their needs, speak thoughtful words;  
 whether in the south or north they meet some one,  
 gay in songs, unstingy with gifts,  
 who for the old troop will rear up doom,  
 accomplish earlship until all goes away,  
 light and life together. He who works praise  
 has under the heavens a high, firm doom.

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# Walder (Waldhere)

Dating: TODO  
Meter: Ancient-words-law

## Introduction

A heroic poem preserved in two fragments. The flyting between the heroes Walder and Guthr in fragment 2 is very reminiscent of the dialogue in Hildebrand.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072>

## Walder

- 1       hyrde hyne georne:  
2       „Huru Welande... · worc ne ge·swiceð  
     monna ænigum · ðara ðe Mimming can  
4       heardne ge·healdan. · Oft æt hilde ge·dreas  
     swatfag and sweordwund · secg æfter oðrum.  
6       ætlan ord-wyga, · ne læt ðin ellen nu gyt  
     ge·dreosan to dæge, · dryht-scipe  
     nú  
8       is se dæg cumen  
     þæt ðu scealt âninga · oðer twega,  
10       lif for·leosan · oððe langne dóm  
     âgan mid ȝldum, · Ælf·heres sunu!  
12       Nalles ic ðé, wine mín, · wordum cide,  
     ðy ic ðé ge·sawe · æt ðam sweord-plegan

14        ðurh edwit-scype · æniges mōnnes  
          wīg for·bugan · oððe on weal fleon,  
 16        líce beorgan, · ðeah þe lāðra fela  
          ðinne byrn-hōmon · billum heowun,  
 18        ac ðu symle furðor · feohtan sóhtest,  
          mæl ofer mearce; · ðy ic ðe metod on·dréd,  
 20        þæt ðu to fyren-líce · feohtan sóhtest  
          æt ðam æt-stealle · oðres monnes,  
 22        wīg-rædenne. · Weorða ðe selfne  
          gódum dædum, · ðenden ðin god rēcce.  
 24        Ne murn ðu for ði méce; · ðe wearð mādma cyst  
          gifðe to geoce, · mid ðy ðú Gūðhere scealt  
 26        beot for·bigan, · ðæs ðe he ðas beaduwe on·gan  
          ...d un-ryhte · árest sécan.  
 28        For·sóc he ðam swurde · and ðam sync-fatum,  
          béaga mænigo, · nu sceal béaga-léas  
 30        hworfan from ðisse hilde, · hlāfurd sécan  
          ealdne éðel · oððe hér ár swefan,  
 32        gif he ða [...]“

TODO.

---

2        „...ce bæteran  
 2        b·úton ðam ánum · ðe ic eac hafa  
          on stān-fate · stille ge·hided.  
 4        Ic wāt þæt hit ðóhte · ðeodric Widian  
          selfum on·sendon, · and eac sinc micel  
 6        mādma mid ði méce, · monig oðres mid him  
          golde ge·girwan · (iulean ge·nam),  
 8        þæs ðe hine of nearwum · Níðhades mæg,  
          Welandes bearn, · Widia ut forlet;  
 10        ðurh fifela gewæld · forð on·ette.“  
          Waldere maðelode, · wīga ellen-rof,  
 12        hæfde him on handa · hilde-frófre,  
          gūð-billa gripe, · gyddode wordum:  
 14        „Hwæt, ðu húru wéndest, · wine Burgenda,  
          þæt me Hagenan hand · hilde ge·fremede  
 16        and getwæmde ...ðewigges. · Feta, gyf ðu dyrre,



æt ðus heaðu-węrgan · hāre byrnan.  
 18 Standeð me hēr on eaxelum · Ælfheres lāf,  
 gód and géap-neb, · golde ge-weorðod,  
 20 calles un-scende · æðelinges réaf  
 to habbanne, · þonne hand wæreð  
 22 feorh-hord feondum. · Ne bið fah wið mé,  
 þonne ..... un-mágas · eft on-gynnað,  
 24 mécum ge-metað, · swá gé mé dydon.  
 Deah mæg sige syllan · se ðe symle byð  
 26 recon and ráð-fęst · ryh... ...a ge-hwilces.  
 Se ðe him to ðam hālgan · helpe ge-lifeð,  
 28 to gode gioce, · hé þær gearo findeð  
 gif ða earnunga · ær ge-ðenceð.  
 30 Þonne moten wlance · welan britnian,  
 æhtum wealdan, · þæt is [...]“

TODO.

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# Deer

## (Deor)

Dating: TODO  
Meter: Ancient-words-law

### Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *Þæs ofer-eode · þisses swá mæg* ‘That passed over; this may likewise.’ After this he reflects on fate, and finally tells of his own tragedy.

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots before
5. Erminric.

The name *Déor* is the ancestor of modern English “deer”, and can mean this in Old English as well, but it can also mean ‘beast, animal’. It is not otherwise known as a personal name, but we may perhaps compare *Fáfn* 2, where the young hero Siward calls himself *gofugt dýr* ‘noble beast/deer’.

---

### Deer

I      **W**elund him be **w**urman · **w**ræces cunnade,

- 2        **ân**-hýdig eorl · **earfoþa** dréag,  
       hæfde him tó ge·sibþe · **sorge** ƿnd lōngað,  
 4        **winter**-cealde **wræce**; · **wéan** oft ƿn·fōnd,  
       sibþan hine **Níðhad** ƿn · **néde** lēgde,  
 6        **swōncre** **scono**-bende · ƿn **syllan** mōnn.  
       **Þæs** ofer-eode, · **þisses** swá mæg!

Wayland with worms his exile experienced;  
 the one-minded earl hardship did suffer;  
 had him for companions sorrow and longing,  
 winter-cold exile; woes he often found,  
 since Nithad on him fetters did lay;  
 heavy sinew-bonds on the better man.  
 That passed over; this may likewise.

- 8    2        **Beadohilde** ne wæs · hyre **bróþra** déaþ  
       on **sefan** swá **sâr** · swá hyre **sylfre** þing,  
 10        þæt heo **gearo**-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 Beadhild was not her brothers' deaths  
 on her heart so sore, as her own thing,  
 that she clearly had understood,  
 that she was pregnant. Never could she  
 bravely think out what about that she should do.  
 That passed over; this may likewise.

- 14    3        **Wé** þæt **Mæðhilde** · **mōnge** ge·frugnon  
       wurdon **grund**-léase · **Geates** frige,  
 16        þæt hi seo **sorg**-lufu · **sláþ** ealle bi·nōm.  
       **Þæs** ofer-eode, · **þisses** swá mæg!

That for Mathild many, we have heard,  
 bottomless [troubles] arose, for Geat's beloved,  
 that the sorrowful love her of sleep all deprived.  
 That passed over; this may likewise.

- 18    4        **Þeodric** áhte · **þritig** wintra  
       **Máringa** burg; · þæt wæs **mōnegum** cūþ.  
 20        **Þæs** ofer-eode, · **þisses** swá mæg!

Thedric owned for thirty winters

the fort of the Meerings; that was to many known.  
That passed over; this may likewise.

- 5      Wē ge·ascodan · Eormanrices  
22      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-code, · þisses swá mæg!

We have learned of Erminric's  
wolvern nature; he wielded widely the folk  
of the realm of the Gots—that was a grim king!  
Sat many a man by sorrows bound,  
woes in his thoughts; wished aplenty  
that the kingdom might be overcome.  
That passed over; this may likewise.

---

23 Þæt wæs grim cyning! 'that was a grim king!' | Formulaic; cf. Beow 11b: Þæt wæs gód cyning!  
'That was a good king!'

- 28 6      Siteð sorg-céarig, · sælum bi·dæled,  
         on sefan sweorceð, · sylfum þinceð  
30      þæt sý ende-léas · earfoda dæl.  
         Mæg þonne ge·þencan, · þæt geond þás woruld  
32      witig dryhten · wendeþ ge·neahhe,  
         eorle mōnegum · āre ge·sceawað,  
34      wís-licne blæd, · sumum wéana dæl.

One sits grieved with sorrow, of blessings bereft;  
his heart darkens; to himself he thinks  
that endless must be his share of hardships.  
He may then think that throughout this world  
the Wise Lord turns coat aplenty.  
To many an earl honour he shows,  
sure success—to another a share of woes.

- 7      Þæt ic bi mé sylfum · sæcgan wille,  
36      þæt ic hwile wæs · Heodeninga scóp,  
         dryhtne dýre— · mé wæs Deor noma.  
         Áhte ic fela wintra · folgað tilne,  
38      holdne hlaford, · oþþæt Heorrenda nú,

- 40        **l**éoð-cræftig mōnn · **l**ond-ryht ge·þáh,  
          þæt me **e**orla hléo · **æ**r ge·sealde.  
 42        **Þ**æs ofer-eode, · **þ**isses swá mæg!

This of myself I wish to say,  
 that for a while I was the Heedenings's shop,  
 dear to their lord—Deer was my name.  
 I had for a multitude of winters a good retinue,  
 a hold bread-giver, until Harrend now,  
 the lay-crafty man the land-right has received,  
 that to me the shelter of earls of yore did grant.  
 That passed over; this may likewise.

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## Miscellaneous Runic Poetry





## Introuction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the Dream of the Rood under Christian poetry.

Metrically the poetry is generally in Ancient-words-law. A few fragments from Jutland are in Leeds-meter and two from Sweden are in Court-recited meter.



# Three Rune Poems

## Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or futharks stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the rune poems—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English futhorc, while the Norwegian and Icelandic document the Scandinavian younger futhark.

When compared to the Common Germanic elder futhark, these two daughter scripts have taken opposing paths. Whereas the English futhorc has appended several letters for new vowels to the end of the rune row, the Scandinavian futhark has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Týr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger futhark. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger futhark, runes of the elder futhark are used in a cipher, which works in the following way: Every younger futhark rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder futhark system, and the other has been assimilated from a lost rune, is replaced by the elder futhark rune whose value it assimilated. For instance,

the k rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old g rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old d rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants t/d, k/g, b/p > t, k, b, but retains the written distinction between o and u—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—f, r, h, n, i, j, s, b, m and l—have etymologically identical names. Three of the remaining six—þ, a and t—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—u and k—have names which agree in form but not in meaning. Thus it is only the old 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 ƿrofur · ƿira ge·hwylcum.  
 2      Sceal ðeah manna ge·hwylc · miclun hyt dælan  
 gif he wile for drihtne · dômes hleotan.

TODO: TRANSLATION.

- 2      ʀ (ur) byþ ʀn-mód · and ofer-hyrned,  
 2      ƿela-ƿrécne deor, · ƿeohteþ mid hornum,  
 mære mór-stapa; · þæt is módig wuht.

TODO: TRANSLATION.

- 3      þ (ðorn) byþ þearle scearp; · þegna ge·hwylcum  
 2      an-feng ys ƿfyl, · un-gemetun reþe  
 manna ge·hwylcun · ðe him mid resteð.

TODO: TRANSLATION.

- 4      ƿ (os) byþ ord-fruma · ælcra spræce,  
 2      wís-dômes wraþu · and wítana frofur,  
 and eorla ge·hwam · ead-nys and to·hiht.

TODO: TRANSLATION.

- 5      ƿ (rad) byþ on ƿecyde · ƿinca ge·hwylcum  
 2      sefte, and swiþ-hwæt · ðam ðe sitteþ on ufan  
 meare mægen-heardum · ofer míl-paþas.

TODO: TRANSLATION.

- 6      ʀ (cen) byþ cwicera ge·hwam · cūþ on ƿyre,  
 2      blac and beorht-líc, · byrneþ oftust  
 ðær hí æþelingas · inne restaþ.

TODO: TRANSLATION.

- 7      ʀ (gyfu) gumena byþ · gleng and herenys,  
 2      wraþu and wryþ-scepe, · and wræcna ge·hwam  
 ar and ætwist · ðe byþ oþra leas.

TODO: TRANSLATION.



- 2        wexeð on wature, · wundaþ grimme,  
        blode breneð · beorna ge·hwylcne  
 4        ðe him ænigne · on-feng ge·deð.

TODO: TRANSLATION.

- 16        ʒ (sigel) sé-mannum · symble biþ on hihte,  
 2        ðonn hi hine feriaþ · ofer físces beþ,  
        oþ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

- 17        ↑ (tir) biþ tǣcna sum, · healdeð trywa wel  
 2        wiþ æþelingas, · â biþ on færylde,  
        ofer nihta ge·nipu · næfre swiceþ.

TODO: TRANSLATION.

- 18        Ɓ (beorc) byþ bleða leas, · bereþ efne swa ðeah  
 2        tǣnas b-utan tudder, · biþ on telgum wlitig,  
        heah on helme · hrysted fægere,  
 4        ge·loden leafulum, · lyfte ge·tenge.

TODO: TRANSLATION.

- 19        Ɓ (eh) byþ for eorlum · æþelinga wyn,  
 2        hors hófum wlanc, · ðær him hæleþe ymb,  
        welege on wicgum, · wrixlaþ spræce,  
 4        and biþ un-styllum · æfre frofur.

TODO: TRANSLATION.

- 20        Ɓ (man) byþ on myrgþe · his magan leof;  
 2        sceal þeah ânra ge·hwylc · oðrum swican,  
        for ðam dryhten wyle · dôme síne  
 4        þæt earne flæsc · eorþan be-tæcan.

TODO: TRANSLATION.

- 21        ʀ (lagu) byþ leodum · lang-sum ge·þuht,  
 2        gif hí sculun neþun · on nacan tealtum,  
        and hi sæyþa · swýþe bregaþ,

- 4 and se **brim**-hengest · **bridles** ne gymeð.

TODO: TRANSLATION.

- 22      Ǫ (ing) wæs **ærest** · mid Éast-Denum  
 2      ge·sewen **sęcgun**, · oþ he **siððan** est  
      ofer **wæg** ge·wât, · wæn æfter rann;  
 4      ðus **heardingas** · ðone **hæle** nęmdun.

TODO: TRANSLATION.

- 23      Ǧ (eþel) byþ ofer-leof · **æg**-hwylcum men,  
 2      gif he mot ðær **rihtes** · and ge·rysena on  
      brúcan on **blode** · **bleadum** ofast.

TODO: TRANSLATION.

- 24      ƿ (dæg) byþ **drihtnes** sond, · **deore** mannum,  
 2      **mære metodes** leoht, · **myrgþ** and to·hiht  
      **eadgum** and **earmum**, · **eallum** brice.

TODO: TRANSLATION.

- 25      ƿ (ac) byþ on **eorþan** · **ęlda** bearnum  
 2      **flæsces fodor**, · **fereþ** ge·lome  
      ofer **ganotes** bæþ; · **gâr**-sęcg fandaþ  
 4      hwæþer **âc** 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      ƿ (yr) byþ **æþelinga** · and **eorla** ge·hwæs  
 2      **wyn** and **wyrþ**-mynd, · byþ on **wicge** fæger,  
      **fæst**-lic on **fær**-elde, · **fyrð**-geatewa sum.

TODO: TRANSLATION.



- 28 \* (iar, ior) byþ **éa**-fixa, · and ðeah **á** bruceþ  
 2 **fó**dres on **fó**ldan, · hafað **fæ**gerne eard,  
**wæ**tre be-**wor**pen, · ðær he **wyn**num leofað.

TODO: TRANSLATION.

- 29 Ț (ear) byþ **e**gle · **e**orla ge-hwylcun,  
 2 ðonn **fæ**st-lice · **fl**æsc on-ginneþ,  
**h**raw colian, · **h**rusan ceosan  
 4 **bl**ac to ge-**bed**dan; · **ble**da ge-dreosaþ,  
**wyn**na ge-**wit**aþ, · **w**era ge-swicaþ.

TODO: TRANSLATION.

---

## The Icelandic Rune Poem

Dating: Medieval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

- 
- 1 **F**é es **fr**énda róg · ok **fl**óðar viti  
 2 ok **graf**-seiðs **g**ata.  
 Wealth is strife of kinsmen and beacon of the sea  
 and grave-saith's [SERPENT'S] street.
- 2 Úr es **sk**yja grátr · ok **sk**ára þværrir  
 2 ok **hir**ðis **h**atr.  
 Drizzle is weeping of clouds and ...  
 and shepherd's hatred.
- 3 Þurs es **k**venna **kv**öl · ok **k**letta í-búi  
 2 ok **var**ð-rúnar **v**err.  
 Thurse is women's torment and indweller of hills  
 and husband of the weird-whisperess [GIANTESS].

- 4      Óss es aldinn gautr · ok Ós-garðs jöfurr,  
2              ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,  
and Walhall's overseer.

- 5      Reïð es sitjandi sēla · ok snúðig fērð  
2              ok jóss ęrfiði.

Chariot is sitting bliss and twirling journey  
and horse's heavy work.

- 6      Kaun es barna bōl · ok bar-dagi  
2              ok hold-fúa hús.

Boil is children's curse and TODO  
and house of flesh-rot.

- 7      Hagall es kalda korn · ok knappa drífa  
2              ok snáka sótt.

Hail is cold kernel and storm of beads  
and sickness of snakes.

- 8      Nauð es þýjar þró · ok þungr kostr  
2              ok vās-samlig verk.

Need is maidservant's yearning and scant choice  
and working in wet-cold weather.

- 9      Íss es áar bōrkr · ok unnar þekja  
2              ok fęigra manna fār.

Ice is river's bark and wave's roof  
and fęy men's danger.

- 10      Ár es gumna góði · ok gótt sumar  
2              ok al-gróinn akr.

Year is men's boon and good summer  
(and) all-grown acre.

- 11      Sól es skýja skjöldr · ok skínandi røðull

- 2                   ok ísa aldr-tregi.  
Sun is the shield of clouds and shining wheel  
and ice-sheets' life-sorrow.
- 12       Týr es çin-hęndr óss · ok ulfs leifar  
2           ok hofa hilmir.  
Tew is the one-handed Os and the wolf's leftovers  
and lord of hoves.
- 13       Bjarkan es laufgat lim · ok lítit tré  
2           ok ung-samligr viðr.  
Birch is leafy branch and little tree  
and youthful wood.
- 14       Maðr es manns gaman · ok moldar auki  
2           ok skipa skreytir.  
Man is man's joy and the product of dust  
and adorning of ships.
- 15       Lęgr es vellanda vatn · ok viðr kętill  
2           ok glęmmungr grund.  
Liquid is boiling water and wide kettle  
and TODO.
- 16       Ýr es bęndr bogi · ok brot-gjarnt járn  
2           ok fęnju fleygir.  
Yew is a bent bow and easily broken iron  
and arrow's hurler.

---

### The Norwegian Rune Poem

Dating: Medieval.

Meter: Unclear.

The Norwegian rune poem is clearly very closely related to the Icelandic. With the exception of runes 2 (úr 'slag') and 4 (óss 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- hl, hn, hr > l, n, r (2 lępr < hlępr; 8 nęppa < hnęppa; 5 rossum < hrossum).
- rst > st (5 vęsta < vęrsta)

1    Ƿ **F**é vęldr fręnda rógi; · fōðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2    Ǻ **Ú**r 's af illu jarni; · opt lępr reċinn á hjarni.

TRANSLATION.

3    Þ Þurs vęldr kvinna kvillu; · kátr verðr fár af illu.

TRANSLATION.

4    † Óss er flęstra fęrða · fęr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5    Ƿ **R**ęið kveða rossum vęsta; · Ręinn sló sverðit bęsta.

Chariot they say is worst for horses; Rein struck the best sword.

6    Ƿ Kaun er barna bęlvan; · bęl gęrvir nán fęlvan.

TRANSLATION.

7    † Hagall er kaldastr korna; · Krístr skóp heċiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8    † Nauðr gęrir nęppa kosti; · nęktan kęlr í frosti.

TRANSLATION.

9      Ís kǫllum brú breiða; · blindan þarf at leiða.  
Ice we call a broad bridge; the blind man must be lead.

10     † Ár er gumna góði; · get'k at qrr var Fróði.  
Year is men's boon; I recall that Frood was mad.

11     ʒ Sól er landa ljómi; · lúti'k hēlgum dómi.  
Sun is the light of the lands; I bow in the holy place.

12     † Týr er ʒin-ʒndr ása; · opt verðr smiðr blása.  
Tew is the one-handed of the Eese; the smith must often blow.

13     Þ Bjarkan er lauf-grónstr líma; · Loki bar flérða tíma.  
TRANSLATION.

14     Ψ Maðr er moldar auki; · mikil er greip á hauki.  
Man is the product of dust; great is the grip on the hawk.

15     † Løgr er er fēllr ór fjalli · foss; en gull eru nossir.  
TRANSLATION.

16     ʒ Ýr er vetr-grónstr við; · vʒnt 's, er brennr, at sviða.  
Yew is winter-greenest of trees; 'tis expected, when it burns, to get singed.

---



# Runic Poetry from Sweden and Gotland

TODO: Introduction to Swedish inscriptions

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G 203

Dating: C11th  
Meter: Ancient-words-law

TODO.

---

2 Sigmundr lét raisa stáin eptir brýðr sína auk bró gierva eptir  
Sigbiern—Sankta Mikál hielpi siál hans—auk at Bótraif auk at  
Sigraif auk at Aibiern, faður þaira aldra,

Syemund let raise this stone after his brothers and make the bridge after  
Syeborn—may Saint Michael help his soul—and after Bootraif and after Syeraif  
and after Eanbern, the father of them all,

auk byggvi hann · í bý sunnarst.  
and he lived on the southernmost farm.

Gairviðr legði orm-álur; némr innti ýr.  
Garwith laid the serpent-tracks; TODO.

Sigmundr [hefir] · slíku unnit

- 2 kuml **k**arl-mannum. · Þet ar **†k**e...**†** kunn.  
 Hier mun **s**tanda · **s**tainn at merki,  
 4 **b**iertr á **b**iergi, · en **b**ró fyrir;  
 Róðbiern **r**ísti · **r**úniR [þ]essar,  
 6 **G**airlaifr sumar, · ar **g**arla kann.

Syemund has accomplished such  
 a monument for churlmen; that is known to ...  
 Here will stand the stone as a mark,  
 bright on the hill and the bridge ahead.  
 Rothbern carved these runes,  
 [and] Garlaf, who knows clearly, some.

Sm 16

Dating: C11th

Meter: Ancient-words-law

TODO.

- 
- Hróstęinn auk **E**ilífir, · **Á**ki auk Hókon,  
 2 reistu þęir **s**vęinar · ęptir **s**inn faður  
**k**umbl **k**ęnni-ligt · ęptir **K**ala dauðan.  
 4 Þý mun **g**óðs manns · um **g**etit verða,  
 með **s**tęinn lifir · ok **s**tafir rúna.

Rothstan and Anlif, Eke and Hathkin,  
 those lads raised after their father  
 a remarkable monument after the dead Cale.  
 Thus will the good man be spoken of,  
 while the stone lives and the staves of the runes.

Sm 39

Dating: C11th

Meter: Ancient-words-law

A standing stone inscribed on two sides, one of which has a large cross.  
 The expression is formulaic; cf. Sm 44, Sö 130, U 703, U 739, and U 805. For  
 “good of meat”, which also occurs in Háv; see Index. The first line is not  
 poetic.



---

2           Gunni satti stén þenna eptir Súna, fǫður sinn,  
          mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,  
mild of words and good of meat.

---

Sm 44

Dating: C11th  
Meter: Ancient-words-law

TODO. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

---

2           TODO mildan við sinna · ok matar góðan,  
          TODO.

TODO  
Mild with his men and good of meat.  
TODO

---

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th  
Meter: Ancient-words-law

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

---

Sö 34       Styrlaugr ok Holmbr · stęina ręistu

2           at bróðr sína, · brautu nęsta.

Þęir ęndaðus · í austr-vegi,

4           Þórkęll ok Styrbjörn, · þiagnar góðir.

Sturley and Holm raised the stones,  
 after their brothers, nearest to the road.  
 They were ended in the Eastway,  
 Thurkettle and Sturbern, good thanes.

---

2. brautu nēsta 'nearest to the road' | Cf. Háv TODO.

Sö 35      Lét Ingigēirr · annan reisa stein  
 2          at sonu sína, · sýna giǫrði. Guð hjalpi ǫnd 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      mēnnr rýnasta · á Mið-garði  
       settu stein · auk stafa marga  
 4      eptir Fręy-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 (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- : çnd-). Line 2b is formulaic; see note.

---

Inga reḡisti stein þannsi at Óleif sinn a...  
 2 Hann austarla · arði barði  
 auk à Langbarði- · landi çndaðis.

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.

---

Fiurir geḡðu · at fḡður góðan  
 2 dýrð drengi-la · at Dómara  
 mildan orða · ok matar góðan.  
 4 Þat ...

Four men made after a good father,  
 an honour, valiantly, after Doomer,  
 mild of words and good of meat.  
 This ...

---

## Sö 154 (Skarpåker)

Dating: C11th

Meter: Ancient-words-law

The couplet at the end, expressing a father's grief for his son, also serves as a good example of the Wiking Age preoccupation with the End Times. The stone is decorated with a cross, but the text has no signs of Christian influence, and the language is traditional.

Cf. especially Arn Hryn (in SkP II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, unds himinn rifnar.* 'greater than theirs be all thy wealth, until heaven rends.'

---

Gunnarr reisti stein þannsi at Lýðbjorn, son sinn.

Guthur raised this stone after Leodbern, his son.

Jörð sal rifna · ok upp-himinn.

Earth shall rend, and Up-heaven.

---

1 sal 'shall' | A Swedish dialectal form of skal 'id.,' cf. dialectal Swedish sa.

## Sö 179 (Gripsholm)

Dating: C11th

Meter: Ancient-words-law

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

---

Tóla lét reisa stein þennsa at son sinn Harald, bróður Ingvars.

Tool let raise this stone after his son Harold, brother of Ingwar.

Þeir fóru dręgi-la · fjarri at gulli

ok austar-la · ęrni gófu,

dóu sunnar-la · á Sęrk-landi.

They journeyed valiantly far for gold,  
and easterly gave to the eagle;  
died southerly in Serkland.

---

## U 703

Dating: C11th  
Meter: Ancient-words-law

A standing stone inscribed on one side. There is no cross present, but a large four-legged beast with a long tail. The stone is heavily damaged, but mostly readable, except for what is here taken to be the half of line 2, which is entirely lost. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 739, and U 805. For “good of meat”, which also occurs in Háv; see Index. The first line is not poetic.

---

Ásvi lét reisa stēin þennsa at Qrnulf, son sinn góðan.  
2 Hann byggi 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”, which also occurs in Háv; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

---

Holbjörn lét reisa stein at sik sjalfan.

2 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”, which also occurs in Háv; see Index. The first line is not poetic.

---

Fylkir lét reisa stein eptir iel, bróður sinn, ok Gunnmarr eptir  
menk, fǫður sinn,

2 bónda góðan matar; · byggi 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 (metrical magic charms) attested in Old Germanic languages. I have only included those with clear Heathen or otherwise traditional elements (especially certain poetic formulae known from older texts). Thoroughly Christian prayers are found below under "Poetry on Christian Subjects".



# Continental Germanic galders

## The Two Merseburg galders

Dating: C9th–10th

Meter: Ancient-words-law, Galders-law

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola*—a “historical” account describing the successful effects of the galder in the mythic past—followed by an imperative commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder, whose young foal sprains its foot. Three Gods—the otherwise unknown goddess *Sithguth*, the goddess *Sun*, the god *Weden*—in turn chant a healing galder over it. The imperative—apparently the galder sung by *Weden*—then commands that a present sprain be healed.

- 
- 1      Țiris sázun idisi · sázun hera duo der;  
2      suma hapt heptidun · suma heři lezidun  
         suma klubodun · umbi kuonjo-widi  
4      in-sprink hapt-bandun · in-var vígandun  
         .H.

Of yore sat dises, sat here, then there:  
some fastened fetters, some hindered armies,  
some cut chains asunder.—

Destroy the fetter-bonds, lead the way from the foes!  
 .H.

3 *kuonjo-widi* ‘chains’ | A rare word apparently cognate with Gothic *kuna-wida* ‘Fessel; ἄλυστος’ (Streitberg, 1910, p. 76), although the first element is not formally identical.

5 .H. | The meaning of this letter, which is very clear and written in the same hand as the *galders*, is uncertain. To me the most convincing suggestion is that it be read as .N., short for Latin *nomen* ‘name’, presumably the name of the person whom the singer wishes to free from the fetters.

- 2     **Phol** ende Wuodan · **vuorun** zi holza  
 2     dú wart demo Balderes **volon** · sín **vuoz** bi-rēnkit  
      þú bi-guol en **Sinhtgunt** · **Sunna** era swister  
 4     þú bi-guol en **Frija** · **Volla** era swister  
      þú bi-guol en **Wuodan** · só hé **wola** konda:  
 6     „Só-se **bēn-rēnki** · só-se **bluot-rēnki** · só-se lidi-rēnki  
        **bēn** zi **bēna**  
 8     **bluot** zi **bluoda**  
      **lid** zi ge·**liden** · só-se ge·**límda** sín!“

Phol and Weden journeyed in the woods;  
 then was the foot of Balder’s foal sprained.  
 Then Sithguth begaled him—Sun her sister;  
 then Frie begaled him—Full her sister;  
 then Weden begaled him, as well he knew:  
 “Like bone-sprain, like blood-sprain, like joint-sprain!  
     Bone to bone,  
     blood to blood,  
 joint to joints, like they were glued together!”

3 *bi-guol en* ‘begaled him’ | Sang a galder over the horse, the third past singular of *bi-galan* ‘begale’, the transitive of *galan* ‘gale, sing a galder’. Cf. Oddrgrr TODO, where a midwife “gales” “bitter galders” over a birthing mother.

## Against wyrms (Contra vermes)

Dating: ?

Meter: Ancient-words-law

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer’s body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure “Go from X to Y, from Y to Z” may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95). The charm on p. 95 is also against wyrms. Like in our galder the wyrms (kirmora, from Sanskrit *kṛmi*, which is probably related to Germanic *\*wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland’s introduction and translation:

“Before sunrise wolf’s milk (Wolfsmilch, *rukeskro tçud*) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

Kirmora jánen ándre tçud  
Andrál tçud, andré sir  
Andrál sir, andré páñi,  
Panensá kiyá dádeske,  
Kiyá Niváseske  
Pçándel tumen shelehá  
Eñávárdesh teñá!

‘Worms go in the milk,  
From the milk into the garlic,  
From the garlic into the water,  
With the water to (your) father,  
To the Nivasi,  
He shall bind you with a rope,  
Ninety-nine (yards long).’”

---

2      Gang út, Nesso, · mid n<sup>1</sup>igun n<sup>1</sup>essi-klínon,  
ut fana þemo marge an þat b<sup>1</sup>ên, · fan þemo b<sup>1</sup>êne an þat fleşg,  
4      ut fan þemo fleşgke an þia h<sup>1</sup>úd, · ut fan þera h<sup>1</sup>úd an þesa strála.  
Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!  
Out from the marrow into the bone, from the bone into the flesh,  
out from the flesh into the skin, out from the skin into this arrow.  
Lord, may it be so.

---

<sup>1</sup> Nesso ‘Nesse’ | The naming of the daemon or being which is to be excised is common in ancient magic, including several other galders edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

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# 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 un-  
2      der þinum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right  
foot, and say:

1      Fó ic under fót, · funde ic hit.  
2      Hwæt eorðe mæg · wið ealra wihta ge-hwilce  
and wið andan · and wið æminde  
4      and wið þá micelan · mannes tungan.

I catch under foot, I may have found it.  
How, earth works against everywhich wight  
and against mischief and against neglect  
and against that mighty tongue of man.

---

4 þá micelan · mannes tungan ‘that mighty tongue of man’ | The tongue is surely here standing  
in for “speech”, specifically galdre; i.e., if the swarming of the bees were caused by an enemy’s  
cursing, the earth will disarm it.

P2      And wiððon for-weorp ofer greót, þonne hí swirman, and cweð:  
And with that throw the grit over, when they swarm, and say:

---

1 for-weorp ofer greót ‘throw the grit over’ | i.e. “throw the earth over the swarm”.

- 2     Sitte gé, **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.

- 
- P1     Mann sceal niman seofon lytle of-lætan swylce mann mid ofrað,  
 2     ond wrian þas naman on ælcra oflætan: Maximianus, Malchus,  
       Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne  
 4     eft þæt galdor þæt hér æfter cweð[eð] mann sceal singan, ærest  
       on þæt wynstre éare, þænne on þæt swíðre éare, þænne búfan  
 6     þæs mannes moldan; ond gá þænne ân mæden-mann tó, ond hó  
       hit on his sweoran, ond dó mann swá þrý dagas. Him bið sóna  
 8     sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- 1     Hér cóm in·gangan · in·spiden wiht,  
 2     hæfde him his haman on handa; · cwæð þæt þú his hancgest  
       wære,



- legeþe þe his téage ʒn sweoran; · ʒn·gunnan him ʒf þæm  
 lande líðan.  
 4 Sóna swá hý ʒf þæm lande cóman · þá ʒn·gunnan him þá  
 leomu cólian.—  
 Þá cóm in·gangan · déores sweostar;  
 6 þá ge·ændode héo · ond áðas swór,  
 þæt næfre þis þæm adlegan · eglian ne móste  
 8 né þæm þe þis galdor · be·gýtan mihte  
 oððe þe þis galdor · on·galan cūðe.  
 10 Amen fíað.

Here came walking in an inspiden wight,  
 had his harness in his hands; said that thou wert his horse,  
 laid his reins on thy neck; then they together began to ride from the land.  
 As soon as they came away from the land, then they together began to cool  
 limbs.

Then came walking in the beast's sister;  
 then she ended [it], and swore oaths,  
 that this never should harm the ailing man,  
 nor him who this galder might get,  
 nor whomever this galder could gale.  
 Amen, let it be.

### Against a Sudden Stitch (Wið fær-stice)

Dating: ?

Meter: Ancient-words-law

Attested in Lacning.

- 1 Hlúde wáran hý, lá, hlúde, · þá hý ofer þone hláw ridan,  
 2 wáran ân-móde, · þá hý ofer land ridan.  
 Scyld þú þe nú, þú þysne níð · ge·nesan móte.  
 4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;  
 they were steadfast, when they rode over land.  
 Shield thyself now; thou mayst escape this evil!  
 Out little spear, if here within it be!

- 2 Stód under linde, · under leohtum scylde,  
 2 þær þá mihtigan wíf · hýra mægen be·ráddon  
 and hý gyllende · gâras sændan;  
 4 ic him óðerne · eft wille sændan,  
 fléogende flâne · forane tó·géanes.  
 6 Út, lytel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—  
 where those mighty wives their might arrayed,  
 and they yelling spears did send.  
 To them another [projectile] will I send back:  
 a flying arrow, aimed against [them].  
 Out little spear, if here within it be!

- 3 Sæt smið, · sloh seax,  
 2 lytel íserna, · wund swiðe.  
 Út, lytel spere, · gif her inne sý!

Sat the smith, struck the sax:  
 a little iron-thing—a great wound.  
 Out little spear, if here within it be!

- 4 Syx smiðas sætan,  
 2 wæl-spera worhtan.  
 Út, spere, · næs in, spere!  
 4 Gif her inne sý · ísenes dæl,  
 hæg-tessan ge-weorc, · hit sceal ge·myltan.

Six smiths sat,  
 wrought slaughter-spears.  
 Out, spear! Be not in, spear!  
 If here within be a part of iron,  
 the work of a hag-tess—it shall melt!

- 5 Gif þú wære on fell scoten · oððe wære on flæsc scoten  
 2 oððe wære on blód scoten · [...]  
 oððe wære on lið scoten, · næfre ne sý þín lif atæsed;

If thou wert shot in the skin, or wert shot in the flesh,  
 or wert shot in the blood, [...],  
 or wert shot in the limb—never be thy life injured.

- 6 gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot

- 2        oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpa:  
       þis þé tó bóte esa ge·scotes, · þis þé tó bóte ylfa ge·scotes,  
 4        þis þé tó bóte hæg-tessan ge·scotes; · ic þín wille helpa.

If it were Eese-shot, or it were Elf-shot,<sup>107</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>107</sup>Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Os-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- 7        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

- 
- 1        Ge·myne ðú mug-wyrt · hwæt þú á·meldodest  
 2        hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,  
 what thou didst arrange at Reinmeld?

- 2        Una þú hâttest · yldost wyrta  
 2        þú miht wið III · and wið XXX  
       þú miht wiþ attre · and wið on·flyge  
 4        þú miht wiþ þâm lâpan · ðe geond lond færð

Un art thou called, oldest of worts;  
 thou availest against three and against thirty;  
 thou availest against the venom and against the onflier;  
 thou availest against the loathsome one that journeys through the lands.

- 3 + Ond þú weg-bráde · wyrta móðor  
 2 éastan opene · innan mihtigu  
 ofer ðy cræte curran · ofer ðy cwéne reodan  
 4 ofer ðy brýde brýodedon  
 ofer ðy fearras fnærdon.

And thou, Waybroad, mother of worts,  
 open from the east, mighty from within.  
 Over thee TODO.

- 4 Eallum þu þon wið-stóde · and wið-stunest  
 2 swá ðú wið-stonde attre · and on-flyge  
 and þæm lâðan · þe geond lond fereð.

Them all didst thou then withstand, and didst stop;  
 so mayst thou withstand the venom and the onflier,  
 and the loathsome one that journeys through the lands.

- 5 Stune hætte þeos wurt, · héo on stâne ge-weox  
 2 stond héo wið attre, · stunað héo wærce  
 Stiðe héo hatte, · wið-stunað héo attre  
 4 wreceð héo wráðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;  
 she withstands venom, she stops aches.  
 Stithe is she called, she stops the venom;  
 she drives away the wroth one, casts out the venom.

- 6 + Þis is séo wurt · séo wiþ wurm ge-feaht  
 2 þeos mæg wið attre, · héo mæg wið on-flyge;  
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wurm;  
 this one avails against the venom, she avails against the onflier;  
 she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-lāðe, · séo lāsse ðá mārān  
 2 séo mære þā læssan, · oððæt him beigra bót sý!

TODO

- 8 Ge-myne þú, mægðe, · hwæt þú á-meldodest  
 2 hwæt ðú ge-ændadest · æt Alor-forda

þæt nǣfre for ge·floge · feorh ne ge·sealde  
 4 syþðan him mōn mægðan · tú mete ge·gyrede

TODO

9 Þis is séo wyrt · ðe wer-gulu hatte  
 2 ðás on·sænde seolh · ofer sæs hrygc  
 ondan attres · óþres tó bóte

TODO

10 Ðás VIII magon · wið nygon attrum.  
 These nine avail against nine venoms.

11 + Wyrn cōm snícan, · to·slāt hé man  
 2 ðá ge·nam Wóden · VIII wuldor·tānas  
 slóh ðá þá næddran · þæt héo on VIII tó·fléah  
 4 Þær ge·ændade æppel · and attor  
 þæt héo nǣfre ne wolde · on hús búgan.

A Wyrn came crawling; he tore apart a man.  
 Then took Weden nine glory-twigs,  
 slew then that adder, that it sprung into nine [parts].  
 There ended apple and venom,  
 that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá  
 2 þá wyrte ge·sceop · wítig drihten  
 hálíg on heofonum, · þá hé hongode  
 4 sette and sænde · on VII worulde  
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;  
 those worts shaped the wise lord,  
 holy in heaven, when he hung.  
 He set and sent them into seven worlds,  
 for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attre  
 2 séo mæg wið III · and wið XXX  
 wið [féondes] hond · and wið færbregde  
 4 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three  
and against thirty; against

2 wið III and wið XXX ‘against three and against thirty’ | Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- 14 + Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum  
2 wið VIII attrum · and wið nygon on·flygnum  
wið ðý réadan attre, · wið ðý runlan attre  
4 wið ðý hwitan attre, · wið ðý [hæwe]nan attre  
wið ðý geolwan attre, · wið ðý grénan attre  
6 wið ðý wonnan attre, · wið ðý wedenan attre  
wið ðý brúnan attre, · wið ðý basewan attre  
8 wið wýrm-ge·blæd, · wið wæter-ge·blæd  
wið þorn-ge·blæd, · wið þystel-ge·blæd  
10 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:  
against nine venoms and against nine onfliers;  
against the red venom; against the TODO venom;  
against the white venom; against the TODO venom;  
against the yellow venom; against the green venom;  
against the TODO venom; against the TODO venom;  
against the brown venom; against the TODO venom;  
against worm-TODO; against water-TODO;  
against thorn-TODO; against thistle-TODO;  
against ice-TODO; against venom-TODO.

- 15 Gif ænig attor cume · éastan fleógan  
2 oððe ænig norðan cume  
oððe ænig westan · ofer wer-ðeóde

If any venom should come flying from the east;  
or any come from the north;  
or any from the west, over mankind.

- 16 + Críst stóð ofer ádle · ángan cundes  
2 Ic âna wât · éa rinnende  
þær þá nygon næðran · néan be·healdað

Christ stood over TODO;  
I know one river running,

there the nine adders TODO.

- 17 Motan ealle wéoda · nu wýrtum á·springan  
 2 sæs tó·slúpan, · eal sealt wæter  
 ðonne ic þis attor · of ðé ge·bláwe

TODO

- P1 Mucgwýrt, weg-brade þe eastan open sy, lombes-cýrse, attor-  
 2 laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, calde  
 sapan. Ge·wýrc ða wýrta to duste, mængc wif þa sapan and wif  
 4 þæs æpples gor. Wýrc slypan of wætere and of axsan, ge·nim  
 finol, wyl on þære slyppan and beþe mid æggemongc, þonne he  
 6 þa sealf on do, ge ær ge æfter. Sing þæt galdor on æcre þara  
 wýrta, :III: ær he hy wýrce and on þone æppel eal-swa; ond singe  
 8 þon mæn in þone müð and in þá éaran búta and on ðá wunde þæt  
 ilce gealdor, ær he þá sealf on dó.

TODO.

---





# Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Medieval.

Meter: Ancient-words-law, Galders-law

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

- 
- 1     **J**orð bið ak varðe · ok **u**p-himēn  
2     sól ok **s**antę **M**aría · ok **s**alfęn Guð dróttēn  
     þęt hann **l**ę mik **l**ęknęs-hand · ok **l**yf-tungę  
4     at lyfę **b**ifjandę · þęr **b**ótę þarf.

I bid earth to ward, and up-heaven,  
the sun and saint Mary, and the very lord God,  
that he lend me a leecher's hand and medicine-tongue,  
as medicine for the trembler who needs a cure.

- 2     Ór **b**ak ok ór **b**ryst  
2     ór **l**íkę ok ór **l**im  
     ór **ö**vęn ok ór **ö**ręn

4           ór allē þē þēr illt kann í at kumę.

Out of back and out of breast!

Out of body and out of limb!

Out of eyes and out of ears!

Out of everything, where evil which might come in!

3       Svart hêter stênn · hann stêr í hafę úte,

2           þēr liggēr á þē níu nauðer;

þēr skulę hvērki sôtęn sofe;

4           ęð varmęn vake;

förr ęn þú þessa bót biðer,     þēr ak orð at kvęðę.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.

They will neither sleep sweetly

nor wake warmly,

until thou prayest this cure

to which I have given the words.

## The Canterbury Galder

Dating: c. 1075

Meter: Ancient-words-law

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of Wiking Age long-stave type. One rune, viz. g in vigi vegi ‘smite’ is “stung”. The text has no word separators.

The galder is very similar to those on the amulets from Sigtuna (U Fv1933;134, U NOR1998;25) below. They all belong to a type of magical healing where an illness-causing devil is commanded to leave the suffering person. The final line, viðr áðra-vari ‘against pus of veins’ is probably a declaration of purpose.

Gyrils sár-þvara!

2       Far-ðu nú, · fundinn es-tu!

Þórr vegi þik · þursa dróttinn!

4       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 vrið, ... vaksna úr Króki!  
 2      Batt han riðu · barði hann riðu,  
       aук síða sarð · sára rann.  
 4      Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!  
 He bound the fever; he beat the fever,  
 and thereafter sodomised(?) the house of wounds.  
 The pus has he fully caught—fly away, fever!

---

### Sigtuna Plate I (U Fv1933;134)

Dating: C11th

Meter: Ancient-words-law

TODO: Introduction

---

Þurs sár-riðu, · þursa dróttinn;  
 2      flíu þú nú · fundinn es!  
       Af þér þríar þráar, ulfr;  
 4      af þér níu nópír, ulfr!  
       Efir þessi sér, auk es unír ulfr.

6           Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;  
fly thou now; found art thou!

Have for thee three yearnings, O wolf!

Have for thee nine needs, O wolf!

He has this for himself, and the wolf is content.

Benefit from the medicine!

---

## Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

---

B 257

Dating: c. 1335  
Meter: Galders-law

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of Skm 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ęrgi* ‘queerness, degeneracy’, *óði* ‘madness’, and *ó-þoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that Skm 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausar argjú* ‘restless (a different root from *ó-þoli* above!) with queerness’, i.e. ‘incessantly randy’.

Side D ends with a string of fake-Latin gibberish, a clear sign of Christian syncretic influence on the Old Norse-Germanic magical tradition.

---

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar

2 ein-falt við ǫlfum  
tví-falt við trollum  
4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:  
onefold against elves,  
twofold against trolls,  
threefold against thurses.

B Við inni skóðu · skag-val-kyrju

2 svá't ei megi · þó-at é vili  
lé-vís kona · lífi þínu granda.

Against the scatheful shag-walkirrie,  
so that she may not—though she always wants to—  
that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér

2 ylgjar ergi · ok óþola;  
á þér hríni óþoli · ok jǫtuns móðr;  
4 sit-tu aldri, · sop-tu aldri.

I send to thee, I see on thee  
a she-wolf's queerness and restlessness;  
may restlessness stick on thee, and an ettin's wrath!  
Never sit, never sleep!

D Ant mér sem sjalfri þér.

2 †Beirist rubus rabus et arantabus laus abus rosa gava†

Love me like thy self.

...

2 †Beirist rubus rabus et arantabus laus abus rosa gava† ‘...’ | Latin-like gibberish.

B 380

Dating: ?

Meter: Galders-law

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Woden. The inscription postdates the official conversion of Norway by over a hundred years, and it is an open question whether

the two mentioned gods were still seen in a good light or whether they had already been assimilated into the Catholic system of demons and devils. This question is important since it determines the context of the letter: was it well-wishing, assuming that the receiver was of like mind to the sender, or did he have more sinister intent than the first line lets on? Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I see it as crypto-Heathen.

---

2            Hēill 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 Hēill sé þú · ok í hugum góðum 'May thou be hale and in good spirits' | A formulaic greeting. The very same line is found in Hym 41; see note there for parallels.

3 Óðinn þik ęigi 'may Weden own thee' | See note to Vsp 23.

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## Poetry on Christian Subjects



# Old Saxon Baptismal Vow

Dating: ?  
Meter: None

## Introduction

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, for which reason I have here set it before the Christian poetry, in order to give some relevant cultural context.

The format of the text is straight-forward and resembles the modern Catholic questions posed to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil, all “Devil-yields” (i.e. non-Christian rituals, see note to that word), and all the Devil’s works and words and followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet; second to profess belief in each member of the Trinity: God the Almighty Father, Christ, son of God, and the Holy Ghost (P6).

---

## Old Saxon Baptismal Vow

„For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“

“Forsakest thou the Devil?” and he should respond: “I forsake the Devil.”

<sup>2</sup> „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” he should respond: “I forsake all devil-yields.”

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<sup>2</sup> diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

- 4 „End allum dioboles wercum?“ respondeat „end ec for·sacho al-  
 lum dioboles wercum and wordum, Thuner ende Wóden ende  
 6 Sax·nôte ende allem them un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” he should respond: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

- 8 „Ge·lôbistu in Got ala·męhtigun fader?“ „Ec ge·lôbo in Got ala-  
 męhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

- 10 „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes  
 suno.“

“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

„Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“  
 “Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

---

# Heliand

Dating: 830s

Meter: Ancient-words-law

## Introduction

The Heliand (OS Hēljand ‘Saviour’, cf. OE Hēlend, German Heiland) is an Old Saxon epic poem that narrates the life of Jesus. It is by far the most important source of Old Saxon literature. Heli is essentially a verse paraphrase of Tatian’s C2nd gospel harmony, the Diatessaron.

A Latin preface is preserved independently of the poem itself. According to this short text, Heli was composed at the behest of emperor Ludwig (Ludowicus, probably Louis ‘the Pious’ 778–840, son of Charlemagne), who commanded a Saxon man, “one who was regarded among his own as a not undistinguished poet” (*qui apud suos non ignobilis vates habebatur*) to render the entirety of the Old and New Testaments into Germanic verse. Thus, he, “beginning with the creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and with rather witty eloquence, through to the end of the entire Old and New Testaments.” (*a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Veteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit.*) According to native custom, the work was divided into fitts (*vitteas*).

There is no reason to doubt the general truth of this account, although it is hard to believe that he should have rendered the entirety of the Old and New Testaments, including the prophets and epistles, into alliterative poetry. The rendering of the Old Testament is probably to be identified with OS Gen, while the New Testament is what we have before us.

At the end of this preface we are faced with something more unbelievable, for we are told that “they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language.” (*ferunt*

eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitum, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.)

This story can scarcely be true, for the poetry of Heli and OSGen is very intricate, and the poet was certainly trained in the traditional craft. Good evidence for that fact can be found in his use of such Beowulfian type scenes as the great feast in the mead-hall (2005–12, 2736–42) or the stormy sea-voyage (2233–68, 2906–65). It is just in these episodes that the poetry is most fluid and expressive, for it is here that he can make use of his inherited stock of oral poetic formulaic expressions, synonyms, and kennings. Likewise, the language of Christ's disciples, with their talk of ever-lasting fame and glory (e.g. Thomas's speech 3994–4002), and their service as thanes to their lord (drihten) Christ, clearly harkens back to pagan heroic poetry, as does the constant emphasis on the noble ancestry of Christ and his disciples—these are no commoners!

On the other hand we should not make the mistake (as some authors have done) of taking these traditional elements as proof that the religion of Heli is some kind of Germanic warrior Christianity. Such elements were unavoidable since they were built into the very essence of the traditional poetry, but in spite of them the Christian message of pacifism and humility is ever present, and the Germanic warrior ideology comes under direct attack, e.g. in lines 5040–45. I will but mention two other important changes. First, the concept of hostile fate, seen e.g. in Hildebrand l. 48, since although fated events are referred to by (what are in all likelihood originally pagan) expressions like *regano-gi-skapu* 'shapes of the Reins', they are also *godes gi-skapu* 'God's shapes', indicating that God is the ruler of the destinies of men, not hostile Norns. Second the language of war, especially in the disuse of the traditional feminine words for war, \**gūðia* and *hildi*. Both are very common in Hildebrand and Old Norse and English poetry, but in Heli the former is entirely absent, while the latter is only used twice, in both cases disparagingly.

---

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ê* and *ô* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *é* and *ó* are frequently written as *ie* and *uo*, but this is never done for *ê* and *ô*.
- When attested in all mss., epenthetic (*svarabhakti*) vowels are marked with an underdot. Otherwise they are deleted.

- Unstressed a-vowels reduced to e in C are reverted back to a
- Long vowels resulting from nasal assimilation are marked with an over-dot. i is written as *ï*.
- ms. e and i, when occurring between vowels are written as j.
- ms. i, when word-initial or following g and corresponding to etymological j is written as j
- ms. e as resulting from i-mutation is written as *ę*.
- ms. b or *ḃ*, when representing the voiced bilabial fricative, is written as v.
- ms. th is written as *þ*.
- ms. uu is written as w.

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	TODO	(Thomas 4073 (Ms))
P	840–850	TODO	(R 56/2537 (PA))
V	800–850	1279–1358a	(Palatini Latini 1447)
S	850	TODO	(cgm. 8840)
M	850–875	TODO	(cgm. 25)
C	950–1000	TODO	(Cotton Caligula A. VII sign. 3–11)

The two main mss. are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. V is the same ms., as OSGen, which suggests a close relation between that text and Heli.

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The following is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been critically edited, nor is there any English translation.

---

## Heliand

- 1     **Man**ega wáron, · þe sia iro **mód** ge·spón,  
 2     þat sia bi·gunnun word godes,  
    **rē**kkjan þat gi·**rú**ni, · þat þie **rik**jo Krist  
 4     undar **man**-kunnja · **má**riða gi·frumida  
    mid **word**un **endi** mid **werk**un. · Þat wolda þó **wis**ara filo  
 6     **li**udo barno **lov**on, · **lê**ra Kristes,  
    **hê**lag word godas, · **endi** mid iro **hand**on skrívan  
 8     **berē**ht-líko an **bu**ok, · hwó sia is gi·**bod**-skip skoldin  
    **fr**ummjan, **firi**ho barn. · Ðan wárun þoh sia **fiori** te þiu  
 10     under þera **mē**nigo, · þia habdon **ma**ht godes,  
    **h**elpa fan **him**ila, · **hê**lagna gēst,  
 12     **kra**ft fan **Kriste**; · sia wurðun gi·**kor**ana te þio,  
    þat sie þan **Ê**wangelium · **ê**nan skoldun  
 14     an **bu**ok skrívan · endo só manag gi·**bod** godes,  
    **hê**lag **him**ilisk word: · sia ne muosta **hê**liðo þan mêt,  
 16     **firi**ho barno **fr**ummjan, · newan þat sia **fiori** te þio  
    þuru **kra**ft godas · ge·**kor**ana wurðun,  
 18     **Mat**heus **endi** **Mark**us, · —só wárun þia **man** hêtana—  
    **Lukas** **endi** **Johannes**; · sia wárun **gode** lieva,  
 20     **wirð**iga ti þem gi·**wirk**je. · Habda im **wald**and god,  
    þem **hê**liðon an iro **hert**an · **hê**lagna gēst  
 22     **fast**o bi·**fol**han · **endi** **fer**āhtan hugi,  
    só manag **wis**-lík **word** · **endi** gi·**wit** mikil,  
 24     þat sea skoldin a·**hê**bbjan · **hê**lagaro stemnun  
    **god**-spell þat **gu**oda, · þat ni havit **ên**igan gi·**gad**on hwērgin,  
 26     þiu **word** an þesaro **wer**-oldi, · þat io **wald**and mêt,  
    **dro**htin **diur**je · efþo **dervi** þing,  
 28     **firi**n-werk **fê**llje · efþo **fi**undo nið,  
    **strí**d wiðer·**stande**—, · hwand hie habda **stark**an hugi,  
 30     **mild**jan **endi** **gu**odan, · þie þe **mê**ster was,  
    **aðal**-ord-frumo · **alo**-mahtig.  
 32     Þat skoldun sea **fiori** · þuo **fi**ngron skrívan,  
    **set**ttjan **endi** **sing**an · **endi** **sê**ggjan forð,  
 34     þat sea fan **Kristes** · **kra**fte þem mikilon  
    gi·**sá**hun **endi** gi·**hô**rdun, · þes hie **sel**vo gi·sprak,  
 36     gi·**wis**da **endi** gi·**war**āhta, · **wund**ar-líkas filo,  
    só **man**ag mid **mann**on · **ma**htig drohtin,



38 all so hie it fan þem an-ginne · þuru is ênes kraht,  
 waldand gi-sprak, · þuo hie êrist þesa wer-old gi-skuop  
 40 çndi þuo all bi-fieng · mid ênu wordo,  
 himil çndi erða · çndi al þat sea bi-hlidan êgun  
 42 gi-warahtes çndi gi-wahsanes: · þat warð þuo all mid wordon  
 godas  
 fasto bi-fangan, · çndi gi-frumid after þiu,  
 44 hwi-lik þan liud-skepi · landes skoldi  
 widost gi-waldan, · efþo hwar þiu wer-old-alдар  
 46 çndon skoldin. · Ên was iro þuo noh þan  
 firriho barnun bi-foran, · çndi þiu fivi wårun a-gangan:  
 48 skolda þuo þat sehsta · sálig-líko  
 kuman þuru kraft godes · çndi Kristas gi-burd,  
 50 hêlandero bęstan, · hêlagas gęstes,  
 an þesan middil-gard · managon te helpun,  
 52 firjo barnon ti frumon · wið fiundo níð,  
 wið dęrnero dwalm. · Þan habda þuo drohtin god  
 54 Rómano-liudjon far-liwan · ríkjo męsta,  
 habda þem hęri-skipje · herta gi-stęrkid,  
 56 þat sia habdon bi-þwungana · þiedo gi-hwi-lika,  
 habdun fan Rúmu-burg · ríki gi-wunнан  
 58 helm-gi-trôstjon, · sáton iro hęri-togon  
 an lando gi-hwem, · habdun liudjo gi-wald,  
 60 allon çli-þeodon. · Erodes was  
 an Jerusalem · over þat Judeono folk  
 62 gi-koran te kuninge, · só ina þie kęser þarod,  
 fon Rúmu-burg · ríki þiodan  
 64 satta undar þat gi-siði. · Hie ni was þoh mid sibbjon bi-lang  
 avaron Israheles, · çðili-gi-burdi,  
 66 kuman fon iro knuosle, · newan þat hie þuru þes kęsures þank  
 fan Rúmu-burg · ríki habda,  
 68 þat im wårun só gi-hôriga · hildi-skalkos,  
 avaron Israheles · çlljan-ruova:  
 70 swiðo un-wanda wini, · þan lang hie gi-wald êhta,  
 Erodes þes ríkjas · çndi rád-burdjon held  
 72 Judeo liudi. · Þan was þár ên gi-gamalod mann,  
 þat was fruod gomo, · habda ferehtan hugi,  
 74 was fan þem liudjon · Lewias kunnes,  
 Jakobas sunjas, · guodero þiedo:

76 Zakharias was hie 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 ƿrvi-ward  
 80 an iro juguð-hêdi · giviðig werðan—  
 libdun im far·úter laster, · waruhtun lof goda,  
 82 wárun só gi·hōriga · hevan-kuninge,  
 diuridon úsan drohtin: · ni weldun ƿervjas wiht  
 84 under man-kunnje, · mēnes gi·frummjan,  
 ne \*saka ne sundja; · was im þoh an sorgun hugi,  
 86 þat sie ƿrvi-ward · êgan ni móstun,  
 ak wárun im barno-lôs. · Þan skolda hé gi·bod godes  
 88 þár an Jerusalem, · só oft só is gi·gengi gi·stód,  
 þat ina torht-líko · tídi gi·manodun,  
 90 só skolda hé at þem wíha · waldandes geld  
 hêlag bi·hwervan, · hevan-kuninges,  
 92 godes jungar-skēpi: · gern was hé swíðo,  
 þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

94 2 Þò warð þiu tíð kuman, · —þat þár gi·tald habdun  
 wísa man mid wordun,— · þat skolda þana wíh godes  
 96 Zakharias bi·sehan. · Þò warð þár gi·samnod filu  
 þár te Jerusalem · Judeo liudi,  
 98 werodes te þem wíha, · þár sie waldand god  
 swíðo þeo-líko · þiggjan skoldun,  
 100 hêrron is huldi, · þat sie hevan-kuning  
 lêðes a·léti. · Þea liudi stóðun  
 102 umbi þat hêlaga hús, · ƿndi géng im þe gi·hêrodo man  
 an þana wíh innan. · Þat werod oðar béd  
 104 umbi þana alah útan, · Ebreo liudi,  
 hwan êr þe fródo man · gi·frumid habdi  
 106 waldandes willjon. · Só hé þò þana wi·rôk dróg,  
 ald aftar þem alaha, · ƿndi umbi þana altari géng  
 108 mid is rôk-fatun · ríkjun þionon,  
 —frēmida ferht-líko · frāon sines,  
 110 godes jungar-skēpi · gerno swíðo  
 mid hluttru hugi, · \*só man hêrren skal  
 112 gerno ful-gangan—, · grurjos kwámun im,

114 ęgison an þem alahe: · hie gi-saħ þár aftar þiu ęnna ęngil  
 godes  
 116 an þem wihe innan, · hie sprak im mid is wordun tuo,  
 hiet þat fruod gumo · foręht ni wári,  
 118 hiet þat hie im ni an-driede: · þína dádi sind“, kwaþ-hie\*,  
 „waldanda werðe · ęndi þín word só self,  
 120 þín þionost is im an þanke, · þat þú su-lika gi-þáht haves  
 an is ęnes kraft. · Ik is ęngil bium,  
 122 Gabriel bium ik hętan, · þe gio for goda standu,  
 and-ward for þem alo-waldon, · ne sí þat hé me an is ârundi  
 hwarod  
 124 sęndjan willja. · Nu hiet hé me an þesan sið faran,  
 hiet þat ik þi þoh gi-küðdi, · þat þi kind gi-boran,  
 126 fon þínera alderu idis · ôdan skoldi  
 werðan an þesero wer-oldi, · wordun spáhi.  
 128 Þat ni skal an is liva gio · liðes an-bítan,  
 wínes an is wer-oldi: · só haved im wurd-gi-skapu,  
 130 metod gi-markod · ęndi maht godes.  
 Hét þat ik þi þoh sagdi, · þat it skoldi gi-sið wes an  
 132 hevan-kuninges, · hét þat git it heldin wel,  
 tuhín þurh trewa, · kwað þat hé im tíras só filu  
 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 wíðun wer-old · werðan skoldi,  
 is selves sunjes, · ęndi kwað þat sie sliumo herod  
 138 an is bod-skępi · bêðe kwámin.“  
 Zakharias þo 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 he,  
 142 „aftar an aldre? · it is unk al te lat  
 só te gi-winnan, · só þú mid þínun wordun gi-spriks.  
 144 Hwanda wit habdun aldres · êr efno twên-tig  
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;  
 146 þan wárun wit nu at-samna · ant-sivunta wintro  
 gi-bęnkjon ęndi gi-będdjon, · siðor ik sie mí te brúdi ge-kôs.  
 148 Só wit þes an unkro juguði · gi-girnan ni mohtun,  
 þat wit ęrvi-ward · êgan móstin,

150 fódjan an unkun flettja, · nu wit sus gi·fródod sint  
 —havad unk eldi bi·noman · elljan·dádi,  
 152 þat wit sint an unkro siuni gi·slekit · çndi an unkun sídun lat;  
 flêsk is unk ant·fallan, · fel un·skôni,  
 154 is unka lud gi·liðen, · lik gi·drusnod,  
 sind unka and·bári · ôðar·líkaron,  
 156 mód çndi megin·kraft—, · só wit giu só managan dag  
 wárun an þesero wer·oldi, · só mí þes wundar þunkit,  
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun  
 gi·sprikis.

TODO.

3 Þò warð þat hevan·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 Skerida im þò te wítja, · þat hé ni mahte ênig word sprekan,  
 gi·mahljen mid is müðu, · „êr þan þi magu wirðid,  
 166 fon þínero aldero idis · erl a·fódit,  
 kind·jung gi·boran · kunnjes gódes,  
 168 wánum te þesero wer·oldi. · þan skalt þú eft word sprekan,  
 hebbjan þínaro stemna gi·wald; · ni þarft þú stum wesan  
 170 lengron hwíla.“ · Þò warð it sán gi·lêstid só,  
 gi·worðan te wáron, · só þár an þem wíha gi·sprak  
 172 çngil 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 þár só lango, · lof·sálíg man,  
 swíðo fród gumo · fráon sínun  
 178 þíonon þorfti, · só þár êr ênig þegno ni deda,  
 þan sie þár at þem wíha · waldandes geld  
 180 folmon frumidun. · Þò kwam fród gumo  
 út fon þem alaha. · Erlos þrungun  
 182 náhor mikilu: · was im niud mikil,  
 hwat hé im sóð·líkes · seggjan weldi,  
 184 wísjan te wáron. · hé ni mohta þò ênig word sprekan,  
 gi·seggjan þem gi·síða, · b·útan þat hé mid is swíðron hand

186 wísda þem weroda, · þat sie üses waldandes  
 lêra lêstin. · Þea liudi for·stóðun,  
 188 þat hé þár habda gegnungo · god·kundes hwat  
 for·schen selvo, · þoh hé is ni mahti gi·seggjan wiht,  
 190 gi·wísjan te wáron. · Þò habda hé üses waldandes  
 geld gi·lêstid, · al só is gi·gengi was  
 192 gi·markod mid mannun. · Þò warð sán aftar þiu maht godes,  
 gi·kūðid is kraft mikil: · warð þiu kwán ôkan,  
 194 idis an ira ęldju: · skolda im ęrvi·ward,  
 swiðo god·kund gumo · giviðig werðan,  
 196 barn an burgun. · Bêd aftar þiu  
 þat wíf wurdi·gi·skapu. · Skrêd þe wintar forð,  
 198 géng þes gêres gi·tal. · Johannes kwam  
 an liudjo lioht: · lík was im skôni,  
 200 was im fel fagar, · fahs ęndi naglos,  
 wangun wárun im wlitige. · Þò fórun þár wíse man,  
 202 snelle te·samne, · þea swásostun mêt,  
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,  
 204 þat undar só aldun 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 Þò sprak þár ên gi·fródot man, · þe só filo konsta  
 wísaro wordo, · habde gi·wit mikil,  
 210 frágode niud·líko, · hwat is namo skoldi  
 wesan an þesaro wer·oldi: · „mi þunkid an is wísu gi·lík  
 212 iak an is gi·bárja, · þat hé sí bętara þan wi,  
 só ik wániu, þat ina us gegnungo · god fon himila  
 214 selvo sęndi“. · Þò 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“.  
 Þò sprak ên gêl·hert man, · þe ira gaduling was:  
 222 „ne hét êr io·wiht só“, · kwað hé, „aðal·boranes  
 üses kunnjes efþo knósles; · wita kiasan im ôðrana  
 224 niud·samna namon: · hé niate of hé móti“.

226 Pò sprak eft þe fródo man, · þe þár konsta filo mahljan:  
 „ni givu ik þat te ráde“, · kwað hé, „rinko neg-ênun,  
 228 þat hé word godes · wëndjan bi·ginna;  
 ak wita is þana fader frágon, · þe þár só gi·fródod sitit,  
 230 wís an is wín-seli: · þoh hé ni mugi ênig word sprekan,  
 þoh mag hé bi bók-stavon · bréf ge·wirkjan,  
 232 namon gi·skrívan“. · Pò hé náhor géng,  
 234 lēgda im êna bók an barm · çndi bad gerno  
 wrítan wís-liko · word-gi·merkjun,  
 hwat sie þat hēlaga barn · hētan skoldin.  
 Pò nam hé þia bók an hand · çndi an is hugi þahte  
 236 swíðo gerno te gode: · Johannes namon  
 wís-liko gi·wrēt · çndi ôk aftar mid is wordu gi·sprak  
 238 swíðo spáh-liko: · habda im eft is spráka gi·wald,  
 gi·wittjas çndi wísun. · Þat wíti was þo 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 sçndi is jungron tó.

TODO.

4 Pò ni was lang aftar þiu, · ne it al só gi·lēstid warð,  
 244 só hé man-kunnja · managa hwíla,  
 god alo-mahtig · for·geven habda,  
 246 þat hé is himilisk barn · herod te wer-oldi,  
 sí selves sunu · sçndjan weldi,  
 248 te þiu þat hé hér a·lōsdi · al liud-stamna,  
 werod fon wítja. · Pò warð is wis-bodo  
 250 an Galilea-land, · Gabriel kuman,  
 çngil þes alo-waldon, · þár hé êne idis wisse,  
 252 muni-lika 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-hēti. · Þár sie þe çngil godes  
 an Nazareth-burg · bi namon selvo  
 258 grótte gēgin-warde · çndi sie fon gode kwēdda:  
 „Hēl wis þú, María“, · kwað hé, „þú bist þínun hērron liof,  
 260 waldande wirðig, · hwand þú gi·wit haves,  
 idis çnstjo fol. · Þu skalt for allun wesan

262 wíwun gi·wíhit. · Ne have þú wêkan hugi,  
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson  
 herod,  
 264 ne dragu ik ênig drugi-þing. · Þu skalt üses drohtines wesun  
 módar mid mannun · êndi skalt þana magu fódjan,  
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon  
 êgan mid êldjun. · Neo êndi ni kumid,  
 268 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,  
 mári þeodan.“ · Þò sprak im eft þiu magað an·gëgin,  
 270 wið þana êngil 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.“ · Þò habde eft is word garu  
 274 êngil þes alo-waldon · þero idisiu te·gëgnes:  
 „an þi skal hêlag gêst · 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.“ · Þò 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-skëpi, · 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 mí hugi twífli,  
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng  
 þat godes ârundi · gerno swíðo  
 290 mid leohtu hugi · êndi mid gi·lôvon gódun  
 êndi mid hluttrun trewun; · warð þe hêlago gêst,  
 292 þat barn an ira bósma; · êndi 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. · Þò warð hugi Josepes,  
 296 is mód gi·worrid, · þe im êr þea magað habda,  
 þea idis ant·hêttja, · aðal·knósles wíf  
 298 gi·boht im te brúdjú. · hé af·sóf þat siu habda barn undar iru:  
 ni wánda þes mid wihti, · þat iru þat wíf habdi

300 gi·wardod só waro·líko: · ni wisse waldandes þò noh  
 blíði gi·bod·skępi. · Ni welda sia imo te brúdi þò,  
 302 halon imo te híwon, · ak bi·gan im þò an hugi þenkjan,  
 hwó hé sie só for·léti, · só iru þár nu wurði lēdes wiht,  
 304 ôdan arvides. · Ni welda sie aftar þiu  
 meldon for męnigi: · antd·réd þat sie manno barn  
 306 lívu bi·námin. · Só was þan þero liudjo þau  
 þurh þen aldon êw, · Ebreo folkes,  
 308 só hwi·lik só þár an un·reht · idis gi·híwida,  
 þat siu simbla þana bed·skępi · buggjan skolda,  
 310 frí mid ira ferhu: · ni was gio þiu fęmja só gód,  
 þat siu mid þem liudun lęng · libbjen mósti,  
 312 wesan undar þem weroda. · Bi·gan im þe wíso mann,  
 swíðo gód gumo, · Joseph an is móda  
 314 þenkjan þero þingo, · hwó hé þea þiornun þò  
 listjun for·léti. · Þò ni was lang te þiu,  
 316 þat im þár an drôma · kwam drohtines ęngil,  
 hevan·kuninges bodo, · ęndi hét sie ina haldan wel,  
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun  
 wrêð,  
 þiornun þínaro; · siu is gi·þungan wíf;  
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,  
 wardon ira an þesaro wer·oldi. · Lêsti þú inka wini·trewa  
 322 forð só þú dádi, · ęndi hald inkan friund·skępi wel!  
 Ne lát þú sie þi þiu lēðaron, · þoh siu undar ira liðon êgi,  
 324 barn an ira bósma. · It kumid þurh gi·bod godes,  
 hêlages gęstes · fon hevan·wanga:  
 326 þat is Jésu Krist, · godes êgan barn,  
 waldandes sunu. · Þu skalt sie wel haldan,  
 328 hêlag·líko. · Ne lát þú þi þínan hugi twífljen,  
 męrrjan þína mód·gi·þáht.“ · Þò warð eft þes mannes hugi  
 330 gi·węndid aftar þem wordun, · þat hé im te þem wíva ge·nam,  
 te þera magað minnja: · ant·kęnda maht godes,  
 332 waldandes gi·bod; · was im willjo mikil,  
 þat hé sia só hêlag·líko · haldan mósti:  
 334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súvro dróg  
 al te huldi godes · hêlagna gęst,  
 336 gód·líkan gumon, · ant·þat sie godes gi·skapu  
 mahtig gi·manodun, · þat siu ina an manno lioht,



338 allaro barno bēstst, · brengjan skolda.

TODO.

266 hevan-kuninges | so M; himilcuninges C

336 godes gi·skapu 'God's shapes' | TODO: some note about this.

5 Þò warð fon Rúmu-burg · ríkes mannes  
 340 ovar alla þesa irmin-þiod · Oktawiánas  
 342 ban ęndi bod-skępi · ovar þea is brędon gi·wald  
 342 kuman fon þem kęsure · kuningo gi·hwi-likun,  
 hęm-sittjandjun, · só wido só is hęri-togon  
 344 ovar al þat land-skępi · liudjo gi·weldun.  
 Hiet man þat alla þea ęli-łęndjun man · iro óóil sóhtin,  
 346 hęliðos iro hand-mahā · an·gegen iro hęrron bodon,  
 346 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,  
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lęstid  
 ovar þesa wídon wer-old; · werod samnoda  
 350 te allaro burgjo gi·hwem. · Fórun þea bodon ovar all,  
 þea fon þem kęsura · kumana wá\*run,  
 352 bók-spáha weros, · ęndi an bréf skrivun  
 swíðo niud-liko · namono gi·hwi-likan,  
 354 ia land ia liudi, · þat im ni mahti a·lęttjan mann  
 gumono su·lika gamba, · só im skolda geldan gi·hwe  
 356 hęliðo fon is hówda. · Þò gi·wēt im ók mid is híwiska  
 Joseph þe gódo, · só it god mahtig,  
 358 waldand welda: · sóhta im þiu wánamon hęm,  
 þea burg an Bethleem, · þár iro beįðero was,  
 360 þes hęliðes hand-mahā\* · ęndi ók þera hęlagun þiornun,  
 Mariun þera gódun. · Þár was þes márjon stól  
 362 an ęr-dagun, · ađal-kuninges,  
 Dawides þes gódon, · þan langa þe hé þana druht-skępi þár,  
 364 erl undar Ebreon · ęgan mósta,  
 haldan hōh-gi·setu. · Sie wárun is híwiskas,  
 366 kuman fon is knósla, · kunnjas gódes,  
 bęđju bi gi·burgjun. · Þár gi·fragn ik, þat sie þiu berhtun  
 gi·skapu,  
 368 Mariun gi·manodun · \*ęndi maht godes,  
 þat iru an þem sīða · sunu ódan 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. · Þò was it all gi·wárod só,  
 só it êr spāha man · gi·sprokan habdun,  
 376 þurh hwi-lik ôð-módi · hé þit erð-ríki herod  
 þurh is selves kraft · sókjan welda,  
 378 managaro mund-boro. · Þò ina þiu módar nam,  
 bi·wand ina mid wádju · wívo skōnjost,  
 380 fagaron fratahun, · ęndi ina mid iro folmon twēm  
 legda liov-liko · luttilna man,  
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,  
 manno drohtin. · Þár 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. · Þò warð þat managun kũð  
 ovar þesa wídon wer-old, · wardos ant·fundun,  
 388 þea þár chu-skalkos · úta wárun,  
 weros an wahtu, · wiggjo gōmjān,  
 390 fehas aftar fel\*da: · gi·sāhun finistri an twē  
 te·lātan an lufte, · ęndi kwam lioht godes  
 392 wānum þurh þiu wolkan · ęndi þea wardos þár  
 bi·fēng an þem felda. · Sie wurðun an forhtun þò,  
 394 þea man an ira móda: · gi·sāhun þár mahtigna  
 godes ęngil kuman, · þe im te·gēgnes sprak,  
 396 hét þat im þea wardos · wiht ne antd·rēdin  
 lêðes fon þem liohta: · „ik skal eu“, kwað hé, „liovara þing,  
 398 swíðo wár-liko · willjon sēggjan,  
 kũðjan kraft mikil: · nu is Krist ge·boran  
 400 an þeser\*o selvun naht, · sálig barn godes,  
 an þera Dawides burg, · drohtin þe gódo.  
 402 Þat is mēndislo · manno kunnjas,  
 allaro firiho fruma. · Þár gí ina fiðan mugun,  
 404 an Bethlema-burg · barno ríkjost:  
 hēbbjad þat te tēkna, · þat ik eu gi·tēlljan mag  
 406 wárun wordun, · þat hé þár bi·wundan ligid,  
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al  
 408 erðun ęndi himiles · ęndi ovar ęldjo barn,  
 wer-oldeš waldand“. · Reht só hé þò þat word gi·sprak,

410 só warð þár ęngilo te þem ęnun · un-rím kuman,  
 hēlag hęri-skępi · fon hevan-wanga,  
 412 fagar folk godes, · ęndi filu sprākun,  
 lof-word manag · liudjo hęrron.  
 414 Afhóvun þo hēlagna sang, · þo sie eft te hevan-wanga  
 wundun þurh þiu wolkan. · Þea wardos hōrdun,  
 416 hwó þiu ęngilo kraft · alo-mahtigna god  
 swiðo 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-ķennjad  
 422 þurh hluttran hugi.“ · Þea hirdjo for-stóðun,  
 þat sie mahtig þing · gi-manod habda,  
 424 blíð-lík bod-skępi: · gi-witun im te Bethlehem þanan  
 nahtes siðon; · was im niud mikil,  
 426 þat sie selvon Krist · gi-sehan móstin.

TODO.

359 beidero | The diphthong is original and occurs in which manuscripts? TODO. It also occurs at two other places, viz. TODO and TODO.

6 Habda im þe ęngil godes · al gi-wísid  
 428 torhtun tēknun, · þat sie im tó selvun,  
 te þem godes barne · gangan mahtun,  
 430 ęndi fundun sán · folko drohtin,  
 liudjo hęrron. · Sagdun þo lof goda,  
 432 waldande mid iro wordun · ęndi wído kúðdun  
 ovar þea berhtun burg, · hwi-lik im þár biliði warð  
 434 fon hevan-wanga · hēlag gi-tógit,  
 fagar an felde. · Þat fri al bi-held  
 436 an ira hugi-skęftjun, · hēlag þiorna,  
 þiu magað an ira móde, · só hwat só siu gi-hōrda þea mann  
 sprekan.  
 438 Fódða ina þo fagaro · friho skânjosta,  
 þiu módar þurh minnja · managaro drohtin,  
 440 hēlag himilisk barn. · Hęliðos gi-sprākun  
 an þem ahtodon daga · erlos managa,  
 442 swiðo glawa gumon · mid þera godes þiornun,  
 þat hé hēljand te namon · hębbjan skoldi,

444 só it þe godes engil · Gabriel gi·sprak  
 wáron wordun · ðndi þem wíve gi·bôð,  
 446 bodo drohtines, · þò 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 þò só gerno. · Þat gēr furðor skrêð  
 450 unt·þat þat friðu·barn godes · fiar·tig habda  
 dago ðndi nahto. · Þò skoldun sie þár êna dád frummjan,  
 452 þat sie ina te Jerusalem · for·gevan skoldun  
 waldanda te þem wíha. · Só was iro wísa þan,  
 454 þero liudjo land·sidu, · þat þat ni mósta for·látan ne·gên  
 idis undar Ebreon, · ef iru at êrist warð  
 456 sunu a·fôðit, · ne siu ina simbla þarod  
 te þem godes wíha · for·gevan skolda.  
 458 Gi·witun im þò þiu góðun twê, · Joseph ðndi Maria  
 bêðju fon Bethleem: · habdun þat barn mid im,  
 460 hêlagna Krist, · sóhtun im hús godes  
 an Jerusalem; · þár skoldun sie is geld frummjan  
 462 waldanda at þem wíha · wísa lêstjan  
 Judeo folkes. · Þár fundun sea ênna góðan man  
 464 aldan at þem alāha, · aðal·boranan,  
 þe habda at þem wíha só filu · wintro ðndi sumaro  
 466 gi·libd an þem liohta: · oft warhta hé þár lof goda  
 mid hluttru hugi; · habda im hêlagna gêst,  
 468 sálig·líkan sevon; · Simeon was hé hêtan.  
 Im habda 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. · Þò warð im is hugi swíðo  
 474 blíði an is briostun, · þò 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 þò te·gêgnes · ðndi ina gerno ant·féng  
 478 ald mid is armun: · al ant·kênde  
 bôkan ðndi biliði · ðndi ôk þat barn godes,  
 480 hêlagna hevan·kuning. · „Nu ik þi, hêrro, skal“, kwað hé,  
 „gerno biddjan, · nu ik sus gi·gamalod bium,  
 482 þat þú þínan holdan skalk · nu hinan hwervan látas,

an þína friðu-wára faran, · þár 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 elli-biodun, · þea êr þes alo-waldon  
 kraft ne ant-kêndun. · þína kumi sindun  
 490 te dóma êndi te diurðon, · drohtin frô mín,  
 avarun Israhelas, · êganumu folke,  
 492 þínun liovun \*liudjun.“ · Listjun talde þò  
 þe aldo man an þem alaha · idis þero góðun,  
 494 sagða sôð-liko, · hwó iro sunu skolda  
 ovar þesan middil-gard · managun werðan  
 496 sumun te falle, sumun te fróvru · firiho barnun,  
 þem liudjun te leova, · þe is lêrun gi-hôrdin,  
 498 êndi þem te harma, · þe hôrjen ni weldin  
 Kristas lêron. · „þu skalt noh“, kwað hé, „kara þiggjan,  
 500 harm an þínumu herton, · þan ina hêliðo barn  
 wápnun wítnod. · þat wirðid þi werk mikil,  
 502 þrim te gi-þolonna.“ · þiu þiorna al for-stód  
 wísas mannas word. · þò kwam þár 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 · êðili þiorne,  
 só mósta siu mid ira brúdi-gumon · bodlo gi-waldan  
 510 sivun wintar saman. · þò gi-fragn ik þat iru þár sorga gi-stód  
 þat sie þiu mikila maht · metodes te-dêlda,  
 512 wrêð wurdi-gi-skapu. · þò was siu widowa aftar þiu  
 at þem friðu-wiha · fior êndi ant-ahtoda  
 514 wintro an iro wer-oldi, · só siu nia þana wih ni for-lét,  
 ak siu þár ira drohtine wel · dages êndi nahtes,  
 516 gode þionode. · Siu kwam þár ôk gangan tó  
 an þea selvun tíð: · sán ant-kênde  
 518 þat hêlage barn godes · êndi þem hêliðon kúðde,  
 þem weroda aftar þem wiha · wil-spel mikil,  
 520 kwað þat im nêrjandas gi-nist · gi-náhid wári,  
 helpa hevan-kuninges: · „nu is þe hêlago Krist,



erlos fon ðörun þiodun. · Ik gi·sihu þat gi sind  
 558 kunnjes fon knósle gódun: · nio hér êr su·lika kumana ni  
 wurðun  
 éri fon ðörun þiodun, · siðor ik mósta þesas erlo folkes,  
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun seggjan  
 for þesun liudjo folke, · bi·hwí gí sín te þesun lande kumana“.  
 562 Þò sprákun im eft te·gegnes · gumon ôstr-onja,  
 word-spáhe weros: · „wí þí te wárun mugun“, kwáðun sie,  
 564 „ûse ârundi · óðo gi·têljen,  
 gi·seggjan sôð·liko, · bi·hwí wí kwámun an þesan sið herod  
 566 fon ôstan te þesaro erðu. · Gíu wárun þár aðaljes man,  
 gód-sprákja gumon, · þea ûs gódes só filu,  
 568 helpa gi·hétun · fon hevan-kuninge  
 wárum wordun. · Þan was þár ên gi·wittig man,  
 570 fród êndi fil·wís · —forn was þat giu—,  
 ûse aldiro ôstar hinan, · —þár 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. · Þò hé þanan skolda,  
 a·geven gardos, · gadulingo gi·mang,  
 578 for·lâten liudjo drôm, · sókjen lioht ôðar,  
 þò hé is jungron hét · gangan náhor,  
 580 erwi-wardos, · êndi is erlun þò  
 sagde sôð·liko: · —þat al siðor kwam,  
 582 gi·warð\* an þesaro wer-oldi—: · þò sagda hé þat hér skoldi  
 kuman ên wís-kuning  
 mári êndi mahtig · an þesan middil-gard  
 584 þes betston gi·burdjes; · kwað þat it skoldi wesán barn godes,  
 kwað þat hé þesero wer-oldes · waldan skoldi  
 586 gio te êwan-daga, · erðun êndi himiles.  
 Hé kwað þat an þem selvon daga, · þe ina sáligna  
 588 an þesan middil-gard · módar gi·drógi,  
 só kwað hé þat ôstana · ên skoldi skínan  
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr  
 undar·twisk erða êndi himil · ôðar hwerigin,  
 592 ne su·lik barn ne su·lik bôkan. · Hét þat þár te bedu fôrin

594 þrea man fon þero þiodu, · hét sie þenkjan wel,  
 hwan êr sie gi·sáwin ôstana · up síðogjan,  
 596 þat godes bôkan gangan, · hét sie garwjan sán,  
 hét þat wí im folgodin, · só it furi wurði,  
 westar ovar þesa wer-oldi. · Nu is it al gi·wárod só,  
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,  
 gi·boran bald çndi 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, · çndi wí géngun aftar þem  
 bôkna herod  
 wegas çndi waldas hwílon. · Þat wári ùs allaro willjono mêsta,  
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan  
 skoldin,  
 þana kuning an þesumu kêsur-dóma. · Saga ùs, undar  
 hwi-likumu hé sí þesaro kunnjo a·fódit.“  
 606 Þò warð Erodessa · innan briostun  
 harm wið herta, · bi·gan im is hugi wallan,  
 608 sevo mid sorgun: · gi·hôrde seggjan þò,  
 þat hé þár ovar-hôvdon · êgan skoldi,  
 610 kraftagoron kuning · kunnjes gódes,  
 sáligoron undar þem gi·síðja. · Þò hé samnon hét,  
 612 só hwat só an Jerusalem · gódaro manno  
 allaro spáhoston · sprákono wárun  
 614 çndi an iro brioston · bók-kraftes mêt  
 wissun te wárun, · çndi hé sie mid wordun frag, n,  
 616 swíðo niud-liko · níð-hugdig man,  
 kuning þero liudjo, · hwar Krist gi·boran  
 618 an wer-old-ríkja · werðan skoldi,  
 friðu-gumono bêtst. · Þò sprak im eft þat folk an·gegin,  
 620 þat werod wár-liko, · kwáðun þat sie wissin garo,  
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an ùsun  
 bókun gi·skrivan,  
 622 wís-liko gi·writan, · só it wár-sagon,  
 swíðo glawa gumon · bi godes krafta  
 624 fil-wise man · furn gi·sprá kun,  
 þat skoldi fon Bethleem · burgo hirdi,  
 626 liof landes ward · an þit liobt kuman,  
 ríki rád-gevo, · þe rihtjen skal



628 Judeono gum-skēpi · ęndi is geva wesan  
mildi ovar middil-gard · managun þiodun.“

TODO.

548 Eródesan | This alliteration also occurs in at least two other lines. TODO.

630 8 Þò gi·fragn ik þat sán aftar þiu · slíð-mód kuning  
þero wár-sagono word · þem wrękkjun sagda,  
632 þea þár an ęli-lęndi · erlos wárun  
ferran gi·farana, · ęndi hé frágoda aftar þiu,  
634 hwan sie an ôstar-wegun · ęrist gi·sáhin  
þana kuning-sterron kuman, · kumbal liuhtjen  
636 hêdro fon himile. · Sie ni weldun is im þò helen eo-wiht,  
ak sagdun it im sôð-liko. · Þò hét hé sie an þana sið faran,  
638 hét þat sie ira ârundi al · undar fundin  
umbi þes kindes kumi, · ęndi þe kuning selvo gi·bôð  
640 swiðo hard-liko, · hêrro Judeono,  
þem wisun mannun, · ęr þan sie fôrin westan forð,  
642 þat sie im eft gi·küðdin, · hwar hé þana kuning skoldi  
sókjan at is selðon; · kwað þat hé þár weldi mid is gi·siðun tó,  
644 bedan te þem barne. · Þan hogda hé im te banon werðan  
wápnes eggjun. · Þan eft waldand god  
646 þáhte wið þem þinga: · hé mahta a-þęngjan mēr,  
gi·lęstjan an þesum liohte: · þat is noh lango skín,  
648 gi·küðid kraft godes. · Þò géngun eft þiu kumbl forð  
wánum undar wolknun. · Þò wárun þea wison man  
650 fûsa te faranne: · gi·witun im forð þanan  
balda an bod-skēpi: · weldun þat barn godes  
652 selvon sókjan. · Sie ni habdun þanan gi·siðjas mēr,  
b-útan þat sie þrie wárun: · wissun im þingo gi·skêð,  
654 wárun im glawe gumon, · þe þea geva léddun.  
Þan sáhun sie só wis-liko · undar þana wolknes skion,  
656 up te þem hôhon himile, · hwó fôrun þea hwiton sterron  
—ant·kęndun sie þat kumbal godes—, · þiu wárun þurh  
Krista herod  
658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,  
folgodun feráht-liko · —sie frumide þe mahte—  
660 ant·þat sie gi·sáhun, · sið-wórige man,  
berht bôkan godes, · blêk an himile  
662 stillo gi·standen. · Þe sterro liohto skên

hwit ovar þem húse, · þár þat hêlage barn  
 664 wonode an willjon ·  ndi ina þat wif bi-held,  
 þiu þiorne gi-þiudo. · Þò warð þero þegno hugi  
 666 blíði an iro briostun: · bi þem b kna for-st dun,  
 þat sie þat friðu-barn godes · funden habdun,  
 668 h lagna hevan-kuning. · Þò sie an þat h s innan  
 mid iro gevun g ngun, · gumon  str-onja,  
 670 si -w rige man: · s n ant-k ndun  
 þea weros waldand Krist. · Þea wr kkjon fellun  
 672 te þem kinde an kneo-beda ·  ndi ina an kuning-wisa  
 g dan gr ttun ·  ndi im þea geva dr gun,  
 674 gold  ndi wih-r k · bi godes t knun  
 \* ndi myrra þ r mid. · Þea man st dun garowa,  
 676 holde for iro h rron, · þea it mid iro handun s n  
 fagaro ant-f ngun. · Þò gi-witun im þea fer hton man,  
 678 seggi te sel on · si -w rige,  
 gumon an gast-s li. · Þ r im godes  ngil  
 680 sl pandjun an naht · swevan gi-t gde,  
 gi-drog im an dr me, · al so it drohtin self,  
 682 waldand welde, · þat im þ hte þat man im mid wordun  
 gi-budi,  
 þat sie im\* þanan   ran weg, · erlos f rin,  
 684 li odin sie te lande ·  ndi þana l  an man,  
 Erodesan · eft ni s htin,  
 686 m dagna kuning. · Þò warð morgan kuman  
 w num te þesero wer-oldi. · Þò bi-gunnun þea w son man  
 688 seggjan iro swevanos; · selvon ant-k ndun  
 waldandes word, · hwand sie gi-wit mikil  
 690 b run an iro briostun: · b dun alo-waldon,  
 h ron hevan-kuning, · þat sie m stin is huldi for ,  
 692 gi-wirkjan is willjon, · kw  un þat sea ti im habdin gi-w ndit  
 hugi,  
 \*iro m d morgan gi-hwem. · Þò f run eft þie man þanan,  
 694 erlos  str-onje, · al s  im þe  ngil godes  
 wordun gi-wisde: · n mun im weg   ran,  
 696 ful-g ngun godes l run: · ni weldun þemu Judeo kuninge  
 umbi þes barnes gi-burd · bodon  str-onje,  
 698 si -w rige man · seggjan gio-wiht,  
 ak w ndun im eft an iro willjon.



736 arm-líkara dôð. · Idisi wiopun,  
 móðar managa, · gi-sáhun iro mēgi spildjan:  
 738 ni mahte siu im nio gi-formon, · þoh siu mid iro faðmon twēm  
 iro êgan barn · armun bi-féngi,  
 740 liof êndi luttil, · þoh skolda is simbla þat lif gevan,  
 þe magu for þeru móðar. · Mênes ni sáhun,  
 742 wítjes þie wam-skaðon: · wápnas eggjun  
 frēmidun firin-werk mikil. · Fellun managa  
 744 magu-junge man. · Þia móðar wiopun  
 kind-jungaro kwalm; · kara was an Bethleem,  
 746 hofno hlúdost: · þoh man im iro herton an twê  
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád  
 748 werðan an þesaro wer-oldi, · wíwun managun,  
 brúðjun an Bethleem: · gi-sáhun iro barn bi-foran,  
 750 kind-junge man, · kwalmu sweltan  
 blódag an iro barmun. · Þie banon wítnodun  
 752 un-skuldige skole: · ni bi-skrivun gio-wiht  
 þea man umbi mên-werk: · weldun mahtigna,  
 754 Krist selvon a·kwēlljan. · Þan habde ina kraftag god  
 gi-nēridan wið iro níðe, · þat inan nahtes þanan  
 756 an Aegypteo land · erlos ant-lêddun,  
 gumon mid Josepe · an þana grónjon wang,  
 758 an erðono bēststun, · þár ên aha flitid,  
 Nil-strôm mikil · norð te sêwa,  
 760 flódo fagorosta. · Þár þat friðu-barn godes  
 wonoda an willjon, · ant-þat wurd for-nam  
 762 Erodes þana kuning, · þat hé for-lét Ƿldjo barn,  
 módag manno drôm. · Þò skolda þero marka gi-wald  
 764 êgan is Ƿrvi-ward: · þe was Arkheláus  
 hêtan, hēri-togo · helm-berandero:  
 766 þe skolda umbi Jerusalem · Judeono folkes,  
 werodes gi-waldan. · Þò warð word kuman  
 768 þár an Egypti · Ƿðiljun manne,  
 þat hé þár te Josepe, · godes Ƿngil sprak,  
 770 bodo drohtines, · hét ina eft þat barn þanan  
 lēdjen te lande. · „nu havað þit lioht af-geven“, kwað hé,  
 772 „Erodes þe kuning; · hé welde is áhtjen giu,  
 frêson is ferahas. · Nu maht þú an friðu lēdjen  
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,

776 **erl** ovar-módig.“ · **Al** ant·kēnde  
 777 **Josep** godes tēkan: · **g**ēriwide ina sniumo  
 778 þe þegan mit þera þiornun, · þo sie þanan weldun  
 779 **bēðju** mid þiu barnu: · lēstun þiu berhton gi·skapu,  
 780 waldandes **w**illjon, · al só hé im ēr mid is **w**ordun gi·bôd.

TODO.

780 IO Gi·witun im þo eft an **Galilea**-land · **J**oseph ėndi Maria,  
 781 hēlag **h**íwiski · **h**evan-kuninges,  
 782 wárun im an **Nazareth**-burg. · Þár þe **n**erjondio Krist  
 783 **wóhs** undar þem **w**erode, · warð gi·**wittjes** ful,  
 784 an was imu **a**nst godes, · hé was **a**llun liof  
 785 **módar**-**m**águn: · hé ni was öðrun **m**annun gi·lík,  
 786 þe **g**umo an sínera **g**ódi. · Þo hé **g**ēr-talo  
 787 **twe**-livi habde, · þo warð þiu **t**id kuman,  
 788 þat sie þár te **J**erusalem, · **J**uðeo liudi  
 789 iro þiod-gode · þionon skoldun,  
 790 **w**irkjan is **w**illjon. · Þo warð þár an þana **w**ih innan  
 791 þár te Jerusalem · **J**udeono gi·samnod  
 792 **man**-kraft **m**ikil. · Þár **M**aria was  
 793 **s**elf an gi·**s**iðja · ėndi iro **s**unu habda,  
 794 godes ēgan barn. · Þo sie þat **g**eld habdun,  
 795 **e**rlos an þem **a**laha, · só it an iro **ē**wa gi·bôd,  
 796 gi·lēstid te iro **l**and-wisun, · þo fórun im eft þie liudi þanan,  
 797 **w**eros an iro **w**illjon · ėndi þár an þem **w**iha af·stód  
 798 **m**ahtig barn godes, · só ina þiu **m**ódar þár  
 799 ni **w**issa te **w**áron; · ak siu wánda þat hé mid þem **w**eroda forð,  
 800 **f**óri mit iro **f**riundun. · Gi·**f**rang aftar þiu  
 801 eft an **ö**ðrun daga · **a**ðal-kunnjes wíf,  
 802 **s**álig þiorna, · þat hé undar þem gi·**s**iðja ni was.  
 803 warð **M**ariun þo · **m**ód an sorgun,  
 804 **h**riwig umbi iro **h**erta, · þo siu þat **h**ēlaga barn  
 805 ni **f**and undar þem folka: · **f**ilu gornoda  
 806 þiu godes þiorna. · Gi·witun im þo eft te Jerusalem  
 807 iro **s**unu **s**ókJan, · fundun ina **s**ittjan þár  
 808 an þem **w**iha innan, · þár þe **w**isa man,  
 809 swiðo **g**lauwa **g**umon · an godes ēwa  
 810 **l**ásun ėnde **l**inodun, · hwó sie **l**of skoldin  
 811 **w**irkjan mid iro **w**ordun þem, · þe þesa **w**er-old gi·skóp.

- 812 Þár sat undar middjun · mahtig barn godes,  
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,  
 814 þe þes wiþes þár · wardon skoldun,  
 ɛndi frágoda sie · firi-wit-liko  
 816 wísera wordo. · Sie wundradun alle,  
 bu-hwí gio só kindisk man · su·lika kwidi mahti  
 818 mid is müðu gi·mênjān. · Þár ina þiu módar fand  
 sittjan under þem gi·siðja · ɛndi iro sunu gróttā,  
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:  
 „hwí weldes þú þínera módar, · manno liovosto,  
 822 gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,  
 idis arm-hugdig · êskon skolda  
 824 undar þesun burg-liudjun?“ · Þò sprak iru eft þat barn  
 an·gegin  
 wísun wordun: · „Hwat þú wêst garo“, kwað hé,  
 826 „þat ik þár gi·risu, · þár ik bi rehton skal  
 wonon an willjon, · þár gi·wald havad  
 828 mín mahtig fader.“ · Þie man ni for·stódun,  
 þie weros an þem wiha, · 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·hórda ira barn  
 sprekan  
 832 wisaro wordo. · Gi·witun im þò eft þanan  
 fon Jerusalem · Joseph ɛndi Maria,  
 834 habdun im te gi·siðja · sunu drohtines,  
 allaro barno bêtsta, · þero þe io gi·boran wurði  
 836 magu fon módar: · habdun im þár minnja tó  
 þurh hluttran hugi, · ɛndi hé só gi·hôrig was,  
 838 godes êgan barn · gaduling-mágun  
 þurh is ôd-módi, · aldron sínun:  
 840 ni welda an is kindiski þò noh · is kraft mikil  
 mannun mārjan, · þat hé su·lik megin êhta,  
 842 gi·wald an þesaro wer-oldi, · ak hé im an is willjon bêd  
 gi·þiudo undar þero þiudu · þri·tig géro,  
 844 êr þan hé þár tēkan ênig · tōgjan weldi,  
 sēggjan þem gi·siðja, · þat hé selvo was  
 846 an þesaro middil-gard · manno drohtin.  
 Habda im só bi·halden · hêlag barn godes  
 848 word ɛndi wís-dóm · ɛnde allaro gi·wittjo mêt,

tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,  
 850 an is wordun gi·war, · þat hé su·lik gi·wit êhta,  
 þegan su·lika gi·þáhti, · ak hé im só gi·þiudo bêd  
 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·lôvon haldan,  
 wirkjan willjon godes; · wissun þat þoh managa  
 856 liudi aftar þem landa, · þat hé was an þit lioht kuman,  
 þoh sie ina kûð·líko · an·kennjan ni mahtin,  
 858 êr þan hé ina selvo · seggjan welda.

TODO.

II Þan was im Johannes · fon is juguð·hêdi  
 860 a·wahsan an ênero wóstunni; · þár ni was werodes þan mēr,  
 b·útan þat hé þár ên·kora · alo-waldon gode,  
 862 þegan þionoda: · for·lét þioda gi·mang,  
 manno gi·mēñdon. · Þár warð im mahtig kuman  
 864 an þero wóstunni · word fon himila,  
 gód·lík stemna godes, · êndi Johanne gi·bod,  
 866 þat hé Kristes kumi · êndi is kraft mikil  
 ovar þesan middil-gard · mārjan skoldi;  
 868 hét ina wār·líko · wordun seggjan,  
 þat wári hevan·ríki · hēliðo barnun  
 870 an þem land·skepi, · liudjun gi·náhid,  
 welono wun·samost. · Im was þo willjo mikil,  
 872 þat hé fon su·likun sáldun · seggjan mósti.  
 Gi·wêt im þo gangan, · al só Jordan flót,  
 874 watar an willjon, · êndi þem weroda allan dag,  
 aftar þem land·skepi · þem liudjun kûða,  
 876 þat sie mid fastunnju · firin-werk manag,  
 iro selvoro · sundja bóttin,  
 878 „þat gi werðan hrēnja“, · kwað hé. „Hevan·ríki is  
 gi·náhid manno barnun. · Nu látad eu an ewan mód·sevon  
 880 ewar selvoro · sundja hrewan,  
 lēdas þat gi an þesun liohta frēmidun, · êndi mínun lērun  
 hōrjad,  
 882 wēndjat aftar mínun wordun. · Ik eu an watara skal  
 gi·dōpjan diur·líko, · þoh ik ewa dádi ne mugi,  
 884 ewar selvaro · sundja a·látan,

þat gí þurh mín hand-gi-werk · hluttra werðan  
 886 lêðaro gi·lêsto: · 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·dôpjan skal · an ewes drohtines namon  
 890 an þana hâlagon gêst. · Þat is hêrro ovar al:  
 hé mag allaro manno gi·hwena · mên-gi·þáhtjo,  
 892 sundjono sikoron, · só hwene só só sálig mót  
 werðen an þesaro wer-oldi, · þat þes willjon havad,  
 894 þat hé só gi·lêstja, · 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,  
 lêrjan þesa liudi, · hwó sea skulin iro gi·lôvon haldan  
 898 þurh hluttran hugi, · ęndi þat sie an hęllja ni þurvin,  
 faran an fern þat hêta. · Þes wirðid só fagan an is móde  
 900 man te só managaro stundu, · só hwe só þat mên for·látid,  
 gerno þes gramon an-busni, · —só mag im þes gódon  
 gi·wirkjan,  
 902 huldi hevan-kuninges,— · só hwe só havad hluttra trewa  
 up te þem alo-mahtigon gode.“ · Erlos managa  
 904 bi þem lêrun þò, · liudi wándun,  
 weros wár-liko, · þat þat waldand Krist  
 906 selbo wári, · hwanda hé só filu sôðes gi·sprak,  
 wároro wordo. · Þò warð þat só wído kűð  
 908 ovar þat for·gevana land · gumono gi·hwi-likum,  
 sęggjun at iro selðun: · þò kwámun ina sókjan þarod  
 910 fon Jerusalem · Judeo liudjo  
 bodon fon þeru burgi · ęndi frágodun, ef hé wári þat barn  
 godes,  
 912 „þat hér lango giu“, · kwaðun sie, „liudi sagdun,  
 weros wár-liko, · þat hé skoldi an þesa wer-old kuman“.  
 914 Johannes þò gi·mahalde · ęndi te·gęgnes sprak  
 þem bodun bald-liko: · „ni bium ik“, kwað hé, „þat barn  
 godes,  
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,  
 hêrron mínum.“ · Þea hęliðos frugnun,  
 918 þea þár an þem ârundje · erlos wárun,  
 bodon fon þero burgi: · „ef þú nú ni bist þat barn godes,  
 920 bist þú þan þoh Elias, · þe hér an êr-dagun



was undar þesumu werode? · hé is wis-kumo  
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!  
 Bist þú ênig þero, · þe hér êr wári  
 924 wisaro wár-saguno? · Hwat skulun wí þem werode fon þi  
 seggjan te sóðon? · Neo hér êr su·lik ni warð  
 926 an þesun middil-gard · man oðar kuman  
 dádjun só mári. · Bi·hwí þú hér dōpisli  
 928 frēm̃is undar þesumu folke, · ef þú þaro for·sagono  
 ên·hwi·lik ni bist?“ · Þò habde eft garo  
 930 Johannes þe gōdo · glau and·wordi:  
 „Ik bium for·bodo · frāon mīnes,  
 932 lioves hêrron; · ik skal þit land rekon,  
 þit werod aftar is willjon. · Ik hēbbju fon is worde mid mí  
 934 stranga stemna, · þoh sie hér ni willje for·standan filo  
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi·lik  
 936 drohtine mīnum: · hé is mid is dádjun só strang,  
 só mári êndi só mahtig · —þat wirðid managun kũð,  
 938 werun aftar þesaro wer·oldi— · þat ik þes wirðig ni bium,  
 þat ik móti an is gi·skuoha, · þoh ik sí is skalk êgan,  
 940 an só ríkjumu drohtine, · þea reomon ant·bindan:  
 só mikilu is hé bē̃tara þan ik. · Nis þes bodon gi·mako  
 942 ênig ovar erðu, · ne nu aftar ni skal  
 werðan an þesaro wer·oldi. · Hēbbjad ewan willjon þarod,  
 944 liudi ewan gi·lōvon: · þan eu lango skal  
 wesan ewa hugi hrómag; · þan gi hēlli·gi·þwing,  
 946 for·látad lêðaro drōm · êndi sókjad eu lioht godes,  
 up·ôdes hēm, · êwig ríki,  
 948 hôhan hevan·wang. · Ne látad ewan hugi twífljen!“

TODO.

12 Só sprak þò jung gumo · bi godes lêrun  
 950 mannun te mārðu. · Manag samnoda  
 þár te Bethania · barn Israheles;  
 952 kwāmun þár te Johannese · kuningo gi·siðos,  
 liudi te lêrun · êndi iro gi·lōvon ant·fēngun.  
 954 Hé dōpte sie dago gi·hwi·likes · êndi im iro dádi lóg,  
 wrēðaro willjon, · êndi lovode im word godes,  
 956 hêrron sīnes: · „hevan·ríki wirðid“, kwað hé,  
 „garu gumono só hwem, · só ti gode þenkid



994 Ðat móste Johannes þò, · al só it god welde,  
 gi·sehan ęndi gi·hørjan. · hé gi·deda it sán aftar þiu  
 996 mannum mári, · þat sie þár mahtigna  
 hêrron habdun: · „Þit is“, kwað hé, „hevan-kuninges sunu,  
 998 ên alo-waldand: · þesas willjo ik ur-kundjo  
 wesan an þesaro wer-oldi, · hwand it sagda mí word godes,  
 1000 drohtines stemne, · þò hé mi dōpjan hét  
 weros an watare, · só hwar só ik gi·sáwi wár-líko  
 1002 þana hêlagon gêst · \*fan hevan-wange  
 an þesan middil-gard · ênigan man waron,  
 1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wesan,  
 diur-lík drohtines suno. · Hie dōpjan skal  
 1006 an þana hêlagan gêst · ęndi hêljan managa  
 manno mên-dádi. · hé havad maht fon gode,  
 1008 þat hé a·látan mag · liudjo gi·hwi-likun  
 saka ęndi sundja. · Þit is selvo Krist,  
 1010 godes êgan barn, · gumono bêtsto,  
 friðu wið fiundun. · Wala þat eu þes mag frâh-mód hugi  
 1012 wesan an þesaro wer-oldi, · þes eu þe willjo gi·stód,  
 þat gí só libbjanda · þana landes ward  
 1014 selvon gi·sáhun. · Ní mót sliumo sundjono lōs  
 manag gêst faran · an godes willjon  
 1016 tionon a·tómid, · þe mid trewon wili  
 wið is wini wirkjan · ęndi an waldand Krist  
 1018 fasto gi·lōvjan. · Ðat skal te frumun werðen  
 gumono só hwi-likun, · só þat gerno dót“.

TODO.

1020 13 Só ge·fragn ik þat Johannes þò · gumono gi·hwi-likun,  
 lovoda þem liudjun · lêra Kristes,  
 1022 hêrron sines, · ęndi hevan-ríki  
 te gi·winnanne, · welono þane mēston,  
 1024 sálig sin-líf. · Þò hé im selvo gi·wêt  
 aftar þem dōpislja, · drohtin þe gódo,  
 1026 an êna wóstunnja, · waldandes sunu;  
 was im þár an þero ên-ôdi · erlo drohtin  
 1028 lange hwíla; · ne habda liudjo þan mēr,  
 sęggjo te gi·siðun, · al só hé im selvo gi·kōs:  
 1030 welda is þár látan koston · kraftiga wihti,

selvon Satanasan, · þe gio an sundja spēnit,  
 1032 man an mēn-werk: · hé konsta is mód-sevon,  
 wrēðan willjon, · hwó hé þesa wer-old ērist,  
 1034 an þem an-ginnja · irmin-þioda  
 bi·swēk mit sundjun, · þò hé þiu sin-hiun twê,  
 1036 Ádaman ċndi Êwan, · þurh un-trewa  
 for·lêdda mid luginun, · þat liudo barn  
 1038 aftar iro hin-fērði · hēllja sóhtun,  
 gumono gēstos. · Þò welda þat god mahtig,  
 1040 waldand wēndjan · ċndi welda þesum werode for·geven  
 hōh himil-riki: · be·þiu hé herod hêlagna bodon,  
 1042 is sunu sēnda. · Þat was Satanase  
 tulgo harm an is hugi: · afonsta hevan-ríkjes  
 1044 manno kunnje: · welda þò mahtigna  
 mid þem selvon sakun · sunu drohtines,  
 1046 þem hé Ádaman · an êr-dagun  
 darnungo bi·dróg, · þat hé warð is drohtine lêð,  
 1048 bi·swēk ina mid sundjun · —só welda hé þò selvan dón  
 hêlandjan Krist. · Þan habda hé is hugi fasto  
 1050 wið þana wam-skaðon, · waldandes barn,  
 herte só gi·hērdid: · welda hevan-ríki  
 1052 liudjun gi·lêstjan. · Was im þes landes ward  
 an fastunnja · fior-tig nahto,  
 1054 manno drohtin, · só hé þár mates ni ant·bêt;  
 þan langa ni gi·dorstun · im 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 þò ge·hungrijan lét,  
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan  
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,  
 1062 mirki mēn-skaðo: · wánda þat hé man ên-fald  
 wári wissungo, · sprak im þò mid is wordun tó,  
 1064 gróttā ina þe gēr-fiund: · „ef þú sís godes sunu“, kwað hé,  
 „be·hwí ni hētis þú þan werðan, · ef þú gi·wald haves,  
 1066 allaro barno bēst, · brôd af þesun stēnun?  
 Ge·hêli þinna hungar!“ · Þò sprak eft þe hêlago Krist:  
 1068 „ni mugun ċldi-barn“, · kwað hé, „ên-faldes brôdes,  
 liudi libbjen, · ak sie skulun þurh lêra godes

1070 wesan an þesero wer-oldi · ɛndi skulun þiu werk frummjen,  
 þea þár werðað a·hlúdid · fon þero hêlogun tungun,  
 1072 fon þem galme godes: · þat is gumono líf  
 liudjo só hwi-likon, · só þat lêtstjan wili,  
 1074 þat fon waldandes · worde ge·biudid.“  
 Ðò bi·gan eft niuson · ɛndi náhor géng  
 1076 un·hiuri fiund · ôðru siðu,  
 fandoda is frôhan. · Þat friðu·barn þolode  
 1078 wrêðes willjon · ɛndi im gi·wald for·gaf,  
 þat hé umbi is kraft mikil · koston mósti,  
 1080 lét ina þò lédjan · þana liud·skaðon,  
 þat hé ina an Jerusalem · te þem godes wiha,  
 1082 alles ovan·wardan, · up gi·setta  
 an allaro húso hôhost, · ɛndi hosk·wordun sprak,  
 1084 þe gramo þurh gelp mikil: · „ef þú sís godes sunu“, kwað hé,  
 „skríd þi te erðu hinan. · Ge·skriwan was it giu lango,  
 1086 an bókun ge·writen, · hwó gi·boden havad  
 is ɛngilun · alo·mahtig fader,  
 1088 þat sie þi at wege ge·hwem · wardos sinðun,  
 haldad þi undar iro handun. · Hwat þú hwargin ni þarft  
 1090 mid þínun fótun · an felis be·spurnan,  
 an hardan stên.“ · Ðò sprak eft þe hêlago Krist,  
 1092 allaro barno bêtst: · „só is ôk an bókun ge·skriwan“, kwað hé,  
 „þat þú te hardo ni skalt · hêrran þínes,  
 1094 fandon þínes frôhan: · þat nis þi allaro frumono neg·ên.“  
 Lét ina þò an þana þriddjan sið · þana þiod·skaðon  
 1096 gi·bengen uppan ênan berg þen hôhon: · þár ina þe balo·wiso  
 lét al ovar·sehan · irmin·þiode,  
 1098 wonod·saman welon · ɛndi wer·old·ríki  
 ɛndi all su·lik ôdes, · só þius erða bi·havad  
 1100 fagororo frumono, · ɛndi sprak im þò þe fiund an·gegin,  
 kwað þat hé im þat al só gód·lik · for·geven weldi,  
 1102 hôha hɛri·dómos, · „ef þú wilt hnígan te mí,  
 fallan te mínun fótun · ɛndi mí for frôhan havas,  
 1104 bedos te mínun barma. · Þan látu ik þi brúkan wel  
 alles þes ôd·welon, · þes ik þi hɛbbju gi·ôgit hír.“  
 1106 Ðò ni welda þes lêðan word · lɛngeron hwíle  
 hôrjan þe hêlago Krist, · ak hé ina fon is huldi for·drêf,  
 1108 Satanasan for·swêp, · ɛndi sán aftar sprak

allaro barno bę̃tst, · kwað þat man bedon skoldi  
 1110 up te þem alo-mahtigon gode · ę̃ndi im ę̃num þionon  
 swiðo þio-liko · þegnos managa,  
 1112 hę̃liðos aftar is huldi: · „þár ist þiu helpa ge-lang  
 manno ge-hwi-likun.“ · Þo gi-wę̃t im þe mę̃n-skaðo,  
 1114 swiðo sę̃rag-mód · Satanas þanan,  
 fiund undar fern-dalu. · Warð þár folk mikil  
 1116 fon þem alo-waldan · ovana te Kriste  
 godes ę̃ngilo kumen, · þie im siðor jungar-dóm,  
 1118 skoldun ambaht-skę̃pi · aftar lę̃stjen,  
 þionon þio-liko: · só skal man þiod-gode,  
 1120 hę̃rron aftar huldi, · hevan-kuninge.

TODO.

14 Was im an þem sin-wę̃ldi · sálig barn godes  
 1122 lange hwile, · unt-þat im þo liovora warð,  
 þat hé is kraft mikil · kű̃ðjen wolda  
 1124 weroda te willjon. · Þo for-lęt hé waldes hleo,  
 ę̃n-ôðjes ard · ę̃ndi sóhte im eft erlo ge-mang,  
 1126 mări megin-þiode · ę̃ndi manno dróm,  
 gę̃ng im þo bi Jordanes staðe: · þár ina Johannes ant-fand,  
 1128 þat friðu-barn godes, · fróhan sínan,  
 hę̃lagana hevan-kuning, · ę̃ndi þem hę̃liðun sagda,  
 1130 Johannes is jungurun, · þo hé ina gangan ge-sah:  
 „þit is þat lamb godes, · þat þár lósjan skal  
 1132 af þesaro wídon wer-old · wrę̃ða sundja,  
 man-kunnjas mę̃n, · mări drohtin,  
 1134 kuningo kraftigost.“ · Krist im forð gi-wę̃t  
 an Galileo land, · godes ę̃gan barn,  
 1136 for im te þem friundun, · þár hé a-fôdit was,  
 tır-liko a-togan, · ę̃ndi talda mid wordun  
 1138 Krist undar is kunnje, · kuningo rikjost,  
 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 hır alde man · ę̃r hwanna sprákun,  
 ge-hętun eu te helpu · hevan-ríki:  
 1144 nu is it giu gi-náhid þurh þes nę̃rjandan kraft: · þes mótun gi  
 neotan forð,

1146 só hwe só gerno wili · gode þeonogjan,  
 wirkjan aftar is willjon.“ · Þò warð þes werodes filu,  
 1148 þero liudjo an lustun: · wurðun im þea lêra Kristes,  
 só swótja þem gi·siðja. · hé bi·gan im samnon þò  
 gumono te jungoron, · gódoro manno,  
 1150 word-spáha weros. · Géng im þò bi ênes watares staðe,  
 þat þár habda Jordan · a·nevan Galileo land  
 1152 ênna sê ge·warhtan. · Þár hé sittjan fand  
 Andreas çndi Petrus · bi þem aha·strôme,  
 1154 bêðja þea ge·bróðar, · þár sie an brêd watar  
 swiðo niud·líko · nętti þenidun,  
 1156 fiskodun im an þem flóde. · Þár sie þat friðu·barn godes  
 bi þes sêes staðe · selvo gróttu,  
 1158 hét þat sie im folgodin, · kwað þat hé im só filu woldi  
 godes ríkjas for·geven; · „al só git hîr an Jordanes strôme  
 1160 fiskos fâhat, · só skulun git noh firiho barn  
 halon te inkun handun, · þat sie an hevan·ríki  
 1162 þurh inka lêra · líðan mótin,  
 faran folk manag.“ · Þò warð frô·mód hugi  
 1164 bêðjun þem gi·bróðrun: · ant·kændun þat barn godes,  
 liovan hêrron: · for·létun al saman  
 1166 Andreas çndi 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·fahan: · só dót liudjo so hwi·lik,  
 só þes hêrran wili · huldi gi·þionon,  
 1172 ge·wirkjan is willjon. · Þò sie bi þes watares staðe  
 furðor kwámun, · þò fundun sie þár ênna fróðan man  
 1174 sittjan bi þem sêwa · çndi is suni twêne,  
 Jakobus çndi Johannes: · wárun im junga man.  
 1176 Sátun im þá ge·sun·fader · an ênumu sande uppen,  
 brugdun çndi bóttun · bêðjum handun  
 1178 þiu nętti niud·líko, · þea sie habdun nahtes êr  
 for·sliten an þem sêwa. · Þár sprak im selvo tó  
 1180 sálig barn godes, · hét þat sie an þana sið mid im,  
 Jakobus çndi Johannes, · géngin bêðje,  
 1182 kind·junge man. · Þò wárun im Kristes word  
 só wirðig an þesaro wer·oldi, · þat sie bi þes watares staðe

1184 iro aldan fader · ênna for·létun,  
 fródan bi þem flóde, · ɛndi al þat sie þár fɛhas êhtun,  
 1186 nɛttju ɛndi nɛglit-skipu, · ge·kurun im þana nɛrjandan Krist,  
 hêlagna te hêrron, · was im is helpono þarf  
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,  
 wero an þesero wer-oldi. · Þò gi·wêt im þe waldandes sunu  
 1190 mid þem fiuwarjun forð, · ɛndi im þò þana fiftun gi·kôs  
 Krist an ênero kôp-stêdi, · kuninges jungoron,  
 1192 mód-spáhana man: · Mattheus was hé hêtan,  
 was im ambahtjo · ɛðilero manno,  
 1194 skolda þár te is hêrron · handun ant·fáhan  
 tins ɛndi tolna; · trewa habda hé góda,  
 1196 aðal-and·bári: · for·lét al saman  
 gold ɛndi siluvar · ɛndi geva managa,  
 1198 diurje mêðmos, · ɛndi warð im üses drohtines man;  
 kôs im þe kuninges þegn · Krist te hêrran,  
 1200 milderan mêðom-gevon, · þan êr is man-drohtin  
 wári an þesero wer-oldi: · féng im wóðera þing,  
 1202 lang-samoron rád. · Þò warð it allun þem liudjun küð,  
 fon allaro burgo gi·hwem, · hwó þat barn godes  
 1204 samnode ge·sīðos · ɛndi selvo ge·sprak  
 só manag wís·lík word · ɛndi wáres só filu,  
 1206 torhtes gi·tôgde · ɛndi têkan manag  
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín  
 1208 iak an is dádjun só same, · þat hé drohtin was,  
 himilisk hêrro · ɛndi te helpu kwam  
 1210 an þesan middil-gard · manno barnun,  
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande  
 skín,  
 1212 þan hé þár torht·líko · só manag têkan gi·warhte,  
 þár hé hêlde mid is handun · halte ɛndi blinde,  
 1214 lôsde af þeru léf·hêdi · liudi manage,  
 af su·likun suhtjun, · só þan allaro swároston  
 1216 an firiho barn · fiund bi·wurpun,  
 tulgo lang-sam legar.

TODO.

15 Þò fórun þár þie liudi tó  
 1218 allaro dago ge·hwi·likes, · þár üsa drohtin was



selvo undar þem gi-siðje, · unt-þat þár ge-samnod warð  
megin-folk mikil · managere þiodo,  
þoh sie þár alle be ge-likumu · ge-lôvon ni kwâmin.  
weros þurh ênan willjon: · sume sóhtun sie þat waldandes  
barn,  
armoro manno filu · —was im átes þarf—,  
þat sie im þár at þeru menigi · mates êndi drankes,  
þigidin at þeru þiodu; · hwand þár was manag þegan só gód,  
þie ira alamosnje · armun mannun  
gerno gávnun. · Sume wárun sie im eft Judeono kunnjes,  
fêgni folk-skêpi: · wárun þár ge-farana te þiu,  
þat sie üses drohtines · dádjo êndi wordo  
fáron woldun, · habdun im fêgnjen hugi,  
wrêðen willjon: · woldun waldand Krist  
a-lêdjen þem liudjun, · þat sie is lêron ni hôrdin,  
ne wêndin aftar is willjon. · Suma wárun sie im eft só wise  
man,  
wárun im glawe gumon · êndi gode werðe,  
a-lesane undar þem liudjun, · kwámun im þarod be þem lêron  
Kristes,  
þat sie is hêlag word · hôrjen móstin,  
línon êndi lêstjen: · habdun mid iro ge-lôvon te im  
fasto ge-fangen, · habdun im ferhten hugi,  
wurðun is þegnos te þiu, · þat hé sie an þiod-welon  
aftar iro ên-dagon · up ge-bráhti,  
an godes ríki. · hé só gerno ant-féng  
man-kunnjes manag · êndi mund-burd gi-hét  
te langaru hwílu, · êndi mahta só gi-lêstjen wel.  
Þò warð þár megin só mikil · umbi þana márjon Krist,  
liudjo ge-samnod: · þò gi-sah hé fon allun landun kuman,  
fon allun wíðun wegum · werod te-samne  
lungro liudjo: · is lof was só wído  
managun ge-márid. · Þò gi-wêt im mahtig self  
an ênna berg uppan, · barno ríkjost,  
sundar ge-sittjen, · êndi im selvo ge-kôs  
twe-livi ge-talda, · trew-hafta man,  
góðoro gumono, · þea hé im te jungoron forð  
allaro dago ge-hwi-likes, · drohtin welda  
an is ge-sið-skêpja · simblon hebbjan.

1256 Nēmñida sie þò bi naman · ęndi hęt sie im þò náhor gangan,  
 Andreas ęndi Petrus · ęrist sána,  
 ge·bróðar twêne, · ęndi bēðje mid im,  
 1258 Jakobus ęndi Johannes: · sie wárun gode werðe;  
 mildi was hé im an is móde; · sie wárun ęnes mannes suni  
 1260 bēðje bi ge·burðjun; · sie kôs þat barn godes  
 góde te jungoron · ęndi gumono filu,  
 1262 márjero manno: · Mattheus ęndi Þomas,  
 Judasas twēna · ęndi Jakob óðran,  
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twēm  
 knósles kumana, · Krist ęndi Jakob,  
 1266 góde gadulingos. · Þò habða þero gumono þár  
 þe nęrjendo Krist · niguni ge·talde,  
 1268 trew·hafte man: · þò hęt hé ók þana te·handon gangan  
 selvo mid þem gi·siðun: · Símon was hé hętan;  
 1270 hęt ók Bartholomeus · an þana berg uppan  
 faran fan þem folke áðrum · ęndi Philippus mid im,  
 1272 trew·hafte man. · Þò géngun sie tve·livi samad,  
 rinkos te þeru rúnu, · þár þe ráðand sat,  
 1274 managoro mund·boro, · þe allumu man·kunnje  
 wið hęllje ge·þwing · helpa welde,  
 1276 formon wið þem ferne, · só hwem só frummjen wili  
 só liov·líka lêra, · só hé þem liudjun þár  
 1278 þurh is gi·wit mikil · wísjan hogða.

TODO.

16 Þò umbi þana nęrjandon Krist · náhor géngun  
 1280 su·líka ge·siðos, · só hé im selvo ge·kós,  
 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 küðjan  
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi  
 gegin·ward for þem gumun, · godes ęgan barn:  
 1288 welda mid is spráku · spáh·word manag  
 lærjan þea liudi, · hwó sie lof gode  
 1290 an þesum wer·old·ríkja · wirkjan skoldin.  
 Sat im þò ęndi swigoda · ęndi sah sie an lango,

- 1292 was im **hold** an is **hugi** · **hêlag** drohtin,  
 1294 **mildi** an is **môde**, · **endi** þò is **mund** ant-lôk,  
 1296 **wisde** mid **wordun** · **waldandes** sunu  
 1298 **manag** **már-lík** þing · **endi** þem **mannum** sagde  
 1296 **spáhun** wordun, · þem þe hé te þeru **spráku** þarod,  
 1298 **Krist** alo-waldo, · **ge·kora**n habda,  
 1298 hwi-like wárin **allaro** · **irmin**-manno  
 1300 **gode** werðoston · **gumono** kunnjes;  
 1300 sagde im þò te **sôðan**, · kwað þat þie **sálige** wárin,  
 1302 **man** an þesoro **middil**-gardun, · þie hér an iro **môde** wárin  
 1302 **arme** þurh **ôð**-módi: · „þem is þat **êwana** ríki,  
 1304 swiðo **hêlag**-lík · an **hevan**-wange  
 1304 **sin**-líf far·geven.“ · Kwað þat ôk **sálige** wárin  
 1306 **máð**-mundje **man**: · „þie mótun þie **márjon** 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 **fráhon** ríkja. · **Sálige** sind ôk, þe sie hír **frumono**  
 gi·lustid,  
 1308 **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**, þár sie at **mahle** sittjad. · **Sálige** sind ôk þem hír **mildi**  
 wirðit  
 1314 **hugi** an **hêliðo** briostun: · þem wirðit þe **hêlego** drohtin,  
 1314 **mildi** **mahtig** selvo. · **Sálige** sind ôk undar þesaro **managon**  
 þiodu,  
 þie hëbbjad iro **herta** gi·hrênod: · þie mótun þane **hevanes**  
 waldand  
 1316 **sehan** an **sínum** ríkja.“ · Kwað þat ôk **sálige** wárin,  
 „þie þe **friðu**-samo undar þesumu **folke** libbjod · **endi** ni  
 willjad êniga **fehta** ge·wirken,  
 1318 **saka** mid iro **selvoro** dádjun: · þie mótun wesun **suni**  
 drohtines ge·nëmnide,  
 hwanðe hé im wil ge·nádig werðen; · þes mótun sie **níotan**  
 lango



sorgondi ge·sehan. · þan wirðid im sêr hugi,  
 1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,  
 man an iro mód-sevon. · Nú skulun gi im þat mên lahan,  
 1360 wêrjan mid wordun, · al só ik giu nú ge·wísjan mag,  
 seggjan sôð-líko, · ge·sīðos míne,  
 1362 wárun wordun, · þat gi þesoro wer-oldes nú forð  
 skulun salt wesun, · sundigero manno,  
 1364 bótjan iro balu-dádi, · þat sie an bêtara þing,  
 folk far-fáhan · ęndi for-látan fīundes gi·werk,  
 1366 diu·uales ge·dádi, · ęndi sókjan iro drohtines ríki.  
 Só skulun gi mid iuwon lêrun · liud-folk manag  
 1368 węndjan aftar mīnon willjon. · Ef iuwar þan a·wirðid hwi·lik,  
 far-látid þea lêra, · þea hé lēstjan skal,  
 1370 þan is im só þem salte, · þe man bi sêes staðe  
 wido te·wirpit: · þan it te wihti ni dōg,  
 1372 ak it firiho barn · fōtun spurnat,  
 gumon an greote. · Só wirðid þem, þe þat godes word skal  
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,  
 þat hí ne willja mid hluttru hugi · te hevan-ríkja  
 1376 spanen mid is spráku · ęndi seggjan spel godes,  
 ak węnkid þero wordo, · þan wirðid im waldand gram,  
 1378 mahtig módag, · ęndi só samo manno barn;  
 wirðid allun þan · irmin-þiodun,  
 1380 liudjun a·lêðid, · ef is lêra ni dugun.“

TODO.

1323 líf | Last word of V 27r; text continues on 32v.

17 Só sprak hé þo spáh-líko · ęndi sagda spel godes,  
 1382 lêrde þe landes ward · liudi sīne  
 mid hluttru hugju. · Hēliðos stóðun,  
 1384 gumon umbi þana godes sunu · gerno swīðo,  
 weros an willjon: · was im þero wordo niud,  
 1386 þáhtun ęndi þagodun, · gi·hōrdun þero þiodo drohtin  
 seggjan ēw godes · ęldi-barnun;  
 1388 gi·hét im hevan-ríki · ęndi te þem hēliðun sprak:  
 „Ōk mag ik iu seggjan, · ge·sīðos mína,  
 1390 wárun wordun, · þat gi þesoro wer-oldes nú forð  
 skulun lioht wesun · liudjo barnun,  
 1392 fagar mid firihun · owar folk manag,

- 1394 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil  
 bi·holan werðan, · mid hwi·liko gi sea hugi kũðjat:  
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,  
 1396 hōh holm-klivu, · bi·holen werðen,  
 wrisi-lík gi·werk, · ni mugun iuwa word þan mēr  
 1398 an þesoro middil-gard · mannum werðen,  
 iuwa dádi bi·dęrnit. · Dót, só ik iu lęrju:  
 1400 látad iuwa lioht mikil · liudjun skínan,  
 manno barnun, · þat sie far·standan iuwan mód-sevon,  
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god  
 mid hluttro hugju, · himiliskan fader,  
 1404 lovon an þesumu liohte, · þes hé iu su·lika lęra far·gaf.  
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,  
 1406 te hardo be·hwęlvjan, · ak hé it hōho skal  
 an sęli sęttjan, · þat þea ge·sehan mugin  
 1408 alla ge·líko, · þea þár inna sind,  
 hęliðos an hallu. · þan hald ni skulun gi iuwa hęlag word  
 1410 an þesumu land-skępa · liudjun dęrnjen,  
 hęlið-kunnje far·helan, · ak ge it hōho skulun  
 1412 brędjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,  
 ovar al þit land-skępi · liudi far·standan  
 1414 ęndi só ge·frummjen, · só it an forn-dagun  
 tulgo wise man · wordun ge·sprákun,  
 1416 þan sie þana aldan êw · erlos heldun,  
 ęndi ôk su·liku swiðor, · só ik iu nu sęggjan mag,  
 1418 alloro gumono ge·hwi-lik · gode þionojan,  
 þan it þár an þem aldom · êwa ge·beode.  
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old  
 kwámi,  
 þat ik þana aldan êw · irrjen willje,  
 1422 fęlljan undar þesumu folke · efþo þero fora-sagono  
 word wiðar-werpen, · þea hér só gi·wárja man  
 1424 bar·líko ge·budun. · Êr skal bęðju te-faran,  
 himil ęndi erðe, · þiu nu bi·hlidan standat,  
 1426 êr þan þero wordo · wiht bi·liva  
 un·lęstid an þesumu liohte, · þea sie þesum liudjun hér  
 1428 wár·líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,  
 þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,  
 1430 ôkjon ęndi nígjan · ęldi-barnum,

1432 þesumu folke te frumu. · Þat was forn ge·skriuan  
 an þem aldon êo · —ge hôrdun it oft sprekan  
 word·wise man—: · só hwe só þat an þesoro wer·oldi gi·dôt,  
 1434 þat hé âðrana · aldru bi·neote,  
 lívu bi·lôsje, · þem skulun liudjo barn  
 1436 dôd a·dêljan. · Þan willjo ik it iu diopor nu,  
 furður bi·fahan: · 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 sálig 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·fêhit · çndi is þes ferahas skolo,  
 1444 al su·likes ur·dêljes · só þe ôðar was,  
 þe þurh is hand·meġin · hôvdo bi·lôsde  
 1446 erl ôðarna. · Ôk is an þem êo ge·skriuan  
 wárun wordun, · só gí witon alle,  
 1448 þan man is náhiston · niud·liko skal  
 minnjan an is móde, · wesen is mágun hold,  
 1450 gadulingun gód, · wesen is geva mildi,  
 frâhon 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 dôt,  
 1456 an godes namon. · Dôt im gódes filu,  
 tógjat im hluttran hugi, · holda trewa,  
 1458 liof wiðar ira lêðe. · Þat is lang·sam ráð  
 manno só hwi·likumu, · só is mód te þiu  
 1460 ge·flíhit wiðar is fiunde. · Þan mótun gí þea fruma êgan,  
 þat gí mótun hêten · hevan·kuninges suni,  
 1462 is blíði barn. · Ne mugun gí iu bêtaran ráð  
 ge·winnan an þesoro wer·oldi. · Þan seggjo ik iu te wáron ôk,  
 1464 barno ge·hwi·likum, · þat gí ne mugun mid gi·bolgono hugi  
 iuwas gódes wiht · te godes húsun  
 1466 waldande far·gevan, · þat it imu wirðig sí  
 te ant·fahanne, · só lango só þú fiund·skeþjes wiht,  
 1468 wiðer ôðran man · in·wid hugis.

- 1470 Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,  
 ge·módi gi·mahljan: · siðor maht þú mēðmos þína  
 1472 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe,  
 hevan-kuninge. · Mér skulun gi aftar is huldi þionon,  
 1474 godes willjon ful·gán, · þan óðra Judeon duon,  
 ef gi willjat êgan · êwan ríki,  
 1476 sin-líf sehan. · Ôk skal ik iu seggjan noh,  
 hwó it þár an þem aldon · êo ge·biudid,  
 þat ênig erl óðres · idis ni bi·swíka,  
 1478 wíf mid wammu. · Þan seggjo ik iu te wáron ôk,  
 þat þár man is siuni mugun · swiðo 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 · eþþa is swiðare hand  
 far·lêdjen is liðo hwi-lik · an lêðan weg,  
 1486 þan is erlo ge·hwem · óðar bætara,  
 firiho barno, · þat hé ina fram werpa  
 1488 çndi þana lið lósje · af is lík-hamon  
 çndi 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 swiðo an sibbjun  
 bi·lang,  
 ne iro mág-skæpi só mikil, · ef hé ina an morð spēnit,  
 1496 bédid balu-werko; · bætara is imu þan óðar,  
 þat hé þana friund fan imu · fer far-werpa,  
 1498 míðe þes máges · çndi ni hebbja þár êniga minnja tó,  
 þat hé móti êno · up ge·stígan  
 1500 hôh himil-ríki, · þan sie helli-ge·þwing,  
 brêð balu-wíti · bêðja gi·sókjan,  
 1502 uvil arvidi.

TODO.

1500 hôh | TODO: Critical note (ms. apparently has hô)



- 1504 wárun wordun, · só gí witun alle,  
 þat mīðe mēn-ēðos · man-kunnjes ge·hwi-lik,  
 ni for·swęrje ina selvon, · hwand þat is sundje te mikil,  
 1506 far·lêdid liudi · an lêðan weg.  
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neo-man  
 1508 ênigan êð-staf · ęldi-barno,  
 ne bi himile þemu hôhon, · hwand þat is þes hêrron stól,  
 1510 ne bi erðu þár undar, · hwand þat is þes alo-waldon  
 fagar fót-skamel, · nek ênig firiho barno  
 1512 ne swęrja bi is selves hôvde, · hwand hé ni mag þár ne swart  
 ne hwít  
 ênig hár ge·wirkjan, · b-útan só it þe hêlago god,  
 1514 ge·markode mahtig; · be·þiu skulun mīðan filu  
 erlos êð-wordo. · Só hwe só it ofto dót,  
 1516 só wirðid is simbla wirsa, · hwand hé imu gi·wardon ni mag.  
 Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,  
 1518 þat gi neo ne swęrjen · swiðoron êðos,  
 méron met mannun, · b-útan só ik iu mid mínun hér  
 1520 swiðo wár-liko · wordun ge·biudu:  
 ef man hwemu saka sókja, · bi·sęggja þat wære,  
 1522 kweðe já, gef it sí, · geha þes þár 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 uvile · ęldi-barnun,  
 1526 þat erl þurh un-trewa · ôðres ni wili  
 wordo ge·lôvjan. · Þan sęggjo ik iu te wáron ôk,  
 1528 hwó it þár an þem aldon · êo ge·biudit:  
 só hwe só ôgon ge·nimid · ôðres mannes,  
 1530 lôsid af is lik-haman, · ęþþa is liðo hwi-likan,  
 þat hé it eft mid is selves skal · sán ant-gelden  
 1532 mid ge·líkun liðjon. · Þan willjo ik iu lērjan nu,  
 þat gí só ni wrekan · wrêða dádi,  
 1534 ak þat gí þurh ôð-módi · al ge·þologjan  
 wítjes ęndi wammes, · só hwat só man iu an þesoro wer-oldi  
 ge·dóe.  
 1536 Dóe alloro erlo ge·hwi-lik · ôðrom manne  
 frume ęndi ge·fôri, · 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 lôn,  
 1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi-dôt.  
 Ef þú þan gevogjan wili · gódun mannun  
 1546 fagare feho-skattos, · þár þú eft frumono hugis  
 mêr ant-fáhan, · te hwí havas þú þes êniga méda fon gode  
 1548 eþþa lôn an þemu is liohte? · hwand þat is lêhni feho.  
 Só is þes alles ge-hwat, · þe þú ôðrun ge-duos  
 1550 liudjon te leove, · þár þú hugis eft ge-lík neman  
 þero wordo çndi þero werko: · te hwí wêt þi þes úsa waldand  
 þank,  
 1552 þes þú þín só bi-filhis · çndi ant-fáhis eft þan þú wili?  
 iuwan ôð-welon · gevan gi þem armun mannun,  
 1554 þe ina iu an þesoro wer-oldi ne lônnon · çndi 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-módjen  
 gerno þurh godes þank: · þan móst þú eft geld niman,  
 1558 swíðo liof-lík lôn, · þár þú is lango bi-þarft,  
 fagaþoro frumono. · Só hwat só þú is só þurh ferhtan hugi  
 1560 darno ge-dêljas, · —so is úsumu drohtine werð—  
 ne galpo þú far þínun gevon te swíðo, · noh ênig gumono ne  
 skal,  
 1562 þat siu im þurh ídale hróm · eft ni werðe  
 lêð-líko far-loren. · Þanna þú skalt lôn nemen  
 1564 fora godes ôgun · góðero werko.  
 Ôk skal ik iu ge-beodan, · þan gi willjad te bedu hnigan  
 1566 çndi willjad te iuwomu hêrron · helpono biddjan,  
 þat hé iu a-láte · lêðes þinges,  
 1568 þero sakono çndi þero sundjono, · þea gi iu selvon hír  
 wrêða ge-wirkjad, · þat gi it þan for ôðrumu werode ni duad:  
 1570 ni márjad it far mænigi, · þat iu þes man ni lovon,  
 ni diurjan þero dádjo, · þat gi iuwes drohtines gi-bed  
 1572 þurh þat ídala hróm · al ne far-leosan.

Ak þan gí willjan te iuwomo hêrron · helpono biddjan,  
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—  
 þat iu sigi-drohtin · sundjono tómtja,  
 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.“ · Hêlīðos stóðun,  
 gumon umbi þana godes sunu · gerno swíðo,  
 1582 weros an willjon: · was im þero wordo niud,  
 þáhtun ċndi þagodun, · was im þarf mikil,  
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn  
 an þana forman sið · filu mid wordun  
 1586 torhtes ge·talde. · Þò sprak im eft ên þero twe-livjo an·gëgin,  
 glauworo gumono, · te þem godes barne:

TODO.

1588 19 „Hêrro þe gódo“, · kwað hé, „ús is þínoro huldi þarf,  
 te gi·wirkenne þínna willjon, · ċndi ôk þínoro wordo só self,  
 1590 allaro barno bętst, · þat þú ús bedon lères,  
 jungoron þíne, · só Johannes duot,  
 1592 diur-lík dōperi, · dago ge·hwi-likas  
 is werod mid wordun, · hwi sie waldand skulun,  
 1594 góðan grótjan. · Dó þína jungorun só self:  
 ge·rihti ús þat ge·rūni.“ · Þò 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 hōhon · himila ríkja,  
 1602 ge·wihid sí þín namo · wordo ge·hwi-liko.  
 Kuma þín · kraftag ríki.  
 1604 Werða þín willjo · ovar þesa wer-old alla,  
 só sama an erðo, · só þár uppa ist  
 1606 an þem hōhon · himilo ríkja.  
 Gef ús dago ge·hwi-likes rád, · drohtin þe gódo,  
 1608 þína hêlaga helpa, · ċndi a·lát ús, hevanes ward,  
 managoro mên-skuldjo, · al só we ôðrum mannum dóan.

- 1610 Ne lát ùs far·lêdjan · lêða wihti  
 só forð an iro willjon, · só wí wirðige sind,  
 1612 ak help ùs wiðar allun · uvilon dádjun.  
 Só skulun gí biddjan, · þan gi te bede hnígað  
 1614 weros mid iuwom wordun, · þat iu waldand god  
 lêðes a·láte · an leut-kunnja.  
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi-likun  
 þero sakono çndi þero sundjono, · þe sie wið iu selvon hír  
 1618 wrêða ge·wirkjat, · þan a·látid iu waldand god,  
 fadar ala-mahtig · firin-werk mikil,  
 1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,  
 þat gi ne wiljat ôðrun · erlun a·látan,  
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god  
 grim-werk far·gevan, · ak gi skulun is geld niman,  
 1624 swíðo lêð-lik lôn · te languru hwílu,  
 alles þes un-rehtes, · þes gi ôðrum hír  
 1626 gi·lêstjad an þesumu liohte · çndi þan wið liudjo barn  
 þea saka ni gi·sónjad, · êr gi an þana sîð faran,  
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun seggjan,  
 hwó gi lêstjan skulun · lêra mína:  
 1630 þan gi iuwa fastonnja · frummjan willjan,  
 minson iuwa mên-dádi, · þan ni duad gi þat te managom küð,  
 1632 ak míðað is far ôðrum mannum: · þoh wêt mahtig god,  
 waldand iuwan willjan, · þoh iu werod ôðar,  
 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  
 hôrjan,  
 1642 þan ne samnod gi hír sink mikil · silôvres ne goldes  
 an þesoro middil-gard, · mêðom-hordes,  
 1644 hwand it rotat hír an roste, · çndi rēgin-þeovos far-stelad,  
 wurmi a·wardjad, · wirðid þat gi·wádi far-slitán,  
 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 fund be·niman,  
 ne·wiht an·wëndjan, · hwand þe welo standid  
 1650 garu iu te·gegnes, · só hwat só gí gódes þarod,  
 an þat himil·ríki · hordes ge·samnod,  
 1652 hēliðos þurh iuwa hand·geva, · êndi hēbbjad þarod iuwan  
 hugi fasto;  
 hwand þar ist alloro manno gi·hwes · mōd·ge·þāhti,  
 1654 hugi êndi herta, · þar is hord ligid,  
 sink ge·samnod. · Nis eo só sálig man,  
 1656 þat mugi an þesoro brêdon wer·old · bêðju ant·hengjan,  
 ge þat hí an þesoro erðo · ôdag libbja,  
 1658 an allun wer·old·lustun wesa, · ge þoh waldand gode  
 te þanke ge·þeono: · ak hé skal alloro þingo gi·hwes  
 1660 simbla ôðar·hweðar · ên far·látan  
 eþþo lusta þes lík·hamon · eþþo líf êwig.  
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode  
 fasto,  
 ne mornont an iuwomu móde, · hwat gi eft an morgan skulin  
 1664 etan eþþo drinkan · eþþo an hēbbjan  
 weros te ge·wédja: · it wêt 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·líko undar·witan, · þea hír an þesoro wer·oldi sint,  
 farad an feðar·hamun: · sie ni kunnun ênig feho winnan,  
 1670 þoh givid im drohtin god · dago ge·hwi·likes  
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,  
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint  
 fagoro ge·fratohot, · þea hír an felde stád,  
 1674 berht·líko ge·blóid: · ne mahta þe burges ward,  
 Salomon þe suning, · þe habda sink mikil,  
 1676 mēðom·hordas mēst, · þero þe ênig man êhti,  
 welono ge·wunnan · êndi allaro ge·wádjo kust,—  
 1678 þoh ni mohte hé an is live, · þoh hé habdi alles þeses landes  
 ge·wald,  
 a·winnan su·lik ge·wádi, · só þiu wurt havad,  
 1680 þiu hír an felde stád · fagoro ge·gariwit,  
 lilli mid só liof·líku blómon: · ina wádit þe landes waldand

- 1682 hér fan hevanes wange. · Mér is im þoh umbi þit hēliðo  
kunni,  
liudi sint im liovoron mikilu, · þea hé im an þesumu lande  
ge·warhte,  
1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa  
ge·wádi sorgon,  
ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles  
rádan,  
1686 helpan fan hevanes wange, · ef gi willjad aftar is huldi þeonon.  
Gerot gi simbla êrist þes godes ríkjas, · ęndi þan duat aftar  
þem is góðun werkun,  
1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin  
gevon mid alloro góðu ge·hwi-liku, · ef gi im þus ful·gangan  
willjad,  
1690 só ik iu te wárun hír · wordun seggjo.

TODO.

- 20 Ne skulun gí ênigumu manne · un-rehtes wiht,  
1692 ðervjes a·ðeljan, · hwand þe dóm eft kumid  
ovar þana selvon man, · þár it im te sorgon skal,  
1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid  
un-reht ôðrum. · Neo þat iuwar ênig ne dua  
1696 gumono an þesom gardon · geldes eþþo kôpes,  
þat hi un-reht gi·met · ôðrumu manne  
1698 mên-ful mako, · hwand it simbla mótjan skal  
erlo ge·hwi-likomu, · su·lik só hé it ôðrumu ge·dód,  
1700 só kumid it im eft te·gegnes, · þár hé gerno ne wili  
ge·sehan is sundjon. · Ôk skal ik iu seggjan noh,  
1702 hwar gi iu wardon skulun · wítjo mēsta,  
mên-werk manag: · te hwi kalt þú ênigan man be·sprekan,  
1704 bróðar þinan, · þat þú undar is bráhon ge·sehas  
halm an is ôgon, · ęndi ge·huggjan ni wili  
1706 þana swáran balkon, · þe þú an þinoro siuni havas,  
hard trio ęndi hevig. · Lát þi þat an þinan hugi fallan,  
1708 hwó þú þana êrist a·lôsjas: · þan skínid þi lioht be·foran,  
ôgun werðad þi ge·oponot; · þan maht þú aftar þiu  
1710 swáses mannes ge·siun · siðor ge·bótjan,  
ge·hêljan an is hówde. · Só mag þat an is hugi méra  
1712 an þesoro middil-gard · manno ge·hwi-likumu,

1714 wesan an þesoro wer-oldi, · þat hi hír wammas ge·duot,  
 þan hi ahtogja · ôðres mannes  
 saka çndi sundja, · çndi havad im selvo mēr  
 1716 firin-werko ge·frumid. · Ef hé wili is fruma lêstjan,  
 þan skal hí ina selvon êr · sundjono a·tómjan,  
 1718 lêð-werko lôson: · siðor mag hí mid is lêrun werðan  
 hēliðun te helpu, · siðor hí ina hluttran wêt,  
 1720 sundjono sikoran. · Ne skulun gí swinum te·foran  
 iuwa mēre-gríton makon · eþþo mēðmo ge·striuni,  
 1722 hēlag hals-mēni, · hwand siu it an horu spurnat,  
 sulwjad an sande: · ne witun súvrjas ge·skêð,  
 1724 fagaroro fratoho. · Su-lik sint hír folk manag,  
 þe iuwa hēlag word · hōrjan ne willjad,  
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,  
 ak sind im lári word · leovoron mikilu,  
 1728 umbi·þarvi þing, · þanna þeot-godes  
 werk çndi willjo. · Ne sind sie wirðige þan,  
 1730 þat sie ge·hōrjan iuwa hēlag word, · ef sie is ne willjad an iro  
 hugi þenkjan,  
 ne línon ne lêstjan. · Þem ni seggjan gi iuworo lêron wiht,  
 1732 þat gi þea spráka godes · çndi spel managu  
 ne far·leosan an þem liudjun, · þea þár ne willjan gi·lōvjan tó,  
 1734 wároro wordo. · Ôk skulun gí iu wardon filu  
 listjun undar þesun liudjun, · þár 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 fagoron fratohon: · þoh hēbbjad sie fēknan hugi:  
 þea mugun gí sán ant·kennjan, · só gí sie kuman ge·schad:  
 1740 sie sprekað wís-lik word, · þoh iro werk ne dugin,  
 þero þegno ge·þáhti. · Hwand gí witun, þat eo an þornjun ne  
 skulun  
 1742 wín-beri wesán · eþþa welon eo·wiht,  
 fagororo fruhtjo, · nek ôk figun ne lesad  
 1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,  
 þat eo þe uвило bôm, · þár 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





an þat êwiga 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-ęęgid, · só skal is geld niman,  
 swíðo lang-sam lôn · ęndi líf êwig,  
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,  
 waldand biddjen, · þat gi þana weg mótin  
 1792 fan foran ant-fáhan · ęndi forð þurh gi-gangan  
 an þat godes ríki. · hé ist garu simbla  
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,  
 fergot firiho barn. · Sókjad fadar iuwan  
 1796 up te þemu êwinom ríkja: · þan mótun gi ina aftar þiu  
 te iuworu frumu fiðan. · Kùðjad iuwa fard þarod  
 1798 at iuwas drohtines durun: · þan werðad iu an-dón aftar þiu,  
 himil-portun ant-hlidan, · þat gi an þat hêlage lioht,  
 1800 an þat godes ríki · gangan mótun,  
 sin-líf sehan. · Ôk skal ik iu sęggjan noh  
 1802 far þesumu werode allun · wár-lik biliði,  
 þat alloro liudjo só hwi-lik, · só þesa mína lêra wili  
 1804 ge-haldan an is herton · ęndi wil iro an is hugi a-þęnkjan,  
 lêstjan sea an þesumu lande, · þe gi-liko duot  
 1806 wísumu manne, · þe gi-wit havad,  
 horska hugi-skęfti, · ęndi hús-stędi kiusid  
 1808 an fastoro foldun · ęndi an felisa uppan  
 wégos wirkid, · þár im wind ni mag,  
 1810 ne wág ne watares strôm · wihtju ge-tiunjan,  
 ak mag im þár wið un-gi-widerjon · allun standan  
 1812 an þemu felise uppan, · hwand it só fasto warð  
 gi-stellit an þemu stêne: · ant-havad it þiu stędi niðana,  
 1814 wręðid 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-liko,  
 1818 un-ge-wittigon were, · þe im be watares staðe  
 an sande wili · sęli-hús wirkjan,  
 1820 þár it westrani wind · ęndi wágo strôm,  
 sêes üðjon te-sláad; · ne mag im sand ęndi greot  
 1822 ge-wręðjan wið þemu winde, · ak wirðid te-worpan þan,  
 te-fallen an þemu flóde, · hwand it an fastoro nis

182.4 erðu ge·timbrod. · Só skal allaro erlo ge·hwes  
 werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,  
 182.6 haldid hēlag ge·bod.“ · Þò bi·gunnun an iro hugi wundron  
 megin-folk mikil: · ge·hórdun mahtiges godes  
 182.8 liof-líka lêra; · ne wárun an þemu lande ge·wuno,  
 þat sie eo fan su·likun êr · seggjan ge·hórdin  
 183.0 wordun eþþo werkun. · Far·stódun wíse man,  
 þat hé só lêrde, · liudjo drohtin,  
 183.2 wárun wordun, · só hé ge·wald habde,  
 allun þem un·ge·líko, · þe þár an êr·dagun  
 183.4 undar þem liud·skeþja · lérjon wárun  
 a·kora undar þemu kunnje: · ne habdun þiu Kristes word  
 183.6 ge·makon mid mannun, · þe hé far þero mēnigi sprak,  
 ge·bôd uppan þemu berge.

TODO.

2.2

Hé im þò bēðju be·falh

183.8 te ge·seggennja · sínom wordun,  
 hwó man himil-ríki · ge·halon skoldi,  
 184.0 wíð-brēðan welan, · gia hé im ge·wald far·gaf,  
 þat sie móstin hēljan · halte ėndi blinde,  
 184.2 liudjo léf·hēdi, · legar·bēð manag,  
 swára suhti, · giak hé im selvo ge·bôd,  
 184.4 þat sie at ėnigumu manne · méde ne námin,  
 diurje mēðmos: · „ge·huggjad gi“, kwað hé, — „hwand iu is  
 þiu dád kuman,  
 184.6 þat ge·wít ėndi þe wís·dóm, · ėndi iu þea ge·wald far·givid  
 alloro firihó fadar, · só gi sie ni þurvun mid ėnigo feho kôpon,  
 184.8 mēðjan mid ėnigun mēðmun,— · só wesat gi iro mannun forð  
 an iuwon hugi·skeftjun · helpono mildja,  
 185.0 lérjad gi liudjo barn · lang·samna rád,  
 fruma forð·wardes; · firin·werk lahad,  
 185.2 swára sundjon. · Ne látad iu silôvar nek gold  
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,  
 185.4 fagara feho·skattos: · it ni mag iu te ėnigoro frumu hwęgin,  
 werðan te ėnigumu willjon. · Ne skulun gi ge·wáðjas þan mēr  
 185.6 erlos égan, · b·útan só gi þan an hębbjan,  
 gumon te garewja, · þan gi gangan skulun  
 185.8 an þat gi·mang innan. · Neo gi umbi iuwan męti ni sorgot,

lęng umbi iuwa līf-nare, · hwand þene lērjand skulun  
 1860 fōdjan þat folk-skepi: · þes sint þea fruma werða,  
 leov-līkes lōnes, · þe hi þem liudjun sagad.  
 1862 wirðig is þe wurhtjo, · þat man ina wel fōdja,  
 þana man mid mōsu, · þe sō managoro skal  
 1864 seola bi·sorgan · ģndi 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 hevan-ríkja,  
 1868 þan man þene līk-hamon · liudi-barno  
 mōsu bi·morna. · Be·þiu man skulun  
 1870 haldan þene hold-līko, · þe im te hevan-ríkja  
 þene weg wísit · ģndi sie wam-skaðun,  
 1872 feondun wit·fāhit · ģndi firin-werk lahid,  
 swāra sundjon. · Nu ik iu sęndjan skal  
 1874 aftar þesumu land-skeþje · sō lamb undar wulvos:  
 sō skulun gi undar iuwa fiund faren, · undar filu þeodo,  
 1876 undar mis-like man. · Hębbjad iuwan mōd wiðar þem  
 sō glawan te·gęgnes, · sō samo sō þe gelwo wurm,  
 1878 nādra þiu fēha, · þár siu iro nīð-skeþjes,  
 witodes wānit, · þat man iu undar þemu werode ne mugi  
 1880 be·swikan an þemu siðe. · Far þiu gi sorgon skulun,  
 þat iu þea man ni mugin · mōd-ge·þāhti,  
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,  
 wið iro fēknjon dādjun, · sō man wiðar fiundun skal.  
 1884 Þan wesat gí eft an iuwon dādjun · dúvon ge·líka,  
 hębbjad wið erlo ge·hwene · ģn-faldan hugi,  
 1886 mildjan mōd-sevon, · þat þár man neg·ģn  
 þurh iuwa dádi · be·drogan ne werðe,  
 1888 be·swikan þurh iuwa sundja. · Nu skulun gí an þana sið faran,  
 an þat ārundi: · þár skulun gí arvidjes sō filu  
 1890 ge·þolon undar þeru þiod · ģndi ge·þwing sō samo  
 manag ģndi mis-lík, · hwand gi an mínumu namon  
 1892 þea liudi lērjat. · Be·þiu skulun gi þár lēðes filu  
 fora wer-old-kuningun, · wítjas ant-fāhan.  
 1894 Oft skulun gi þár for ríkja · þurh þius mín rehtun word  
 ge·bundane standen · ģndi bēðju ge·þologjan,  
 1896 ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi  
 twíflon,

1898 sevon swíkandjan: · gi ni þurvun an ênigun sorgun wesun  
 an iuwomu hugi hwërgin, · þan man iu for þea hêri forð  
 an þene gast-seli · gangan hêtid,  
 1900 hwat gi im þan te gegnes skulin · góðoro wordo,  
 spáh-líkoro ge-sprekan, · hwand iu þiu spód kumid,  
 1902 helpe fon himile, · êndi sprikid þe hêlogo gëst,  
 mahtig fon iuwomu munde. · Be-þiu ne and-ráðad gi iu þero  
 manno níð  
 1904 ne forhtjat iro fiund-skepi: · þoh sie hëbbjan iuwas ferahes  
 ge-wald,  
 þat sie mugin þene lík-hamon · lívu be-neotan,  
 1906 a-slahan mid swerde, · þoh sie þeru seolun ne mugun  
 wiht a-wardjan. · Ant-dráðad iu waldand god,  
 1908 forhtjad fader iuwan, · frummjad gerno  
 is ge-bod-skepi, · hwand hi havad bêðjes gi-wald,  
 1910 liudjo líves · êndi ôk iro lík-hamon  
 gek þero seolon só self: · ef gi iuwa an þem sîðe þarod  
 1912 far-líosat þurh þesa lêra, · þan mótun gi sie eft an þemu líohte  
 godes  
 be-foran fiðan, · hwand sie fader iuwa,  
 1914 haldid hêlag god · an himil-ríkja.

TODO.

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 þár te helpu · êndi huggjad an ôðar,  
 wirkjad wam-dádi: · ne sind im þan þiu word fruma,  
 1920 ak þea mótun hwervan · an þat himiles líoht,  
 gangan an þat godes ríki, · þea þes gerne sint,  
 1922 þat sie hír ge-frummjen · fader ala-waldan  
 werk êndi 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 êndi willjon, · êndi gildid im is werko lôn.  
 Be-þiu skulun gí sorgon, · þan gí an þene sîð farad,  
 1928 hwó gi þat ârundi · ti êndja be-brennen.  
 Þan gí líðan skulun · aftar þesumu land-skepja,  
 1930 wíðo aftar þesoro wer-oldi, · al só iu wëgos lédjad,

- brêd stráta te burg, · simbla sókjad gi iu þene bêtston sán  
 1932 man undar þeru mēnegi · ėndi kũđjad imu iuwan móđ-sevon  
 wárun wordun. · Ef sie þan þes wirđige sint,  
 1934 þat sie iuwa góðun werk · gerno ge-lēstjen  
 mid hluttru hugi, · þan gi an þemu húse mid im  
 1936 wonod an willjon · ėndi im wel lônod,  
 geldad im mid góðu · ėndi sie te gode selvon  
 1938 wordun ge-wíhad · ėndi seggjad im wissan friðu,  
 hêlaga helpa · hevan-kuninges.  
 1940 Ef sie þan só sáliga · þurh iro selvoro dád  
 werðan ni mótun, · þat sie iuwa werk frummjen,  
 1942 lēstjen iuwa lêra, · þan gi fan þem liudjun sán,  
 farad fan þemu folke, · —þe iuwa friðu hwirvid  
 1944 eft an iuworo selvoro siđ,— · ėndi látad sie mid sundjun forð,  
 mid balu-werkun búan · ėndi sókjad iu burg ôðra,  
 1946 mikil man-werod, · ėndi ne látad þes melmes wiht  
 folgan an iuwom fótun, · þanan þe man iu ant-fáhan ne wili,  
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu  
 werðe,  
 þemu werode te ge-wit-skēpje, · þat iro willjo ne dōg.  
 1950 Þan seggjo ik iu te wárun, · só hwan só þius wer-old ėndjad  
 ėndi þe márjo dag · ovar man farid,  
 1952 þat þan Sodomo-burg, · þiu hír þurh sundjon warð  
 an af-grundi · êldes kraftu,  
 1954 fiuru bi-fallen, · þat þiu þan havad friðu méran,  
 mildiran mund-burd, · þan þea man êgin,  
 1956 þe iu hír wiðar-werpat · ėndi ne willjad iuwa word frummjen.  
 Só hwe só iu þan ant-fáhit · þurh ferhtan hugi,  
 1958 þurh mildjan mód, · só havad mínan forð  
 willjon ge-warhten · ėndi ôk waldand god,  
 1960 ant-fangan fader iuwan, · firiho drohtin,  
 ríkjan rád-gevon, · þene þe al reht bi-kan.  
 1962 wêt waldand self, · ėndi willjan lônot  
 gumono ge-hwi-likumu, · só hwat só hi hír gódes ge-duot,  
 1964 þoh hi þurh minnja godes · manno hwi-likumu  
 willjandi far-geve · watares drinkan,  
 1966 þat hi þurfīgumu manne · þurst ge-hêlje,  
 kaldes brunnan. · Þesa kwidi werðad wára,  
 1968 þat eo ne bi-lívid, · ne hi þes lôn skuli,



- 2004    helpa fan himil-fader, · hêlagna gêst,  
           waldandes wís-dóm. · Werod blîðode,  
 2006    wárun þár an luston · liudi at-samne,  
           gumon glád-módje. · Géngun ambaht-man,  
 2008    skênkjon mid skálon, · drôgun skírjane wín  
           mid orkun êndi mid alo-fatun; · was þár erlo drôm  
 2010    fagar an flêttja, · þò þár folk undar im  
           an þem bênkjon só bêtst · blîðsja af-hóvun,  
 2012    wárun þár an wunnjun. · Þò im þes wínes brast,  
           þem liudjun þes líðes: · is ni was far-lêvid wiht  
 2014    hwêrgin an þemu húse, · þat for þene hêri forð  
           skênkjon drôgin, · ak þiu skapu wárun  
 2016    líðes a-lárid. · Þò ni was lang te þiu,  
           þat it sán ant-funda · frío skônjosta,  
 2018    Kristes móder: · géng wið iro kind sprekan,  
           wið iro sunu selvon, · sagda im mid wordun,  
 2020    þat þea werdos þò mêr · wínes ne habdun  
           þem gêstjun te gômun. · Siu þò gerno bad,  
 2022    þat is þe hêlogo Krist · helpa ge-riedi  
           þemu werode te willjon. · Þò habda eft is word garu  
 2024    mahtig barn godes · êndi wið is móder sprak:  
           „Hwat ist mí êndi þí“, · kwað hé, „umbi þesoro manno lið,  
 2026    umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,  
           manos mi far þesoro mênigi? · Ne sint mína noh  
 2028    tídi kumana.“ · Ðan þoh gi-trúoda siu wel  
           an iro hugi-skêftjun, · hêlag þiorne,  
 2030    þat is aftar þem wordun · waldandes barn,  
           hêljandoro bêtst · helpan weldi.  
 2032    Hét þò þea ambaht-man · idiso skônjost,  
           skênkjon êndi skap-wardos, · þea þár skoldun þero skolu  
   þionon,  
 2034    þat sie þes ne word ne werk · wiht ne far-létin,  
           þes sie þe hêlogo Krist · hêtan weldi  
 2036    lêstjan far þem liudjun. · Lárja stódon þár  
           stên-fatu sehsi. · Þò só stillo ge-bôð  
 2038    mahtig barn godes, · só it þár manno filu  
           ne wissa te wárun, · hwó hé it mid is wordu ge-sprak;  
 2040    hé hét þea skênkjon · þò skírjas watares  
           þiu fatu fulljen, · êndi hi þár mid is fingrun þò,

2042 segnade selvo · sínun handun,  
 warhte it te wíne · ɛndi hét is an ên wêgi hlaðen,  
 2044 skëppjen mid ênoro skálon, · ɛndi þò te þem skɛnkjon sprak,  
 hét is þero gɛstjo, · þe at þem gômun was  
 2046 þemu hêroston · an hand gevan,  
 ful mid folmun, · þemu þe þes folkes þár  
 2048 ge·weld aftar þemu werde. · Reht só hi þes wínes ge·drank,  
 só ni mahte hé be·míðan, · ne hi fár þeru mɛnigi sprak  
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bɛtste líð  
 alloro erlo ge·hwi-lik · êrist skoldi  
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi  
 a·wɛkid mid wínu, · þat sie wel blíðod,  
 2054 drunken drômjad. · Ðan mag man þár dragan aftar þiu  
 liht·líkora líð: · só ist þesoro liudjo þau.  
 2056 Ðan havas þú nu wunder·líko · werd-skɛpi þínan  
 ge·markod fár þesoro mɛnigi: · hétis fár þit manno folk  
 2058 alles þínes wínes · þat wirsiste  
 þíne ambaht-man · êrist brengjan,  
 2060 gevan at þínun gômun. · Nu sint þína gɛsti 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 hwɛrgin hɛbbjan. · Mid þius skoldis þú ús hin·dag êr  
 gevon ɛndi gômjan: · þan it alloro gumono ge·hwi-lik  
 2066 ge·þigedi te þanke.“ · Þò warð þár þegān manag  
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,  
 2068 þat þár þe hêlogo Krist · an þemu húse innan  
 têtān warhte: · trúodun sie siðor  
 2070 þiu mêt an is mund·burd, · þat hi habdi maht godes,  
 ge·wald an þesoro wer·oldi. · Þò warð þat só wído küð  
 2072 ovar Galileo land · Judeo liudjun,  
 hwó þár selvo ge·deda · sunu drohtines  
 2074 water te wíne: · þat warð þár wundro êrist,  
 þero þe hi þár an Galilea · Judeo liudjon,  
 2076 têtāno ge·tôgdi. · Ne mag þat ge·tɛlljan man,  
 ge·seggjan te sôðan, · hwat þár siðor warð  
 2078 wundres undar þemu werode, · þár waldand Krist  
 an godes namon · Judeo liudjon  
 2080 allan langan dag · lêra sagde,



gi·hét im hevan-ríki · ɛndi hɛlljo ge·þwing  
 2082 wɛride mid wordun, · hét sie wara godes,  
 in·líf sókjan: · þár is seolono lioht,  
 2084 drôm drohtines · ɛndi dag-skímon,  
 gód·lík-nissja godes; · þár gêst manag  
 2086 wunod an willjan, · þe hír wel þenkid,  
 þat hé hír bi·halde · hevan-kuninges ge·bod.

TODO.

2088 25 Ge·wêt imu þo mid is jungoron · fan þem gômun forð  
 Kristus te Kapharnaum, · kuningo ríkjost,  
 2090 te þeru márjon burg. · Megin samnode,  
 gumon imu te·gɛgnes, · gódo manno  
 2092 sálig ge·siði: · weldun þiu is swótjan word  
 hêlag hórjen. · Þár im ên hunno kwam,  
 2094 ên gód man an·gɛgin · ɛndi ina gerno bad  
 helpa hêlagne, · kwað þat hi undar is híwiskja  
 2096 ênna lefna lamon · lango habdi,  
 seokan an is selðon: · „só ina ênig seggjo ne mag  
 2098 handun ge·héljen. · Nu is im þínoro helpono þarf,  
 frô mín þe gódo.“ · Þo sprak im eft þat friðu-barn godes  
 2100 sán aftar þiu · selvo te·gɛgnes,  
 kwað þat hé þár kwámi · ɛndi þat kind weldi  
 2102 nɛrjan af þeru nódi. · Þo im náhor géng  
 þe man far þeru mɛnigi · 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 sɛliða, · hwand ik bium só sundig man  
 mid wordun ɛndi mid werkun. · Ik ge·lówju þat þú ge·wald  
 havas,  
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,  
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,  
 2110 þan is sán þiu léf·hêd lósot · ɛndi wirðid is lík-hamo  
 hêl ɛndi hrêni, · ef þú im þína helpa far·gívis.  
 2112 Ik bium mi ambaht-man, · hɛbbju mi ôdes ge·nóg,  
 welono ge·wunnen: · þoh ik undar ge·wêldi sí  
 2114 aðal-kuninges, · þoh hɛbbju ik erlo ge·trôst,  
 holde hɛri-rinkos, · þea mi só ge·hôriga sint,  
 2116 þat sie þes ne word ne werk · wiht ne far·látad,

2118 þes ik sie an þesumu land-skēpje · lēstjan hēte,  
 ak sie farad ċndi frumjad · ċndi eft te iro frōhan kumad,  
 2120 holde te iro hērron. · Þoh ik at mīnumu hús ēgi  
 wīd-brēdene welon · ċndi werodes ge-nóg,  
 2122 hēliðos hugi-ċervje, · þoh ni gi-dar ik þi só hēlagna  
 biddjen, barn godes, · þat þú an mīn bú gangas,  
 2124 sókjas mīna sēliða, · hwand ik só sundig bium,  
 wēt mīna far-wurhti.“ · Þò 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-lōvon habdi,  
 þan hluttron te himile: · „nu látu ik iu þár hōrjen tó,  
 2130 þár ik it iu te wárun hír · wordun seggjo,  
 þat noh skulun ċli-þeoda · ôstane ċndi westane,  
 2132 man-kunnjes kuman · manag te-samne,  
 hēlag folk godes · an hevan-ríki:  
 2134 þea motun þár an Abrahames · ċndi an Isaakes só self  
 ċndi ôk an Jakobes, · góðoro manno,  
 2136 barmun restjen · ċndi bēðju ge-þologjan,  
 welon ċndi willjon · ċndi wonod-sam líf,  
 2138 gód lioht mid gode. · Þan skal Judeono filu,  
 þeses ríkjas suni · be-rôvode werðen,  
 2140 be-dēlide su-likoro diurðo, · ċndi skulun an dalun þiustron  
 an þemu alloro ferristan · ferne liggjen.  
 2142 Þár mag man ge-hōrjen · hēliðos kwíðjan,  
 þár sie iro torn manag · tandon bitad;  
 2144 þár ist grist-grimmo · ċndi grádag fiur,  
 hard hēlljo ge-þwing, · hēt ċndi þiustri,  
 2146 swart sin-nahti · sundja te lône,  
 wrēðoro ge-wurhtjo, · só hwemu só þes willjon ne havad,  
 2148 þat hé ina a-lōsje, · êr hi þit lioht a-geve,  
 węndje fan þesoro wer-oldi. · Nu maht þú þi an þínan willjon  
 forð  
 2150 sīðon te selðun; · þan findis þú ge-sundan at hús  
 mago-jungan man: · mód is imu an luston,  
 2152 þat barn is ge-hēlid, · só þú bēdi te mi:  
 it wirðid al só ge-lēstid, · só þú ge-lōvon havas  
 2154 an þínumu hugi hardo.“ · Þò sagde hevan-kuninge,

þe **a**mbaht-man · **a**lo-waldon gode  
 2156 þank for þero þido, · þes hé imu at su·likun þarvun halp.  
 Habda þo gi·**â**rundid, · **a**l só hé welde,  
 2158 sálig·liko: · gi·wêt imu an þana **s**ið þanan,  
 wende an is **w**illjan, · þár hé **w**elon êhte,  
 2160 bú **ç**ndi bodlos: · fand þat barn ge·sund,  
 kind-jungan man. · **K**ristes wárun þò  
 2162 word ge·fullot: · hi ge·**w**ald habda  
 te **t**ôgjanna **t**êkan, · só þat ni mag gi·**t**elljen man,  
 2164 ge·**a**hton ovar þesoro **e**rðu, · hwat hé þurh is **ê**nes kraft  
 an þesaro **m**iddil-gard · **m**áriða ge·frumide,  
 2166 wundres ge·**w**arhte, · hwand al an is ge·**w**êldi stád,  
 himil **ç**ndi erðe.

TODO.

26 Ðò ge·wêt imu þe **h**êlogo Krist  
 2168 forð·wardes **f**aren, · frêmidе alo·mahtig  
 alloro **d**ago ge·hwi·likes, · **d**rohtin þe gódo,  
 2170 liudjo barnum **l**eof, · **l**êrde mid wordun  
 godes willjon **g**umun, · habda imu jungorono filu  
 2172 simbla te gi·**s**iðun, · sálig folk godes,  
 manno **m**egin·kraft, · **m**anagoro þeodo,  
 2174 hêlag hêri·skêpi, · was is helpono gód,  
 mannun **m**ildi. · Ðò hi mid þeru **m**enigi kwam,  
 2176 mid þiu brahtmu þat barn godes · te **b**urg þeru hôhon,  
 þe **n**erjendo te **N**aim: · þár skolde is **n**amo werðen  
 2178 mannun ge·**m**árid. · Ðò géng **m**ahtig tó  
 nerjendo Krist, · an·tat hé gi·**n**áhid was,  
 2180 hêljandero bêtst: · þò sáhun sie þár ên **h**rêo dragan,  
 ênan lif·lôsan **l**ík·hamon · þea liudi fôrjen,  
 2182 beran an ênaru **b**áru · út at þera **b**urges dore,  
 magu·jungan **m**an. · Þiu **m**óder aftar géng  
 2184 an iro hugi **h**riwig · **ç**ndi handun slóg,  
 karode **ç**ndi **k**úmde · iro **k**indes dóð,  
 2186 idis **a**rm·skapan; · it was ira **ê**na**g** barn:  
 siu was iru **w**idowa, · ne habda **w**unnja þan mêt,  
 2188 bi·úten te þemu **ê**na**g**un sunje · **a**l ge·lâten  
 wunnja **ç**ndi **w**illjan, · ant·tat ina iru **w**urd be·nam,  
 2190 **m**ári **m**etodo·ge·skapu. · **M**egin folgode,

- burg-liudjo ge·brak, · þár man ina an báru dróg,  
 2192 jungan man te grave. · Þár warð imu þe godes sunu,  
 mahtig mildi · ęndi te þeru móder sprak,  
 2194 hét þat þiu widowa · wóp far·léti,  
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,  
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,  
 frófra far þesumu folke: · ne þarft þú ferah karon  
 2198 barnes þínes.“ · \*Þuo hie ti þero báron géng  
 iak hie ina selvo ant·hrên, · suno drohtines,  
 2200 hêlagon handon, · ęndi ti þem hêliðe sprak,  
 hiet ina só ala-jungan · up a·standan,  
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,  
 þat barn an þero bárun: · warð im eft an is briost kuman  
 2204 þie gêst þuru godes kraft, · ęndi hie te·gêgnes sprak,  
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah  
 2206 hêlandi Krist an hand: · hugi warð iro te frowra,  
 þes wíwes an wunnjon, · hwand iro þár su·lik willjo gi·stuod.  
 2208 Fêll siu þò te fuotun Kristes · ęndi þena folko drohtin  
 lovoda for þero liudjo męnigi, · hwand hie iro at só liobes  
 ferahē  
 2210 mundoda wiðer metodi-gi·skęftje: · far·stuod siu þat hie was  
 þie mahtigo drohtin,  
 þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti  
 gi·helpan managon,  
 2212 allon irmin·piedon. · Þuo bi·gunnun þat ahton managa,  
 þat wundęr, þat under þem weroda gi·burida, · kwāðun þat  
 waldand selvo,  
 2214 mahtig kwámi þarod is męnigi wíson, · ęndi þat hie im só  
 mārjan sandi  
 wár-sagon an þero wer-olde ríki, · þie im þár su·likan willjon  
 frumidi.  
 2216 warð þár þuo erl manag · ęgison bi·fangan,  
 þat folk warð an forohton: · gi·sáhun þena is ferah êgan,  
 2218 dages liot sehan, · þena þe êr dōð for·nam,  
 an suht-będdjon swalt: · þuo was im eft gi·sund after þiu,  
 2220 kind-jung a·kwikot. · Þuo warð þat kũð obar all  
 avaron Israheles. · Reht só þuo ávand kwam,  
 2222 só warð þár all gi·samnod · seokora manno,  
 haltaro ęndi hávaro, · só hwat só þár hwęrgin was,

2.2.2.4 þia lēvun under þem liudjon, · ɛndi wurðun þár gi·lêdit tuo,  
 kumana te Kriste, · þár hie im þuru is kraft mikil  
 2.2.2.6 halp ɛndi sie hêlda, · ɛndi liet sia eft gi·haldana þanan  
 wendan an iro willjon. · Be·þiu skal man is werk lovon,  
 2.2.2.8 diuran is dádi, · hwand hie is drohtin self,  
 mahtig mund-boro · manno kunnje,  
 2.2.2.10 liudjo só hwi-likon, · só þár gi·lôbit tuo  
 an is word ɛndi an is werk.

TODO.

27 Duo was þár werodes só filo  
 2.2.3.2 allaro ɛli-þiodo kuman · te þem êron Kristes,  
 te só mahtiges mund-burd. · Duo welda hie þár êna mɛri  
 liðan,  
 2.2.3.4 þie godes suno mid is jungron · a-nevan Galilea-land,  
 waldand êna wágo strôm. · Duo hiet hie þat werod ôðar  
 2.2.3.6 forð-werdes faran, · ɛndi hie gi·wêt im fahora sum  
 an êna nakon innan, · nɛrjendi Krist,  
 2.2.3.8 slápan sîð-worig. · Segel up dádun  
 weder-wisa weros, · lietun wind after  
 2.2.4.0 manon ovar þena mɛri-strôm, · unþat hie te middjan kwam,  
 waldand mid is werodu. · Duo bi-gan þes wedares kraft,  
 2.2.4.2 ûst up stigan, · ûðjun wahsan;  
 swang gi·swerk an gi·mang: · þie sêw warð an hruoru,  
 2.2.4.4 wan wind ɛndi water; · weros sorogodun,  
 þiu mɛri warð só muodag, · ni wánda þero manno nig-ên  
 2.2.4.6 lɛngron lîves. · Duo sia landes ward  
 wɛkidun mid iro wordon · ɛndi sagdun im þes wedares kraft,  
 2.2.4.8 bádun þat im gi·nádig · nɛrjendi Krist  
 wurði wið þem watere: · „esþa wí skulun hier te  
 wunder-kwálu  
 2.2.5.0 sweltan an þeson sêwe.“ · Self up a-rês  
 þie guodo godes suno · ɛndi te is jungron sprak,  
 2.2.5.2 hiet þat sia im wedares gi·win · wiht ni and-rédin:  
 „te hwi sind gi só forhta?“ · kwaþ-hie. „Nis iu noh fast hugi,  
 2.2.5.4 gi·lôvo is iu te luttill. · Nis nú lang te þiu,  
 þat þia strômos skulun · stilrun werðan  
 2.2.5.6 gi þit \*wedat wun-sam.“ · Ðo hi te þem winde sprak  
 ge te þemu sêwa só self · ɛndi sie smultro hét

2258 bēðja ge·bárjan. · Sie gi·bod lēstun,  
 waldandes word: · weder stillodun,  
 2260 faḡar warð an flóde. · Þò 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 hōrdin,  
 2264 bēðja is gi·bod·skępjes. · Þò habda sie þat barn godes  
 gi·nęrid fan þeru nōdi: · þe nako furðor skreid,  
 2266 hōh·hurnid skip; · hęliðos kwámun,  
 liudi te lande, · sagdun lof gode,  
 2268 máridun is megin·kraft. · Kwam þár manno filu  
 an·gęgin þemu godes sunje; · hé sie gerno ant·féng,  
 2270 só hwene só þár mid hluttru hugi · helpa sóhte;  
 lērde sie iro gi·lōvon · 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  
 fōri undar þemu folke, · þoh im simbla ferh far·gaf  
 2278 hēlandjo 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 hēlan · wiðer hęttjandun,  
 2282 gaf im wið þie fiund friðu, · ęndi im forð gi·wēt  
 an só hwi·lik þero lando, · só im þan leovost was.

TODO.

2265 skreid | See note to line TODO (bęiðero) above.

2284 28 Só deda þe drohtines sunu · dago ge·hwi·likes  
 gód werk mid is jungeron, · só neo Judeon umbi þat  
 2286 an þea is mikilun kraft · þiu mēr ne ge·lōvdun,  
 þat hé alo·waldo · alles wári,  
 2288 landes ęndi liudjo: · þes sie noh lōn nimat,  
 wídana wrak·sið, · þes sie þár þat ge·win drivun  
 2290 wið selvan þene sunu drohtines. · Þò hé im mid is ge·siðon  
 gi·wēt  
 eft an Galilaeo land, · godes égan barn,  
 2292 fōr im te þem friundun, · þár hé a·fōdid was

2294 ɛndi al undar is kunnje · kind-jung a-wóhs,  
 þe hêlago hêljand. · Umbi ina hêri-skēpi,  
 2296 þeoda þrungun; · þár was þegan manag  
 só sálig undar þem ge·siðe. · Þár drógun ênna seokan man  
 2298 erlos an iro armun: · weldun ina for ôgun Kristes,  
 2300 brengjan for þat barn godes · —was im bótono þarf,  
 þat ina ge·hêldi · hevanes waldand,  
 2302 manno mund-boro—, · þe was êr só managan dag  
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon  
 2304 wiht ge·waldan. · Ðan was þár werodes só filu,  
 þat sie ina fôra þat barn godes · brengjan ni mahtun,  
 2306 ge·þringan þurh þea þioda, · þat sie só þurftiges  
 sunnja ge·sagdin. · Ðò gi·wêt imu an ênna sêli innan  
 2308 hêljando Krist; · hwarf warð þár umbi,  
 megin-þeodo ge·mang. · Ðò bi·gunnun þea man spreken,  
 þe þene lēfna lamon · lango fórdun,  
 2310 bārun mid is bēddju, · hwó sie ina ge·drógin fora þat barn  
 godes,  
 2312 an þat werod innan, · þár ina waldand Krist  
 selvo gi·sáwi. · Ðò géngun þea ge·siðos tó,  
 2314 hówun ina mid iro handun · ɛndi uppan þat hús stigon,  
 slitun þene sêli ovana · ɛndi ina mid sélun létun  
 2316 an þene rakud innan, · þár þe ríkjo was,  
 kuningo kraftigost. · Reht só hé ina þò kuman gi·sah  
 2318 þurh þes húses hróst, · só hé þò an iro hugi far·stód,  
 an þero manno mód-sevon, · þat sie mikilana te imu  
 2320 ge·lôvon habdun, · þò hé for þen liudjun sprak,  
 kwað þat hé þene siakon man · sundjono tótmjan  
 2322 látan weldi. · Ðò spráku im eft þea liudi an·gegin,  
 gram-harde Judeon, · þea þes godes barnes  
 2324 word aftar warodun, · kwáðun þat þat ni mahti gi·werðen só,  
 grim-werk far·geven, · bi·útan god êno,  
 2326 waldand þesaro wer-oldest. · Ðò habda eft is word garu  
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu  
 manne skín,  
 2328 þe hír só siak ligid · an þesumu sêli innan,  
 te wundron gi·wêgid, · þat ik ge·wald hēbbju  
 2330 sundja te far·gevanne · ɛndi ôk seokan man  
 te ge·hêljanne, · só ik ina hrínan ni þarf.“

2330 Manoda ina þò · þe márjo drohtin,  
 liggjandjan lamon, · hét ina far þem liudjun a·standan  
 2332 up alo·hêlan ·  ndi hét ina an is ahlslun niman,  
 is b d-gi·w di te baka; · h  þat gi·bod l ste  
 2334 sniumo for þemu gi·s  ja ·  ndi g ng imu eft ge·sund þanan,  
 h l fan þemu h se. · Þ  þes s  manag h  in man,  
 2336 weros wundradun, · kw  un þat imu waldand self,  
 god alo·mahtig · far·gevan habdi  
 2338 m ron mahti · þan elkor  nigumu mannes sunje,  
 kraft  ndi kusti; · sie ni weldun ant·k nnjan þoh,  
 2340 Judeo liudi, · þat h  god w ri,  
 ne ge·l vdun is l ran, · ak habdun im l  an str d,  
 2342 wunnun wi ar is wordun: · þes sie werk hlutun,  
 l  -l k l n-geld, ·  ndi s  noh lango skulun,  
 2344 þes sie ni weldun h rjen · hevan-kuninges,  
 Kristes l run, · þea h  k  de ovar al,  
 2346 w do aftar þesaro wer·oldi, ·  ndi l t sie is werk sehan  
 allaro dago ge·hwi·likes, · is d di skawon,  
 2348 h rjen is h lag word, · þe h  te helpu ge·sprak  
 manno barnun, ·  ndi s  manag mahtig-l k  
 2350 t kan ge·t gda, · þat sie gi·tr odin þiu bet,  
 gi·l vdin an is l ra. · h  s  managan l k-hamon  
 2352 balu-suhtjo ant·band ·  ndi b ta ge·sk ride,  
 far·gaf f gjun fer h, · þem þe f sid was  
 2354 h li  an h l-s  : · þan gi·deda ina þe h land self,  
 Krist þurh is kraft mikil · kwikan aftar d  a,  
 2356 l t ina an þesaro wer·oldi for  · wunnjono neotan.

TODO.

29 S  h lde h  þea haltun man ·  ndi þea h von s  self,  
 2358 b tta þem þ r blinde w run, · l t sie þat berhte lioht,  
 sin-sk ni sehan, · sundja l sda,  
 2360 gumono grim·werk. · Ni was gio Judeono be·þiu,  
 l  es liud-skepjes · gi·l vo þiu b tara  
 2362 an þene h lagon Krist, · ak habdun im hardene m d,  
 sw  o starkan str d, · far·standan ni weldun,  
 2364 þat sie habdun for·fangan · fiundun an willjan,  
 liudi mid iro ge·l vun. · Ni was gio þiu latoro be·þiu  
 2366 sunu drohtines, · ak h  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, · çndi hé im filu sagda,  
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun  
 far·standan,  
 2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist  
 ovar þat erlo folk · oponun wordun  
 2374 þurh is selves kraft · seggjan welda,  
 márjan hwat hé mēnde. · Þár ina megin umbi,  
 2376 þioda þrungun: · was im þarf mikil  
 te gi·hôrjenne · hevan-kuninges  
 2378 wár-fastun word. · hé stód imu þò bi ênes watares staðe,  
 ni welde þò bi þemu ge·þringe · ovar þat þegno folk  
 2380 an þemu lande uppan · þea lêra küðjan,  
 ak géng imu þò þe gódo · çndi is jungaron mid imu,  
 2382 friðu-barn godes, · þemu flóde náhor  
 an ên skip innan, · çndi it skalden hét  
 2384 lande rúmur, · þat ina þea liudi só filu,  
 þioda ni þrungi. · Stód þegan manag,  
 2386 werod bi þemu watere, · þár waldand Krist  
 ovar þat liudjo folk · 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 þár mahti wahsan · efþa wurtjo gi·fahan,  
 kínan efþa bi·klíven, · ak warð þat korn far·loren,  
 2394 þat þár 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 · çndi wurtjo fahan,  
 lód an lustun: · was þat land só gód,  
 2398 fránisko gi·fehod. · Sum it eft bi·fallen warð  
 an êna starka strátun, · þár stópon géngun,  
 2400 hrosso hóf·slaga · çndi heðliðo tráda;  
 warð imu þár an erðu · çndi eft up gi·gég,  
 2402 bi·gan imu an þemu wege wahsen; · þò it eft þes werodes  
 far·nam,  
 þes folkes fard mikil · çndi fuglos a·lásun,

- 2404 þat is þemu **éksan** wiht · **aftar** ni móste  
**werðan** te **willjan**, · þes þár an þene **weg** bi·fel.  
 2406 Sum warð it þan bi·fallen, · þár só **filu** stóðun  
**þikkero** þorno · an þemu dage;  
 2408 warð imu þár an **erðu** · **endi** eft **up** gi·gég,  
**kén** imu þár **endi** **klivode**. · Þò slógun þár eft **krúd** an gi·mang,  
 2410 **węridun** imu þene **wastom**: · habða it þes **waldes** hlea  
**forana** ovar·fangan, · þat it ni mahte te **ęnigaro** **frumu** werðen,  
 2412 ef it þea þornos · só **þringan** móstun.“  
 Þò **sátun** **endi** **swígodun** · **ge·siðos** Kristes,  
 2414 **word-spáha** **weros**: · was im **wundar** mikil,  
 be hwi·likun **biliðjun** · þat **barn** godes  
 2416 su·lik **sóð·lík** spel · **sęggjan** bi·gunni.  
 Þò bi·gan is þero **erlo** · **ęn** frágojan  
 2418 holdan **hęrron**, · **hnęg** imu te·gegnes  
 tulgo **werð·liko**: · „Hwat þú ge·**wald** havas“, kwað hé,  
 2420 „ia an **himile** ia an **erðu**, · **hęlag** drohtin,  
**uppa** **endi** niðara, · bist þú **alo·waldo**  
 2422 **gumono** **gęsto**, · **endi** wí þíne **jungaron** sind,  
 an **usumu** **hugi** holde. · **Hęrró** þe gódo,  
 2424 ef it þín **willjo** sí, · lát **us** þínaro **wordo** þár  
**ęndi** gi·hórjen, · þat wí it **aftar** þi  
 2426 ovar al **Kristin**·folk · **küðjan** mótin.  
 wí **witun** þat þínun **wordun** · **wár·lík** **biliði**  
 2428 **forð** **folgojad**, · **ęndi** **us** 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 **linon** mótin.“

TODO.

- 30 Þò im eft te·gegnes · **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 **gi** **witan** alle,  
**jungaron** mine, · hwand iu far·**geven** havad  
 2436 **waldand** þesaro **wer·oldes**, · þat **gí** **witan** mótin  
 an iuwom **hugi·skęftjun** · **himilisk** ge·rúni;  
 2438 þem öðrun skal man be **biliðjun** · þat gi·**bod** godes  
**wordun** **wisjen**. · Nu willju ik iu te **wárun** hier

2440 **már**jen, hwat ik **mê**nde, · þat **gí** **mína** þiu bet  
 ovar al þit **land**-skępi · **lê**ra far·standan.  
 2442 Þat **sád**, þat ik iu **sag**da, · þat is **sel**ves word,  
 þiu **hê**laga **lê**ra · **he**van-kuninges,  
 2444 hwó **man** þea **már**jen skal · ovar þene **middil**-gard,  
**wí**do aftar þesaro **wer**-oldi. · **W**eros sind im gi·hugide,  
 2446 **man** **mis**-líko: · sum su·likan **mód** dregid,  
**harda** **hugi**-skęfti · ęndi **hrê**an sevon,  
 2448 þat ina ni ge·**wer**ðod, · þat **hé** it be iuwon **wor**dun due,  
 þat **hé** þesa **mína** **lê**ra forð · **lê**stjen willje,  
 2450 ak werðad þár só far·**lor**ana · **lê**ra **mína**,  
**godes** ambusni · ęndi iuwaro **gumono** word  
 2452 an þemu **u**vilon manne, · só ik iu **ê**r sagda,  
 þat þat **korn** far·warð, · þat þár mid **kí**ðun ni mahte  
 2454 an þemu **stê**ne uppan · **stę**di-haft werðan.  
 Só wirðid **al** far·**lor**an · ęðilero spráka,  
 2456 **âr**undi godes, · só hwat só man þemu **u**vilon manne  
**wor**dun ge·**wí**síð, · ęndi **hé** an þea **wir**son hand,  
 2458 undar **fi**undo folk · **fard** ge·kíusíð,  
 an **godes** un·wiljan · ęndi an **gramono** hróm  
 2460 ęndi an **fi**ures **farm**. · **For**ð skal **hé** hêtjan  
 mid is **bre**ost-hugi · **brê**da logna.  
 2462 Nio gi an þesumu **lande** þiu **lés** · **lê**ra **mína**  
**wor**dun ni **wí**sjad: · is þeses **wer**odes só filu,  
 2464 **er**lo aftar þesaro **er**ðun: · bi·stéd þár **ô**ðar man,  
 þe is imu **jung** ęndi **glau**, · —ęndi havad imu **gó**ðan mód—,  
 2466 **sprá**kono **spá**hi · ęndi wêt iuwaro **spello** gi·skêð,  
**hugi**d is þan an is **her**ton · ęndi **hô**rid þár mid is ôrun tó  
 2468 swíðo **niud**-líko · ęndi **ná**hor stéd,  
 an is **bre**ost hlędid · þat gi·**bod** godes,  
 2470 **lín**od ęndi **lê**stíð: · is is gi·**lô**vo só **gó**d,  
 talod imu, hwó **hé** **ô**ðrana · **eft** gi·hwervje  
 2472 **mên**-dádigan **man**, · þat is **mód** draga  
**hluttra** trewa · te **he**van-kuninge.  
 2474 Þan **brê**did an þes **bre**ostun · þat gi·**bod** godes,  
 þie **lu**vigo gi·**lô**bo, · só an þemu **lande** duod  
 2476 þat **korn** mid **kí**ðun, · þár it gi·**kund** havad  
 ęndi imu þiu **wur**ð bi·hagod · ęndi **weder**es gang,  
 2478 **rę**gin ęndi sunne, · þat it is **reht** havad.

- 2480 Só duod þiu godes lêra · an þemu góðun manne  
 dages ęndi nahtes, · ęndi gangid imu diuval fer,  
 2482 wrêða wihti · ęndi þe ward godes  
 náhor mikilu · nahtes ęndi dages,  
 2484 ant-tat sie ina brengjad, · þat þár bêðju wirðid  
 ia þiu lêra te frumu · liudjo barnun,  
 þe fan is mûðe kumid, · iak wirðid þe man gode;  
 2486 havad só gi-wehslod · te þesaro wer-old-stundu  
 mid is hugi-skęftjun · himil-ríkjas gi-dêl,  
 2488 welono þene męstan: · farid imu an gi-wald godes,  
 tionuno tómig. · Trewa sind só góða  
 2490 gumono ge-hwi-likumu, · só nis goldes hord  
 ge-lik su-likumu gi-lôvon. · Wesad iuwaro lêrono forð  
 2492 man-kunne mildje; · sie sind só mis-líka,  
 hęliðos ge-hugda: · sum havad iro hardan stríd,  
 2494 wrêðan willjan, · wankolna hugi,  
 is imu fêknes ful · ęndi firin-werko.  
 2496 Þan bi-ginnid imu þunkjan, · þan hé undar þeru þiodu stád  
 ęndi þár gi-hôrid · ovar hlust mikil  
 2498 þea godes lêra, · þan þunkid imu, þat hé sie gerno forð  
 lêstjen willje; · þan bi-ginnid imu þiu lêra godes  
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid  
 feho te gi-fórja · ęndi fręmiði skat.  
 2502 Þan far-lêðjad ina · lêða wihti,  
 þan hé imu far-fáhid · an feho-giri,  
 2504 a-lęskid þene gi-lôbon: · þan was imu þat luttil fruma,  
 þat hé it gio an is hertan ge-hugda, · ef hé it halden ne wili.  
 2506 Þat is só þe wastom, · þe an þemu wege be-gan,  
 liodan an þemu lande: · þò far-nam ina eft þero liudjo fard.  
 2508 Só duot þea męgin-sundjon · an þes mannes hugi  
 þea godes lêra, · ef hé is ni gômid wel;  
 2510 elkor bi-fęlljad sia ina · ferne te boðme,  
 an þene hêtan hęl, · þár hé hevan-kuninge  
 2512 ni wirðid furður te frumu, · ak ina fiund skulun  
 wítju gi-waragian. · Simla gí mid wordun forð  
 2514 lêrjad an þesumu lande: · \*ik kan þesaro liudjo hugi,  
 só mis-líkan muod-sevon · manno kunnjes,  
 2516 só wanda wísa · [...]  
 Sum havit all te þiu is muod gi-látan · ęndi mêr sorogot,

2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges  
 willjon gi·wirkje. · Be·þiu þár wahsan ni mag  
 2520 þat hêlaga gi·bod godes, · þoh it þár a·hafton mugi,  
 wurtjon bi·werpan, · hwand it þie welo þringit.  
 2522 Só samo só þat krúd êndi þie þorn · þat korn ant·fáhat,  
 wērjat im þena wastom, · só duot þie welo manne:  
 2524 gi·heftid is herta, · þat hie it gi·huggjan ni muot,  
 þie man an is muode, · þes hie mêt bi·þarf,  
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,  
 þat hie ti êwon-dage · after muoti  
 2528 hēbbjan þuru is hêrren þank · himiles ríki,  
 só êndi-lôsan welon, · só þat ni mag ênig man  
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan  
 te gi·þenkjanne, · þegan an is muode,  
 2532 þat it bi·haldan mugi · herta þes mannes,  
 þat hie þat ti wáron witi, · hwat waldand god havit  
 2534 guodes gi·gērewid, · þat all gēgin-werd stêð  
 manno só hwi-likon, · só ina hier minnjot wel  
 2536 êndi selvo te þiu · is seola gi·haldit,  
 þat hie an lioht godes · líðan muoti.“

TODO.

2538 3I Só wísa hie þuo mid wordon, · stuod werod mikil  
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo  
 2540 umbi þesaro wer-oldes gi·wand · wordon telljan;  
 kwað þat im ôk ên aðales man · an is akker sáidi  
 2542 hluttar hrên-korni · handon sínon:  
 wolda im þár só wun-sames · wastmes tiljan,  
 2544 fagares fruhtes. · Þuo géng þár is fiond aftar  
 þuru dērnjan hugi, · êndi it all mid durðu ovar-séu,  
 2546 mid weodo wirsiston. · Þuo wóhsun sia bêðju,  
 ge þat korn ge þat krúd. · Só kwámun gangan  
 2548 is haga-stoldos te hús, · iro hêrren sagdun,  
 þegnos iro þiodne · þristjon wordon:  
 2550 „Hwat þú sáidos hluttar korn, · hêrro þie guodo,  
 ên-fald an þínon akkar: · nú ni gi-sihit ênig erlo þan mēr  
 2552 weodes wahsan. · Hwí mohta þat gi·werðan só?“  
 Þuo sprak eft þie aðales man · þem erlon te·gegnes,



2590 þea for·griponon gumon, · só samo só þea gódun man,  
 ant-tat Múd-spelles meġgin · ovar man fērid,  
 2592 ĕndi 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 eṛða:  
 þat is allaro bewo brēdost; · þan kumid þe berhto drohtin  
 2596 ovana mid is ĕngilo kraftu, · ĕndi kumad alle te·samne  
 liudi, þe io þit lioht gi·sáun, · ĕndi skulun þan lôn ant·fāhan  
 2598 uviles ĕndi gódes. · Þan gangad ĕngilos godes,  
 hēlage hevan-wardos, · ĕndi lesat þea hluttron man  
 2600 sundor te·samne, · ĕndi duat sie an sin-skôni,  
 hōh himiles lioht, · ĕndi þea ôðra an hēllja grund,  
 2602 werpad þea far·warhton · an wallandi fiur;  
 þár skulun sie gi·bundene · bittra logna,  
 2604 þrá-werk þolon, · ĕndi þea ôðra þiod-welon  
 an hevan-ríkja, · hwítaro sunnon  
 2606 liohtjan ge·liko. · Su-lik lôn nimad  
 weros wal·dádjo. · Só hwe só gi·wit ēgi,  
 2608 ge·hugdi an is hertan, · eþþa gi·hōrjen mugī,  
 erl mid is ôrun, · só láta imu þit an innan sorga,  
 2610 an is mōd-sevon, · hwó hé skal an þemu mārjon dage  
 wið þene ríkjon god · an rēðju standen  
 2612 wordo ĕndi werko allaro, · þe hé an þesaro wer-oldi gi·duod.  
 Þat is ĕgis-likost · allaro þingo,  
 2614 forht-likost firiho barnun, · þat sie skulun wið iro frāhon  
 mahljen,  
 gumon wið þene gódan drohtin: · þan weldi gerno ge·hwe  
 wesan,  
 2616 allaro manno ge·hwi-lik · mēnes tómig,  
 slīðero sakono. · Aftar þiu skal sorgon êr  
 2618 allaro liudjo ge·hwi-lik, · êr hé þit lioht af·geve,  
 þe þan êgan wili · alungan tír,  
 2620 hōh hevan-ríki · ĕndi huldi godes.“

TODO.

32 Só gi·fragn ik þat þò selvo · sunu drohtines,  
 2622 allaro barno bēttst · biliðjo sagda,  
 hwi-lik þero wári · an wer-old-ríkja  
 2624 undar hēlið-kunnje · himil-ríkje ge·lík;

- kwað þat oft luttiles hwat · liohtora wurði,  
 2626 só hōho af·huovi, · „so duot himil-ríki:  
 þat is simla mēra, · þan is man ênig  
 2628 wánje an þesaro wer-oldi. · Òk is imu þat werk ge·lik,  
 þat man an sēo innan · sēgina wirpit,  
 2630 fisk-ŋet an flód · ċndi fāhit bēðju,  
 uvile ċndi góde, · tiuhid up te staðe,  
 2632 liðod sie te lande, · lisit aftar þiu  
 þea góðun an greote · ċndi látid þea óðra eft an grund faran,  
 2634 an wídan wág. · Só duod waldand god  
 an þemu mārjon dage · mēnniskono barn:  
 2636 brengid irmin-þiod, · alle te·samne,  
 lisit imu þan þea hluttron · an hevan-ríki,  
 2638 látid þea far·griponon · an grund faren  
 hēlle fiures. · Ni wēt hēliðo man  
 2640 þes wítjes wiðar-lága, · þes þár weros þiggjat,  
 an þemu Inferne · irmin-þioda.  
 2642 Þan hald ni mag þera mēdan man · gi·makon fiðen,  
 ni þes welon ni þes willjon, · þes þár waldand skerid,  
 2644 gildid god selvo · gumono só hwi·likumu,  
 só ina hér gi·haldid, · þat hé an hevan-ríki,  
 2646 an þat lang-same lioht · líðan móti.“  
 Só lērda hé þo mid listjun. · Þan fórun þár þea liudi to  
 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“,  
 kwáðun sie,  
 „þe man þurh mág-skępi: · hér is is móder mid ús,  
 2654 wíf undar þesumu werode. · Hwat wí þe hér witun alle,  
 só kúð is ús is kuni-burd · ċndi is knósles ge·hwat;  
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik  
 ge·wit kuman,  
 méron mahti, · þan hér óðra man êgin?“  
 2658 Só far·munste ina þat manno folk · ċndi sprákun im  
 gi·mêd·lik word,  
 far·hogdun ina só hêlagna, · hōrjen ni weldun



- 2660 is gi·bod-skepjes. · Ni hé þár ôk biliðjo filu  
 þurh iro un-gi-lôvon · ôgjan ni welde,  
 2662 torhtero tēkno, · hwand hé wisse iro twífljan hugi,  
 iro wrēðan willjan, · þat ni wárun weros ôðra  
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,  
 só hardo ge·hugide: · só þár was þe hēlago Krist,  
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skepi þoh  
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,  
 2668 rinkos rádan, · hwo sie þene ríkjon Krist  
 wēgðin te wundron. · Hétun þò 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 hwo sie ina só kraftagne · fan ênumu klive wurpin,  
 owar ênna berges wal: · weldun þat barn godes  
 2676 livu bi·lôsjen. · Þò hé imu mid þem liudjun samad  
 frô-líko fôr: · ni was imu forāht hugi,  
 2678 —wisse þat imu ni mahtun · mēnniskono 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 stēg uppen þene stēn-holm, · ant·þat sie te þeru stēdi  
 kwámun,  
 þár sie ine fan þemu walle niðer · werpen hugdun,  
 2684 fēlljen te foldu, · þat hé wurði is ferhes lôs,  
 is aldres at ēndje. · Þò warð þero erlo hugi,  
 2686 an þemu berge uppen · bittra gi·þahti  
 Judeono te·gangen, · þat iro ênig ni habde só grimmon sevon  
 2688 ni só wrēðen willjon, · þat sie mahtin þene waldandes sunu,  
 Krist ant·kēnnjen; · hé ni was iro kûð ênigumu,  
 2690 þat sie ina þò undar·wissin. · Só mahte hé undar ira werode  
 standen  
 ēndi an iro gi·mange · middjumu gängen,  
 2692 faren undar iro folke. · hé dede imu þene friðu selvo,  
 mund-burd wið þeru mēnegi · ēndi gi·wēt imu þurh middi  
 þanan  
 2694 þes fiundo folkes, · fôr imu þò, þár hé welde,  
 an êne wóstunnje · waldandes sunu,

2696 kuningo kraftigost: · habde þero kustes gi·wald,  
 hwar imu an þemu lande · leovost wári  
 2698 te wesanne an þesaru wer-oldi.

TODO.

2698 33 Þan fór imu an weg ððran  
 Johannes mid is jungarun, · godes ambaht-man,  
 2700 lêrde þea liudi · lang-samane rád,  
 hét þat sie frume fręmidin, · firina far·létin,  
 2702 mēn ċndi morð-werk. · hé was þár managumu liof  
 gódaro gumono. · hé sóhte imu þò þene Judeono kuning,  
 2704 þene hęri-togon at hús, · þe hēten was  
 Erodes aftar is ċldiron, · ovar-módig man:  
 2706 búide imu be þeru brúdi, · þiu ċr sines bróðer was,  
 idis an ċhti, · ant-tat hé ċlljor skók,  
 2708 wer-old weslode. · Þò imu þat wif gi·nam  
 þe kuning te kwenun; · ċr wárun iro kind ôðan,  
 2710 barn be is bróðer. · Þò bi·gan imu þea brúd lahan  
 Johannes þe gódo, · kwað þat it gode wári,  
 2712 waldande wiðer-mód, · þat it ċnig wero frumidi,  
 þat bróðer brúd · an is będ námi,  
 2714 hębbje sie imu te híwun. · „Ef þú mi hōrjen wili,  
 gi·lōvjen mínun lērun, · ni skalt þú sie lęng ċgan,  
 2716 ak míoð ire an þinumu móde: · ni hava þár su·lika minnja tó,  
 ni sundjo þi te swíðo.“ · Þò warð an sorgun hugi  
 2718 þes wíves aftar þem wordun; · and-réd þat hé þene  
 wer-old-kuning  
 sprákono ge·spóni · ċndi spáhun wordun,  
 2720 þat hé sie far·léti. · Be·gan siu imu þò lēðes filu  
 ráden an rúnon, · ċndi ine rinkos hét,  
 2722 un-sundigane · erlos fáhan  
 ċndi ine an ċnumu karkerja · klústar-bęndjun,  
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun  
 ine feráhu bi·lōsjen, · hwand sie wárun imu friund alle,  
 2726 wissun ine só góden · ċndi gode werðen,  
 habdun ina for wár-sagon, · só sia wela mahtun.  
 2728 Þò wurðun an þemu gęr-tale · Judeo kuninges  
 tídi kumana, · só þár gi·tald habdun  
 2730 fróde folk-weros, · þò hé gi·fódid was,

an lioht kuman. · Só was þero liudjo þau,  
 2732 þat þat erlo ge·hwi-lik · óvjan skolde,  
 Judeono mid gômun. · Ðò warð þár an þene gast-seli  
 2734 megin-kraft mikil · manno ge·samnod,  
 he·ri-togono an þat hús, · þár iro hêrro was  
 2736 an is kuning-stóle. · Kwámun managa  
 Judeon an þene gast-seli; · warð im þár glad-mód hugi,  
 2738 blíði an iro breostun: · gi-sáhun iro bâg-gevon  
 wesen an wunnjon. · Dróg man wín an flet  
 2740 skíri mid skálun, · skenkjon hwurvun,  
 géngun mid gold-fatun: · gaman was þár inne  
 2742 hlúd an þero hallu, · hēliðos drunkun.  
 Was þes an lustun · landes hirdi,  
 2744 hwat hé þemu werode mēst · te wunnjun gi-frēmidi.  
 Hét hé þò gangen forð · gēla þiornun,  
 2746 is bróder barn, · þár hé an is bēnki sat  
 wínu gi-wlēnkid, · ċndi þò te þemu wíve sprak;  
 2748 grótte sie fora þemu gum-skēpje · ċndi gerno bad,  
 þat siu þár fora þem gastjun · gaman af-hóvi  
 2750 fagar an flēttje: · „lát þit folk sehan,  
 hwó þú ge-línod havas · liudjo mēnegi  
 2752 te blíðsjanne an bēnkjun; · 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 · ċndi ôk gi-lēstjen só,  
 þat ik þí þan aftar þiu · êron willju,  
 2756 só hwes só þú mí bidis · for þesun mínun bâg-winjun:  
 þoh þú mí þesaro he·ri-dómo · halvaro fergos,  
 2758 ríkjas mínes, · þoh gi-dón ik, þat it ênig rínko ni mag  
 wordun gi-wēndjen, · ċndi it skal gi-werðen só.“  
 2760 Ðò warð þera magað aftar þiu · mód gi-hworven,  
 hugi aftar iro hêrron, · þat siu an þemu húse innen,  
 2762 an þemu gast-seli · 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. · Ðò þiu magað habda  
 gi-þionod te þanke · þiод-kuninge  
 2768 ċndi allumu þemu erl-skēpje, · þe þár inne was

2770 góðaro gumono, · siu welde þò ira geva êgan,  
 þiu magað for þeru męnegi: · gęng þò wið iro móðar sprekan  
 2772 ęndi frágode sie · firi-wit-liko,  
 hwes siu þene burges ward · biddjen skoldi.  
 Þò wıse siu aftar iro willjon, · hét þat siu wihtes þan êr  
 2774 ni gęrodi for þemu gum-skepje, · 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, · þò sie þat gi·hôrdun þea magað  
 sprekan;  
 2778 só was it ôk þemu kuninge: · hé ni mahte is kwidi liagan,  
 is word węndjen: · hét þò is wępan-berand  
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man  
 lívu bi·lôsjen. · Þò ni was lang te þiu,  
 2782 þat man an þea halla · hôvid bráhte  
 þes þiod-gumon, · ęndi it þár þeru þiornun far·gaf,  
 2784 magað for þeru męnegi: · siu dróg it þeru móder forð.  
 Þò was ên-dago · allaro manno  
 2786 þes wıstoston, · 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 wıs an iro wer-oldi, · bi-útan só ine waldand god  
 fan hevan-wange · hêlages gêstes  
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęgin  
 êr nek aftar. · Erlos hwurvun,  
 2794 gumon umbi Johannes, · is jungaron managa,  
 sálig ge·sıði, · ęndi ine an sande bi·gróvun,  
 2796 leoves lík-hamon: · wıssun þat hé lioht godes,  
 diur·líkan drôm · mid is drohtine samad,  
 2798 up·ôdas hêm · êgan móste,  
 sálig sókjan.

TODO.

34 Þò ge·witun im þea ge·sıðos þanen,  
 2800 Johannes jungaron · jámer-móde,  
 hêlag-ferąha: · was im iro hêrron dōð  
 2802 swıðo an sorgun. · Ge·witun im sókjan þò  
 an þeru wóstunni · waldandes sunu,

2804 kraftigana Krist · ęndi imu kũð gi·dedun  
 gódes mannes for·gang, · hwó habde þe Judeono kuning  
 2806 manno þene mǎrjostan · mǎkjas ęggjun  
 hōvdu bi·hauwan: · hé ni welde is ęnigen harm spreken,  
 2808 sunu drohtines; · hé wisse þat þiu seole was  
 hēlag gi·halden · wiðer hettjandjon,  
 2810 an friðe wiðer fiundun. · Þò só gi·frági warð  
 aftar þem land-skepjun · lērjandero bēst  
 2812 an þeru wóstunni: · werod samnode,  
 fōr folkun tó: · was im firi-wit mikil  
 2814 wísaro wordo; · imu was ōk willjo só samo,  
 sunje drohtines, · þat hé su·lik ge·siðo folk  
 2816 an þat lioht godes · laðojan mósti,  
 wēnnjen mid willjon. · Waldand lērde  
 2818 allan langan dag · liudi managa,  
 ęli·þeodige man, · ant-tat an ávand sēg  
 2820 sunne te sedle. · Þò géngun is ge·siðos twe·livi,  
 gumon te þemu godes barne · ęndi sagdun iro gódumu  
 hērron,  
 2822 mid hwi·liku arvedju þár þea erlos livdin, · kwáðun þat sie is  
 ęra bi·þorftin,  
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid  
 wihti ant·hębbjen,  
 2824 hęliðos bi hungres ge·þwinge. · Nu lát þú sie, hērro þe gódo,  
 siðon, þár sie sęliða fiðen. · Náh sind hér ge·setana burgi  
 2826 managa mid męgin·þiodun: · þár fiðad sie męti te kōpe,  
 weros aftar þem wíkjon.“ · Þò sprak eft waldand Krist,  
 2828 þioda drohtin, · kwað þat þes ęniga þurųfti ni wárin,  
 „þat sie þurh męti·lōsi · mína far·látan  
 2830 leov·líka lēra. · Gevad gi þesun liudjun gi·nóg,  
 wēnnjad sie hér mid willjon.“ · Þò habde eft is word garu  
 2832 Philippus fród gumo, · kwað þat þár só filu wári  
 manno męnigi: · „þoh wí hér te męti habdin  
 2834 garu im te gevanne, · só wí mahtin far·gelden mēst,  
 ef wí hér gi·saldin · silųver-skatto  
 2836 twē hund samad, · tweho wári is noh þan,  
 þat iro ęnig þár · ęnes gi·námi:  
 2838 só luttik wári þat þesun liudjun.“ · Þò sprak eft þe landes ward  
 ęndi frágode sie · firi-wit·líko,

- 2840 manno drohtin, · hwat sie þár te męti habdin  
wistes ge·wunnin. · Þò sprak imu eft mid is wordun an·gegin
- 2842 Andreas fora þem erlun · ęndi þemu alo·waldon  
selvumu sagde, · þat sie an iro gi·sǫrje þan męr
- 2844 garowes ni habdin, · „bi·utan girstin brôð  
fívi an úsaru fęrði · ęndi fiskos twêne.
- 2846 Hwat mag þat þoh þesaru męnigi?“ · Þò sprak imu eft mahtig  
Krist,  
þe gódo godes sunu, · ęndi hét þat gumono folk
- 2848 skęrjen ęndi skêðen · ęndi hét þea skola settjen,  
erlos aftar þeru erðu, · irmin-þioda
- 2850 an grase gruonimu, · ęndi þò te is jungarun sprak,  
allaro barno bętst, · hét imu þiu brôð halon
- 2852 ęndi þea fiskos forð. · Þat folk stillo bêð,  
sat ge·sǫði mikil; · undar þiu hé þurh is selves kraft,
- 2854 manno drohtin, · þene męti wíhide,  
hêlag hevan-kuning, · ęndi mid is handun brak,
- 2856 gaf it is jungarun forð, · ęndi it sie undar þemu gum-skępje  
hét  
dragan ęndi dêljen. · Sie lêstun iro drohtines word,
- 2858 is geva gerno drógun · gumono gi·hwemu,  
hêlaga helpa. · It undar iro handun wóhs,
- 2860 męti manno gi·hwemu: · þeru męgin-þiodu warð  
líf an lustun, · þea liudi wurðun alle,
- 2862 sade sálig folk, · só hwat só þár gi·samnod was  
fan allun wíðun wegum. · Þò hét waldand Krist
- 2864 gangen is jungaron · ęndi hét sie gômjen wel,  
þat þiu léva þár · far·loren ni wurði;
- 2866 hét sie þò samnon, · þò þár sade wárun  
man-kunnjes manag. · Þár móses warð,
- 2868 brôðes te lévu, · þat man birilos gi·las  
twe·livi fulle: · þat was têkan mikil,
- 2870 grôt kraft godes, · hwand þár was gumono gi·tald  
áno wíf ęndi kind, · werodes at·samme
- 2872 fif þúsundig. · Þat folk al far·stód,  
þea man an iro móde, · þat sie þár mahtigna
- 2874 hêrron habdun. · Þò sie hevan-kuning,  
þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioht  
kuman

2876 wísaro wár-sago, · eþþa þat hé gi·wald mid gode  
 an þesaru middil-gard · méron habdi,  
 2878 ên-faldaran hugi. · Alle gi·sprákon,  
 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-skêpi, · —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 hêbbjan ênigan hêr-dóm, · hêlag drohtin,  
 wer-old-kuninges namon; · ni hé þò mid wordun stríd  
 2894 ni af-hóf wið þat folk furður, · ak fôr imu þò, þár 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·bôð,  
 2898 hwar sie im eft te·gêgnes · gangen skoldin.

TODO.

35 Þò te·lét þat liud-werod · aftar þemu lande allumu,  
 2900 te·fôr folk mikil, · siðor iro fráho gi·wêt  
 an þat ge·birgi uppan, · barno ríkjost,  
 2902 waldand an is willjon. · Þò te þes watares staðe  
 samnodun þea ge·siðos Kristes, · þe hé imu habde selvo  
 gi·korane,  
 2904 sie twelivi þurh iro trewa góða: · ni was im tweho nigijan,  
 nevu sie an þat godes þionost · gerno weldin  
 2906 ovar þene sêo siðon. · Þò létun sie swiðjan strôm,  
 hoh hurnid-skip · hluttron üðjon,  
 2908 skêðan skír water. · Skrêd liocht dages,  
 sunne warð an sedle; · þe sêo-líðandjan  
 2910 naht nevulo bi·warp; · náðidun erlos

- forð-wardes an flód; · warð þiu fíorðe tíð  
 2912 þera nahtes kuman · —nējendo Krist  
 warode þea wág-líðand—: · þò warð wind mikil,  
 2914 hōh weder af·haven: · hlamodun ūðjon,  
 strôm an stamne; · stríðjun fēridun  
 2916 þea weros wiðer winde, · was im wrêð hugi,  
 sevo sorgono ful: · selvon ni wándun  
 2918 lagu-líðandja · an land kumen  
 þurh þes wederes ge·win. · Þò gi·sáhun sie waldand Krist  
 2920 an þemu sêe uppan · selvun gangan,  
 faran an fāðjon: · ni mahte an þene flód innan,  
 2922 an þene sêo sinkan, · hwand ine is selves kraft  
 hêlag ant·habde. · Hugi warð an forhtun,  
 2924 þero manno mōd-sevo: · and-rédun þat it im mahtig fiund  
 te gi·droge dādi. · Þò sprak im iro drohtin tó,  
 2926 hêlag hevan-kuning, · ėndi sagde im þat hé iro hêrro was  
 mári ėndi mahtig: · „nu gí mōdes 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 mēri-strôm.“ · Þò sprak imu ên þero  
 manno an·gēgin  
 2932 ovar bord skipes, · bar-wirðig gumo,  
 Petrus þe gódo · —ni welde pīne 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.“ · Þò hét ine mahtig Krist  
 gangan imu te·gēgnes. · hé warð garu sáno,  
 2940 stôp af þemu stamne · ėndi stríðjun gēng  
 forð te is frôjan. · Þiu flód ant·habde  
 2942 þene man þurh maht godes, · an-tat hé imu an is mōde bi·gan  
 and-ráden diap water, · þò hé dríven gi·sah  
 2944 þene wég mid windu: · wundun ina ūðjon,  
 hōh strôm umbi·hring. · Reht só hé þò an is hugi twehode,  
 2946 só wêk imu þat water under, · ėndi hé an þene wág innan,  
 sank an þene sêo-strôm, · ėndi hé hriop sán aftar þiu  
 2948 gáhon te þemu godes sunje · ėndi gerno bad,



2950 þat hé ine þò ge·nēridi, · þò hé an nōdjun was,  
 þegān an ge·þwinge. · Þiодо drohtin  
 2952 ant·fēng ine mid is fāðmun · ėndi frāgode sána,  
 te hwī hé þò ge·twehodi: · „Hwat þú mahtes ge·trúojan wel,  
 2954 witen þat te wárun, · þat þi watares kraft  
 an þemu sēe innen · þīnes sīðes ni mahte,  
 2956 lagu-strōm gi·lēt̃tjen, · só lango só þú habdes ge·lōvon te mi  
 an þīnumu hugi hardo. · Nu willju ik þi an helpun wesen,  
 2958 nērjen þi an þesaru nōdi“. · Þò nam ine alo-mahtig,  
 hēlag bi handun: · þò warð imu eft hlutter water  
 fast under fōtun, · ėndi sie an fāði samad  
 2960 bēðja gēngun, · an-tat sie ovar bord skipes  
 stōpun fan þemu strōme, · ėndi an þemu stamne ge·sat  
 2962 allaro barno bētst. · Þò warð brēd water,  
 strōmos ge·stillid, · ėndi sie te staðe kwámun,  
 2964 lagu-līðandja · an land samen  
 þurh þes wateres ge·win, · sagdun þo waldande þank,  
 2966 diurden iro drohtin · dādjun ėndi wordun,  
 fellun imu te fōtun · ėndi filu sprákun  
 2968 wísaro wordo, · kwāðun þat sie wissin garo,  
 þat hé wári selvo · sunu drohtines  
 2970 wár an þesaru wer-oldi · ėndi ge·wald habdi  
 ovar middil-gard, · ėndi þat hé mahti allaro manno gi·hwes  
 2972 ferāhe gi·formon, · al só hé im an þemu flōde dede  
 wið þes watares ge·win.

TODO.

36

Þò gi·wēt imu waldand Krist

2974 sīðon fan þemu sēe, · sunu drohtines,  
 ēnag barn godes. · Ēli-þiода kwam imu,  
 2976 gumon te·gēgnes: · wárun is gōdun werk  
 ferran ge·frāgi, · þat hé só filu sagde  
 2978 wároro wordo: · imu was willjo mikil,  
 þat hé su·lik folk·skēpi · frummjen mōsti,  
 2980 þat sie simla gerno · gode þionodin,  
 wárin ge·hōrige · hevan-kuninge  
 2982 man-kunnjes manag. · Þò gi·wēt hé imu over þea marka  
 Judeono,  
 sóhte imu Sidono burg, · habde ge·sīðos mid imu,

- 2984 góde jungaron. · Þár imu te·gegnes kwam  
 ên idis fan aðrom þiodun; · siu was iru aðali-ge·burdjo,  
 2986 kunnjes fan Kananeco 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 dërnja wihti. · Nú is iro död at hendi,  
 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 þò 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. · Þò habde eft is word garu  
 sunu drohtines · êndi te is ge·siðun sprak:  
 3000 „êrist skal ik Israheles · avoron werðen,  
 folk·skëpi te frumu, · þat sie ferhtan hugi  
 3002 hëbbjan te iro hêrron: · im is helpono þarf,  
 þea liudi sind far·lorane, · far·lâten habbjad  
 3004 waldandes word, · þat werod is ge·twíflid,  
 drívad im dërnjan hugi, · ne willjad iro drohtine hôrjen  
 3006 Israhelo erl·skëpi, · un·gi·lôviga sind  
 hëliðos iro hêrron: · þoh skal þanen helpe kumen  
 3008 allun elli·þiodun.“ · Agalêto bad  
 þat wíf mid iro wordun, · þat iru waldand Krist  
 3010 an is mód·sevon · mildi wurði,  
 þat siu iro barnes forð · brúkan mósti,  
 3012 hëbbjan sie hêle. · Þò sprak iru hërro an·gegin,  
 mári êndi mahtig: · „nis þat“, kwað hé, „mannes reht,  
 3014 gumono nig·ênum · gód te gi·frummjenne  
 þat hé is barnun · brôdes af·tíhe,  
 3016 wërnje im ovar willjon, · lâte sie wíti þoljan,  
 hungar hëti·grimmen, · êndi fódje is hundos mid þiu.“  
 3018 „Wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun  
 sprikis,

3020 sôð·líko sagis: · Hwat þoh oft an sæli innen  
 undar iro hêrron diske · hwelpos hwervad  
 3022 brosmo·nno fulle · þero fan þemu biode niðer  
 ant·fallat iro frôjan.“ · Ðò gi·hôrde þat friðu·barn godes  
 willjan þes wíves · ęndi sprak iru mid is wordun tó:  
 3024 „wela þat þú wíf haves · willjan góden!  
 Mikil is þín gi·lôvo · an þea maht godes,  
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só  
 umbi þínes barnes líf, · só þú bádi te mi.“  
 3028 Ðò warð siu sán gi·hêlid, · só it þe hêlago ge·sprak  
 wordun wár·fastun: · þat wíf fagonode,  
 3030 þes siu iro barnes forð · brúkan móste;  
 habde iru gi·holpen · hêljando Krist,  
 3032 habde sie far·fangane · fiundo kraftu,  
 wam·skaðun bi·wêrid. · Ðò gi·wêt imu waldand forð,  
 3034 barno þat bêtste, · sóhte imu burg ôðre,  
 þiu só þikko was · mid þeru þiodu Judeono,  
 3036 mid súðar·liudjun gi·seten. · Þár gi·fragn ik þat hé is ge·siðos  
 grótte,  
 þe jungaron þe hé imu habde be is góde gi·korane, · þat sie  
 mid imu 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·skêpje, · sum sagad þat þú Johannes  
 sí,  
 3046 diur·lík drohtines bodo, · þe hér dôpte iu  
 werod an watere; · alle sie mid wordun sprekað,  
 3048 þat þú ên·hwi·lik sí · ęðilero manno,  
 þero wár·sagono, · þe hér mid wordun giu  
 3050 lêrdun þese liudi, · ęndi þat þú sí eft an þit lioht kumen  
 te wísjanne þesumu werode.“ · Ðò sprak eft waldand Krist:  
 3052 „hwe kweðad gi, þat ik sí“, · kwað hé, „jungaron míne,  
 liovon liud·weros?“ · Ðò te lat ni warð

- 3054 Símón Petrus: · sprak sán an·gegin  
 êno for im allun · —habde imu ęlljen gód,  
 3056 þristja gi·þáhti, · was is þeodone hold—:  
 „þú bist þe wáro · waldandes sunu,  
 3058 libbjendes godes, · þe þit lioht gi·skóp,  
 Krist kuning êwig: · só willjad wí kweðen alle,  
 3060 jungaron þíne, · þat þú síš god selvo,  
 hêljandero bêtst.“ · Ðò 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·wisjen, · ak dede it þi waldand selvo,  
 fader allaro firiho barno, · þat þú só forð gi·spráki,  
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn  
 ant·fáhen,  
 hluttro havas þú an þínan hêrron gi·lôvon, · hugi-skęfti sind  
 þíne stêne ge·líka,  
 3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn  
 sankte Péter: · ovar þemu stêne skal man mínen sęli wirkjan,  
 3070 hêlag hús godes; · þár skal is híwiski tó  
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte  
 3072 an·þebbjen hęllje portun. · Ik far·givu þi himil-ríkjas slutilas,  
 þat þú móst aftar mi · allun gi·waldan  
 3074 kristinum folke; · kumad alle te þi  
 gumono gêstos; · þú have grôte gi·wald,  
 3076 hwene þú hér an erðu · ęldi-barno  
 ge·binden willjes: · þemu is bêðju gi·duan,  
 3078 himil-ríki bi-loken, · ęndi hęllje sind imu opana,  
 brinnandi fiur; · só hwene só þú eft ant·binden wili,  
 3080 an·þeftjen is hęndi, · þemu is himil-ríki,  
 ant-loken liohto mêt · ęndi líf êwig,  
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju  
 lônon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,  
 3084 márjen þesaru męnigi, · þat ik bium mahtig Krist,  
 godes êgan barn. · Mi skulun Judeon noh,  
 3086 un·skuldigna · erlos binden,  
 wêgjan mi te wundrun · —dót mi wítjes filo—  
 3088 innan Jerusalem · gêres ordun,

3090 áhtjen mínes aldres · eggjun skarpun,  
 bi·lôsjen mi lívu. · Ik an þesumu liohte skal  
 þurh üses drohtines kraft · fan dôde a·standen  
 3092 an þriddjumu dage“. · Þò warð þegno bêtst  
 swiðo an sorgun, · Símon Petrus,  
 3094 warð imu hugi hriwig, · ęndi te is hêrron sprak  
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,  
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil  
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,  
 3098 hêlag drohtin.“ · Þò sprak imu eft is hêrro an·gęgin,  
 mári mahtig Krist · —was imu an is móde hold—:  
 3100 „Hwat þú nú wiðer·ward bist“, · kwað hé, „willjon mínes,  
 þegno bêtsto! · Hwat þú þesaro þiodo kanst  
 3102 męnniskan sidu: · þú ni wêst þe maht godes,  
 þe ik gi·frummjen skal. · Ik mag þi filu sęggjan  
 3104 wárun wordun, · þár 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 þò  
 3108 sán aftar þiu · Símon Petrus,  
 Jakob ęndi Johannes, · ea gumon twêne,  
 3110 bêðja þea gi·bróðer, · ęndi imu þò uppen þene berg gi·wêt  
 sunder mid þem ge·siðun, · sálig barn godes,  
 3112 mid þem þegnun þrim, · þiodo drohtin,  
 waldand þesaro wer·oldes: · welde im þár wundres filu,  
 3114 têkno tōgjan, · þat sie gi·trúodin þiu bet,  
 þat hé selvo was · sunu drohtines,  
 3116 hêlag hevan·kuning. · Þò sie an hôhan wall  
 stigun stên ęndi berg, · an·tat sie te þeru stędi kwámun,  
 3118 weros wiðer wolkan, · þár waldand Krist,  
 kungo kraftigost · gi·koren habde,  
 3120 þat hé is god·kundi · jungarun sínun  
 þurh is ênes kraft · ógjan welde,  
 3122 berht·lík biliði. · Þò imu þár te bedu gi·hnêg,  
 þò warð imu þár uppe · óðar·líkora  
 3124 wliu ęndi 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. · Þò warð þár seld-lík þing  
 gi·ôgid aftar þiu: · Elias çndi Moyses  
 3130 kwámun þár te Kriste · wið só kraftagne  
 wordun wehsljan. · Þár warð só wun-sam spráka,  
 3132 só gód word undar gumun, · þár þe godes sunu  
 wið þea márjan man · mahljen welde,  
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,  
 was þár gard gód-lík · çndi gróni wang,  
 3136 Paradíse ge·lík. · Petrus þò gi·mahalde,  
 hēlið hard-módig · çndi te is hêrron sprak,  
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,  
 ef þú it gi·kiosan wili, · Krist alo-waldo,  
 3140 þat man þi hér an þesaru hōhe · ên hús ge·wirkja,  
 mār·liko ge·mako · çndi Moyses e ððer  
 3142 çndi Eliase þridja: · þit is ôdas hēm,  
 welono wun-samost.“ · Reht só hé þò þat word ge·sprak,  
 3144 só ti·lét þiu luft an twê: · lioht wolkan skên,  
 glitandi glímo, · çndi þea góðun man  
 3146 wli·t-skôni be·warp. · Þò fan þemu wolkne kwam  
 hēlag stemne godes, · çndi þem hēliðun þár  
 3148 selvo sagde, · þat þat is sunu wári,  
 libbjendero liovost: · „an þemu mí líkod wel  
 3150 an mínun hugi-skēftjun. · Þemu gí hōrjen skulun,  
 ful·gangad imu gerno.“ · Þò ni mahtun þea jungaron Kristes  
 3152 þes wolknes wli·t · çndi word godes,  
 þea is mikilon maht · þea man ant·standen,  
 3154 ak sie bi·fellun þò forð-wardes: · ferhes ni wándun,  
 lēngiron līves. · Þò géng im tó þe landes ward,  
 3156 be·hrēn sie mid is handun · hēljandero bēst,  
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo-wiht,  
 3158 þes gí hér seld·líkes · gi·sehen habbjad,  
 mērjaro þingo.“ · Þò eft þem mannun warð  
 3160 hugi at iro herton · çndi gi·hēlid mód,  
 gi·bade an iro breostun: · gi·sáhun þat barn godes  
 3162 ênna standen, · was þat ððer þò,  
 be·hliden himiles lioht. · Þò gi·wēt imu þe hēlago 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 hér

swíðo diúr-líko · fan dððe a·stande,  
 a·ríse fan þeru restu: · siðor mugun gí it rēkkjen forð,  
 márjen ovar middil-gard · managun þiodun  
 wído aftar þesaru wer-oldi.“ · Þò gi-wêt imu waldand Krist  
 eft an Galileo land, · sóhte is gadulingos,  
 mahtig is mágo hêrn, · sagde þár manages hwat  
 berhtero biliðjo, · ęndi þat barn godes  
 þem is sáligun ge-siðun · sorg-spell ni for-hal,  
 ak hé im open-líko · allun sagde,  
 þem is góðun jungarun, · hwó ine skolde þat Judeono folk  
 wêgjan te wundrun. · Þes wurðun þár wíse man  
 swiðo an sorgun, · warð im sêr hugi,  
 hriwig umbi iro herte: · gi-hôrdun iro hêrron þò,  
 waldandes sunu · wordun tēlljen,  
 hwat hé undar þeru þiodu · þolojan skolde,  
 willjendi undar þemu werode. · Þò gi-wêt imu waldand Krist,  
 gumo fan Galilea, · sóhte imu Judeono burg,  
 kwámun im te Kafarnaum. · Þár fundun sie ênan kuninges  
 þegan  
 wlankan undar þemu werode: · kwað þat hé wári gi-wēldig  
 bodo  
 aðal-kêsure; · hé grótte aftar þiu  
 Símon Petrusen, · kwað þat hé wári gi-sęndid þarod,  
 þat hé þár gi-manodi · manno ge-hwi-liken  
 þero hôvid-skatto, · þe sie te þemu hove skoldin  
 tinsi gelden: · „nis þes tweho ênig  
 gumono ni-gj-ênumu, · ne sie ina far-gelden sán  
 mēðmo kustjon, · bi-úten iuwe mēster êno  
 havad it far-láten. · Ni skal þat líkon wel  
 mínumu hêrron, · só man it imu at is hove kúðid,  
 aðal-kêsure.“ · Þò géng aftar þiu  
 Símon Petrus, · welde it sęggjan þò  
 hêrron sínumu: · hé was is an is hugi iu þan,  
 gi-waró waldand Krist: · —imu ni mahte word ênig  
 bi-holen werðen, · hé wisse hugi-skęfti  
 manno ge-hwi-likes—: · hét þò þene is márjan þegan,  
 Símon Petrus · an þene sêo innen  
 angul werpen: · „su-liken só þú þár êrist mugis

- fisk gi·fāhen“, · kwað hé, „só teoh þú þene fan þemu flóde te  
 þi,  
 3204 ant·klēmmi imu þea kinni: · þár maht þú undar þem kaflon  
 nimen  
 guldine skattos, · þat þú far·gelden maht  
 3206 þemu manne te gi·módja · mínen çndi þinen  
 tinsjo só hwi-likan, · só hé ùs tó sókid.“  
 3208 Hé ni þorfte imu þò aftar þiu · óðaru wordu  
 furður gi·bioden: · géng fiskari gód,  
 3210 Símon Petrus, · warp an þene sêo innen  
 angul an ùðjon · çndi up gi·tôh  
 3212 fisk an flóde · mid is folmun twêm,  
 te·klóf imu þea kinni · çndi undar þem kaflun nam  
 3214 guldine skattos: · dede al, só imu þe godes sunu  
 wordun ge·wisde. · Þár was þò waldandes  
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik  
 swíðo willjendi · is wer-old-hêrron  
 3218 skuldi çndi skattos, · þea imu gi·skęride 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 · çndi ôk is wer-old-hêrron  
 huldi habbjen. · 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 · çndi imu is ráð saga,  
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,  
 3228 þat hé þi gi·hôrje, · hala þi þár óðara tó  
 góðaro gumono, · çndi lah imu is grimmun werk,  
 3230 sak ina sôð-wordun. · Ef imu þan is sundja aftar þiu,  
 lôs-werk ni lêðon, · gi·duo it óðrun liudjun küð,  
 3232 mári it þan for męnegi · çndi 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 hełiðo filu,  
 ahton çldi-barn · çndi imu is uvilon dád  
 3236 weřjad 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 · çndi lát ina þi an þinumu hugi  
 lêðen,



3240 **míð** is an þinumu **móde**, · ne sí þat imu eft **mildi** god,  
 3242 **hêr** **hevan**-kuning · **helpe** far·líhe,  
 3244 **fader** allaro **firiho** barno.“ · Þò **frágode** Petrus,  
 3246 allaro þegno bætst · þeodan sínan:  
 3248 „hwó oft skal ik þem **mannun**, · þe wið **mí** habbjad  
 3250 **lêð**-werk gi·duan, · **leovo** drohtin,  
 3252 skal ik im **sivun** **sïðun** · iro **sundja** a·lâten,  
 3254 **wrêðaro** **werko**, · êr þan ik is êniga **wrêka** frummje,  
 3256 **lêðes** te **lône**?“ · Þò sprak eft þe **landes** ward,  
 3258 an·gëgin þe **godes** sunu · **gódumu** þegne:  
 3260 „ni **seggju** ik þi fan **sivunjun**, · só þú **selvo** sprikis,  
 3262 **mahlis** mid þínu **müðu**, · ik duom þi **mêra** þár tó:  
 3264 **sivun** **sïðun** **sivun**-tig · só skalt þú **sundja** ge·hwemu,  
 3266 **lêðes** a·lâten: · só willju ik þi te **lêrun** geven  
 3268 **wordun** **wár**-fastun. · Nu ik þi su·lika gi·wald far·gaf,  
 3270 þat þú **mínes** **híwiskes** · **hêrost** wáris,  
 3272 **manages** **mann**-kunnjes, · nu skalt þú im **mildi** wesen,  
 3274 **liudjun** **líði**.“ · Þò þár te þemu **lêrjande** kwam  
 3276 ên **jung** man an·gëgin · êndi **frágode** Jesu Krist:  
 3278 „**mêster** þe **gódo**“, · kwað **hé**, „hwat skal ik **manages** duan,  
 3280 an þiu þe ik **hevan**-ríki · ge·**halan** móti?“  
 3282 Habde imu **ôð**-welon · **allen** ge·wunnen,  
 3284 **mêðom**-hord **manag**, · þoh **hé** **mildjan** hugi  
 3286 **bári** an is **breostun**. · Þò sprak imu þat **barn** godes:  
 3288 „hwat kwiðis þú umbi **gódon**? · nis þat **gumono** ênig  
 3290 bi·útan þe **êno**, · þe þár **al** ge·skóp,  
 3292 **wer**-old êndi **wunnja**. · Ef þú is **willjan** havas,  
 3294 þat þú an **lioht** godes · **líðan** mótis,  
 3296 þan skalt þú bi·**halden** · þea **hêlagon** lêra,  
 3298 þe þár an þemu **aldon** · **êwa** ge·biudid,  
 3300 þat þú **man** ni slah, · ni þú **mênes** ni sweri,  
 3302 far·**legar**-nessi far·lât · êndi **luggi** ge·wit·skëpi,  
 3304 **stríd** êndi **stulina**; · ne wis þú te **stark** an hugi,  
 3306 ne **níðin** ne hatul, · ni **nôd**-róf ni frëmi;  
 3308 **av**-unst **alla** far·lât; · wis þínun **êldirun** gód,  
 3310 **fader** êndi **móder**, · êndi þínun **friundun** hold,  
 3312 þem **náhistun** gi·**náðig**. · Þan þú þi gi·**niodon** móst  
 3314 **himilo** rikjas, · ef þú it bi·**halden** wili,  
 3316 ful·**gangan** **godes** **lêrun**.“ · Þò sprak eft þe **jungo** man

- 3278 „al hebbju ik só gi·lêstid“, · kwað hé, „só þú mi lêris nu,  
wordun wísis, · só ik is eo wiht ni far·lét
- 3280 fan mínero kindiski.“ · Þò bi·gan ina Krist sehan  
an mid is ôgun: · „ên is þár noh nu“, kwað hé,
- 3282 „wan þero werko: · ef þú is willjon havas,  
þat þú þurh-frëmid · þionon mótis
- 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,  
skalt þínan ôd-welon · allan far·kôpjen,
- 3286 diurje mêðmos, · êndi dêljen hét  
armun mannun: · þan havas þú aftar þiu
- 3288 hord an himile; · kum þi þan gi·halden te mi,  
folgo þi mínaro fërdi: · þan havas þú friðu siður.“
- 3290 Þò wurðun Kristes word · kind-jungumu manne  
swíðo an sorgun, · was imu sêr hugi,
- 3292 mód umbi herte: · habde mêðmo filu,  
welono ge·wunnen; · wënde imu eft þanen,
- 3294 was imu un-ôðo · innan breostun,  
an is sevon swáro. · Sah imu aftar þò
- 3296 Krist alo-waldo, · kwað it þò, þár hé welde,  
te þem is jungarun gëgin-wardun, · þat wári an godes ríki
- 3298 un-ôði ôdagumu manne · up te kumanne:  
„ôður mag man olvundjon, · þoh hé sí un-met grôt,
- 3300 þurh náðlan gat, · þoh it sí naru swíðo,  
sáftur þurh·slóþjen, · þan mugi kuman þiu siole te himile
- 3302 þes ôdagan mannes, · þe hér al havad  
gi·wëndid an þene wer-old-skat · willjon sínen,
- 3304 mód-gi·þáhti, · êndi ni hugid umbi þie maht godes.“  
Imu and-wordjade · êr-þungan gumo,
- 3306 Símon Petrus, · êndi seggjan bad  
leovan hêrron: · „Hwat skulun wí þes te lône nimen“, kwað  
hé,
- 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm  
êgan êndi ęrvi · al far·létun
- 3310 hovos êndi híwiski · êndi þi te hêrron gi·kurun,  
folgodun þínaru fërdi: · hwat skal ús þes te frumu werðen,
- 3312 langes te lône?“ · Liudjo drohtin  
sagde im þò selvo: · „Þan ik sittjen kumu“, kwað hé,
- 3314 „an þie mikilan maht · an þemu márjan dage,  
þár ik allun skal · irmin-þiodun

3316 **dó**mos a·**dêl**jen, · þan **mótun** gi mid iuwomu **drohtine** þár  
 selvon **sittjen** · **endi** **mótun** þera **saka** waldan:  
 3318 **mótun** gi **Israhelo** · **ēðili**-folkun  
 a·**dêl**jen **af**tar iro **dádjun**: · só **mótun** gi þár gi·**diuride** wesen.  
 3320 Ðan **seggju** ik iu te **wáran**: · só hwe só þat an þesaru **wer**-oldi  
 gi·duot,  
 þat hé þurh **mína** **minnja** · **mágo** ge·sidli  
 3322 **liof** 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 þò **af**tar þiu  
 3326 allaro **barno** **bētst** · **ên** **biliði** **seggjan**,  
 kwað þat þár **ên** **ôdag** man · an **êr**-dagan  
 3328 **wári** undar þemu **werode**: · þe habde **welono** ge·nóg,  
**sinkas** gi·**samnod** · **endi** imu **simlun** was  
 3330 **garu** mid **goldu** · **endi** mid **godo**-wēbbju,  
**fagarun** **fratahun** · **endi** imu so **filu** habde  
 3332 **gódes** an is **gardun** · **endi** imu at **gômun** sat  
 allaro **dago** ge·hwi·likes: · habde imu **diur**-lík **líf**,  
 3334 **blíðsja** an is **bēnkjun**. · Ðan was þár eft **ên** **biddjendi** man,  
 gi·**lêvod** an is **lík**-hamon, · **Lazarus** was hé hēten,  
 3336 lag imu **dago** ge·hwi·likes · at þem **durun** foren,  
 þár hé þene **ôdagan** man · **inne** **wisse**  
 3338 an is **gēst**-sēli · **gôme** þiggjan,  
**sittjen** at **sumble**, · **endi** hé **simlun** bēd  
 3340 gi·**armod** þár **úte**: · ni móste þár in kuman,  
 ne hé ni mahte ge·**biddjen**, · þat man imu þes **brôdes** þarod  
 3342 gi·**dragan** **weldi**, · þes þár fan þemu **diske** niðer  
 ant·**fel** undar iro **fóti**: · ni mahte imu þár **ênig** **fruma** werðen  
 3344 fan þemu **hêroston**, þe þes **húses** gi·weld, · bi·útan þat þár  
 géngun is **hundos** **tó**,  
**likkodun** is **lík**-wundon, · þár hé **liggjandi**  
 3346 **hungar** þolode; · ni kwam imu þár te **helpu** wiht  
 fan þemu **ríkjon** manne. · Ðò 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** · **endi** **lêddun** ine **forð** þanen,

- 3352 þat sie an Abrahames barm · þes armon mannes  
 siole gi·settun: · þár móste hé simlun forð  
 3354 wesen an wunnjun. · Þò kwámun ôk wurde-gi·skapu,  
 þemu ôdagan man · or-lag-hwíle,  
 3356 þat hé þit liot far·lét: · lêða wihti  
 be·sinkodun is siole · an þene swarton hēl,  
 3358 an þat fern innen · fiundun te willjan,  
 be·gróvun ine an gramono hēm. · Þanen mahte hé þene  
 góðan skawon,  
 3360 Abraham ge·sehen, · þár hé uppe was  
 líves an lustun, · çndi Lazarus sat  
 3362 blíði an is barme, · berht lôn ant·féng  
 allaro is arm-ódjo, · çndi lag þe ôdago man  
 3364 hêto an þeru hēllju, · hriop up þanen:  
 „fader Abraham“, · kwað hé, „mí is firinun þarf,  
 3366 þat þú mí an þínumu mód-sevon · mildi werðes,  
 líði an þesaru lognu: · sçndi mi Lazarus herod,  
 3368 þat hé mí ge·fórja · an þit fern innan  
 kaldes wateres. · Ik hér kwik brinnu  
 3370 hêto an þesaru hēllju: · nu is mi þínaro helpono þarf,  
 þat hé mí a·lçske · mid is luttikon fingru  
 3372 tungon míne, · nu siu tēkæn havad,  
 uvil arvedi. · Inwid·rádo,  
 3374 lêðaro spráka, · alles is mi nu þes lôn kumen.“  
 Imu and·wordjade þò Abraham · —þat was ald-fader—:  
 3376 „ge·hugi þú an þínumu herton“, · kwað hé, „hwat þú habdes iu  
 welono an wer-oldi. · Hwat þú þár alle þíne wunnja far·sliti,  
 3378 góðes an gardun, · só hwat só þi giviðig forð  
 werðen skolde. · Witi þolode  
 3380 Lazarus an þemu liothe, · habde þár 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 hēllju: · it havad þe hêlago god  
 só gi·fastnod mid is faðmun: · ni mag þár faren ênig  
 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“  
 Þò sprak eft Abraham · þe erl te·gçgnes  
 3388 fan þeru hêtan hēll · çndi helpono bad,  
 þat hé Lazarus · an liudjo drôm

3390 selvon sandi: · „þat hé ge·seggja þár  
 bróðarun mínun, · hwó ik hér brinnendi  
 3392 þrá·werk þolon; · si þár undar þeru þiodu sind,  
 si fívi undar þemu folke: · ik an forhtun bium,  
 3394 þat sie im þár far·wírkjen, · þat sie skulin ôk an þit wíti te mi,  
 an só grádag fiur.“ · Þò imu eft te·gegnes sprak  
 3396 Abraham ald·fader, · kwað þat sie þár êo godes  
 an þemu land·skepi, · liudi habdin,  
 3398 Moyseses gi·bôð · êndi þár managaro tó  
 wár·saguno word: · „ef sie is willige sind,  
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,  
 an þat fern faren, · ef sie ge·frummjad só,  
 3402 só þea ge·biodad, · þe þea bók lesat  
 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,  
 3404 þanne ni 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 eþþa gód · aftar habbjē.“  
 Só lêrde hé þò þea liudi · liohton wordon,  
 3410 allaro barno bêtst, · êndi biliði sagde  
 manag man·kunnje · mahtig drohtin,  
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni  
 man an morgen, · „êndi im méda gi·hét,  
 3414 þe hêrosto þes híwiskjas, · swíðo \*hold·lík lôn“,  
 kwað þat hie iro allaro gi·hwem · ênna gávi  
 3416 silōvrinna skat. · „Þuo samnodun managa  
 weros an is wín·gardon, · —êndi hie im werk bi·falāh—  
 3418 ádro an úhtan. · Sum kwam þár ôk an undorn tuo,  
 sum kwam þár an middjan dag, · man te þem werke,  
 3420 sum kwam þár te nónu, · þuo was þiu niguða tíð  
 sumar·langes dages; · sum þár ôk siðor kwam  
 3422 an þia elliftun tíð. · Þuo géng þár ávand tuo,  
 sunna ti sedle. · Þuo hie selvo gi·bôð  
 3424 is ambahtjon, · erlo drohtin,  
 þat man þero manno gi·hwem · is meoda for·guldi,  
 3426 þem erlon arvid·lôn; · hiet þiem at êrist gevan.  
 þia þár at létst wárun, · liudi kumana,  
 3428 weros te þem werke, · êndi mid is wordon gi·bôð,

- þat man þem **mannon** iro · **mieda** for·guldi  
 3430 **alles** at **aftan**, · þem þár kwámun at **êrist** tuo  
**willendi** te þem **werke**. · **Wándun** sia swíðo,  
 3432 þat man im **mêra** lôn · gi·**makod** habdi  
 wið iro **aravedje**: · þan man im **allon** gaf,  
 3434 þem liudjon gi·**liko**. · **Lêð** was þat swíðo,  
**allon** þem **ando**, · þem þár kwámun at **êrist** tuo:  
 3436 „wí kwámun hier an **morágan**“, · kwáðun sia, „endi 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 **híwiske**s, · kwað þat hie im ni habdi gi·**hêtan**  
 þan mêt  
 3442 **werðes** wið iro **werke**: · „Hwat ik gi·**wald** hëbbju“, kwaþ-hie,  
 „þat ik iu **allon** gi·**liko** · muot **lôn** for·geldan,  
 3444 iuwes **werkes** **werð**.“ · Þan **waldandi** Krist  
**mênda** im þoh **mêra** þing, · þoh hie ovar þat **manno** folk  
 3446 fan þem **wín**-gardon só · **wordon** spráki,  
 hwó þár **un**-efno · **erlos** kwámun,  
 3448 **weros** te þem **werke**. · Só skulun fan þero **wer**-oldi duon  
**mann**-kunnjes barn · an þat **márjo** lioht,  
 3450 **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 **lik**-hamo  
 3454 an un·**spuod** for·**spanan**: · **spáhiða** línót,  
**godes** êw, · **gramono** for·látit,  
 3456 **wrêðaro** **willjon**, · duot im só te is **wer**-oldi forð,  
**lêstit** só an þeson **liohte**, · ant-þat im is **lives** kumit,  
 3458 **aldres** ávand; · gi·wítit im þan **up**-wegos:  
 þár wirðit im is **aravedi** · **all** gi·lônót,  
 3460 far·**goldan** mid **guodu** · an **godes** rikje.  
 Þat mêtund þia **wuruhtjon**, · þia an þem **wín**-gardon  
 3462 **ádro** an **úhta** · **arvid**-liko  
**werk** bi·gunnun · endi þuru·**wonodun** forð,  
 3464 **erlos** unt ávand. · Sum þár ôk an **undern** kwam,  
 habda þuo far·**męrrid**, · þia **morágan**-stunda

3466 þes dag-werkes for·duolon; · só duot doloro filo,  
 gi·mêdaro manno: · drívit im mis·lík þing  
 3468 gerno an is juguði, · —havit im gelp·kwidi  
 lêða gi·línot · çndi 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 bēteron þan  
 wordon çndi werkon, · lêdit im is wer-old mid þiu,  
 3474 is aldar ant þena çndi: · kumit im alles lôn  
 an godes ríkje, · góðaro werko.  
 3476 Sum mann þan mid·firi · 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 bēteran.  
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,  
 is aldares af·hêldit, · —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 · çndi geld nimit,  
 hōh himil·ríki, · þan hie hinan węndit,  
 3490 wirðit im is mieda só sama, · só þem man \*nun warð,  
 þea þár te nónu dages, · an þea nigunda tíð,  
 3492 an þene wín-gardon · wirkjan kwámun.  
 Sum wirðid þan só 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 çndi 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 bēðjun handun · ęndi wópit sie mid bittrun  
trahnun,  
3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hêlagon drohtin  
mahtigne, þat hé imu mildi werðe: · ni látid imu siðor is mód  
gi·twiſljen;  
3502 só ê-gróht-ful is, þe þár alles ge·wełdid: · hé ni wili ênigumu  
irmin-manne  
far·wernjen willjan sines; · far·givid imu waldand selwo  
3504 hêlag himil-ríki: · þan is imu gi·holpen siður.  
Alle skulun sie þár êra ant·fáhen, · þoh sie þarod te ênaru tídi  
3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo  
drohtin,  
gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon  
ant·fáhit:  
3508 ên himil-ríki · givid hé allun þeodun,  
mannun te médu. · Þat mēnde mahtig Krist,  
3510 barno þat bētste, · þo hé þat biliði sprak,  
hwó þár te þem win-gardun · wurhtjon kwámin,  
3512 man mis-liko: · þoh nam is méde ge·hwe  
fulle te is frôjan. · Só skulun firriho barn  
3514 at gode selvumu · geld ant·fáhen,  
swíðo leov-lik lôn, · þoh sie sume só late werðan.  
3516 Hét imu þo þea is góðan · jungaron náhor  
twe-livi gangan · —þea wárun imu triuwiston  
3518 man owar erðu—, · sagde im mahtig selwo  
ôðer-siðu, · hwi-lik imu þár arvedi  
3520 tó·ward wárun: · „þes ni mag ênig tweho werðen“, kwað hé;  
kwað þat sie þo te Jerusalem · an þat Judeono folk  
3522 liðan skoldin: · „þár wirðid all gi·lêstid só,  
ge·frumid undar þemu folke, · só it an furn-dagun  
3524 wíse man be mí · wordun ge·sprákun.  
Þár skulun mi far·kôpon · undar þea kraftigon þiod,  
3526 hêliðos te þeru hêri; · þár werðat mína hęndi ge·bundana,  
faðmos werðad mi þár ge·fastnod; · filu skal ik þár gi·þolojan,  
3528 hoskes gi·hôrjen · ęndi harm-kwidi,  
bismer-spráka · ęndi bi·hêt-word manag;  
3530 sie wêgjat mi te wundron · wápnes 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 ęldi-barn · arved habdin,  
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,  
 3536 fergon þit folk-skępi, · ak ik skal imu te frumu werðen,  
 þeonon imu þeo-liko · ęndi for alla þesa þeoda geven  
 3538 seole míne. · Ik willju sie selvo nu  
 lōsjen mid mínu lívu, · þea hér lango bidun,  
 3540 man-kunnjes manag, · mínara helpa.“  
 Fór imu þò forð-wardes · —habde imu fasten hugi,  
 3542 blíðjan an is breostun · barn drohtines—  
 welda im te Jerusalem · Judeo folkes  
 3544 willjon wisan: · hé konste þes werodes só garo  
 hęti-grimmen hugi · ęndi hardan stríd,  
 3546 wrēðan willjon. · Werod siðode  
 furi Jerikho-burg; · was þe godes sunu,  
 3548 mahtig undar þero męnigi. · Þár sátun twēnje man bi wege,  
 blinde wárun sie bēðje: · was im bótono þarf,  
 3550 þat sie ge-hēldi · hevanes waldand,  
 hwand sie só lango · liohtes þolodun,  
 3552 managa hwíla. · Sie gi-hōrdun þò þat męgin faren  
 ęndi frágodun sán · firi-wit-liko  
 3554 ręgini-blindun, · hwi-lik þár ríki man  
 undar þemu folk-skępi · furista wári,  
 3556 hērost an hōvid. · Þò sprak im ęn hęlið an-ęgin,  
 kwað þat þár Jesu Krist · fan Galilea-lande,  
 3558 hēljandero bętst · hērost wári,  
 fóri mid is folku. · Þò warð fráh-mód hugi  
 3560 bēðjun þem blindun mannun, · þò sie þat barn godes  
 wissun under þemu werode: · hreopun im þò mid iro wordun  
 tó,  
 3562 hlúdo te þemu hēlagon Kriste, · bádun þat hé im helpe  
 ge-rédi:  
 „drohtin Dawides sunu: · wis ęs mid þínun dádjun mildi,  
 3564 nęri ęs af þesaru nōdi, · só þú gi-nóge dós  
 manno kunnjes: · þú bist managun gód,  
 3566 hilpis ęndi hēlis.“ · Þò 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. · Héljand ge·stód,  
 allaro barno bætst, · hét sie þò brengjen te imu,  
 3572 lêdjen þurh þea liudi, · sprak im listjun tó  
 mild·líko for þeru mēnegi: · „hwat willjad git mínaro hér“,  
 kwað hé,  
 3574 „helpono habbjē?“ · Sie bádun ina hêlagna,  
 þat hé im ira ôgon · opana gi·dádi,  
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,  
 swigle sunnun skín · gi·sehen móstin,  
 3578 wliiti-skônje wer·old. · Waldand frumide,  
 hrên sie þò mid is handun, · dede is helpe þár tó,  
 3580 þat þem blindun þò · bêðjum wurðun  
 ôgon gi·oponod, · þat sie erðe êndi himil  
 3582 þurh kraft godes · ant·kiennjen mahtun,  
 lioht êndi liudi. · Þò sagdun sie lof gode,  
 3584 diurdun úsan drohtin, · þes sie dages liohtes  
 brúkan móstun: · ge·witun im bêðje mid imu,  
 3586 folgodun is fērði: · was im þiu fruma giviðig,  
 êndi ôk waldandes werk · wído ge·küðid,  
 3588 managun gi·márid. · Þár was só mahtig·lík  
 biliði gi·bôknid, · þár þe blindon man  
 3590 bi þemu wege sátun, · wíti þolodun,  
 liohtes lōse: · þat mēnid þoh liudjo barn,  
 3592 al man·kunni, · hwó sie mahtig god  
 an þemu ana·ginne · þurh is ênes kraft  
 3594 sin·hiún twê · selvo gi·warhte,  
 Ádam êndi Êwan: · far·gaf im up·wegos,  
 3596 himilo ríki; · ak þò warð im þe hatola te náh,  
 fiund mid fêknu · êndi mid firin·werkun,  
 3598 bi·swêk sie mid sundjun, · þat sie sin·skôni,  
 lioht far·létun: · wurðun an lêðaron stêdi,  
 3600 an þesen middil·gard · man far·worpen,  
 þolodun hér an þiustrju · þiod·arvedi,  
 3602 wunnun wrak·siðos, · welon þarvodun:  
 far·gátun godes ríkjes, · gramon þeonodun,  
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn  
 an þeru hêton heþlju. · Be·þiu wárun siu an iro hugi blinda  
 3606 an þesaru middil·gard, · mēnniskono barn,  
 hwand siu ine ni ant·kiendun, · kraftagne god,

3608 himilischen hêrron, · þene þe sie mid is handun gi-skóp,  
 gi·warhte an is willjon. · Þius wer-old was þò só far-hwervid,  
 3610 bi·þwungen an þiustrje, · an þiod-arvidi,  
 an dōðes dalu: · sātun im þò bi þeru drohtines strátun  
 3612 jámar-móde, · godes helpe bidun:  
 siu ni mahte im þò êr werðen, · êr þan waldand god  
 3614 an þesan middil-gard, · mahtig drohtin,  
 is selves sunu · sēndjen weldi  
 3616 þat hé lioht ant·luki · liudjo barnun,  
 oponodi im êwig líf, · þat sie þene alo-waldon  
 3618 mahtin ant·kēnnjen wel, · kraftagna god.  
 Ôk mag ik giu gi·tēlljen, · of gí þár tó willjad  
 3620 huggjen ċndi hōrjen, · þat gí þes hêljandes mugun  
 kraft ant·kēnnjen, · hwó is kumi wurðun  
 3622 an þesaru middil-gard · managun te helpu,  
 ia hwat hé mid þem dādjun · drohtin selvo  
 3624 manages mēnde, · ia be·hwiu þiu mārje burg  
 Jerikho hētid, · þiu þár an Judeon stád  
 3626 gi·makod mid mūrun: · þiu is aftar þemu mánen gi·nēmnið,  
 aftar þemu torhten tungle: · hé ni mag is tīdi be·mīðen,  
 3628 ak hé dago ge·hwi·likes · duod ôðer·hweðer,  
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,  
 3630 an þesaru middil-gard · mēnniskono barn:  
 farad ċndi folgod, · fróde stervad,  
 3632 werðad eft junga · aftar kumane,  
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.  
 3634 Þat mēnde þat barn godes, · þò hé fon þeru burgi fôr,  
 þe gódo fan Jerikho, · þat ni mahte êr werðen gumono barnun  
 3636 þiu blindja gi·bótīd, · þat sie þat berhte lioht,  
 gi·sáhin sin-skôni, · êr þan hé selvo hér  
 3638 an þesaru middil-gard · mēnniski ant·féng,  
 flêsk ċndi lík-hamon. · Þò wurðun þes firiho barn  
 3640 gi·war an þesaru wer-oldi, · þe hér an wītje êr,  
 sātun an sundjun · gi·siunjes lôse,  
 3642 þolodun an þiustrje, · —sie af·sówun þat was þesaru þiod  
 kuman  
 hêljand te helpu · fan hevan·ríkje,  
 3644 Krist allaro kuningo bēst; · sie mahtun is ant·kēnnjen sán,  
 gi·fōljen is fardjo. · Þò sie só filu hriopun,

- 3646 þe **man** te þemu **mahtigon** gode, · þat im **mildi** aftar þiu  
 waldand **wurði**. · Ðan **węridun** im **swiðo**  
 3648 þia **swárun** **sundjon**, · þe sie im **ēr selvon** gi·dádun,  
 lettun sie þes gi·lôbon. · Sie ni mahtun þem **liudjun** þoh  
 3650 bi·węjen 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 · **ęndi an** faren  
 3654 an þiu **berhtun bú**. · Ðat mēndun þea **blindun** man,  
 þe þár bi Jerikho·burg · te þemu **godes** barne  
 3656 **hlúdo hriopun**, · þat hé im iro **hêli** far·lihi,  
 liohtes an þesumu **live**: · þan im þea **liudi** só filu  
 3658 **węridun** mid **wordun**, · þea þár 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·**bótíd** warð,  
 3662 þat sie **sunnun** lioht · ge·**sehen** móstun,  
 hwó si þò **dádun**: · ge·witun im mid iro **drohtine** samad,  
 3664 **folgodun** is **fęrdi**, · **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 **lêrun** · **ęndi** im **líf êwig**,  
 3668 **godes** ríki far·**gaf** · **gódun** mannun,  
**hōh** **himiles** lioht · **ęndi** is **helpe** þár tó,  
 3670 só hwemu só þat gi·**werkod**, · þat hé móti þemu is **wege**  
 folgon.  
 Ðò **náhide** · **nęrjendo** **Krist**,  
 3672 þe **gódo** te Jerusalem. · Kwam imu þár te·**gęgnes** filu  
**werodes** an **willjon** · **wel** huggendjes,  
 3674 ant·fęngun ina **fagaro** · **ęndi** imu bi·foren stręidun  
 þene **weg** mid iro gi·**wádjun** · **ęndi** mid **wurtjun** só same,  
 3676 mid **berhtun blómun** · **ęndi** mid **bômo** tógun,  
 þat feld mid **fagaron** palmun, · al só is **fard** ge·buride,  
 3678 þat þe **godes** sunu · **gangan** welde  
 te þeru **márjan** burg. · Hwarf ina **męgin** umbi  
 3680 **liudjo** an **lustun**, · **ęndi** **lof·sang a·hóf**  
 þat **werod** an **willjon**: · **sagdun** waldande þank,  
 3682 þes þár **selvo** kwam · **sunu** Dawides  
**wíson** þes **werodes**. · Ðò ge·sah waldand **Krist**

3684 þe gódo te Jerusalem, · gumono bēṭsta,  
 blíkan þene burges wal · ęndi bú Judeono,  
 3686 hōha horn-sęli · ęndi ōk þat hús godes,  
 allaro wiho wun-samost. · Þò wel imu an innen  
 3688 hugi wið is herte: · þò ni mahte þat hēlage barn  
 wópu a-wisjen, · sprak þò wordo filu  
 3690 hriwig-liko · —was imu is hugi sereg—:  
 „wē warð þí, Jerusalem“, · kwað hē, „þes þú te wárun ni wēst  
 3692 þea wurde-gi-skeṭti, · þe þí noh gi-werðen skulun,  
 hwo þú noh wirðis be-habd · herjes kraftu  
 3694 ęndi þí bi-sittjad · slīð-móde man,  
 fiund mid folkun. · Þan ni havas þú friðu hwęgin,  
 3696 mund-burd mid mannun: · lēdjad þi hér manage tó  
 ordos ęndi eggja, · or-legas word,  
 3698 far-fiop þín folk-skeṭpi · fiures liomon,  
 þese wiki a-wóstjad, · wallos hōha  
 3700 fęlljad te foldun: · ni af-stád is felis nígijan,  
 stēn ovar ōðrumu, · ak werðad þesa stędi wóstja  
 3702 umbi Jerusalem · Judeo liudjo,  
 hwand sie ni ant-ķennjad, · þat im kumana sind  
 3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,  
 ni witun þat iro wísad · waldandes kraft.“  
 3706 Gi-wēt imu þò mid þeru mēnegi · manno drohtin  
 an þea berhton burg. · Só þò þat barn godes  
 3708 innan Jerusalem · mid þiu gumono folku,  
 sēg mid þiu ge-sīðu, · þò warð þár allaro sango mēst,  
 3710 hlúd stemnje af-haven · hēlagun wordun,  
 lovodun þene landes ward · liudjo mēnegi,  
 3712 barno þat bēṭste; · þiu burg warð an hróru,  
 þat folk warð an forhtun · ęndi frágodun sán,  
 3714 hwe þat wári, · þat þár mid þiu werodu kwam,  
 mid þeru mikilon mēnegi. · Þò sprak im ēn man an-ęegin,  
 3716 kwað þat þár Jesu Krist · fan Galileo lande,  
 fan Nazareth-burg · nęrjand kwámi,  
 3718 witig wár-sago · þemu werode te helpu.  
 Þò was þem Judiun, · þe imu ēr grame wárun,  
 3720 un-holde an hugi, · harm an móde,  
 þat imu þea liudi só filu · lof-sang warhtun,  
 3722 diurdun iro drohtin. · Þò géngun dol-móde,

- þat sie wið **waldand** Krist · **wordun** spráku,  
 3724 bádun þat hé þat ge·**sīði** · **swígon** hétí,  
**letti** þea liudi, · þat sie imu **lof** só filu  
 3726 **wordun** ni **warhtin**: · „it is þesumu **werode** lêð“, kwáðun sie,  
 „þesun **burg**-liudjun.“ · Þò sprak eft þat **barn** godes:  
 3728 „ef gi sie a·**męrrjad**“, · kwað hé, „þat hér ni **mótin** **manno** barn  
**waldandes** kraft · **wordun** diurjen,  
 3730 þan skulun it **hrópen** þoh · **harde** sténos  
 for þesumu **folk**-skępi, · **felisos** starka,  
 3732 êr þan it eo be·**līve**, · nevo man is **lof** spreke  
**wído** aftar þesaru **wer**-oldi.“ · Þò hé an þene **wíh** innen,  
 3734 **géng** an þat **godes** hús: · fand þár **Judeono** filu,  
**mis**-like **man**, · **manage** at·samne,  
 3736 þea im þár **kôp**-stędi · gi·**koran** habdun,  
**mangodun** im þár mid **manages** hwí: · **munitęrjas** sátun  
 3738 an þemu **wíhe** innan, · habdun iro **wesl** gi·dago  
**garu** te **gevanne**. · Þat was þemu **godes** barne  
 3740 **al** an **andun**: · drêf sie **út** þanen  
**rúmo** fan þemu **rakude**, · kwað þat wári **rehtara** dád,  
 3742 þat þár te **bedu** fórin · barn **Israheles**  
 „ęndi an þesumu **mínumu** **húse** · **helpono** biddjan,  
 3744 þat sia **sigi**-drohtin · **sundjono** tuomje,  
 þan hér þeovas · an þing-stędi halden,  
 3746 þea far·**warhton** **weros** · **wehsal** drívan,  
**un**-reht **ên**-fald. · Ne gi êniga **êra** ni witun  
 3748 þeses **godes** húses, · **Judeo** liudi.“  
 Só **rúmde** hé þò ęndi **rekode**, · **ríki** drohtin,  
 3750 þat **hêlaga** hús · ęndi an **helpun** was  
**managumu** **man**-kunnje, · þem þe is **mikilon** kraft  
 3752 **ferrene** ge·frugnun · ęndi þár gi·**faran** kwámun  
 ovar **langan** weg. · Warð þár **lêf** so manag,  
 3754 **halt** gi·**hêlid** · ęndi **háf** só same,  
**blindun** gi·**bót**id. · Só dede þat **barn** godes  
 3756 **willjendi** þemu **werode**, · hwand al an is gi·**wêl**di stéd  
 umbi þesaro **liudjo** **líf** · ęndi ôk umbi þit **land** só same.  
 3758 Stód imu þò fora þemu **wíhe** · **waldandjo** Krist,  
**liof** landes ward, · ęndi imu þero **liudjo** hugi,  
 3760 iro **willjon** aftar·**warode**: · gi·sah **werod** mikil  
 an þat **márje** hús · **mêðmos** fórfjen,

3762 gevon mid goldu · ęndi mid godu-wębbju,  
 diurjun fratahun. · ȝat al drohtin Krist  
 3764 warode wis-liko. · ȝō kwam ȝār ōk ęn widowa tō,  
 idis arm-skapen, · ęndi te ȝemu alaȝa gęng  
 3766 ęndi siu an ȝat tresur-hūs · twēne lęgde  
 ęrine skattos: · was iru ęn-fald hugi,  
 3768 willjan gōdes. · ȝō sprak waldand Krist,  
 ȝe gumo wið is jungaron, · kwað ȝat siu ȝār geva brāhti  
 3770 mēron mikilu ȝan ęlkor · ęnig mannes sunu:  
 „ef hēr ōdaga man“, · kwað hē, „ēra brāhtun,  
 3772 mēðom-hord manag, · sie létun im mēr at hūs  
 welona ge·wunnen. · Ni dede ȝius widowa sō,  
 3774 ak siu te ȝesumu alaȝe gaf · al ȝat siu habde  
 welono ge·wunnen, · sō siu iru wiht ni far·lét  
 3776 gōdes an iro gardun. · Be·ȝiu sind ira geva mēron,  
 waldande werða, · hwand siu it mid su·likumu willjon dede  
 3778 te ȝesumu godes hūse. · ȝes skal siu geld niman,  
 swiðo lang·sam lōn, · ȝes siu su·likan gi·lōvon havad.“  
 3780 Sō gi·fragn ik ȝat ȝār an ȝemu wihe · waldandjo Krist  
 allaro dago ge·hwi·likes, · drohtin manno,  
 3782 wisde mid wordun. · Stōd ine werod umbi,  
 grōt folk Judeono, · gi·hōrdun is gōdan word,  
 3784 swōtja seggjan. · Sum sō sālīg warð  
 manno undar ȝeru męnegi, · ȝat it bi·gan an is mōd hladen;  
 3786 līnodun im ȝea lēra, · ȝe ȝe landes ward  
 al be biliðjun sprak, · barn drohtines.  
 3788 Sumun wárun eft so lēða · lēra Kristes,  
 waldandes word: · was im wiðer·mōd hugi  
 3790 allun ȝem, ȝe an ȝemu hęri·skępi · hērost wárun,  
 furiston an ȝemu folke: · fāres hugdun  
 3792 wrēða mid iro wordun · —habdun im wiðer·sakon  
 gi·haloden te helpu, · ȝes hēroston man,  
 3794 Erodeses ȝegān, · ȝe ȝār and·ward stōd  
 wrēðes willjan, · ȝat hē iro word ovar·hōrdi—  
 3796 ef sie ina for·fęngin, · ȝat sie ina ȝan feteros an,  
 ȝea liudi liðo·bęndi · lęggjen mōstin,  
 3798 sundja lōsan. · ȝō gęngun im ȝea ge·siðos tō  
 bittra gi·hugde, · ȝat sie wið ȝat 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-ênumu  
 3804 umbi is ríki-dóm, · nevo þú simlun þat reht sprikis  
 ɛndi an þene godes weg · gumono ge·síði  
 3806 lêdis mid þinun lêrun: · ni mag þi laster man  
 fíðan undar þesumu folke. · Nu wí þi frágón skulun.  
 3808 ríki þiodan, · hwi-lik reht havad  
 þe kêsur fan Rúmu, · þe imu te þesumu kunnje herod  
 3810 tinsi sókid · ɛndi gi·tald havad,  
 hwat wí imu gelden skulin · géro ge·hwi-likes  
 3812 hôvid-skatto. · Saga hwat þi þes an þinum hugi þunkja:  
 is it reht þe nis? · Rád for þinun  
 3814 land-mégun wel: · ús is þínaro lêrono þarf.“  
 Sie weldun þat hé it ant·kwáði: · þan mahte hé þoh  
 ant·kennjen wel  
 3816 iro wrêðon willjon: · „te hwi gi wár-logon“, kwað hé,  
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,  
 3818 þat gi dreogerjas · darnungo nu  
 willjad mi far·fáhen.“ · Hét hé þò forð dragan  
 3820 te skawonne þe skattos, · „þe gi skuldige sind  
 an þat geld geven.“ · Judeon drógun  
 3822 ênna silvvrinna 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. · Þò frágode sie þe hêlago Krist,  
 3826 aftar hwemu þiu ge·lik-nessi · gi·legid wári.  
 Sie kwáðun þat it wári · wer-old-kêsures  
 3828 fan Rúmu-burg, · „þes þe alles peses ríkes havad  
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“,  
 kwað hé,  
 3830 „selvo seggjan, · þat gí imu sín gevad,  
 wer-old-hêrron is ge·wunst, · ɛndi waldand gode  
 3832 seþljad, þat þár sín ist: · þat skulun iuwa seolon wesen,  
 gumono gêstos.“ · Þò 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·féngin, · hwand imu þat friðu-barn godes  
 wardode wið þe wrêðon · ɛndi im wár an·gegin,



- 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,  
 þat sie it só far·fēgin, · só it iro fruma wári.  
 3840 Sie ni weldun it þoh far·lāten, · ak hétun þár lēdjen forð  
 ên wif for þemu werode, · þiu habde wam ge·frumid,  
 3842 un-reht ên-fald: · þiu idis was bi·fangen  
 an far·legar-nessi, · was iro līves skolo,  
 3844 þat sie firiho barn · ferahu bi·nāmin,  
 êhtin iro aldres: · só was an iro êw ge·skriven.  
 3846 Sie bi·gunnun ina þò frāgon, · fruokne liudi,  
 wrêða mid iro wordun, · hwat sie skoldin þemu wīve duan,  
 3848 hweðer sie sie kwēlidin, · þe sie sie kwika lētin,  
 þe hwat hé umbi su·lika dādi · a·dēljen weldi:  
 3850 „þú wēst, hwò þesaru mēnegi“, · kwāðun sie, „Moyses gi·bôð  
 wárun wordun, · þat allaro wīvo ge·hwi·lik  
 3852 an far·legar-nessi · līves far·warhti  
 êndi þat sie þan a·wurpin · weros mid handun,  
 3854 starkun stēnun: · nu maht þú sie sehan standen hér  
 an sundjun bi·fangan: · saga hwat þú is willjes.“  
 3856 weldun ine þea wiðer-sakon · wordun far·fāhen,  
 ef hé þat gi·kwāði, · þat sie sie kwika lētin,  
 3858 friðodi ira ferāhe, · þan weldi þat folk Judeono  
 kweðen, þat hé iro aldiron · êo wiðer-sagdi,  
 3860 þero liudjo land-reht; · ef hé sie þan hēti līvu bi·nimen,  
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat hé só  
 mildjene hugi  
 3862 ni bári an is breostun, · só skoldi habbjen barn godes:  
 weldun sie só hweðeres · hēlagne Krist  
 3864 þero wordo ge·witonon, · só hé þár for þemu werode ge·sprāki,  
 a·dēldi te dōme. · þan wisse drohtin Krist  
 3866 þero manno só garo · mōd-gi·þāhti,  
 iro wrêðon willjon; · þò 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 êndi sie at êrist · erl mid is handun  
 stēn ana werpe.“ · Só stóðun Judeon,  
 3872 þāhtun êndi þagodon: · ni mahte þegan nigijan  
 wið þem word-kwidi · wiðer-saka finden:  
 3874 ge·hugde manno ge·hwi·lik · mēn-gi·þāhti,  
 is selves sundja: · ni was iro só sikur ênig,

- 3876 þat hé bi þemu worde · þemu wíve ge·dorsti  
 stên an werpen, · ak létun sie standen þár  
 3878 ênan þár inne · êndi im út þanen  
 géngun gram·harde · Judeo liudi,  
 3880 ên aftar ôðrumu, · an·tat iro þár ênig ni was  
 þes fiundo folkes, · þe iro ferhes þò,  
 3882 þeru idis aldar·lago · áhtjen weldi.  
 Þò 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?“ · Þò sprak imu eft þat wíf an·gëgin,  
 kwað þat iru þár nio·man · þurh þes nêrjandan  
 3890 hêlaga helpa · harm ne gi·frumidi  
 wammes te lône. · Þò sprak eft waldand Krist,  
 3892 drohtin manno: · „ne ik þi geþ ni dërju n·eo·wiht“, kwað hé,  
 „ak gang þi hêl hinen, · lát þi an þinumu hugi sorga,  
 3894 þat þú nio sið aftar þius · sundig ni werðes.“  
 Habde iru þò gi·holpen · hêlag barn godes,  
 3896 ge·friðot iro feráhe. · Þan stód þat folk Judeono  
 uviles an·mód · só fan êristan,  
 3898 wrêðes willjan, · hwó sie word·hëti  
 wið þat friðu·barn godes · frummjen móstin.  
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:  
 was þiu smale þioda · sínes willjan  
 3902 gernora mikilu, · þes godes barnes word  
 te ge·frummjenne, · só im iro frâho gi·bôd:  
 3904 rómodun te rehta · bet þan þie ríkjon man,  
 habdun ina far iro hêrron · ia far hevan·kuning,  
 3906 ful·géngun imu gerno. · Þò gi·wêt imu þe godes sunu  
 an þene wih innan: · hwarf ina werod umbi,  
 3908 mëgin·þiodo gi·mang. · hé an middjen stód,  
 lêrde þea liudi · liohtun wordun,  
 3910 hlúdero stemnun: · was hlust mikil,  
 þagode þegān manag, · êndi hé þeru þiod gi·bôd,  
 3912 só hwe só þár mid þurstu · bi·þwungan wári,

„só ganga imu herod drinkan te mi“, · kwað hé, „dago  
ge·hwi-likes  
sówtjes brunnan. · Ik mag seggjan iu,  
só hwe só hér gi·lôvid te mi · liudjo barno  
fasto undar þesumu folke, · þat imu þan flíoten skulun  
fan is lík-hamon · libbjendi flód,  
irnandi water, · aho-spring mikil,  
kumad þanen kwika brunnon. · Þesa kwidi werðad wára,  
liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“  
Þan mēnde mid þiu wataru · waldandjo Krist,  
hêr hevan-kuning · hêlagna gêst,  
hwó þene firiho barn · ant·fâhen skoldin,  
lioht êndi listi · êndi lif êwig,  
hôh hevan-ríki · êndi huldi godes.  
wurðun þó þea liudi · umbi þea lêra Kristes,  
umbi þiu word an ge·winne: · stóðun wlanka man,  
gêl-móde Judeon, · spráku gelp mikil,  
habdun it im te hoska, · kwaðun þat sie mahtin gi·hôrjen wel,  
þat imu mahlidin fram · móðaga wihti,  
un·holde út: · „nu hé an awu lêrid“, kwáðun sie,  
„wordu ge·hwi-liku.“ · Þò sprak eft þat werod ôðar:  
„ni þurwun gi þene lêrjand lahan“, · kwáðun sie: „kumad lîves  
word  
mahtig fan is mûde; · hé wirkid manages hwat,  
wundres an þesaru wer-oldi: · nis þat wrêðaro dád,  
fiundo kraftes: · nio it þan te su·likaru frumu ni wurði,  
ak it gegnungo · fan gode alo-waldon,  
kumid fan is krafte. · Þat mugun gi ant·kennjen wel  
an þem is wárun wordun, · þat hé gi·wald havad  
alles ovar erðu.“ · Þò weldun ina þe and-sakon þár  
an stêdi fâhen · efþa stên ana werpen,  
ef sie im þero manno · mēnigi ni and-réðin,  
ni forhtodin þat folk-skēpi. · Þò sprak þat friðu-barn godes:  
„ik tōgju iu gódes só filu“, · kwað hé, „fan gode selvumu,  
wordo êndi werko: · nu willjad gi mi wítnon hér  
þurh iuwan starkan hugi, · stên ana werpen,  
bi·lôsjen mi lívu.“ · Þò spráku imu eft þea liudi an·gēgin,  
wrêða wiðer-sakon: · „ne wí it be þínun werkun ni duat“,  
kwáðun sia,

„þat wí þí aldres · tó áhtjen willjad,  
 3950 ak wí duat it be þínun wordun, · hwand þú su·lik wáh sprikis,  
 \*hwand þú þik só mǫris · ęndi su·lik mēn sagis,  
 3952 gihiš 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 wihe fuor  
 ovar Jordanes strōm; · habda jungron mid im,  
 3958 þia is sǫligun gi·sīðos, · þia im simlon mid im  
 willjon wonodun: · suohta werod öðer,  
 3960 deda þár 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 þár 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 bêðja,  
 wárun im gi·swester twá, · þia hie selvo êr  
 3970 minnjoda an is muode · þuru iro mildjan hugi,  
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo  
 3972 an·budun fon Bethaniu, · þat iro bruoðer was  
 Lazarus legar·fast · ęndi þat sia is 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·gegin,  
 kwað þat Lazaruses · legar ni wári  
 3978 gi·duan im te dōðe, · „ak þár skal drohtines lof“, kwaþ·hie,  
 „gi·frumid werðan: · nis it im te öðron frēson gi·duan.“  
 3980 was im þár þuo selvo · suno drohtines  
 twá naht ęndi dagas. · Þiu tíd was þuo ge·náhit,  
 3982 þat hie eft te Jerusalem · Judeo liudjo  
 wíson welda, · só hie gi·wald habda.  
 3984 Sagda þuo is gi·sīðon · suno drohtines,  
 þat hie eft ovar Jordan · Judeo liudi  
 3986 suokjan welda. · Þuo sprákun im sán an·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  
 stridigun þioda  
 fundos te faranne, · þár ist fiondo gi-nuog,  
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,  
 Þuomas gi-málda · —was im gi-þungan mann,  
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,  
 kwaþ-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 þár an duome. · Duan us alla só,  
 folgon im te þero fêrði: · ni látan use ferah wið þiu  
 4000 wihtes wirðig, · neva wí an þem werode mid im,  
 dôjan mid uson drohtine. · Þan lêvot us þoh duom after,  
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,  
 erlos aðal-borana · an ên-falden hugje,  
 4004 hêrren te willjen. · Þuo sagda hêlag Krist  
 selvo is gi-siðon · þat a-slápan was  
 4006 Lazarus fan þem legare, · „havit þit liocht a-gevan,  
 an-swevit ist an selmon. · Nu wí an þena sið faran  
 4008 endi ina a-wëkkjan, · þat hie muoti eft þesa wer-old sehan,  
 libbjandi liocht: · þan wirðit iuwa gi-lôvo after þiu  
 4010 forð-werd gi-fêstid.“ · Þuo gi-wêt hie im ovar þia fluod þanan,  
 þie guodo godes suno, · an-þat hie mid is jungron kwam  
 4012 þár te Bithaniu, · barn drohtines  
 selvo mid is gi-siðon, · þár þia gi-swester twá,  
 4014 Maria endi Martha · an muod-karon  
 sêraga sátun. · Was þár gi-samnot filo  
 4016 fan Jerusalem · Judeo liudo,  
 þia þiu \*wif weldun · wordun fruovrjan,  
 4018 þat sie só ni karodin · kind-jungas dôð,  
 Lazaruses far-lust. · Só þò þe landes ward  
 4020 géng an þiu gardos, · só wurðun þes godes barnes  
 kumi þár gi-küðid, · þat hé só kraftig was  
 4022 bi þeru burg úten. · Þò im bêðjun was,  
 þem wívun su-lik willjo, · þat sie im waldand tó,  
 4024 þat friðu-barn godes, · farandjen wissun.

4026      Þò þem wíwun was · willjono mēsta  
          kumi drohtines · ċndi Krístes word  
 4028      te gi·hōrjenne. · Heovandi gēng  
          Martha mód-karag · wið só mahtigne  
          wordun wehslan · ċndi wið waldand sprak  
 4030      an iro hugi hriwig: · „Þár þú mí, hērro mín“, kwað siu,  
          „neřjendero bēttst, · náhor wáris,  
 4032      hēljand þe gódo, · þan ni þorfti ik nú su·lik harm þolon,  
          bittra breost-kara, · þan ni wári nú mín bróðer dōd,  
 4034      Lazarus fan þesumu liohte, · ak hé imu mahti libbjen forð  
          ferāhes ge·fullid. · Ik þoh, frō mín, te þi  
 4036      liohto gi·lōvju, · lērjandero bēttst,  
          só hwes só þú biddjen wili · berhton drohtin,  
 4038      þat hé it þi sán far·gívid, · god alo-mahtig,  
          gi·werðot þínan willjan.“ · Þò sprak eft waldand Kríst  
 4040      þeru idis and·wordi: · „Ni lát þú þi an innan þes“, kwað siu,  
          „þínan sevon swerkan: · ik þi seggjān mag  
 4042      wárun wordun, · þat þes nis gi·wand ēnig,  
          nevu þín bróðer skal · þurh gi·bod godes,  
 4044      þurh drohtines kraft · fan dōðe a·standen  
          an is lík-hamon.“ · „All hēbbju ik gi·lōvon só“, kwað siu,  
 4046      „þat it só gi·werðen skal, · só hwan só þius wer·old ċndjod  
          ċndi þe mārjo dag · ovar man fērid,  
 4048      þat hé þan fan erðu skal · up a·standen  
          an þemu dómes daga, · þan werðad fan dōðe kwika  
 4050      þurh maht godes · man·kunnjes ge·hwi·lik,  
          a·rísad fan restu.“ · Þò sagde ríkjo Kríst  
 4052      þeru idis alo-mahtig · oponun wordun,  
          þat hé selvo was · sunu drohtines,  
 4054      bēðju ia líf ia lioht · liudjo barnon  
          te a·standanne: · „nio þe sterven ni skal,  
 4056      líf far·liosen, · þe hér gi·lôvid te mi:  
          þoh ina ċldi·barn · erðu bi·þekkjen,  
 4058      diapo bi·delven, · nis hé dōd þiu mēr:  
          þat flēsk is bi·folhen, · þat ferāh is gi·halden,  
 4060      is þiu siola gi·sund.“ · Þò sprak imu eft sán an·gēgin  
          þat wíf mid iro wordun: · „ik gi·lōvju þat þú þe wáro bist“,  
          kwað siu,  
 4062      „Kríst godes sunu: · þat mag man ant·kēnnjen wel,

witen an þínun wordun, · þat þú gi·wald haves  
 4064 þurh þiu hêlagon gi·skapu · himiles çndi erðun.“  
 Þò ge·fragn ik þat þár þero idisjo kwam · ôðar gangan  
 4066 Maria mód·karag: · géngun iro managa aftar  
 Judeo liudi. · Þò siu þemu godes barne  
 4068 sagde sêrag·mód, · hwat iru te sorgun gi·stód  
 an iro hugi harmes: · hofnu kúmde  
 4070 Lazaruses fâr·lust, · liaves mannes,  
 griat gornundi, · an-tat þemu godes barne  
 4072 hugi warð gi·hrórid: · hête trahni  
 wópu a·wellun, · çndi þò te þem wívun sprak,  
 4074 hét ina þò lêdjen, · þár Lazarus was  
 foldu bi·folhen. · Lag þár ên felis bi·ovan,  
 4076 hard stên be·hliden. · Þò hét þe hêlago Krist  
 ant·lúkan þea léia, · þat hé mósti þat lík sehan,  
 4078 hrêo skawojen. · Þò ni mahte an iro hugi míðan  
 Marþa for þeru mēnegi, · wið mahtigne sprak:  
 4080 „frô mín þe gódo“, · kwað siu, „ef man þene felis nimid,  
 þene stên ant·lúkid, · þan wáníu ik þat þanen stank kume,  
 4082 un·swóti swek, · hwand ik þi seggjan mag  
 wárun wordun, · þat þes nis gi·wand ênig,  
 4084 þat hé þár nu bi·folhen was · fiuwar naht çndi 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·kēnnjen skalt · kraft drohtines,  
 þe mikilon maht godes?“ · Þò géngun manage tó,  
 4090 af·hóvun harden stên. · Þò sah þe hêlago Krist  
 up mid is ôgun, · á·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 lêrun.“ · Þò hé te Lazaruse hriop  
 starkaru stemnju · çndi hét ina standen up  
 4098 ia fan þemu grave gangan. · Þò warð þe gêst kumen  
 an þene lík·hamon: · hé bi·gan is liði hrórjen,

ant·warp undar þemu gi·wíðje: · was imo só be·wunden þó  
 noch,  
 an hrêo·bæddjon bi·helid. · Hét imu helpen þó  
 waldandjo Krist. · Weros géngun tó,  
 ant·wunden þat ge·wádi. · Wánum up a·rês  
 Lazarus te þesumu liohte: · was imu is líf far·geven,  
 þat hé is aldar·lagu · êgan mósti,  
 friðu forð·wardes. · Þò fagonadun bêðja,  
 Maria endi Martha: · ni mag þat man öðrumu  
 gi·sëggjan te sòðe, · hwó þea ge·swester twó  
 męndjodun an iro móde. · Maneg wundrode  
 Judeo liudjo, · þó sie ina fan þemu grave sáhun  
 siðon ge·sunden, · þene þe êr suht far·nam  
 endi sie bi·dulvun · diapo undar erðu  
 líves lósen: · þó móste imu libbjen forð  
 hêl an hêmun. · Só mag hevan·kuninges,  
 þiu mikile maht godes · manno ge·hwi·likes  
 feráhe gi·formon · endi wið fiundo níð  
 hêlag helpen, · só hwemu só hé is huldi far·givid  
 Þò warð þár só managumu manne · mód aftar Kriste,  
 gi·hworven hugi·skęfti, · siðor sie is hêlagon werk  
 selvon gi·sáhun, · hwand eo êr su·lik ni warð  
 wundęr an wer·oldi. · Þan was eft þes werodes só filu,  
 só mód·starke man: · ni weldon þe maht godes  
 ant·kęnnjen kúð·líko, · ak sie wið is kraft mikil  
 wunnun mid iro wordun: · wárun im waldandes  
 lêra so lêða: · sóhtun im liudi öðra  
 an Jerusalem, · þár Judeono was  
 hêri hand·mahal · endi hôvid·stędi,  
 rôť gum·skępi · grimmaro þioda.  
 Sie kúðdun im þò Kristes werk, · kwáðun þat sie kwikan sáhun  
 þene erl mid iro ôgun, · þe an erðu was,  
 foldu bi·folhen · fiuwar naht endi dagos,  
 dód bi·dolven, · an·tat hé ina mid is dádjun selvo,  
 mid is wordun a·wękide, · þat hé mósti þese wer·old sehan.  
 Þò was þat só wiðer·ward · wlankun mannun,  
 Judeo liudjun: · hétun iro gum·skępi þò,  
 werod samnojan · endi warvos fáhen,  
 męgin·þioda gi·mang, · an mahtigna Krist



4138 riedun an rúnun: · „nis þat rád ênig“, kwáðun sie,  
 „þat wí þat gi·pólojan: · wili þesaro þioda te filu  
 4140 gi·lôvjen aftar is lêrun. · þan ús liudi farad,  
 an eo-rid-folk, · werðat úsa ovar-hôvdun  
 4142 rinkos fan Rúmu. · þan wí þeses ríkjes skulun  
 lôse libbjen · eþþa wí skulun úses líves þolon,  
 4144 hêliðos úsaro hôvdo.“ · Þò sprak þár ên gi·hêrod man  
 ovar warf wero, · þe was þes werodes þò  
 4146 an þeru burg innan · biskop þero liudjo  
 —Kaiphaz was hé hêten; · habdun ina gi·kóranen te þiu  
 4148 an þeru gér-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 hwi gí þat te wárun ni witin, · werod Judeono,  
 þat hér is beþera rád · barno ge·hwi-likumu,  
 4154 þat man hér ênne man · aldrú bi·lôsj  
 êndi þat hé þurh iuwa dádi · drôreg sterve,  
 4156 for þesumu folk-skêpi · 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 mênegi, · ak it kwam imu fan þeru maht  
 godes  
 þurh is hêlagan hêd, · hwand hé þat hús godes  
 4162 þár an Jerusalem · bi·gangan skolde,  
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,  
 4164 biskop þero liudjo, · hwó skoldi þat barn godes  
 alla irmin-þiod · mid is 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.  
 Þò wurðun ên-wordje · ovar-módje man,  
 4170 werod Judeono, · êndi an iro warve gi·sprákun,  
 mári þioda, · þat sie im ni létin iro mód twehon:  
 4172 só hwe só ina undar þemu folke · finden mahti,  
 þat ina sán gi·fengi · êndi forð bráhti  
 4174 an þero þiодо þing; · kwáðun þat sie ni mahtin gi·pólojan lęng,  
 þat sie þe êno man · só alla weldi,

4176 werod far·winnen. · þan wisse waldand Krist  
 þero manno só garo · mód-gi·þáhti,  
 4178 hēti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht  
 an þesaru middil-gard: · hé ni welde þò an þie mēnigi innen  
 4180 siðour open-líko, · under þat erlo folk,  
 gangan under þea Judeon: · bēd þe godes sunu  
 4182 þero torohtjon tīd, · þe imu tō-ward was,  
 þat hé far þesa þioda · þolojan welde,  
 4184 far þit werod wīti: · wisse imu selvo  
 þat dag-þingi garo. · Þò gi·wēt imu ūse drohtin forð  
 4186 ċndi imu þò an Effrem · alo-waldo Krist  
 an þeru hōhon burg · hēlag drohtin  
 4188 wunode mid is werodu, · an-tat hé an is willjan hwarf  
 eft te Bethania · brahtmu þiu mikilun,  
 4190 mid þiu is gódum gum-skēpi. · Judeon bi·sprákun þat  
 wordu ge·hwi-liku, · þò sie imu su·lik werod mikil  
 4192 folgon gi·sáhun: · „nis frume ênig“, kwáðun sie,  
 „űses rikjes gi·rádi, · þoh wí reht sprekan,  
 4194 ni þihit ūses þinges wiht: · þius þiod wili  
 wēndjen after is willjan; · imu all þius wer-old folgot,  
 4196 liudi bi þem is lērun, · þat wí imu lēðes wiht  
 for þesumu folk-skēpi · gi·frummjen ni mótun.“  
 4198 Gi·wēt imu þò þat barn godes · innan Bethania  
 sehs nahtun êr, · þan þiu samnunga  
 4200 þár an Jerusalem · Judeo liudjo  
 an þem wih-dagun · werðen skolde,  
 4202 þat sie skoldun haldan · þea hēlagon tídi,  
 Judeono paskha. · Béd þe godes sunu,  
 4204 mahtig under þeru mēnigi: · was þár manno kraft,  
 werodes bi þem is wordun. · Þár géngun ina twē wíf umbi,  
 4206 Maria ċndi Martha, · mid mildju hugi,  
 þionodun imu þeo-líko. · Þiodo drohtin  
 4208 gaf im lang-sam lôn: · lét sea lēðes gi·hwes,  
 sundjono sikora, · ċndi selvo gi·bôd,  
 4210 þat sea an friðe fōrin · wiðer fiundo níð,  
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skēpi  
 4212 bi·wēndid an is willjon. · Þò gi·wēt imu waldand Krist  
 forð mid þiu folku, · firiho drohtin,  
 4214 innan Jerusalem, · þár Judeono was

4216 hēte-lík hard-buri, · þár sie þea hēlagon tíð  
 warodun at þemu wíhe; · was þár werodes só filu,  
 4218 kraftigaro kunnjo, · þie ni weldun Kristes word  
 gerno hōrjen · ni te þemu godes barne  
 4220 an iro mód-sevon · minnje ni habdun,  
 ak wárun im só wrēða · wlanka þioda,  
 4222 módeg man-kunni, · habdun im morð-hugi,  
 in-wid an innan: · an avuh far-fēngun  
 Kristes lēre, · weldun ina kraftigna  
 4224 wítnon þero wordo; · ak was þár 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 wíhe innan, · sagde word manag  
 firihō barnun te frumu. · Was þár folk umbi  
 4232 allan langan dag, · an-tat þiu liohte gi-wēt  
 sunne te sedle. · Ðò te sēliðun fór  
 4234 man-kunnjes manag. · Ðan was þár ên mári berg  
 bi þeru burg úten, · þe was brêd êndi hôh,  
 4236 gróni êndi skôni: · hétun ina Judeo liudi  
 Oliueti bi namon. · Þár imu up gi-wēt  
 4238 nērjendjo Krist, · só ina þiu naht bi-fēng,  
 was imu þár mid is jungarun, · só ine þár Judeono ênig  
 4240 ni wisse ti wárun, · hwand hé an þemu wíhe 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 þár an þemu alāhe gi-sprak,  
 waldand an þemu wíhe, · êndi simlun mid is wordun gi-bôð,  
 4248 þat sie sie gērewidin · te godes ríkje,  
 allaro manno ge-hwi-lik, · þat sie móstin an þemu mārjon daga  
 4250 iro drohtines · diuriða ant-fāhen.  
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi-bôð,  
 4252 þat sie þea a-lēskidin; · hét sie lioht godes  
 minnjon an iro móde, · mên far-lāten,

- 4254 avoha ovar-hugdi, · ôd-módi niman,  
 hlaðen þat an iro hertan; · kwað þat im þan wári hevan-ríki,  
 4256 garu gódo mêt. · Þò warð þár gumono só filu  
 gi-wëndid aftar is willjon, · siður sie þat word godes  
 4258 hêlag gi-hôrdun, · hevan-kuninges,  
 ant-kêndun kraft mikil, · kumi drohtines,  
 4260 hêrron helpe, · ia þat hevan-ríki was,  
 neŕjendi 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 hevan-ríki · habben móstin.  
 4270 Géng imu þò þe godes sunu · êndi is jungaron mid imu,  
 waldand fan þemu wihe, · all só is willjo géng,  
 4272 iak imu uppen þene berg gi-stêg · barn drohtines:  
 sat imu þár mid is ge-siðun · êndi im sagde filu  
 4274 wároro wordo. · Sí bi-gunnun im þò umbi þene wih 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 megin-kraftu  
 4278 rakud a-rihtid. · Þò þe ríkjo sprak,  
 hêr hevan-kuning · —hôrdun þe ôðra—:  
 4280 „ik mag iu gi-telljen“, · 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.“ · Þò 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 gôdo, · ùs is þes firi-wit mikil,  
 waldandjo Krist, · hwan þat gi·werðen skuli.“  
 4294 Þò im and-wordi · alo-waldo Krist  
 gôd-lík far·gaf · þem gumun selvo:  
 4296 „þat havad só bi·dêrnid“, · kwað hé, „drohtin þe gôdo,  
 iak só hardo far·holen · himil-ríkjes fader,  
 4298 waldand þesaro wer-oldes, · só þat witen ni mag  
 ênig mannisk barn, · hwan þiu mârje tíð  
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun  
 godes êngilos, · þie for imu gegin-warde  
 4302 simlun sindun: · sie it ôk gi·sêggjan ni mugun  
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,  
 4304 þat hé willje an þesan middil-gard, · mahtig drohtin,  
 firiho fandon. · Fader wêt it êno  
 4306 hêlag fan himile: · elkur is it bi·holen allun,  
 kwikun êndi dôdun, · hwan is kumi werðad.  
 4308 Ik mag iu þoh gi·têlljen, · hwi-lik hér têkan bi·foran  
 gi·werðad wunder-lík, · êr þan hé an þese wer-old kume  
 4310 an þemu mârjon daga: · þat wirðid hér êr an þemu mánon  
 skín  
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,  
 4312 mid finistre werðad bi·fangan; · fallad sterron,  
 hwít hevan-tungal, · êndi hrisid erðe,  
 4314 bivod þius brêde wer-old · —wirðid su·likaro bôkno filu—:  
 grimmid þe grôto sêo, · wirkid þie gevenes strôm  
 4316 egison mid is ûðjun · erð-búandjun.  
 Ðan þorrot þiu þiod · þurh þat ge·þwing mikil,  
 4318 folk þurh þea forhta: · þan nis friðu hwêrgin,  
 ak wirðid wíg só maneg · ovar þese wer-old alla  
 4320 hête-lík af·haben, · êndi hêri lêdid  
 kunni ovar ôðar: · wirðid kuningo gi·win,  
 4322 megin-fard mikil: · wirðid managoro kwalm,  
 open ur-lagi · —þat is egis-lík þing,  
 4324 þat io su·lik morð · skulun man af·hêbbjen—,  
 wirðid wól só mikil · ovar þese wer-old alle,  
 4326 man-stervono mêt, · þero þe gio an þesaru middil-gard

- swulti þurh suhti: · liggjad seoka man,  
 4328 dríosat endi dōjat · endi iro dag endjad,  
 fulljad mid iro ferahu; · fērid un·met grôt  
 4330 hungar hēti-grim · ovar hēliðo barn,  
 mēti-gēdjono mēst: · nis þat minniste  
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun  
 êr dômes 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 · endi maht godes,  
 himil-kraftes hróri · endi þes hêlagon kumi,  
 4338 drohtines mid is diuriðun. · Hwat gí þesaro dádjo mugun  
 bi þesun bōmun · biliði ant·kennjen:  
 4340 þan sie brustjad endi blójat · endi bladu tōgjat,  
 lōf ant·lúkad, · þan witun liudjo barn,  
 4342 þat þan is sán after þiu · sumer gi·náhid  
 warm endi wun·sam · endi wedeþ skōni.  
 4344 Só witin gi ôk bi þesun tēknun, · þe ik iu talde hér,  
 hwan þe latsto dag · liudjun náhid.  
 4346 Ðan seggjo ik iu te wáran, · þat êr þit werod ni mót,  
 te·faran þit folk-skēpi, · êr þan werðe ge·fullid só,  
 4348 mínu word gi·wárod. · Noh gi·wand kumid  
 himiles endi erðun, · endi stéid mín hêlag word  
 4350 fast forð·wardes · endi wirðid al ge·fullod só,  
 gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.  
 4352 wakot gí war·líko: · iu is wis·kumo  
 duom·dag þe márjo · endi iuwes drohtines kraft,  
 4354 þiu mikilo mēgin·strengi · endi þiu márje tíð,  
 gi·wand þesaro wer·oldes. · Fora þiu gi wardon skulun,  
 4356 þat hé iu slápanðje · an swef·restu  
 fārungo ni bi·fāhe · an firin·werkun,  
 4358 mēnes fulle. · Mút·spelli kumit  
 an þiustrja naht, · al só þiof fērid  
 4360 darno mid is dádjun, · só kumid þe dag mannun,  
 þe latsto þeses liohtes, · só it êr þese liudi ni witun,  
 4362 só samo só þiu flód deda · an furn·dagun,  
 þe þár mid lagu·strōmun · liudi far·teþride  
 4364 bi Nóeas tíðjun, · bi·útan þat ina nēride god

mid is hîwiskja, · hêlag drohtin,  
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman  
 hêt fan himile, · þat þea hôhon burgi  
 4368 umbi Sodomu land · swart logna bi·fêng  
 grim çndi grádag, · þat þár n·ênig gumono ni gi·nas  
 4370 bi·útan Loth êno: · ina ant·lêddun þanen  
 drohtines çngilos · çndi is dohter twá  
 4372 an ênan berg uppen: · þat ôðar al brinnandi fiur,  
 ia land ia liudi · logna far·tçride:  
 4374 só f̃arungo warð þat fiur kumen, · só warð êr þe flód só samo:  
 só wiðoid 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·wiðoid, · þat waldand Krist,  
 mári mannes sunu · mid þeru maht godes,  
 4380 kumit mid þiu kraftu · kuningo rikjost  
 sittjan an is selves maht · çndi samod mid imu  
 4382 alle þea çngilos, · þe þár uppa sind  
 hêlaga an himile, · þan skulun þarod hçliðo barn,  
 4384 çli·þeoda kuman · alla te·samne  
 libbjandero liudjo, · só hwat só io an þesumu liohte warð  
 4386 firiho a·fódid. · Þár hé þemu folke skal,  
 allumu man·kunnje · mári drohtin  
 4388 a·dêljen aftar iro dádjun. · Þan skêðid hé þea far·duanan man,  
 þea far·warhton weros · an þea winistron hand:  
 4390 só duot hé ôk þea sáligon · an þea swíðeron half;  
 grótid hé þan þea gódun · çndi im te·gægnes sprikid:  
 4392 „Kumad gí“, kwiðid hé, „þea þár gi·korene sindun, · çndi  
 ant·fáhad þit kraftiga ríki,  
 þat góde, þat þár gi·gçrewid stçndid, · þat þár warð gumono  
 barnun  
 4394 gi·warht fan þesaro wer·oldes çndje: · iu havad ge·wíhid selvo  
 fader allaro firiho barno: · gí mótun þesaro frumono neotan,  
 4396 ge·waldon þeses wídon rikjas, · hwand gí oft mínan willjon  
 frumidun,  
 ful·gégungun mí gerno · çndi wárun mí iuwaro gevo mildje,  
 4398 þan ik bi·þwungan was · þurstu çndi hungru,  
 frostu bi·fangan · efþo an feteron lag,  
 4400 bi·klçmmid an karkare: · oft wurðun mí kumana þarod

- helpa fan iuwun handun: · gí wárun mí an iuwomu hugi  
 mildje,  
 4402 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod  
 an·gegin:  
 „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 þi man ênig  
 4406 be·þwungen an su·likun þaravun? · Hwat þú haves allaro  
 þiodo gi·wald  
 iak só samo þero mēðmo, · þero þe io manno barn  
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand  
 god:  
 „só hwat só gí dádun“, · kwiðit hé, „an iuwes drohtines  
 namon,  
 4410 gódes far·gávun · an godes êra  
 þem mannun, þe hér minniston sindun, · þero nu undar  
 þesaru mēnegi standad  
 4412 çndi þurh ôd-módi · arme wárun  
 weros, hwand sie mínan willjon frēmidun · —só hwat só gí  
 im iuwaro welono far·gávun,  
 4414 gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,  
 þiu helpe kwam te hevan-kuninge. · Be·þiu wili iu þe hēlago  
 drohtin  
 4416 lônnon iuwan gi·lôvon: · givid iu líf êwig.“  
 Wēndid ina þan waldand · an þea winistron hand,  
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin  
 þea dád ant·gelden,  
 þea man iro mēn-gi-werk: · „nu gí fān mí skulun“, kwiðit hé,  
 4420 „faran só for·flókane · an þat fiur êwig,  
 þat þár gi·garewid warð · godes and-sakun,  
 4422 fiundo folke · be firin-werkun,  
 hwand gí mí ni hulpun, · þan mí hunger çndi þurst  
 4424 wēgde te wundrun · efþa ik ge·wádjes lōs  
 géng jámer-mód, · was mí grôtun þarf,  
 4426 þan ni habde ik þár ênige helpe, · þan ik ge·heftid was,  
 an liðo-kospun bi·lokan, · efþa mi legar bi·féng,  
 4428 swára suhti: · þan ni weldun gí mín siokes þár  
 wíson mid wihti: · ni was iu werð eo-wiht,  
 4430 þat gí mín ge·hugdin. · Be·þiu gí an hēllje skulun



4432 þolon an þiustre.“ · Ðan sprikid imu eft þiu þiod an·gegin:  
 „Wola waldand god“, · kweðad sie, „hwī wilt þú só wið þit  
     werod sprekan,  
 4434 mahljen wið þese mēnegi? · Hwan was þi io manno þarf,  
 gumono gódes? · Hwat sie it al be þinun ge·vun êgun,  
 4436 welon an þesaro wer·oldi“. · Ðan sprikid eft waldand god:  
 „þan gí þea armostun“, · kwiðid hé, „ēldi·barno,  
 4438 manno þea minniston · an iuwomu mōd·sevon  
 hēliðos far·hugdun, · létun sea iu an iuwomu hugi lēðe,  
 be·dēldun sie iuwaro diurða, · þan dādun gí iuwana drohtin só  
     sama,  
 4440 gi·wērnidun imu iuwaro welono: · be·þiu ni wili iu waldand  
     god,  
 ant·fāhen fader iuwa, · ak gí an þat fiur skulun,  
 4442 an þene diopun dōð, · diu·vlun þionon,  
 wrēðun wiðer·sakun, · hwand gí só warhtun bi·foran.“  
 4444 Ðan aftar þem wordun skêðit · þat werod an twê,  
 þea gódun ėndi þea u·vilon: · farad þea far·griponon man  
 4446 an þea hētan hēl · hriwig·móde,  
 þea far·warhton weros, · wíti ant·fāhat,  
 4448 u·vil ėndi·lōs. · Lêdid up þanen  
 hēr hevan·kuning · þea hluttaron þeoda  
 4450 an þat lang·same lioht: · þár is lif êwig,  
 gi·garewid godes ríki · góðaro þiado.“  
 4452 Só ge·fragn ik þat þem rinkun þò · ríki drohtin  
 umbi þesaro wer·oldes gi·wand · wordun talde,  
 4454 hwó þiu forð fērid, · þan lango þe sie firiho barn  
 ardon mótun, · ia hwó siu an þemu ėndje skal  
 4456 te·gliden ėndi te·gangen. · hé sagde ôk is jungarun þár  
 wárun wordun: · „Hwat gí witun alle“, kwað hé,  
 4458 „þat nu ovar twá naht · sind tídi kumana,  
 Judeono paskha, · þat sie skulun iro gode þionon,  
 4460 weros an þemu wihe. · Þes nis ge·wand ênig,  
 þat þár wirðid mannes sunu · te þeru megin·þiodu  
 4462 kraftag far·kôpot · ėndi an krúke a·slagan,  
 þolod þiad·kwála.“ · Þò warð þár þegan manag  
 4464 slíð·mód gi·samnod, · sūðar·liudjo,  
 Judeono gum·skēpi, · þár sie skoldun iro gode þionon.  
 4466 wurðun êo·sagon · alle kumane,

an warf weros, · þe sie þò wí sostun  
 4468 undar þeru mēnegi · manno taldun,  
 kraftag kuni-burd. · Þár Kaiphas was,  
 4470 biskop þero liudjo. · Sie ré dun þò an þat barn godes,  
 hwó sie ina a·sluogin · sundja lōsan,  
 4472 kwáðun þat sie ina an þemu hēlagon daga · hrínen ni skoldin  
 undar þero manno mēnegi, · „þat ni werðe þius megin-þioda,  
 4474 hēliðos an hróru, · hwand ina þit hēri-skēpi wili  
 far·standen mid strídu. · Wí só stillo skulun  
 4476 frēson is ferāhes, · þat þit folk Judeono  
 an þesun wih-dagun · wróht ni af·hebbjen.“  
 4478 Þò géng imu þár Júdas forð, · jungaro Kristes,  
 ên þero tve-livjo, · þár þat aðali sat,  
 4480 Judeono gum-skēpi; · kwað þat hé is im góðan ráð  
 seggjan mahti: · „hwat willjad gí mí selljen hér“, kwað hé,  
 4482 „mēðmo te médu, · ef ik iu þene man givu  
 áno wíg ėndi áno wróht?“ · Þò warð þes werodes hugi,  
 4484 þero liudjo an lustun: · „ef þú wili gi·léstjen só“, kwáðun sie,  
 „þín word gi·wáron, · þan þú gi·wald haves,  
 4486 hwat þú at þesaru þiodu · þiggjan willjes  
 góðaro mēðmo.“ · Þò gi·hét imu þat gum-skēpi þár  
 4488 an is selves dóm · siluvar-skatto  
 þrí-tig at·samne, · ėndi hé te þeru þiodu gi·sprak  
 4490 dēryvjun wordun, · þat hé gávi is drohtin wið þiu.  
 wende ina þò fan þemu werode: · was im wrêð hugi,  
 4492 talode im só treu-lōs, · hwan êr wurði imu þiu tíð kuman,  
 þat hé ina mahti far·wísjen · wrêðaro þiодо,  
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,  
 wár waldand Krist, · þat hé þese wer-old skolde,  
 4496 a·geven þese gardos · ėndi sókjen imu godes ríki,  
 gi·faren is fader-óðil. · Þò ni gi·sah ėnig friho barno  
 4498 mēron minnje, · þan hé þò te þem mannun gi·nam,  
 te þem is góðun jungaron: · gôme warhte,  
 4500 seŕtte sie swás·liko · ėndi im sagde filu  
 wároro wordo. · Skrêd westę dag,  
 4502 sunne te sedle. · Þò hé selvo gi·bôð,  
 waldand mid is wordun, · hét im water dragan  
 4504 hluttar te handun, · ėndi rês þò þe hēlago Krist,  
 þe gódo at þem gômun · ėndi þár is jungarono þwóg

4506 fōti mid is folmun · ɛndi swarf sie mid is fanon aftar,  
 druknide sie diur-lika. · Þò wið is drohtin sprak  
 4508 Sîmon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,  
 „frô mín þe gódo, · þat þú míne fōti þwahes  
 4510 mid þem þínun hêlagun handun.“ · Þò sprak imu eft is hêrro  
 an·gegin,  
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,  
 4512 „te ant·fâhanne, · þat ik þíne fōti þwahe  
 þurh su·lika minnja, · só ik þesun ôðrun mannun hér  
 4514 dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí  
 an hevan·ríkja.“ · Hugi warð þò gi·wëndid  
 4516 Sîmon Petruse: · „Þú hava þí selvo gi·wald“, kwað hé,  
 „frô mín þe gódo, · fōto ɛndi hando  
 4518 ɛndi mínes hôvdes só sama, · handun þínun,  
 þiadan, te þwahanne, · te þiu þak ik móti þína forð  
 4520 huldi hêbbjan · ɛndi hevan·ríkjes  
 su·lik gi·dêli, · só þú mí, drohtin, wili  
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,  
 þene ambaht·skepi · erlos þolodun,  
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,  
 mahtig þurh þea minnja, · ɛndi mênde imu al méra þing  
 4526 firihon te gi·frummjenne. · friðu·barn godes  
 géng imu þò eft gi·sittjen · under þat ge·sîðo folk  
 4528 ɛndi im sagda filu lang·samna rád. · Warð eft lioht kuman,  
 morgen te mannun. · Mahtigne Krist  
 4530 gróttun is jungaron ɛndi frágodun, · hwar sie is gôma þò  
 an þemu wih·dage · wirkjen skoldin,  
 4532 hwar hé weldi halden · þea hêlagon tídi  
 selvo mid is ge·sîðun. · Þò hé sie sókjen hét,  
 4534 þea gumon Jerusalem: · „só gí þan gangan kumad“, kwað hé,  
 „an þea burg innan · —þár is braht mikil,  
 4536 megin·þiodo gi·mang—, · þár 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 hovos êgi,  
 selvon seggjad, · þat ik iu sɛnde þarod  
 4542 te gi·garuwenne mína gôma. · Þan tôgid hé iu ên gód·lík hús,  
 hôhan sóleri, · þe is bi·hangen al

- 4544 fagarun fratahun. · Þár gí frummjen skulun  
 werd-skępi mínan. · Þár bium ik wis-kumo  
 4546 selvo mid mínun ge-siðun.“ · Þò wurðun sán aftar þiu  
 þár te Jerusalem · jungaron Kristes  
 4548 forð-ward an fęrði, · fundun all só hé sprak  
 word-têkan wár: · ni was þes gi-wand ênig.  
 4550 Þár geřewidun sie þea gôma. · Warð þe godes sunu,  
 hêlag drohtin · an þat hús kuman,  
 4552 þár sie þe land-wise · lêstjen skoldun,  
 ful-gangan godes gi-bode, · al só Judeono was  
 4554 êo ęndi ald-sidu · an êr-dagun.  
 Gi-wêt imu þò an þemu ávande · alo-waldand Krist  
 4556 an þene sęli sittjen; · hét þár 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 þò ovar þem gômun: · „Gern bium ik swiðo“, kwað  
 hé,  
 4562 „þat ik samad mid iu · sittjen móti,  
 gômono neoten, · Judeono paskha  
 4564 dêljen mid iu só diurjun. · Nu ik iu iuwes drohtines skal  
 willjon seggjan, · þat ik an þesaro wer-oldi ni mót  
 4566 mid mannun mêr · móses an-biten  
 furður mid firihun, · êr þan gi-fullod wirðid  
 4568 himilo ríki. · Mí is an handun nú  
 wíti ęndi wundęr-kwále, · þea ik for þesumu werode skal,  
 4570 þolon for þesaru þiodu.“ · Só hé þò só te þem þegnun sprak,  
 hêlag drohtin, · só warð imu is hugi dróvi,  
 4572 warð imu gi-sworken 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-liko  
 iuwan þegan-skępi. · 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-sęlljen wiðer siluvre, · ęndi wili imu þár sink niman,  
 4580 diurje mêðmos, · 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  
 4584 ɛndi hé þes arvedjes · ɛndi skawot,  
 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,  
 4586 libbjendi te þesumu liohte, · þan hé þat lôn nimid,  
 uvil arvedi · in-wid-rádo.“  
 4588 Þò bi·gan þero erlo ge·hwi-lik · te ôðrumu skawon,  
 sorgondi sehan; · was im sêr hugi,  
 4590 hriwig umbi iro herta: · gi·hòrdun iro hêrron þò  
 4592 gorn-word sprekan. · Þea gumon sorgodun,  
 hwi-likan hé þero twe-livjo · te þiu tɛlljen weldi,  
 4594 skuldigna skaðon, · þat hé habdi þea skattos þár  
 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 þò ge·bòknide · bar-wirðig gumo,  
 Símon Petrus · —ne gi·dorste it selvo sprekan—  
 4600 te Johanne þemu gódon: · hé was þemu godes barne  
 an þem dagun · þegno liovost,  
 4602 mêt an minnjun · ɛndi móste þár þò an þes mahtiges Kristes  
 barme restjen · ɛndi an is breostun lag,  
 4604 hlinode mid is hòvdu: · þár nam hé só manag hêlag ge·rúni,  
 diapa gi·þáhti, · ɛndi þò te is drohtine sprak,  
 4606 be·gan ina þò 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.“ · Þò 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, · þár man mínes ferhes skal,  
 4614 aldres áhtjen.“ · Nam hé þò aftar þiu  
 þes móses for þem mannun · ɛndi gaf is þemu mên-skaðen,  
 4616 Judase an hand · ɛndi imu te·gegnes sprak  
 selvo for þem is ge·siðun · ɛndi ina sniumo hét  
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað hé,

„dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng  
 4620 willjon þinan. · Þiu wurd is at handun,  
 þea tidi sind nu gi·náhid.“ · Só þo þe treu·logo  
 4622 þat mós ant·féng · ęndi mid is müðu an·bêt,  
 só af·gaf ina þo þiu godes kraft, · gramon in ge·witun  
 4624 an þene lík·hamon, · lêða wihti,  
 warð imu Satanas · sêro bi·tęngi,  
 4626 hardo umbi is herte, · siður ine þiu helpe godes  
 far·lét an þesumu liohte. · Só is þena liudjo wê,  
 4628 þe só undar þesumu himile skal · hêrron wehslon.  
 Gi·wêt imu þo út þanen · in·widjas gern  
 4630 Judas gangan: · habde imu grimmen hugi  
 þegan wið is þiodan. · Was þo iu þiustri naht,  
 4632 swiðo gi·sworcen. · Sunu drohtines  
 was ima at þem gômun forð · ęndi is jungarun þár  
 4634 waldand wín ęndi brôd · wíhide bêðju,  
 hêlagode hevan·kuning, · mid is handun brak,  
 4636 gaf it undar þem is jungarun · ęndi gode þankode,  
 sagde þem á·lát, · þe þár al gi·skóp,  
 4638 wer·old ęndi wunnja, · ęndi sprak word manag:  
 „gi·lôvjot gi þes liohto“, · kwað hé, „þat þit is mín lík·hamo  
 4640 ęndi mín blód só same: · givu ik iu hér bêðju 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 márjad þit for męnegi: · þit is mahtig þing,  
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,  
 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,  
 þat it 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 Òk skal ik iu kùðjen, · hwó hér wili kraftag fiund,  
 hettjand heru-grim, · umbi iuwan hugi niusjen,  
 4660 Satanas selvo: · hé kumid iuwaro seolono herod  
 frókno frêson. · Simlun gí fasto te gode  
 4662 berad iuwa breost-gi-þáht: · ik skal an iuwaru bedu standen,  
 þat iu ni mugi þe mên-skaðo · mód ge-twífljan;  
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Òk kwam hé herod giu  
 frêson mín,  
 þoh imu is willjon hér · wiht ne gi-stódi,  
 4666 lioves an þemu mínumu 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 þeġan-skepjes, · êr þan þius þiustrje naht  
 4670 liudi far-liða · ċndi eft lioht kume,  
 morgan te mannun.“ · Þò warð mód gumon  
 4672 swiðo gi-sworken · ċndi sêr hugi,  
 hriwig umbi iro herte · ċndi iro hêrron word  
 4674 swiðo an sorgun. · Símón Petrus þò,  
 þeġan wið is þiodan · þrist-wordun sprak  
 4676 bí huldi \*wið is hêrron: · „þoh þi all þit hēliðo folk“, kwaþ-hie,  
 „gi-swíkan þína gi-siðos, · þoh ik sinnon mid þi  
 4678 at allon þaravon · 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 · bídán willje,  
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan  
 þuru eggja nið · áhtjan willjad,  
 4686 frô mín þie guodo, · ik givu mín ferah furi þik  
 an wápno spil: · nis mi werð iowiht  
 4688 te bi-miðanne, · só lango só mi mín warod  
 hugi ċndi hand-kraft.“ · Þuo sprak im eft is hêrro an-gegin:  
 4690 „Hwat þú þik bi-wánis“, · kwaþ-hie, „wissaro trewono,  
 þrístero þingo: · þú havis þegnes hugi,  
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi-werðan  
 skal,

- 4694 þat þú **wirðis** só **wêk**-muod, · þoh þú nu ni **wánjes** só,  
 þat þú þínes **þiadnes** te naht · **þríwo** far-lôgnis  
 4696 êr **hano**-krádi êndi **kwiðis**, · þak ik þín **hêrro** ni sí,  
 ak þú far-**manst** mína **mund**-burd.“ · Duo sprak eft þie **man**  
 an-gegin:  
 „ef it gio an **wer**-oldi“, · kwaþ-hie, „gi-**werðan** muosti,  
 4698 þat ik **samad** mid 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**.“ · Duo kwáðun alla þia **jungron** só,  
 4702 þat sia þár an þem þingon mid im · þoljan weldin  
 Duo im eft mid is **wordon** gi-bôð · **waldand** selvo,  
 4704 **hêr** **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 forþhtjat te filo: · ik skal **fader** úsan  
 4708 **selvan** **suokjan** · êndi iu **sêndjan** skal  
 fan **hevan**-ríkje · **hêlagna** gêst:  
 4710 þie skal iu eft gi-**fruo**frjan · êndi te **frumu** werðan,  
**manon** iu þero **mahlo**, · þie ik iu **manag** hêbbju  
 4712 **wordon** gi-**wísid**. · Hie givit iu gi-**wit** an briost,  
**lust**-sama lêra, · þat gi **lêstjan** forð  
 4714 þiu **word** êndi þiu **werk**, · þia ik iu an þesaro **wer**-oldi gi-bôð.“  
**A-rês** im þuo þe **ríkjo** · an þemo **rakode** innan,  
 4716 **nêrjendo** Krist · êndi gi-wêt im **nahtes** þanan  
**selvo** mid is gi-**siðon**: · **sêrago** géngun  
 4718 swíðo **gornondja** · **jungron** Kristes,  
**hriwig**-muoda. · Duo hie im an þena **hôhan** gi-wêt  
 4720 **Oliueti**-berg: · þár was hie **up** gi-wuno  
**gangan** mid is **jungron**. · Þat wissa Judas wel,  
 4722 **balo**-hugdig man, · hwand hie was oft an þem **berege** mid im.  
 Þár **gruotta** þie **godes** suno · **jùgron** sína:  
 4724 „Gí sind nú só **druovja**“, · kwaþ-hie, „nú gí mínan **dôð** witun;  
 nu **gornonð** gí êndi **griotand**, · êndi þesa **Juðeon** sind an  
 luston,  
 4726 **mêndit** þius **mênigi**, · 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**, · êndi gi **mêndjan** skulun



4730 after te êwon-dage, · hwand gio ęndi ni kumið,  
 iuwes wel-lives gi·wand: · be·þiu ne þurvun iu þius werk  
 tregan,  
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman  
 gumono barnon.“ · Þuo hiet hie is jungron þár  
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi  
 an þiu holm-klivu · hôhor stigan;  
 4736 hiet þuo þria mid im · þegnos gangan,  
 Jakobe ęndi Johanneſe · ęndi þena guodan Petruse,  
 4738 þríst-muodjan þegan. · Þuo ſia mid iro þiedne ſamad  
 gerno gęngun. · Þuo hiet ſia þie godes ſuno  
 4740 an berge uppan · te bedu hnigan,  
 hiet ſia god gruoťjan, · \*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·twiřľjan,  
 iak imu þo 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-ľiko: · was imu is hugi dróvi,  
 4750 bi þeru męnniski · mód gi·hrórid,  
 is flêsk was an forhtun: · fellun imo trahni,  
 4752 drôp is diur-ľik swêť, · al só drôr kumid  
 wallan fan wundun. · Was an ge·winne þo  
 4754 an þemu godes barne · þe gêſť ęndi þe ľik-hamo:  
 ôðar was fúsid · an forð-wegos,  
 4756 þe gêſť an godes ríki, · ôðar jámar stóđ,  
 ľik-hamo Kriſtes: · ni welde þit ľioht a·geven,  
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð  
 þiu mêr aftar þiu · mahtigna grótte,  
 4760 hôhan himil-fader, · hêłagna god,  
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað hé,  
 4762 „man-kunni ge·nęrid, · ne ſí þat ik mínan geve  
 ľiovan ľik-hamon · for ľiudjo barn  
 4764 te wêgjanne te wundrun, · it ſí þan þín willjo só,  
 ik willju is þan gi·koston: · ik nimu þene kęľik an hand,  
 4766 drinku ina þi te diurðu, · drohtin frô mín,  
 mahtig mund-boro. · Ni seh þú mínés hér

- 4768 flêskes gi·fôrjes. · Ik fullon skal  
 willjon þínen: · þú haves ge·wald ovar al.“  
 4770 Gi·wêt imu þò gangen, · þár hé êr is jungaron lét  
 bíðan uppan þemu berge; · fand sie þat barn godes  
 4772 slápen sorgandje: · was im sêr hugi,  
 þes sie fan iro drohtine · dêljen skoldun.  
 4774 Só sind þat mót-þraka · manno ge·hwi-likumu,  
 þat hé far·lâten skal · liavane hêrron,  
 4776 af·geven þene só gódene. · Þò hé te is jungarun sprak,  
 wahte sie waldand · êndi wordun grótte:  
 4778 „Hwí willjad gi só slápen?“ · kwað hé; „ni mugun samad mid  
 mí  
 wakon êne tíð? · Þiu wurd is at handun,  
 4780 þat it só gi·gangen skal, · só it god fader  
 gi·markode mahtig. · Mí nis an mínumu móde tweho:  
 4782 mín gêst is garu · an godes willjan,  
 fûs te faranne: · mín flêsk is an sorgun,  
 4784 lêtíð mik mín lík-hamo: · lêð is imu swíðo  
 wíti te þolonne. · Ik þoh willjan skal  
 4786 mínes fader ge·frummjen; · hebbjad gi fasten hugi.“  
 Gi·wêt imu þò eft þanan · ôðer-siðu  
 4788 an þene berg uppen · te bedu gangan,  
 mári drohtin, · êndi þár só manag gi·sprak  
 4790 góðoro wordo. · Godes êngil kwam  
 hêlag fan himile, · is hugi fastnode,  
 4792 bêldide te þem bændjun. · hé was an þeru bedu simla  
 forð an flíte · êndi is fader grótte,  
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað hé,  
 „mári drohtin, · nevu ik for þit manno folk  
 4796 þíod-kwále þoloje, · ik an þínan skal  
 willjan wonjan.“ · Gi·wêt imu þò eft þanen  
 4798 sókjan is ge·siðos: · fand sie sláþandje,  
 grótte sie gáhun. · Géng imu eft þanen  
 4800 þriddjon siðu te bedu · êndi sprak þíod-kuning  
 al þiu selvon word, · sunu drohtines,  
 4802 te þemu alo-waldon fader, · só hé êr dede,  
 manode mahtigna · manno frumana  
 4804 swíðo niud-líko · nêrjando Krist,  
 géng imu þò eft te þem is jungarun, · grótte sie sáno:

4806 „slápad gi ċndi reſtjad“, · kwað hé, „nú wirðid sniumo herod  
 kuman mid kraftu, · þe mi far·kôpot havad,  
 4808 sundja lôsan gi·sald.“ · Ge·siðos Kristes  
 wakodun þò aftar þem wordun · ċndi gi·sáhun þò þat werod  
 kuman  
 4810 an þene berg uppen · brahtmu þiu mikilon,  
 wrêða wápan·berand. · Wíſde im Judas,  
 4812 gram·hugdig man; · Judeon aftar ſigun,  
 fiundo folk·ſkēpi; · dróg man fiur an gi·mang,  
 4814 logna an lioht·fatun, · lédde man faklon  
 brinnandja fan burg, · þár ſie an þene berg uppan  
 4816 ſtigun mid ſtrídu. · Þea ſtēdi wiſſe Judas wel,  
 hwar hé þea liudi · tó lēdjan ſkolde.  
 4818 Sagde imu þò te tēkne, · þò ſie þár tó fórun  
 þemu folke bi·foran, · te þiu þat ſie ni far·fēgin þár,  
 4820 erlos ôðren man: · „ik gangu imu at êrist tó“, kwað hé,  
 „kussju ine ċndi kwaddju: · þat is Krist ſelvo.  
 4822 Þene gi fāhen ſkulun · folko kraftu,  
 binden ina uppan þemu berge · ċndi ina te burg hinan  
 4824 lēdjen undar þea liudi: · hé is līves havad  
 mid is wordun far·werkod.“ · Werod siðode þò,  
 4826 an·tat ſie te Kriste · kumane wurðun,  
 grim folk Judeono, · þár hé mid is jungarun stód,  
 4828 mári drohtin: · bēd metodo·gi·ſkapu,  
 torhtero tídjo. · Þò géng imu treu·lôs man,  
 4830 Judas te·gēgnes · ċndi te þemu godes barne  
 hnêg mid is hōvdu · ċndi is hêrron kwēdde,  
 4832 kuſte ina kraſtagne · ċndi is kwidi lêste,  
 wíſde ina þemu werode, · al só hé êr mid wordun ge·hét.  
 4834 Þat þolode al mid gi·þuldjun · þiодо drohtin,  
 waldand þesara wer·oldes · ċndi 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 · ċndi mi te þesare lēðan  
 þiоde ſprekan,  
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,  
 meldos mi te þesaru mēnegi?“ · Géng imu þò wið þea man  
 4840 wið þat werod ôðar · ċndi ſie mid is wordun fragn,  
 hwene ſie mid þiu ge·siðju · sókjan kwámin

4842 só niud-liko an naht, · „so gí willjan nôd frummjen  
 manno hwi-likumu.“ · Ðò sprak imu eft þiu mēnegi an·gegin,  
 4844 kwáðun þat im hēljand · þár an þemu holme uppan  
 ge·wísid wári, · „þe þit gi·wer frumid  
 4846 Judeo liudjun · ċndi 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 þò þe nējendjo Krist  
 4850 sagde te sôðan, · þat hé it selvo was,  
 só wurðun þò 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 nējendjon Krist  
 werodo bi·wurpun. · Stóðun wíse man,  
 4860 swíðo gornundje · jungaron Kristes  
 bi·foran þeru dēreþjon dádi · ċndi te iro drohtine spráku:  
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,  
 þat sie ùs hér an speres ordun · spildjen móstin  
 4864 wápnun wunde, · þan ni wári ùs wiht só gód,  
 só þat wí hér for ùsumu drohtine · dóan móstin  
 4866 bēniðjun blēka“. · Ðò gi·bolgan warð  
 snel swerd-þegan, · Símon Petrus,  
 4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:  
 só harm warð imu an is hertan, · þat man is hêrron þár  
 4870 binden welde. · Ðò hé gi·bolgan géng,  
 swíðo þrist-mód þegan · 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·gēgnes  
 an þene furiston fiund · folmo krafto,  
 4876 þat þò Malkhus warð · mákjas eggjun,  
 an þea swiðaron half · swerdu gi·máloð:  
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,  
 þat imu heru-drôrag · hlear ċndi ôre  
 4880 bēni-wundun brast: · blóð aftar sprang,

well fan wundun. · Þò was an is wangun skard  
 4882 þe furisto þero fiundo. · Þò stód þat folk an rúm:  
 an-drédun im þes billes biti. · Þò sprak þat barn godes  
 4884 selvo te Símon Petruse, · hét þat hé is swerd dedi  
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,  
 4886 „wið þeses werodes ge·win · wig-saka frummjen,  
 þan manodi ik þene márjon · mahtigne god,  
 4888 hêlagne fader · an himil-rikja,  
 þat hé mi só managan engil herod · ovana sandi  
 4890 wíges só wísen, · só ni mahtin iro wápan-þreki  
 man a·dôgjan: · iro ni stódi gio su·lik mēgin 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·poloian 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 wápnio níð,  
 4898 grimman gêr-hēti wili · gerno frummjen,  
 hé swilit imu · eft swerdes eggjun,  
 4900 dōit im bi·drôregan: · wí mid úsun dádjun ni skulun  
 wiht a·werðjan.“ · Géng hé þò te þemu wundon manne,  
 4902 lēgde mid listjun · lík te·samne,  
 hôvid-wundon, · þat siu sán gi·hêlid warð,  
 4904 þes billes biti, · êndi sprak þat barn godes  
 wið þat wrêðe werod: · „mí þunkid wunder mikil“, kwað hé,  
 4906 „ef gí mí lêðes wiht · lêstjen weldun,  
 hwí gí mí þò ni fēngun, · þan ik undar iuwomu folke stód,  
 4908 an þemu wíhe innan · êndi þár word manag  
 sôð·lík sagde. · Þan was sunnon skín,  
 4910 diur·lik dages lioht, · þan ni weldun gí mí dóan eo·wiht  
 lêðes an þesumu liohte, · êndi nu lédjad mí iuwa liudi tó  
 4912 an þiustrje naht, · al só man þiove dót,  
 þan man þene fahan wili · êndi hé is ferhes havad  
 4914 far·werkot, wam-skaðo.“ · werod Judeono  
 gripun þò an þene godes sunu, · grimma þioda,  
 4916 hatandjero hóp, · hwurvon ina umbi  
 módag manno folk · —mênes ni sáhun—,  
 4918 hēftun heru·bēndjun · handi te·samne,  
 faðmos mid fiterjun. · Im ni was su·likaro firin-kwála

- 4920 þarf te gi·þolonne, · þiod-arvedjes,  
 te winnanne su·lik witi, · ak hé it þurh þit werod deda,  
 4922 hwand hé liudjo barn · lōsjen welda,  
 halon fan hēllju · an himil-ríki,  
 4924 an þene wídon welon: · be·þiu hé þes wiht ne bi·sprak,  
 þes sie imu þurh in-wid-nið · ógjan weldun.  
 4926 Þò wurðun þes só malske · módag folk Judeono,  
 þiu hēri warð þes só hrómeg, · þes sie þena hēlagon Krist  
 4928 an liðo-bēndjon · lēdjan muostun,  
 fōrjan an fiterjun. · Þie fiund eft ge·witun  
 4930 fan þemu berge te burg. · Géng þat barn godes  
 undar þemu hēri-skēpi · handun ge·bunden,  
 4932 drúvondi te dale. · Wárun imu þea is diurjon þò  
 ge·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 fār·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·miðan. · Þan aftar þeru mēnegi  
 géngun  
 4938 Johannes ėndi Petrus, · þie gumon twēne,  
 folgodun ferrane: · was im firi-wit mikil,  
 4940 hwat þea grimmon Judeon · þemu godes barne,  
 weldin iro drohtine dóen. · Þò sie te dale kwámun  
 4942 fan þemu berge te burg, · þár iro biskop was,  
 iro wíhes ward, · þár lēddun ina wlanke man,  
 4944 erlos undar ederos. · Þár was êld mikil,  
 fiur an fríd-hove · þemu folke te·gegnes,  
 4946 ge·warht for þemu werode: · þár géngun sie im wērmjen tó,  
 Judeo liudi, · létun þene godes sunu  
 4948 bídon an bēndjun. · Was þár braht mikil,  
 gēl-módigaro galm. · Johannes was êr  
 4950 þemu hēroston kúð: · be·þiu móste hé an þene hof innan  
 þringan mid þeru þioda. · Stód allaro þegno bētsto,  
 4952 Petrus þár úte: · ni lét ina þe portun ward  
 folgon is frōen, · êr it at is friunde a·bad,  
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét  
 forð an þene fríd-hof. · Þár kwam im ên fēkni wíf  
 4956 gangan te·gegnes, · þiu ênas Judeon was,  
 iro þeodanes þiw, · ėndi þò te þemu þegne sprak

- 4958 magað un·wán-lík: · „Hwat þú mahtis **man** wesan“, kwað siu,  
 „jungaro fan **Galilea**, · þes þe þár **genower** stéd  
 4960 faðmun gi·fastnod.“ · Þò an forhtun warð  
**Simon** Petrus **sán**, · slak an is móde,  
 4962 kwað þat hé þes **wíves** · word ni bi·konsti  
 ni þes þeodanes · þegan ni wári:  
 4964 **mêð** is þò for þeru **męnegi**, · kwað þat hé þena **man** ni  
 ant·kędi:  
 „ni sind mí þíne **kwidi** **küðe**“, · kwað hé; was imu þiu **kraft**  
 godes,  
 4966 þe hęrdislo fan þemu **hertan**. · **Hwarąvondi** gęng  
**forð** undar þemu **folke**, · an-tat hé te þemu **fiure** kwam;  
 4968 gi·wēt ina þò **warmjen**. · Þár im ôk ên **wíf** bi·gan  
**fęlgjan** **firin-spráka**: · „hér mugun **gí**“, kwað siu, „an iuwan  
**fiund** sehan:  
 4970 þit is **gegnungo** · **jungaro** **Kristes**,  
 is **selves** ge·sīð.“ · Þò gęngun imu **sán** aftar þiu  
 4972 **náhor** **nið-hwata** · ęndi ina **niud-líko**  
**frágodun** **fiundo** barn, · hwi·likes hé **folkes** wári:  
 4974 “ni bist þú þesoro **burg-liudjo**“, · kwáðun sie; „þat mugun wí  
 an þínumu gi·bárje gi·sehan,  
 an þínun **wordun** ęndi an þínaru **wíson**, · þat þú þeses **werodes**  
 ni bist,  
 4976 ak þú bist **galiléisk** man.“ · hé ni welda þes þò **gehan** eo-wiht,  
 ak **stód** þò ęndi **strídda** · ęndi **starkan** êð  
 4978 **swíð-líko** ge·swór, · þat hé þes ge·sīðes ni wári.  
 Ni habda is **wordo** ge·wald: · it skolde gi·werðen só,  
 4980 só it þe ge·markode, · þe **man-kunnjes**  
**far·wardot** an þesaru **wer-oldi**. · Þò kwam imu ôk an þemu  
**warve** **tó**  
 4982 þes **mannes** **mág-wini**, · þe hé êr mid is **mákjo** gi·hėw,  
**swerdu** þiu skarpon, · kwað þat hé ina **sáhi** þár  
 4984 an þemu **berge** uppan, · „þár wí an þemu **bôm-gardon**  
**hêrron** þínumu · **hęndi** bundun,  
 4986 **fastnodun** is **folmos**.“ · Hé þò þurh **forhtan** hugi  
**for·lôgnide** þes is **lioves** **hêrron**, · kwað þat hé weldi wesan þes  
**lives** skolo,  
 4988 ef it mahti **ênig** þár · **irmin-manno**  
**gi·sęggjan** te **sóðan**, · þat hé þes ge·sīðes wári,

- 4990 folgodi þeru fērði. · Þò warð an þena formon sið  
 hano-krád af·haven. · Þò sah þe hêlago Krist,  
 4992 barno þat bêtste, · þár hé ge·bunden stóð,  
 selvo te Símon Petruse, · sunu drohtines  
 4994 te þemu erle ovar is ahsla. · Þò warð imu an innan sán,  
 Símon Petruse · sêr an is móde,  
 4996 harm an is hertan · ċndi is hugi dróvi,  
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:  
 4998 gi·hugde þero wordo þò, · þe imu êr waldand Krist  
 selvo sagda, · þat hé an þeru swartan naht  
 5000 êr hano-krádi · is hêrron skoldi  
 þríwo far·lôgnjen. · Þes þram imu an innan mód  
 5002 bittro an is breostun, · ċndi géng imu þò gi·bolgan þanen  
 þe man fan þeru mēnigi · an mód·karu,  
 5004 swíðo an sorgun, · ċndi is selves word,  
 wam-skēfti weop, · an-tat imu wallan kwámun  
 5006 þurh þea hert-kara · hête trahni,  
 blóddage fan is breostun. · hé ni wánde þat hé is mahti  
 gi·bótjen wiht,  
 5008 firin-werko furðor · efþa te is frâhon kuman,  
 hêrron huldi: · nis ênig hēliðo 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 hēbbju mi só for·werkot, · só ik mínaro wer-oldes ni þarf  
 5014 ó-lát seggjan. · Ef ik nu te aldre skal  
 huldjo þínaro · ċndi hevan-ríkjas,  
 5016 þeoden, þolojan, · þan ni þarf mi þes ênig 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  
 miðan an mínumu móde, · nu ik mi su·lik mēn ge·sprak.“  
 5022 Só gornode · gumono bêtsta,  
 hrau im só hardo, · þat hé habde is hêrren þò  
 5024 leoves far·lôgnid. · Ðan ni þurvun þes liudjo barn,  
 weros wundrojan, · be·hwí it weldi god,  
 5026 þat só lioven man · lêð gi·stódi,  
 þat hé só hôn·líko · hêrron sínes



5028 þurh þera þiwun word, · þegno snellost,  
 far·lōgnide só lioves: · it was al bi þesun liudjun gi·duan,  
 5030 firihō barnun te frumu. · hé welde ina te furiston dóan,  
 hērost ovar is hīwiski, · hēlag drohtin:  
 5032 lét ina ge·kunnon, · hwi-like kraft havet  
 þe mēnniska mōd · áno þe maht godes;  
 5034 lét ina ge·sundjon, · þat hé siðor þiu bet  
 liudjun gi·lōvdi, · hwó liof is þár  
 5036 manno gi·hwi-likumu, · þan hé mēn ge·frumit,  
 þat man ina a·lāte · lēðes þinges,  
 5038 sakono ċndi sundjono, · só im þō selvo dede  
 hevan·ríki god · harm-ge·wurhti.  
 5040 Be þiu nis mannes bág · mikilun bi·þervi,  
 hagu·staldes hróm: · ef imu þiu helpe godes  
 5042 ge·swíkid þurh is sundjon, · þan is imu sán aftar þiu  
 breost-hugi blóðora, · þoh hé êr bi·hêt spreka,  
 5044 hrómje fan is hildi · ċndi fan is hand·krafti,  
 þe man fan is mēgine. · Þat warð þár an þemu mārjon skín,  
 5046 þegno bētston, · þō imu is þiodanes gi·swêk  
 hēlag helpe. · Be·þiu ni skoldi hrómjen man  
 5048 te swíðo fan imu selvon, · hwand imu þár swíkid oft  
 wán ċndi willjo, · ef imu waldand god,  
 5050 hēr hevan·kuning · herte ni stērkít.  
 Þan bēd allaro barno bētst, · bēndi þolode  
 5052 þurh man·kunni. · Hwurvun ina managa umbi  
 Judeono liudi, · sprákun gelp mikil,  
 5054 habdun ina te hoska, · þár hé gi·hēftid stód,  
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,  
 5056 liudi lēðes. · Þō warð eft lioht kuman,  
 morgan te mannun. · Manag samnoda  
 5058 hēri Judeono: · habdun im hugi wulvo,  
 in·wid an innan. · Warð þár êo·sago  
 5060 an morgan·tíd · manag gi·samnod  
 irri ċndi ên·hard, · in·widjas gern,  
 5062 wrēðes willjan. · Géngun im an warf samad  
 rinkos an rúna, · bi·gunnun im rádan þō,  
 5064 hwó sie ge·wísadin · mid wár·lôsun,  
 mannun mēn·ge·witun · an mahtigna Krist  
 5066 te gi·sēggjanne sundja · þurh is selves word,

þat sie ina þan te wunder-kwálu · wêgjan móstin,  
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden  
 só wrêð ge·wit-skêpi, · þat sie imu wíti be·þiu  
 5070 a·dêljen gi·dorstin · eþþa dôð frummjen,  
 livu bi·lôsjen. · Ðò kwámun þár at latstan forð  
 5072 an þena warf wero · wár-lôse man  
 twêne gangan · êndi bi·gunnun im telljen an,  
 5074 kwáðun þat sie ina selvon · seggjan gi·hôrdin,  
 þat hé mahti te·werpen · þena wíh godes,  
 5076 allaro húso hôhost · êndi þurh is hand-mêgin,  
 þurh is ênes kraft · up a·rihtjen  
 5078 an þriddjon daga, · só is elkor ni þorfiti be·þíhan man.  
 Hé þagoda êndi þoloda: · ni sprak imu io þiu þiod só filu,  
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gegin  
 wordun wráki. · Ðò þár undar þemu werode a·rêš  
 5082 balu-hugdig man, · biskop þero liudjo,  
 þe furisto þes folkes · êndi frágoðe Krist  
 5084 iak ina be imu selvon bi·swór · swíðon êðun,  
 grótte ina an godes namon · êndi gerno bad,  
 5086 þat hé im þat gi·sagdi, · ef hé sunu wári  
 þes libbjendjes godes: · „þes þit lioht ge·skóp,  
 5088 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht  
 ne an þínun wordun ni an þínun werkun.“ · Ðò sprak imu eft  
 þe wáro an·gegin,  
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,  
 sôð·liko sêgis, · þat ik it selvo bium.  
 5092 Þes ni gi·lôvjad mí þese liudi: · ni willjad mi for·látan be·þiu;  
 ni sind im mín word wirðig. · Nu seggju ik iu te wárun þoh,  
 5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes  
 márjan mannes sunu, · an mêgin·krafte  
 5096 þes alo·walden fader, · êndi þanan eft kuman  
 an himil·wolknun herod · êndi allumu heļiðo kunnje  
 5098 mid is wordun a·dêljen, · al só iro ge·wurhti sind.“  
 Ðo balg ina þe biskop, · habde bittren hugi,  
 5100 wrêðida wið þemu worde · êndi is gi·wádi slêt,  
 brak for is breostun: · „Nú ni þurvun gí bidan lêng“, kwað hé,  
 5102 „þit werod ge·wit-skêppjes, · nu im su·lik word farad,  
 mên·spráka fan is müðe. · Þat gi·hôrid hér nu manno filu,  
 5104 rinko an þesumu rakude, · þat hé ina só ríktan telit,

5106 gihid þat hé god sí. · Hwat willjad gi Judeon þes  
 a·dêljen te dôme? · Is hé dôðes nú  
 5108 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,  
 folk Judeono, · þat hé wári þes ferhes skolo,  
 5110 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dôen,  
 þat ine þár an Jerusalem · Judeo liudi,  
 5112 sunu drohtines · sundja lôsen  
 a·dêldun te dôðe. · Þò was þero dádjo hróm  
 Judeo liudjun, · hwat sie þemu godes barne mahtin  
 5114 só haftemu mêt, · harmes ge·frummjen.  
 Be·wurpun ina þò mid werodu ·  ndi ina an is wangan slógun,  
 5116 an is hleor mid iro handun · —al was imu þat te hoske  
 gi·dôen—,  
 fêlgidun imu firin·word · fiundo m negi,  
 5118 bismerspr ka. · St d þat barn godes  
 fast under fiundun: · w run imu is f ðmos ge·bundene,  
 5120 þolode mid gi·þuldjun, · s  hwat s  imu þiu þioda t   
 bittres br hte: · ni balg ina n eo·wiht  
 5122 wið þes werodes ge·win. · Þ  n mon ina wr ðe man  
 s  gi·bundanan, · þat barn godes,  
 5124  ndi ina þ  l ddun, · þ r þero liudjo was,  
 þere þiade þing·h s. · Þ r þegan manag  
 5126 hwurpun umbi iro h ri·togon. · Þ r was iro h rron bodo  
 fan R mu·burg, · þes þe þ  þes r kjas gi·weld:  
 5128 kumen was h  fan þemu k sure, · gi·s ndid was h  undar þat  
 kunni Judeono  
 te rihtjenne þat r ki, · was þ r r d·gevo:  
 5130 Pilatus was h  h ten; · h  was fan Ponteo lande  
 kn sles k nnit. · Habde imu kraft mikil,  
 5132 an þemu þing·h se · þiod gi·samnod,  
 an warf weros; · w r·l se man  
 5134 a·g vun þ  þena godes sunu, · Judeo liudi,  
 under fiundo folk, · kw ðun þat h  w ri þes ferhes skolo,  
 5136 þat man ina w tnodi · w pnes eggjun,  
 skarpun sk run. · Ni welde þiu skole Judeono  
 5138 þringan an þat þing·h s, · ak þiu þiod  te st d,  
 mahlidun þanen wið þea m negi: · ni weldun an þat gi·mang  
 faren,  
 5140 an  li·landige man, · þat sie þ r un·reht word,

- an þemu **dage** **d**er̥vjes wiht · a·**d**éljan ne gi·hòrdin,  
 5142 ak kwáðun þat sie im só **hl**uttro · **h**êlaga tídi,  
 weldin iro **p**askha halden. · **P**ilatus ant·féng  
 5144 at þem **wam**-skaðun · **w**aldandes barn,  
**sundja** lósen. · Þò an **sorgun** warð  
 5146 **J**udases hugi, · þò hé a·**g**evan gi·sah  
 is **drohtin** te **d**ôðe, · þò bi·gan imu þiu **dád** aftar þiu  
 5148 an is **hugja hrewan**, · þat hé habde is **hêrron** êr  
**sundja** lósen gi·**sald**. · Nam imu þò þat **silvvar** an hand,  
 5150 **þrí**-tig skatto, · þat man imu êr wið is **þ**iodane gaf,  
**gég** imu þò te þem **Judiun** · **endi** im is **grimmon** **dád**,  
 5152 **sundjon** **sagde**, · **endi** im þat **silvvar** **bôd**  
**ger**no te a·**g**evanne: · „ik hêbbju it só **grio**-líko“, kwað hé,  
 5154 „mínes **drohtines** · **drôru** gi·kôpot,  
 só ik wêt þat it mi ni **þ**íhit.“ · **Þ**iod Judeono  
 5156 ni weldun it þò 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 ùs?  
 5160 Ne **wít** þú þat þesumu **werode**!“ · Þò gi·wêt imu eft þanan  
**Judas** **gangan** · te þemu **godes** wihe  
 5162 **swíðo** an **sorgun** · **endi** þat **silvvar** warp  
 an þena **alāh** innan, · ne gi·dorste it **êgan** leng;  
 5164 **fór** imu þò 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** þò · **símon** warhte,  
 5168 **hnêg** þò an **heru**-sêl · an **hinginna**,  
**warag** an **wurgil** · **endi** **wíti** ge·kôs,  
 5170 **hard** **hêllje** ge·þwing, · **hêt** **endi** þiustri,  
**diap** **dôðes** **dal**u, · hwand hé êr umbi is **drohtin** swêk.  
 5172 Þan bêd þat **barn** **godes** · —**b**endi þolode  
 an þemu **þing**-húse—, · hwan êr þiu **þ**iod under im,  
 5174 **erlos** **ên**-wordje · alle wurðin,  
 hwat sie imu þan te **ferāh**-kwálu · **frummjan** weldin.  
 5176 Þò þár an þem **b**enkjun a·rês · **bodo** kêsures  
 fan **Rúmu**-burg · **endi** gég imu wið þat **ríki** Judeono  
 5178 **módag** **mahljen**, · þár þiu **m**enigi stóð

5180 aftar þemu hove hwarvon: · ni weldun an þat hús kuman  
 an þemu paskha-dage. · Pilatus bi-gan  
 5182 frókno frágon · ovar þat folk Judeono,  
 mid hwiu þe man habdi · morðes gi-skuldit,  
 5184 wítjes gi-werkot: · „be hwi gi imu só wrêðe sind,  
 an iuwomu hugja hótje?“ · Sie kwáðun þat hé im habdi  
 harmes só filu,  
 lêðes gi-lêstid: · „ni gávin ina þesa liudi þi,  
 5186 þár sie ina êr bi-foran · uvilan ni wissin,  
 wordun far-warhten. · hé havat þeses werodes só filu  
 5188 far-lêdid mid is lêrun · —endi þesa liudi merrid,  
 dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove  
 kêsures  
 5190 tinsi gelden; · þat mugun wí ina gi-telljen an  
 mid wáru ge-wit-skêpi. · hé sprikid ôk word mikil,  
 5192 kwiðit þat hé Krist sí, · kuning ovar þit ríki,  
 be-gihit ina só grôtes.“ · Þò im eft te-gegnes sprak  
 5194 bodo kêsures: · „ef hé só bar-líko“, kwað hé,  
 „under þesaru mænigi · mên-werk frumid,  
 5196 ant-fahad ina þan eft under iuwe folk-skêpi, · ef hé sí is ferhes  
 skolo,  
 endi imu só a-dêljad, · ef hé sí dôðes werð,  
 5198 só it an iuwaro aldrono · êo ge-biode.“  
 Sie kwáðun þò, þat sie ni móstin · manno nig-ênumu  
 5200 an þea hêlagon tíð · te hand-banon,  
 werðen mid wápnun · an þemu wih-dage.  
 5202 Þò wênde ina fan þemu werode · wrêð-hugdig man,  
 þegān kêsures, · þe ovar þea þioda was  
 5204 bodo fan Rúmu-burg—: · hét imu þò þat barn godes  
 náhor gangan · endi ina niud-líko,  
 5206 frágoda frókno, · ef hé ovar þat folk kuning  
 þes werodes wári. · Þò habde eft is word garu  
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“,  
 kwað hé,  
 „þe it þi ôðre hér · erlos sagdun,  
 5210 kwáðun umbi mínan kuning-duom?“ · Þò sprak eft þe kêsures  
 bodo  
 wlank endi wrêð-mód, · þár hé wið waldand Krist



þurh hótjan hugi. · Þò þe hēri-togo,  
 5248 slíð-módig man · seggjan gi-hôrde,  
 fan hwi-likumu kunnje was · Krist a-fódid,  
 5250 manno þe bēstto: · hé was fan þeru mārjan þiadu,  
 þe gódo fan Galilea-lande; · þár was gum-skēpi  
 5252 ēðiljero manno; · Erodese bi-held þár  
 kraftagne kuning-dóm, · só ina imu þe kēsur far-gaf,  
 5254 þe ríkjo fan Rúmu, · þat hé þár rehto ge-hwi-lik  
 ge-frumidi undar þemu folke · ėndi friðu lêsti,  
 5256 dómos a-dēldi. · hé was ôk an þemu dage selvo  
 an Jerusalem · mid is gum-skēpi,  
 5258 mid is werode at þemu wihe: · só was iro wíse þan,  
 þat sie þár þia hēlagun tid · haldan skoldun,  
 5260 paskha Judeono. · Pilatus gi-bôð þò,  
 þat þena hafton man · hēliðos nāmin  
 5262 só gi-bundanan, · þat barn godes,  
 hét þat sie ina Erodese, · erlos bráhtin  
 5264 haften te handun, · hwand hé fan is hēri-skēpi was,  
 fan is werodes ge-wald. · Wígand frumidun  
 5266 iro hērron word: · hēlagne Krist  
 fórdun an fiterjun · for þena folk-togun,  
 5268 allaro barno bēstst, · þero þe io gi-boren wurði  
 an liudjo lioht; · an liðu-bēndjun géng,  
 5270 an-tat sie ina bráhtun, · þár hé an is bēnkja sat,  
 kuning Erodese: · umbi-hwarf ina kraft wero,  
 5272 wlanke wíganos: · was im willjo mikil,  
 þat sie þár selvon Krist · gi-sehan móstin:  
 5274 wándun þat hé im sum tēkan · þár tōgjan skoldi,  
 mári ėndi mahtig, · só hé managun dede  
 5276 þurh is god-kundi · Judeo \*liudjon.  
 Frágoda ina þuo þie folk-kuning · firi-wit-liko  
 5278 managon wordon, · wolda is muod-sevon  
 forð undar-findan, · hwat hie te frumu mohti  
 5280 mannon gi-markon. · Þan stuod mahtig Krist,  
 þagoda ėndi þoloda: · ne wolda þem þied-kuninge,  
 5282 Erodese ne is erlon · ant-swór gevan  
 wordo nig-ēnon. · Þan stuod þiu wrēða þiod,  
 5284 Judeo liudi · ėndi þena godes suno  
 wurrun ėndi wruogdun, · anþat im warð þie wer-old-kuning





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 · ęndi an krúki slahan,  
 węgjan te wundron: · „hie mid is wordon havit  
 5332 dōðes gi·skuldid: · sagit þat hie drohtin sí,  
 gegnungo godes suno. · Þat hie a·geldan skal,  
 5334 in-wid-spráka, · só is an ւson ęwe gi·skrivan,  
 þat man su·lika firin-kwidi · ferahu kōpo.“  
 5336 Þuo warð þie an forah-ton, · þie þes folkes gi·weld,  
 mikilon an is muode, · þuo hie gi·hōrda þia man sprekan,  
 5338 þat sia ina selvon · sęggjan gi·hōrdin,  
 gehan fur þem gum-skiþe, · þat hie wári godes suno.  
 5340 Þuo hwarf im eft þie hęri-togo · an þat hús innan  
 te þero þing-stędi, · þristjon wordon  
 5342 gruotta þena godes suno · ęndi frágoda, hwat hie gumono  
 wári:  
 „hwat bist þú manno?“ · kwaþ-hie. „Te hwi þú mí só þinan  
 muod hilis,  
 5344 dęrnis diop-gi·þáht? · Węst þú þat it all an mínon duome stéd  
 umbi þínes lives gi·lagu? · Mí þi hębbjat þesa liudi far·gevan,  
 5346 werod Judeono, · þat ik gi·waldan muot  
 só þik te spildjanne · an speres orde,  
 5348 só ti kwelljanne 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:  
 „Węst þú þat te wáron“, · kwaþ-hie, „þat þú gi·wald ovar mik  
 5352 hębbjan ni mohtis, · ne wári þat it þi hēlag god  
 selvo far·gávi? · Ōk hębbjat þia sundjono mēr,  
 5354 þia mik þi bi·fulhun · þuru fiond-skiþi,  
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu  
 5356 gram-hugdig man · gerno far·látan,  
 þegān kēsures, · þár hie is havdi for þero þioda gi·wald;  
 5358 ak sia węridun im þena willjon · wordu gi·hwi-liku,

- kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kêsures  
 friund,  
 5360 þínon hêrren hold, · ef þú ina hínan látis  
 sïðon gi·sundon: · þat þi noh te soragan mag,  
 5362 werðan te wíte, · hwand só hwe só su·lik word spriket,  
 a·havið ina só hôho, · kwiðit þat hie hëbbjan mugi  
 5364 kuning-duomes namon, · ne sí þat ina im þie kêsur geve,  
 hie wirrid im is wer·uld·ríki · ðndi 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 hëri·togo · þia hêri Judeono  
 5370 þrêgjan fan is þiodne; · þuo hie far þero þing·stêdi géng  
 selvo gi·sittjan, · þár gi·samnod was  
 5372 só mikil warf werodes, · hiet waldand Krist  
 lêdjan for þia liudi. · Langoda Judeon,  
 5374 hwan êr sia þat hêlaga barn · hangon gi·sáwin,  
 kwêlan an krúkje; · sia kwáðun þat sia kuning ôðran  
 5376 ne havdin undar iro hëri·skipje, · nevan þena hêran kêsar  
 fan Rúmu·burg; · „þie havit hier ríki over ùs.  
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ùs só filo lêðes  
 gi·sprokan,  
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,  
 5380 wíti ðndi wundar·kwála.“ · Werod Judeono  
 só manag mis·lík þing · an mahtigna Krist  
 5382 sagdun te sundjun. · Hie swígondi stuod  
 þuru ôð·muodi, · ne ant·wordida n·io·wiht  
 5384 wið iro wrêðun word: · wolda þesa wer·old alla  
 lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod  
 5386 wêgjan te wundron, · all só iro willjo géng:  
 ni wolda im opan·líko · allon 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·hrinan: · þan ni wurði hevan·ríki,  
 ant·lokan liohto mêt · liudjo barnon.  
 5394 Be·þiu mêð hie is só an is muode, · ne lét þat manno folk

5396 witan, hwat sia warahtun. · Þiu wurd nâhida þuo,  
 mári maht godes · ęndi middi dag,  
 þat sia þia ferah-kwála · frummjan skoldun.  
 5398 Ðan lag þár 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 megin-þiof: · ni was þár is gi·mako hwęgin;  
 5402 was þár ôk bi sínon · sundjon gi·hęftid,  
 Barrabas was hie hętan; · hie after þem burgjon was  
 5404 þuru is mēn-dádi · manogon gi·küðid.  
 Ðan was land-wisa · liudjo Judeono,  
 5406 þat sia jaro 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 Ðuo bi·gan þie hęri-togo · þia hêri Judeono,  
 þat folk frágojan, · þár sia im fora stuodun,  
 5412 hweðeron sia þero twejo · tuomjan weldin,  
 ferahes biddjan: · „þia hier an feteron sind  
 5414 haft undar þeson hęri-skipje?“ · Þiu 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  
 kwēlidin an krúkje. · Ðuo warð þat küð ovar all,  
 5420 hwó þiu þiod havda duomos a·dêlid. · Ðuo skoldun sia þia dád  
 frummjan,  
 háhan þat hêlaga barn. · Ðat 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·fęg,  
 5426 lôn an þeson liohte · ęndi lang after,  
 wói siðor wann, · siðor hie þesa wer-old a·gaf.  
 5428 Ðuo warð þas þie wrêðo gi·waro, · wam-skaðono mêt,  
 Satanas selvo, · þuo þiu seola kwam  
 5430 Judases an grund · grimmaro hęlljun—  
 þuo wissa hie te wāren, · þat þat was waldand Krist,  
 5432 barn drohtines, · þat þár gi·bundan stuod;

5434 **w**issa þuo te **w**áron, · þat hie welda þesa **w**er-old alla  
 mid is **h**ęnginnja · **h**ęllja gi·þwinges,  
 5436 **l**iudi a·lósjan · an **l**ioht godes.  
 Þat was **S**atanase · **s**êr an muode,  
 5438 **t**ulgo harm an is **h**ugje: · welda is **h**elpan þuo,  
 þat im **l**iudjo barn · **l**íf ne bi·námin,  
 ne **k**węlidin an **k**rukje, · ak hie welda, þat hie **k**wik livdi,  
 5440 te þiu þat **f**iriho barn · **f**ernes ne wurðin,  
**s**undjono **s**ikura. · **S**atanas gi·wêt im þuo,  
 5442 þár þes **h**ęri-togen · **h**iwiski was  
 an þero **b**urg innan. · Hie þero is **b**rédi bi·gann,  
 5444 þera idis **o**pan·líko · **u**n·hiuri fiond  
**w**under tōgjan, · þat sia an **w**ord·helpon  
 5446 **K**riste wári, · þat hie muosti **k**wik libbjan,  
**d**rohtin manno · —hie was iu þan te **d**ôðe gi·skęrid—  
 5448 **w**issa þat te **w**áron, · þat hie im skoldi þia gi·**w**ald bi·niman,  
 þat hie sia ovar þesan **m**iddil·gard · só **m**ikila ni havdi,  
 5450 ovar **w**ida **w**er-old. · Þat **w**if warð þuo an forāhton,  
**s**wíðo an **s**orogon, · þuo iru þiu gi·**s**iuni kwámun  
 5452 þuru þes **d**ęrnjen **d**ád · an **d**ages liohte,  
 an **h**ęlið·helme bi·helid. · Þuo siu te iru **h**êrren an·bôd,  
 5454 þat **w**if mid iro **w**ordon · ęndi im te **w**áren hiet  
**s**elvon **s**ęggjan, · hwat iro þár te gi·**s**iunjon kwam  
 5456 þuru þena **h**êlagan mann, · ęndi im **h**elpan bad,  
**f**ormon is **f**erhe: · „ik hębbju hier só **f**ilo þuru ina  
 5458 **s**eld·líkes gi·sewan, · só ik wêt, þat þia **s**undjun skulun  
**a**llaro **e**rlo gi·hwem · **u**vilu gi·þihan,  
 5460 só im **f**ruokno tuo · **f**erāhes áhtið.“  
 Þie **s**ęgg warð þuo an **s**íðe, · an·tat hie **s**ittjan fand  
 5462 þena **h**ęri-togon · an **h**warave innan  
 an þem **s**tên·wege, · þár þiu **s**tráta was  
 5464 **f**elison gi·fuogid. · Þár hie te is **f**rôhon gęng,  
 sagda im þes **w**íwes **w**ord. · Þuo warð im **w**rêð hugi,  
 5466 þem **h**ęri-togen, · —**h**waravoda an innan—,  
 gi·**bl**ôðit **b**riost·gi·þáht: · was im **b**êðjes wê,  
 5468 gie þat sea ina **s**luogin · **s**undja lósan,  
 gie it bi þem **l**iudjon þuo · for·**l**átan ne gi·dorsta  
 5470 þuru þes **w**erodes word. · Warð im gi·**w**ęndid þuo  
**h**ugi an **h**erten · after þero **h**êri Judeono,

5472 te werkjanne iro willjon: · ne wardoda im nie-wiht  
 pia swārun sundjun, · þia hie im þār þuo selvo gi-deda.  
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,  
 watar an wégje, · þār hie furi þem werode sat,  
 5476 þwóg ina þār for þero þioda · þegan kêsures,  
 hard hēri-togo · ėndi þuo fur þero hēri sprak,  
 5478 kwað þat hie ina þero sundjono þār · sikoran dádi,  
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,  
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,  
 gie wordo gie werko, · þes gi im hér te wítje gi-duan.“  
 5482 Þuo hreop all saman · hēri-skipi Judeono,  
 þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man  
 plegan  
 5484 dęřavoro dádjo: · „fare is drôr ovar ùs,  
 is bluod ėndi is baneði · ėndi ovar ùsa barn só samo,  
 5486 ovar ùsa avaron þār after · —wí willjat is alles plegan“,  
 kwaðun sia,  
 „umbi þena slęgi selvon,— · ef wí þār êniga sundja gi-duan!“  
 5488 A·gevan warð þār þuo furi þem Judeon · allaro gumono bęsta  
 hęttendjon an hand, · an heru-bęndjon  
 5490 narawo gi-nôdid, · þār ina níð-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, · ėndi im undar is ôgun spiwun,  
 5496 dedun im þat te hoske, · þat sia mid iro handon slógun,  
 weros an is wangun · ėndi im is gi-wádi bi-námun,  
 5498 rôvodun ina þia ręgin-skaðon, · rôdes lakanes  
 dedun im eft ôðer an · þuru un-huldi;  
 5500 hietun þuo hôvid-band · hardaro þorno  
 wundron windan · ėndi an waldand Krist  
 5502 selvon settjan, · ėndi gęngun im þia gi-siðos tuo,  
 kwęddun ina an kuning-wísu · ėndi þār an knio fellun,  
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi-duan,  
 þoh hie it all gi-þolodi, · þiodo drohtin,  
 5506 mahtig þuru þia minnja · manno kunnjes.  
 Hietun sia þuo wirkjan · wápnes eggjon  
 5508 hęliðos mid iro handon · hardes bômes

- kraftiga krúki · ɛndi hietun sia Kristan þuo,  
 5510 sálig barn godes · selvon fuorjan,  
 dragan hietun sia úsan drohtin, · þár hie be·drôragad skolda  
 5512 sweltan sundjono lôs. · Síðodun Judeon,  
 weros an willon, · lêddun waldand Krist,  
 5514 drohtin te dôðe. · Þár mohta man þuo derevi þing  
 harm-lik gi·hôrjan: · hiovandi þár after  
 5516 géngun wíf mid wópu, · weros gnornodun,  
 þia fan Galilea mid im · gangan kwámun,  
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð  
 swíðo an sorágan. · Þuo hie selvo sprak,  
 5520 barno þat bęsta · ɛndi under bak be·sah,  
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwaþ·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 · męndendja sind,  
 5526 brúdi Judeono, · þem gio barn ni warð  
 ôðan an aldre. · Þan gí iuwa in·wid skulun  
 5528 grimmo an·geldan; · þan gí só gerna sind,  
 þat iu hier bi·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 þár an griete · galgon rihtun,  
 5534 an þem felde uppan · folk Judeono,  
 bôm an beręge, · ɛndi þár an þat barn godes  
 5536 kwęlidun an krúkje: · slógun kald ísarn,  
 niwa naglos · níðon skarpa  
 5538 hardo mid hamuron · þuru is hęndi ɛndi þuru is fuoti,  
 bittra bęndi: · is blód ran an erða,  
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan  
 grimma an þem Judeon, · ak hie þes god fader  
 5542 mahtigna bad, · þat hie ni wári þem manno folke,  
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia  
 duot“, kwaþ·hie.  
 5544 Þuo þia wígandos · gi·wádi Kristes,  
 drohtines dêldun, · dęrevja mann,  
 5546 þes ríken gi·rôbi. · Þia rinkos ni mahtun

umbi þena selvon [...] · sam-wurdi gi·sprekan,  
 5548 êr sia an iro hwaræ · hlôtos wurpun,  
 hwi·lik iro skoldi hæbbjan · þia hêlagun pêda,  
 5550 allaro gi·wádjo wun·samost. · Þes werodes hirdi  
 hiet þuo, þe hêri-togo, · ovar þem hôvde selves  
 5552 Kristes an krúke skrivan, · þat þat wári kuning Judeono,  
 Jesus fan Nazareth-burh, · þie þár næglid stuod  
 5554 an niwon galgon · þuru nið·skipi,  
 an bômin treo. · Þuo bádun þia liudi  
 5556 þat word wændjan, · kwáðun þat hie im só an is willjon spráki,  
 selvo sagdi, · þat hie habdi þes gi·siðes gi·wald,  
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kêsures bodo,  
 hard hêri-togo: · „it ist iu só ovar is hôvde gi·skrivan,  
 5560 wís·liko gi·writan, · só ik it nu wændjan ni mag.“  
 Dádun þuo þár te wítje · werod Judeono  
 5562 twêna far·talda man · an twá halva  
 Kristes an krúki: · lietun sia kwalm þolon  
 5564 an þem warag·trewe · werko te lône,  
 lêðaro dádjo. · Þia liudi sprákun  
 5566 hosk·word manag · hêlagon Kriste,  
 grottun ina mid gelpu: · sáwun allaro gumono þen bēston  
 5568 kwêlan an þemo krúkje: · „ef þú síš kuning ovar all“, kwáðun  
 sia,  
 „suno drohtines, · só þú havis selvo gi·sprokan,  
 5570 nêri þik fan þero nôdi · êndi niðes a·tuomi,  
 gang þi hêl herod; · þan wêlljat an þik hêliðo barn,  
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak  
 swiðo gêl·hert Judeo, · þár hie fur þem galgon stuod:  
 5574 „Wah warð þesaro wer·oldi“, · kwæþ·hie, „ef þú iro skoldis  
 gi·wald êgan.  
 Þú sagdas þat þú mahtis an ênon dage · all te·werpan  
 5576 þat hôha hús · hevan·kuninges,  
 stên·werko mêst · êndi eft standan gi·duon  
 5578 an þriddjon dage, · só is elkor ni þorfti bi·þiþan mann  
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,  
 5580 swiðo gi·sêrid: · ni maht þi selvon wiht  
 balowes gi·buotjan.“ · Þuo þár ôk an þem bændjon sprak  
 5582 þero þeovo ôðer, · all só hie þia þioda gi·hôrda,  
 wrêðon wordon · —ne was is willjo guod,

- 5584 þes þegnes gi·þáht—: · „ef þú síš þíod-kuning“, kwaþ-hie,  
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,  
 5586 slópi þi fan þem símon · ęndi ős samad allon  
 hilp ęndi hēli. · Ef þú síš hevan-kuning,  
 5588 waldand þesaro wer-oldeš, · gi·duo it þan an þínon werkon  
 skín,  
 mári þik fur þesaro męnigi.“ · Þuo sprak þero manno öðer  
 5590 an þero hęginna, · þár hie gi·hęftid stuod,  
 wan wunder-kwála: · „Be·hwí wilt þú su·lik word sprekan,  
 5592 gruois ina mid gelpu? · Stés þi hier an galgen haft,  
 gi·brokan an bōme. · Wit hier bēðja þolod  
 5594 sēr þuru unka sundjun: · is unk unkero selvero dád  
 worðan te wítje. · Hie stéd hier wammes lōš,  
 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 þár gi·lōvjan tuo“, · kwaþ-hie, „ęndi willju þena  
 landes ward,  
 5600 þena godes suno · gerno biddjan,  
 þat þú mín gi·huggjes · ęndi an helpun síš,  
 5602 rádendero bęst, · þan þú an þín ríki kumis:  
 wes mi þan gi·náðig.“ · Þuo sprak im eft nęjendo Krist  
 5604 wordon te·gęgnes: · „Ik sęggju þi te wáron hier“, kwaþ-hie,  
 „þat þú noh hiu·du móst · an himil·ríke  
 5606 mid mí samad · sehan liot godes,  
 an þemo Paradýse, · þoh þú nu an su·likoro pínu síš.“  
 5608 Þan stuod þár ök Maria, · muoder Kristes,  
 blék under þem bōme, · gi·sah iro barn þolon,  
 5610 winnan wunder-kwála. · Ök wárun þár wíf mid iro  
 an só mahtiges · minnja kumana—  
 5612 þan stuod þár ök Johannes, · jungro Kristes,  
 hriwi undar is hēren, · was im is hugi sęrag—  
 5614 drúvodun fur þem dōðe. · Þár sprak drohtin Krist  
 mahtig te þero muoder: · „nu ik þi hier mínemo skal  
 5616 jungron be·felhan, · þem þi hier gęgin·ward stéd:  
 wis þi an is gi·sīðje samad: · þú skalt ina furi suno hębbjan.“  
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful·gęngi wel,  
 minnjodi sia só mildo, · só man is muoder skal,  
 5620 idis un·wamma. · Þuo hie sia an is êra ant·fęg



þuru hluttran hugi, · só im is hêrro gi·bôd.  
 5622 Þuo warð þár an middjan dag · mahtig tēkan,  
 wundar·lik gi·warəht · ovar þesan wer·old allan,  
 5624 þuo man þena godes suno · an þena galgon huof,  
 Krist an þat krúki: · þuo warð it kûð ovar all,  
 5626 hwó þiu sunna warð gi·sworkan: · ni mahta swigli lioht  
 skôni gi·skinan, · ak sia skado far·fēng,  
 5628 þimm ėndi þiustri · ėndi só gi·þrusmod neval.  
 Warð allaro dago druovost, · dunkar swiðo  
 5630 ovar þesan widun wer·uld, · só lango só waldand Krist  
 kwal an þemo krúkje, · kuningo rikost,  
 5632 ant nuon dages. · Þuo þie neval ti·skrêd,  
 þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht  
 5634 hêdron an himile. · Þuo hreop up te gode  
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod  
 5636 faðmon gi·fastnot: · „fader alo·mahtig“, kwaþ·hie,  
 „te hwí þú mik só far·lieti, · lievo drohtin,  
 5638 hêlag hevan·kuning, · ėndi þina helpa dedos,  
 fullisti só ferr? · Ik standu under þeson fiondon hier  
 5640 wundron gi·wêgid.“ · Werod Judeono  
 hlógun is im þuo te hoske: · gi·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 · ėkid ėndi galla  
 gi·męngid þia mēn·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 lēðosten, · druog it an ênon langan skaftē,  
 gi·bundan an ênon bôme · ėndi deda it þem barne godes,  
 5652 mahtigon te mûðe. · Hie an·ķenda iro mirkjun dádi,  
 gi·fuolda iro fēgnes: · furðor ni welda  
 5654 is só bittres an·bítan, · ak hreop þat barn godes  
 hlúdo te þem himiliskon fader: · „ik an þina hęndi be·filhu“,  
 kwaþ·hie,  
 5656 „mínon gēst an godes willjon; · hie ist nu garo te þiu,  
 fūs 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·warəht, · þat þár waldandes dôð  
 5662 un·kweðandes só filo · ant·kennjan skolda,  
 þiadnes ên-dagon: · erða bivoda,  
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,  
 felisos after þem felde, · êndi þat fêha lakan te·brast  
 5666 an middjon an twê, · þat êr managan dag  
 an þemo wíhe innan · wundron gi·striuníd  
 5668 hêl hangoda · —ni muostun hêliðo barn,  
 þia liudi skawon, · hwat under þemo lakane was  
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan  
 Judeo liudi— · gravu wurðun gi·opanoð  
 5672 dôðero manno, · êndi sia þuru drohtines kraft  
 an iro lík-hamon · libbjandi a·stuodun  
 5674 up fan erðu · êndi wurðun gi·ôgida þár  
 mannon te mārðu. · Þat was só mahtig þing,  
 5676 þat þár Kristes dôð · ant·kennjan skoldun,  
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak  
 5678 word an þesaro wer-oldi. · Werod Judeono  
 sáwun seld-lík þing, · ak was im iro slíði hugi  
 5680 só far·hardod an iro herten, · þat þár 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 þár mid iro wordon gi·sprákun,  
 5684 þia þes hrêwes þár · huodjan skoldun,  
 þat þat wári te wáren · waldandes suno,  
 5686 godes gegnungo, · þat þár an þem galgon swalt,  
 barno þat bęsta. · Slógun an iro briost filo  
 5688 wópjandero wívo: · was im þiu wunder-kwála  
 harm an iro herten · êndi iro hêren dôð  
 5690 swíðo an sorogon. · Þan was sido Judeono,  
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin  
 5692 lęngerun hwíla, · þan im þat líf skriði,  
 þiu seola be·sunki: · slíð-muoda mann  
 5694 géngun im mid níð-skipju náhor, · þár 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 · dōðes bēdjan  
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:  
 5702 is seola was gi·sēndid · an suôðan weg,  
 an lang·sam lioht, · is liði kuolodun;  
 5704 þat ferah was af þem flêske. · Þuo géng im ên þero fiondo tuo  
 an nið·hugi, · druog negilid sper  
 5706 hard an is handon, · mid heru·þrummjon stak,  
 liet wápnes ord · wundum sníðan,  
 5708 þat an selves warð · sídu Kristes  
 ant·lokan is lík·hamo. · Þia liudi gi·sáwun,  
 5710 þat þanan bluod çndi water · bēðju sprungun,  
 wellun fan þero wundun, · all só is willjo géng  
 5712 çndi hie habda gi·markod êr · manno kunnje,  
 firiho barnon te frumu: · þuo was it all gi·fullid só.  
 5714 Só þuo gi·sēgid warð · sedle náhor  
 hēdra sunna · mid hevan·tunglon  
 5716 an þem druoven dage, · þuo géng im üses drohtines þegan  
 —was im glau gumo, · jungro Kristes  
 5718 managa hwíla, · só it þár manno filo  
 ne wissa te wáron, · hwand hie it mid is wordon hal  
 5720 Juðeono gum·skipje: · Joseph was hie hētan,  
 darnungo was hie üses drohtines jungro: · hie ni welda þero  
 far·duanun þiod  
 5722 folgon te ênigon firin·werkon, · ak hie bēd im under þem  
 folke Judeono,  
 hêlag himilo ríkjes— · hie géng im þuo wið þena hçri·togan  
 mahljan,  
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,  
 þat hie muosti a·lôsjan · þena lík·hamon  
 5726 Kristes fan þemo krúkje, · þie þár gi·kwêlmid stuod,  
 þes guoden fan þem galgen · çndi an graf lēggjan,  
 5728 foldu bi·felahan. · Im ni welda þie folk·togo þuo  
 wernjan þes willjen, · ak im gi·wald far·gaf,  
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð  
 þanan  
 gangan te þem galgon, · þár hie wissa þat godes barn,  
 5732 hrêo hangondi · hêrren sínes,

- nam ina þuo an þero **ni**wun ruodun · ɛndi ina fan **na**glon  
a·tuomda,  
5734 ant·fɛng ina mid is **fa**ðmon, · só man is **fr**ôhon skal,  
**li**oves **lik**-hamon, · ɛndi ina an **lí**ne bi·wand,  
5736 **dr**uog ina **di**ur·líko · —só was þie **dro**htin werð—,  
þár sia þia **st**ędi havdun · an ênon **st**êne innan  
5738 **ha**ndon gi·**ha**uwan, · þár gio **h**ęliðo barn  
**gu**mon ne bi·**gr**uovon. · Þár sia þat **go**des barn  
5740 te iro **la**nd·wísu, · **lí**ko hêlgost  
**fo**ldu bi·**fu**lhun · ɛndi mid ênu **fe**lisu be·lukun  
5742 **al**laro **gr**avo **gu**od·líkost. · **G**riotandi sátun  
**id**isi **ar**m·skapana, · þia þat **all** for·sáwun,  
5744 þes **gu**men **gr**imman dôð. · Gi·witun im þuo **ga**ngan þanan  
**w**ópjandi **wí**f · ɛndi **wa**ra námun,  
5746 hwó sia eft te þem **gr**ave · **ga**ngan mahtin:  
havadun im far·**se**wana · **so**roga gi·nuogja,  
5748 **mi**kila **mu**od·kara: · **M**aria wárun sia hêtana,  
**id**isi **ar**m·skapana. · Þuo warð **áv**and kuman,  
5750 **na**ht mid **ne**flu. · **Ni**ð·folk Judeono  
warð an **mo**rağan eft, · **m**ęnigi gi·samnod,  
5752 **r**ękidun an **rún**on: · „Hwat þú wêst, hwó þit **rí**ki was  
þuru þesan ênan man · **all** gi·twíflid,  
5754 **we**rod gi·**wor**ran: · nu ligid hie **wu**ndon siok,  
**di**opa bi·**do**lván. · Hie sagða simnen, þat hie skoldi fan **dô**ðe  
a·standan  
5756 an þridðjan dage. · Þius þiod gi·lôvit te filo,  
þit **we**rod after is **wo**rdon. · Nu þú hier **wa**rdon hét,  
5758 ovar þem **gr**ave **gôm**jan, · þat ina is **ju**ngron þár  
ne far·**st**elan an þemo **st**êne · ɛndi sęggjan þan, þat hie  
a·standan sí,  
5760 **rí**ki fan **ra**ston: · þan wirðit þit **ri**nko folk  
**m**êr gi·**m**ęrrid, · ef sia it bi·ginnat **már**jan hier.“  
5762 Þuo wurðun þár gi·**sk**ęrida · fan þero **sko**lu Judeono  
**we**ros te þero **wa**htu: · gi·witun im mid iro gi·**wá**pñjon þarod  
5764 te þem **gr**ave **ga**ngan, · þár sia skoldun þes **go**des barnes  
**hr**êwes **hu**odjan. · Warð þie **h**êlago dag  
5766 **J**udeono far·**ga**ngan. · Sia ovar þemo **gr**ave sátun,  
**we**ros an þero **wa**htun · **w**annom nahton,  
5768 **bi**dun undar iro **bo**rdon, · hwan êr þie **be**rehto dag

5770 ovar middil-gard · mannon kwámi,  
 liudon te liohte. · Þuo ni was lang te þiu,  
 5772 þat þár warð þie gēst kuman · be godes krafte,  
 hālag áðom · undar þena hardon stēn  
 an þena lík-hamon. · Lioht was þuo gi·opānod  
 5774 firiho barnon te frumu: · was ferkal manag  
 ant·hēftid fan hēll-doron · ėndi te himile weg  
 5776 gi·warāht fan þesaro wer-oldi. · Wānom up a·stuod  
 friðu-barn godes, · fuor im þuo þár hie welda,  
 5778 só þia wardos þes · wiht ni af·swovun,  
 dērvja liudi, · hwan hie fan þem dōðe a·stuod,  
 5780 a·rēs fan þero rastun. · Rinkos sātun  
 umbi þat graf útan, · Judeo liudi,  
 5782 skola mid iro skildjon. · Skrēd forð-wardes  
 swigli sunnun lioht. · Sīðodun idisi  
 5784 te þem grave gangan, · gum-kunnjes wíf,  
 Mariun muni-líka: · habdun mēðmo filo  
 5786 gi·sald wiðer salvum, · silūvres ėndi goldes,  
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,  
 5788 þat sia þena lík-hamon · lioves hērren,  
 suno drohtines, · salvon muostin,  
 5790 wundun writanan. · Þiu wíf soragodun  
 an iro sevon swīðo, · ėndi suma sprākun,  
 5792 hwie im þena grōtan stēn · fan þemo grave skoldi  
 gi·hwērevjan an halva, · þe sia ovar þat hrēo sáwun  
 5794 þia liudi leggan, · þuo sia þena lík-hamon þár  
 be·fulhun an þemo felise. · Só þiu frī havdun  
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun  
 gi·sehan selvon, · þuo þár swógan kwam  
 5798 ėngil þes alo-waldon · ovana fan radure,  
 faran an feðer-hamon, · þat all þiu folda an skian,  
 5800 þiu erða dunida · ėndi þia erlos wurðun  
 an wēkan hugje, · wardos Juðeono,  
 5802 bi·fellun bi þem forāhton: · ne wāndun ira ferāh ēgan,  
 líf langerun hwíl. · Lāgun þa wardos,  
 5804 þia gi·sīðos sām-kwika: · sán up a·hlād  
 þie grōto stēn fan þem grave, · só ina þie godes ėngil  
 5806 gi·hwērivida an halva, · ėndi im uppan þem hlēwe gi·sat  
 diur-lík drohtines bodo. · Hie was an is dādjon ge·lík,

an is an-siunjon, · só hwem só ina muosta undar is ôgon  
skawon,  
só berêht êndi só blîdi · all só bliksmun lioht;  
was im is gi·wâdi · wintar-kaldon  
snêwe gi·likost. · Þuo sâwun sia ina sittjan þâr,  
þiu wîf uppan þem gi·wêndidan stêne, · êndi im fan þem  
wlitje kwâmun,  
þem idison su·lika êgison te·gegnes: · all wurðun fan þem  
grurje  
þiu frî an forâhton mikilon, · furðor ne gi·dorstun  
te þemo grave gangan, · êr sia þie godes êngil,  
waldandes bodo · wordon gruotta,  
kwað þat hie iro ârundi · all bi·kunsti,  
werk êndi willjon · êndi þero wîvo hugi,  
hiet þat sia im ne an·drêdin: · „ik wêt þat gî iuwan drohtin  
suokat,  
nerjendon Krist · fan Nazareth-burg,  
þena þi hier kwêlidun · êndi an krûki slôgun  
Judeo liudi · êndi an graf lagdun  
sundi-lôsjan. · Nu nist hie selvo hier,  
ak hie ist a·standan iu, · êndi sind þesa stêdi lârja,  
þit graf an þeson griote. · Nû mugun gî gangan herod  
nâhor mikilu · —ik wêt þat is iu ist niud sehan  
an þeson stêne innan—: · hier sind noh þia stêdi skîna,  
þâr is lik-hamo lag.“ · Lungra féngun  
gi·bada an iro brioston · blêka idisi,  
wliti-skôni wîf: · was im wil-spell mikil  
te gi·hôrjanne, · þat im fan iro hêrren sagda  
êngil þes alo-walden. · Hiet sia eft þanan  
fan þem grave gangan êndi faran · te þem jungron Kristes,  
sêggjan þem is gi·siðon · suoðon wordon,  
þat iro drohtin was · fan dôðe a·standan.  
Hiet ôk an sundron · Símon Petrus  
will-spell mikil · wordon kûðjan,  
kumi drohtines, · gie þat Krist selvo  
was an Galileo land, · „þâr ina eft is jungron skulun,  
gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak  
wârom wordon.“ · Reht só þuo þiu wîf þanan  
gangan weldun, · só stuodun im te·gegnes þâr

5844 **ę**ngilos twēna · an **ala**-hwiton  
 wánamon gi·wádjom · ęndi sprákun im mid iro **w**ordon tuo  
 5846 **h**êlag-líko: · **h**ugi warð gi·blôðid  
 þen **i**dison an **ę**gison: · ne mahtun an þia **ę**ngilos godes  
 5848 bi þemo **w**lite skawon: · was im þiu wánami te strang,  
 te swíði te sehanne. · Þuo sprákun im **s**án an·ęęgin  
 5850 **w**aldandes bodun · ęndi þiu **w**íf frágodun,  
 te hwí sia **K**ristan þarod · **k**wikan mid dôdon,  
 5852 **s**uno drohtines · **s**uokjan kwámin  
 ferāhes **f**ullan; · „nu gí ina ni **f**indat hier  
 an þeson **st**ên-grave, · ak hie ist a·**s**tandan nu  
 5854 an is **l**ik-hamon: · þes gí gi·lôvjan skulun  
 ęndi gi·huggjan þero **w**ordo, · þe hie iu te wáron oft  
 5856 selvo **s**agda, · þan hie an iuwon ge·sīðja was  
 an **G**alilea-lande, · hwó hie skoldi gi·gevan werðan,  
 5858 gi·sald selvo · an **s**undigaro manno,  
 hęttjandero hand, · **h**êlag drohtin,  
 5860 þat sea ina **k**wêlidin · ęndi an **k**rúki slógin,  
 dôðan gi·dádin · ęndi þat hie skoldi þuruh **d**rohtines kraft  
 5862 an þriddjon dage · þioda te willjan  
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,  
 5864 ge·frumid mid firihon: · íljat gi nu **f**orð hinan,  
 gangat **g**áh-líko · ęndi duot it þem is **j**ungron kûð.  
 5866 Hie havat sia iu fur·fárana · ęndi ist im **f**orð hinan  
 an **G**alileo land, · þár ina eft is **j**ungron skulun,  
 5868 gi·sehan is ge·sīðos.“ · Þuo warð **s**án after þiu  
 þem wívon an **w**illjon, · þat sia gi·hórdun su·lik **w**ord sprekan,  
 5870 **k**ûðjan þia **k**raft godes · —wárun im só a·**k**umana þuo noh  
 gie só foráhta ge·frumida—: · gi·witun im **f**orð þanan  
 5872 fan þem **g**rave **g**angan · ęndi sagdun þem **j**ungron **K**ristes  
 seld-lík gi·siuni, · þár sia **s**oręgondi  
 5874 bidun su·likero **b**uota. · Þuo wurðun ôk an þia **b**urg kumana  
**J**udeono wardos, · þia ovar þemo **g**rave sátun  
 5876 alla **l**anga naht · ęndi þes **l**ík-hamen þár,  
 huodun þes **h**rêwes. · Sia sagdun þero **h**êri Judeono,  
 5878 hwi-lika im þár **a**nd-warda · **ę**gison kwámun,  
 seld-lík gi·siuni, · **s**agdun mid wordon,  
 5880 al só it gi·duan was · an þero **d**rohtines kraft,  
 ni **m**iðun an iro **m**uode. · Þuo budun im **m**êðmo filo

- 5882 Judeo liudi, · gold ɛndi siluvar,  
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,  
 5884 ne mǫ́ridin þero męnigi: · „ak kweðat þat iu móði hugi  
 an·swevidi mid slápu · ɛndi þat þár kwámin is gi·siðos tuo,  
 5886 far·stálin ina an þem stēne. · Simnen wesat gí an stríde mid  
 þiu,  
 forð an flíte: · ef it wirðit þem folk-togen küð,  
 5888 wí gi·helpat iu wið þena hērosten, · 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 küð  
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun  
 a·hębbjan be þan hēlagan drohtin. · Þan was eft gi·hêlid hugi  
 5894 jungron Kristes, · þuo sia gi·hórdun þiu guodun wíf  
 mǫ́rjan þia maht godes; · þuo wárun sia an iro muode fráha,  
 5896 gie im te þem grave bēðja, · Johannes ɛndi Petrus  
 runnun ovast·liko: · warð êr kuman  
 5898 Johannes þie guodo, · ɛndi im ovar þem grave gi·stuod,  
 ant-at þár sán after kwam · Símón Petrus,  
 5900 erl ɛllan·ruof · ɛndi im þár in gi·wêt  
 an þat graf gangan: · gi·sah þár þes godes barnes,  
 5902 hrêo·gi·wádi · hērren sines  
 línin liggjan, · mid þiu was êr þie lík·hamo  
 5904 fagaþo 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·liko, · fan dôðe a·standan  
 up fan erðu. · Þuo gi·witun im eft þanan  
 5912 Johannes ɛndi Petrus, · ɛndi kwámun þia jungron Kristes,  
 þia gi·siðos te·samne. · Þan stuod sêrag·muod  
 5914 ên þera idiso · ôðer·siðu  
 griotandi ovar þem grave, · was iro jámar muod—  
 5916 Maria was þat Magdalena—, · was iro muod·gi·þaht,  
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan  
 skolda



5918 þena hêrron, þár iro wárun at þia helþa gi·langa. · Siu ni  
 mohta þuo hofnu a·wísan,  
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia  
 wëndjan skolda;  
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena  
 mahtigan þár  
 Kriste standan, · þuoh siu ina kũð·líko  
 5922 ant·kęnnjan ni mohti, · êr þan hie ina kũðjan welda,  
 sęggjan þat hie it selwo wári. · Hie frágoða 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 þinon: · þan wári mí allaro willjono  
 mēsta,  
 5928 þat ik ina selwo gi·sáhi.“ · Sia ni wissa, þat sia þie suno  
 drohtines  
 gruotta mid góðaro sprákun: · siu wánda þat it þie gardari  
 wári,  
 5930 hof·ward hêrron sínas. · Þuo gruotta sia þie hêlago drohtin,  
 bi namen nęrjendero bęst: · siu géng im þuo náhor sniumo,  
 5932 þat wíf mid willjon guodan, · ant·kęnda iro waldand selvan,  
 mīðan siu is þuru þia minnja ni wissa: · welda ina mid iro  
 mundon grípan,  
 5934 þiu fęhmja an þena folko drohtin, · novan þat iro friðu·barn  
 godes  
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni  
 mósti  
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwaþ·hie, „te þem  
 himiliskon fader;  
 ak íli þú nu ofst·líko · ęndi þem erlon kũði,  
 5938 bruoðron mínon, · þat ik úser bēðero fader  
 ala·waldan, · iuwan ęndi mínan  
 5940 suoð·fastan god · suokjan willju.“  
 Þat wíf warð þuo an wunnon, · þat siu muosta su·likan willjon  
 kũðjan,

- 5942 seggjan fan im gi·sundon: · warð sán garo  
 þiu idis an þat ârundi · çndi þem erlon bráhta,  
 5944 will-spel weron, · þat siu waldand Krist  
 gi·sundan gi·sáwi, · çndi sagda hwó hé iru selvo gi·bôð  
 5946 torøhtero tēkno. · Sia ni weldun gi·trúoþan þuo noh  
 þes wíves wordon, · þat siu su·lik will-spel bráhte  
 5948 gegnungo fan þemo godes suno, · ak sia sátun im  
 jámor-muoda,  
 hēliðos hriwonda. · Þuo warð þie hēlago Krist  
 5950 eft opan·líko · öðer-siðu,  
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,  
 5952 þan wívon an willjon, · þat hie im þár an wege muotta.  
 kwēdda sia küð·líko, · çndi sia te is kneohon hnigun,  
 5954 fellun im tó fuoton. · Hie hét þat sia foráhtan hugi  
 ne bárin an iro brioston: · „ak gí mínon bruoðron skulun  
 5956 þesa kwidi küðjan, · þat sia kuman after mi  
 an Galileo land; · þár ik im eft te·gegnes biun.“  
 5958 Þan fuorun im ôk fan Jerusalem · þero jungrono twēna  
 an þem selvon daga · sán an morgán,  
 5960 erlos an iro ârundi: · weldun im te Emaus  
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa  
 5962 under þem weron wahsan, · þár sia after þem wege fuorun,  
 þem hēliðon umbi iro hērron. · Þuo kwam im þár þie hēlago  
 tuo  
 5964 gangandi godes suno. · Sia ni mahtun ina garo·líko  
 ant·kennan kraftigna: · hie ni welda ina þuo noh küðjan te im;  
 5966 was im þoh an iro gi·siðje samad · çndi frágoda, umbi  
 hwi-lika sia saka sprákin:  
 „hwí gangat gí só gornondja?“ · kwaþ-hie; „Ist ink jámer hugi,  
 5968 sevo soragono full.“ · Sia sprákun im sán an·geggin,  
 þia erlos and-wurdi: · „te hwí þú þes êskos só“, kwáðun sia;  
 5970 „bist þi fan Jerusalem · Judeono folkas  
 hēlagumu gēste · fan hevan-wange,  
 5972 mid þem grôtun godes kraft.“ · Nam is jungaron þò,  
 erlos góde, · lēdda sie út þanan,  
 5974 an-tat hé sie bráhte · an Bethanía;  
 þár hóf hé is hçndi up · çndi hēlegoda sie alle,  
 5976 wíhida sie mid is wordun. · Gi·wēt imo up þanan,  
 sóhta imo þat hōha himilo ríki · çndi þena is hēlagon stól:

5978        sitit imo þár · an þea swíðron half godes,  
             alo-mahtiges fader · çndi þanan all ge·sihit  
 5980        waldandjo Krist, · só hwat só þius wer-old be·havet.  
             Þò an þeru selvon stędi · ge·sīðos góde  
 5982        te bedu fellun · çndi im eft te burg þanan  
             þár te Jerusalem · jungaron Kristes  
 5984        fōrun faganondi: · was im fráh-mód hugi,  
             wárun im þár at þemu wíhe. · Waldandes kraft  
 5986        [...]

TODO.

5848 im sán | so C; om. L    5868 sán | so L; om. C



# Old Saxon Genesis

Dating: C9th  
Meter: Ancient-words-law

## Introduction

The normalization follows that adapted for Heli. There is only one ms., Palatinus latinus 1447 (V, [https://digi.vatlib.it/view/MSS\\_Pal.lat.1447/0005](https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005)), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the Heli is also found.

Much of the poem, including parts not extant in V, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called Genesis B, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

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## After the Fall

- 1 „Wela, þat þú nú, **Ē**wa, havas,“ kwad Adam, „**u**vilō gi·marākot [V 11/TODO]  
2 unkaro **sel**varo **sīd**. · Nú maht þú sehan þia **sw**arton hēll  
3 ginon **gr**ādaga; · nú þú sia **gr**imman maht  
4 hinana gi·hōrjan, · nis **he**van-rīki  
5 ge·līhk sulīkaro lōgnun: · þit was alloro **l**ando skōnjust,  
6 þat wit hier þuruh unkas **hē**rran þank · **h**ēbbjan muostun  
7 þār þú þem ni **hō**rdis · þie unk þesan **h**aṛam gi·ried,  
8 þat wit **w**aldandas · **w**ord far·brākun,  
9 **he**van-kuningas. · Nú wit **h**riwig mugon  
10 sorogon for þem **sī**da, · wand hé unk **sel**vo gi·bōd,  
11 þat **w**it unk su·lik **wī**ti · **w**ardon skoldin,  
12 **h**aṛamo mēstan— · nú þwingit mī giu **h**ungar endi þrust,  
13 bitter **b**alo-werēk, · þero wāron wit ēr **bē**dero tuom.

- 14 Hú skulun wit nu libbjan, · efto hú skulun wit an þesum  
     liahta wesán,  
 nu hier hwílum wind kumit · westan efto ôstan,  
 16 súðan efto nordan? · gi·swerēk upp drívit  
     —kumit haglas skion · himile bi·tengi—,  
 18 fērid ford an gi·mang · (þat is firinum kald):  
     hwílum þanne fan himile · hēto skínit,  
 20 blíkit þiu berahto sunna: · wit hier þus bara standat,  
     un·wērid mid gi·wádi: · nis unk hier wiht bi·foran  
 22 ni te skadowa ni te skúra, · unk nis hier skattas wiht  
     te mēti gi·markot: · wit hēbbjat unk gi·duan mahtigna god,  
 24 waldand wrēdan. · Te hwi skulun wit werdan nu?  
     Nu mag mí þat hrewan, · þat ik is io bad hevan·ríkjan god,  
 26 waldand þ[...]

TODO.

2. sehan | sean V 10 unk | hunk V 11 unk | hunk V

26 waldand þ[...]| The bottom part of V 1r has been trimmed, resulting in the loss of a few lines. For the continuation cf. Genesis B 817 ff., which translates this and the following lines.

### After Cain's slaying of Abel

- 2 Sīdoda im þuò te sēlidon, · habda im sundja gi·warāht [V 2v/TODO]  
 2 bittra an is bruodar; · liet ina undar baka liggjan  
     an ēnam diapun dala · drôr-wóragana,  
 4 líbas lōsan, · legar-bedd waran,  
     guman an griata. · Þuò sprak im god selbo tuo,  
 6 waldand mid is wordun · (was im wrēd an is hugi,  
     þem banan gi·bolgan), · frágoda hwar he habdi is bróðar þuò  
 8 kind-jungan guman. · Þó sprak im eft Kain an·gegen  
     -habda im mid is handun · harām-werēk mikil  
 10 wam·dádjun gi·warāht, · þius werold was só swído  
     be·smitan an sundjun-: · „Ni ik þes sorogun ni skal,” kwad he,  
 12 „gômjan hwar hie ganga, · ni it mi god ni gi·bôð,  
     þat is hwērigin hier · huodjan þorôfti,  
 14 wardon an þesaro weroldi.“ · Wánde he swído,  
     þat he bi·helan mahti · hērran sínum,

16 þia dādi bi-ðernjan. · Þuò sprak im eft ùsa drohtin tuo:  
„All habas þu só gi-werękot,“ kwad he, · „só þi ti þínaro  
wer-oldi mag  
18 wesan þín hugi hriuwig, · þes þu mid þínum handon gi-dedos,  
þat þú wurdi þínes bruodar bano: · nu he bluodig ligit,  
20 wundun wórig; · þes ni habda he êniga ge-wurhte te þi,  
sundja gi-suohta, · þoh þu ina nu a-slagan hębbjas,  
22 dōdan gi-duanan. · Is drōr sinkit nu an erda,  
swēt sundar ligit; · þiu seola hwarōbat  
24 þie gēst gǵamar-muod · an godas willjan;  
drōr hruopit is te drohtina selbun · endi sagat hwe þea dādi  
frumida,  
26 þat mēn an þesun middil-gardun: · ni mag im ênig mann þan  
swīdor  
wero far-wirīkjan · an werold-rīkja  
28 an bittron balo-dādjon, · þan þú an þínum bruodar habas  
firin-weręk gi-frēmīd.“ · Þuò an forąhtun ward  
30 Kain aftar þem kwidjun drohtinas, · kwad þat hie wisse garwo,  
þat is ni mahti werdan waldand wiht, · an werold-stundu  
32 dādjo bi-ðernīd, · „só ik is nu mag drubundjan hugi,“ kwad he,  
„beran an mínun breostun · þes ik mínan bruodar sluog  
34 þuru mín hand-męgin. · Nu wēt ik, þat ik skal an þínum hęti  
libbjan,  
ford an þínum fiund-skepi, · nu ik mí þesa firina gi-deda,  
36 só mí mína sundja nu · swīdaron þunkjat,  
mis-dād mēra, · þan þín mildi hugi,  
38 só ik þes nu wīrdig ni bium, · waldand þie guodo,  
þat þú mí a-látas · lēdas þingas,  
40 tianono a-tuemjas. · Nu ik ni welda mína triuwa haldan,  
hugi wid þem þínum hlutron muoda, · nu wēt ik, þat ik hier  
ni mag êniga hwīla libbjan,  
42 hwand mí ant-wirikit, · só hwat só mi an þisun wega findit,  
a-slęhit mi bi þesun sundjun.“ · Þuò sprak im eft selbo  
an-gegin  
44 hevanes waldand: · „Hier skalt þu noh nu“, kwad he,  
„libbjan lango hwīla. · Þo þu sus a-lēdit sīs,  
46 mid firinum bi-fangan, · þoh will ik þi friðu sęttjan,  
tōgjan su-lik tēkjan, · só þu an treuwa maht  
48 wesan an þesero werolde, · þoh þu is wīrdik ni sīs:

fluhtik skalt þu þoh endi frêdig · ford-wardas nu  
 50 libbjan an þesum landa, · só lango só þu þit liaht waros;  
 for·hwátan skulun þi hluttra liudi, · þu ni salt io furður  
 kuman te þínes hêrron spráko,  
 52 wesljan þár mid wordon þínon: · waldandi stêt  
 þínes bróðor wráka · bitter an hêlli.“

TODO.

54 Þó géng im þanan mid grimmo hugi, · habda ina god selbo [V 2v/TODO]  
 swido far·sakanan. · Soroga warð þár þuò gi·kúdit  
 56 Adama endi Êwun, · in-widd mikil,  
 iro kindes kwalm, · þat he ni muosta kwik libbjan.  
 58 Þes ward Adamas hugi · innan breostun  
 swido an sorogun, · þuò he wissa is sunu dôðan:  
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,  
 barn bi iro breostun. · Þuò siu bluodag wuosk  
 62 hrêu-gi·wádi, · þuò ward iro hugi sêrag.  
 Bêþo was im þó an sorogun · iak iro barnas dôð,  
 64 þes hêlliðas hin-fard, · iak þat im mid is handun for·dæda  
 Kain an su-likun kwalma: · siu ni habdun þuò noh kindo þan  
 mêr  
 66 libbendero an þem liahta, · botan þana ênna, þie þuò a·lêdit  
 was  
 waldanda be is far·wurhtjun: · þár ni habdun siu êniga  
 wunja tuo  
 68 niud-líko gi·numan, · wand hie su-likan níd a·huof,  
 þat he ward is bruodar bano. · Þes im þuò bêðjun ward,  
 70 sin-hiun twêm · sêr umbi herta.  
 Oft siu þes gornunde · an griata gi·stuodun,  
 72 sin-hiun samad, · kwádun, þat sia wissin, þat im þat iro sundja  
 gi·dedin,  
 þat im ni muostin aftar · ęřbi-wardos  
 74 þegnas þían. · Polodun siu bêðju  
 mikila mord-kwála, · unt þat im eft mahtig god,  
 76 hêr hevanes ward · iro hugi buotta,  
 þat im wurðun ôðana · ęřbi-wardos,  
 78 þegnos endi þiornun, · þigun aftar wel,  
 wóhsun wán-líko, · ge·witt línodun,  
 80 spáha spráka. · Spuodda þie mahta



- is hand-gi-werec, · hêlag drohtin,  
 82 þat im ward sunu gi·boran; · þem skuopun siu Seð te naman  
 wárom wordum: · þem wastom lêh  
 84 hevanas waldand · endi hugi guodan,  
 gam-likan gang · -he was goda wirðig,  
 86 mildi was hie im an is muoda. · Só þana is manno wel,  
 þie io mið su-likaro huldi muot · hêrron þionun.  
 88 Hie lovoda þuò mêt · liodjo barnun,  
 godas huldi: · gumun þanan kwámun  
 90 guoda mann, · . . . . .  
 wordun wísa, · ge-witt línodun,  
 92 þegnos gi·þáhte · endi þigun aftar wel.  
 Þann kwámun eft fan Kaina · kraftaga liudi,  
 94 hêlidos hard-muoda, · habdun im hugi strangan,  
 wrêdan willjan, · wí weldun waldandas  
 96 lêra lêstjan, · ak habdun im lêdan stríd;  
 wuohsun im wrisi-líko: · þat was þiu wírsa gi-burd,  
 98 kuman fan Kaina. · Bi-gunnun im kôpun þuò  
 weros wíb undor twisk: · þas ward a-werðit sán  
 100 Seðas ge·sîdi, · warð seggjo folk  
 mênú gi·męgid · endi wurðun manno barn,  
 102 liudi lêða, · þem þitt lioht gi-skuop,  
 botan þat iro ên habda · erlas gi-hugdi,  
 104 þegaŋ-líka gi·þáht; · was im gi·þungin mann,  
 wís endi word-spáh, · habda gi-witt mikil:  
 106 Enokh was hie hêtan. · Þie hier an erðu warð  
 mannum te márðum · obar þesan middil-garð,  
 108 þat ina hier só kwíkana · kuningo þie bêtsto,  
 libbendjan an is lík-haman, · só hie io an þesun liahta ni staraf  
 -  
 110 ak só gi·haloda ina hier · hevanas waldand  
 endi ina þár gi·setta, · þár hie simlon muot  
 112 wesan an wunŋjon, · untat ina eft an þesa werold seŋdit  
 hêr hevanas ward · hêliðo barnum,  
 114 liodjun te lêro. · Þann hier ôk þie lêdo kumit,  
 þat hier Anti-krist · alla þioda,  
 116 werod a-werðit, · þann he mid wápnú skal  
 werðan Enokha te banon, · eġgjun skarapun  
 118 þuruh is hand-męgin; · hwirībit þiu sêola,

þie gêst an guodan weg, · endi godas engil kumit,  
 120 wrikit ina, wamm-skaðon · wápnas eggjun:  
 wirðit Anti-krist · aldru bi·lôsid,  
 122 þie fiund bi·félid. · Folk wirðit eft gi·hworðan  
 te godas ríkja, · gumuno gi·siði  
 124 langa hwíla, · endi stéd im síðor þit land gi·sund.

TODO.

54 Þó | Introduced with large initial. 81 drohtin | Here the poem ends on fol. 2v; it picks back  
 up on fol. 10v. 122 bi·félid | biuellid V

## The Destruction of Sodom

4 Þuò habdun im eft só swiðo · Sodomo-liudi, [V 2r/i]  
 2 weros só far·werkot, · þat im was úsa waldand gram,  
 mahtig drohtin, · wand sia mên drivun,  
 4 fr̥midun firin·dâdi, · habdun im só uilu fiunda barn  
 wammas ge·wísid: · þuò ni welda þat waldand god,  
 6 þiadan þolojan, · ak hiet sie þrea faran,  
 is engelos ôstan · an is árunði,  
 8 siðon te Sodoma, · endi was im selvo þar mið.  
 Þuò sea ovar Mambra · mahtige fuorun,  
 10 þuò fundun sia Abrahama · bi ênum ala standan,  
 waran ênna wih·stêdi, · endi skolda úsas waldandas  
 12 geld gi·frummjan, · endi skolda þar goda þeonan  
 an middjan dag · manna þie bêtsto.  
 14 Þuò ant·kenda hé kraft godas, · só he sea kuman gi·sakh:  
 géng im þuò ti·gegnes · endi goda selvun hnêg,  
 16 bôg endi bedode · endi bad gerno,  
 þat hie is huldi forð · hebbjan muosti:  
 18 „warod wilþu nu, · waldand, frô mín,  
 alo-mahtig fadar? · ik biun þín êgan skalk,  
 20 hold endi gi·hôrig; · þú bist mí hërro só guod,  
 mēðmo só mildi: · wilþu mínas wiht,  
 22 drohtin, hebbjan? · Hwat, it all an þínum duoma stéd,  
 ik libbjo bi þínum lēhene, · endi ik gi·lôbi an þi,  
 24 frô mín þe guoda: · muot ik þi frágon nu,

warod þu sigi-drohtin · siðon willjas?“  
 26 Þuò kwam im eft te·gegnes · godas and·wordi,  
 mahtig muotta: · „Ni willi ik is þi miðan nu,“ kwað he,  
 28 „helan holdan man, · hú mín hugi gengit.  
 Siðan skulun wí sùðar hinan: · hebbjat him umbi  
 Sodoma-land  
 30 weros só for·werkot. · Nú hruopat þæ wardas te mí  
 dages endi nahtes, · þe þe iro dádi telljat,  
 32 seggjat hiro sundjon. · Nú willi ik selvo witan,  
 ef þia mann under him · su-lík mên frëmmjat,  
 34 weros wam-dádi. · Þanna skal sea wallande  
 fiur bi·uallan, · skulun sia hira firin-sundjon  
 36 swára bi·sënkjan: · sweval fan himile  
 fallit mid fiure, · fëknja sterevat,  
 38 mên-dádige mën, · reht só morgán kumit.“  
 Abraham þuò gi·mahalda · (habda im ęlljan guod,  
 40 wísa word-kwidi), · endi wiðer is waldand sprak:  
 „Hwat! þu gódas só uilu,“ · kwat hie, „god hevan-ríki,  
 42 drohtin gi·duomis, · all bi þínun dádjun stéd  
 þius werold an þínun willjan; · þu gi·wald habas  
 44 ovar þesan middil-gard · manna kunnjas,  
 só þat gio werðan ni skal, · waldand frô mín,  
 46 þat þú þar te ênum duoas · uvila endi guoda,  
 liova endi lêða, · wand sia gi·líka ni sind.  
 48 Þu ruomes só rehtæs, · ríki drohtin,  
 só þu ni wili, þat þar ant·geldan · guod-willige mann  
 50 wam-skaðono weręk, · þoh þu is gi·wald haves  
 te gi·frummjanna. · Muot ik þi frágon nu,  
 52 só þú mí þiu gramara ni síš, · god hevan-ríki?  
 ef þú þar fiðis fiftig · ferāhtaro manno,  
 54 liuwigaro liodo, · muot þanna þat land gi·sund,  
 waldand, and þínun willjan · gi·werid standan?“  
 56 Þuò kwam im eft te·gegnes · godas and·wordi:  
 „Ef ik þar findo fiftig,“ kwað he, · „ferāhtara manno,  
 58 guodaro gumono, · þea te goda hebbjan  
 fasto gi·fangan, · þanna willi ik im iro ferāh far·gevan  
 60 þuru þat ik þea hluttron man · haldan wille.“  
 Abraham þuò gi·mahalda · āðar siðe,  
 62 forð frágoda · frāhon sínan:

- „Hwat **duos** þu is þanna,“ kwað he, · „**drohtin** frô mín,  
 64 ef þu þar þrítig maht · þegno fiðan,  
 wam-lôsa weros? · wilþu sia noh þanna  
 66 látan te líva, · þat sia muotin þat land waran?“  
 Þuò im þe guoda, · god hevan-ríki,  
 68 sniumo gi-sagda, · þat hie só weldi  
 lêstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,  
 70 „þrítig undar þero þiодо · þegno fiðan  
 god-forohta gumon: · þanna willi ik im far-gevan allum  
 72 þat mên endi þea mis-dád · endi látan þat manno folk  
 sittjan umbi Sodoma · endi ge-sund wesan.“  
 74 Abraham þuò gi-mahalda · agalêt-líko  
 -folgoda is frôjan-, · filo worda gi-sprak:  
 76 „Nu skal ik is þi biddjan“, kwað he, · „þat þu þi ni belges ti mi,  
 frô mín þie guoda, · hú ik sus filu mahlja,  
 78 weslja wiðer þi mid mínum wordum: · ik wêt, þat ik þas  
 wirðig ni bium  
 ni sí þat þu it willjas bi þínaro guodi, · god hevan-ríki  
 80 þiadan, gi-þolojan: · mí is þaraþ mikil  
 te witanna þínne willjan, · hweðer þat werad gi-sund  
 82 libbjan muoti, · þe sea liggjan skulun,  
 fêgja bi-uallan: · hwat wilis þu is þanna, frô mín, duoan,  
 84 ef þu þar tehani · treu-hafte maht  
 fiðan under þemo folka ferahtera manno · wilþu im þanna  
 hiro ferh far-gevan,  
 86 þat sia umbi Sodoma-land · sittjan muotin  
 búan an þem burugjum, · só þu im a-bolgan ni sís?“  
 88 Þuò kwam im eft te-gegnes · godas and-wordi:  
 „Ef ik þar tehani,“ kwað he, · „treu-haftera mag  
 90 an þem lande noh · liodjo fiðan,  
 þanna látu ik sia alla þuru þie ferahtun man · fereþas brúkan.“  
 92 Þuò ni dorste Abraham lęng · drohtin sínan  
 furður frágon, · hak he fell im after te bedu  
 94 an kneo kraftag, · kwað he gerno  
 is geld gęrewedi · endi gode þeonodi,  
 96 warahti after is willjan. · Gi-wêt im eft þanan  
 gangan te is gęst-sęli; · godes ęngilos fort  
 98 sïðodun te Sodoma, · so im selvo ge-bôð  
 waldand mid is wordo, · þuò hie sea hiet an þana weg faran.

TODO.

30 þeæt wardas | þe ætuuardas V 46 ĕnum | henum V

[V 2r/36]

100 Skoldun sie be·fīðan, · hwat þār fērahtera  
 umbi Sodoma-burg, · sundjono tuomera  
 102 manna wári, · þie ni habdin mēnes filu,  
 firin-werko gi·frumid. · Þò gi·hòrdun siæ fēgero karm  
 104 an allaro sēliðu gi·hwen, · sundiga liudi  
 firin-werk frēmman: · was þar fiundo gi·mang,  
 106 wrēðaro wihtjo, · þea an þat wam habdun  
 þea liudi far·lēdid: · þat lôn was þuò hat handum  
 108 mikil mið morðu, · þat sia oft mēn drivun.  
 Þanna sat im þar an innan · aðal-burdig man,  
 110 Loth mið þem liudjum, · þie oft lof godas  
 warahte an þesaro weroldi: · habda im þar welono gi·nuog,  
 112 guodas gi·wunnan: · he was gode wirðig.  
 He was Abrahamas · aðali-knóslas,  
 114 his bróðer barn: · ni was bēgara man  
 umbi Giordanas staðos · mið gum-kustjum,  
 116 gi·werid mið ge·wittjo: · him was ūsa waldand hold  
 Þuò te sedla hnēg · sunna þiu hwíta,  
 118 alloro bókno berāhtost, · þuò stuond hie fore þes buruges dore.  
 Þuò gi·sah hé an ávand · ĕngilos twēne  
 120 gangan an þea gardos, · só sea fan gode kwámun  
 ge·weride mid ge·wittjo; · þuò sprak he im sán mid is wordum  
 tuo.  
 122 Géng þuò te·gegnes · endi gode þankade,  
 hevan-kuninga, · þes hé im þea helpa fer·lêkh,  
 124 þat he muosta sea mið is ôgum · an luokojan,  
 iak he sea an kneo kusta · endi kúsko bad,  
 126 þat sea suohtin his sēliða: · kwat þat he im selbas duom  
 gáui su·líkas guodas, · só im god habdi  
 128 far·liwen an þem landa: · sea ni wurðun te lata hwerigin,  
 ak se gengun im an is gēst-sēli, · endi he im giungar-duom  
 130 frēmide fēraht-líka, · sea im filo sagdun  
 wáraro wordu. · Þár he an wahtu sat,  
 132 held is hērran bodan · hēlag-líka,  
 godas ĕngilos. · Sia him guodas só filo,  
 134 suóðas gi·sagdun. · Swart furður skréð,

narowa naht an skion, · náhida moragan  
 136 an allara scliða gi·hwem. · Uht-fugal sang  
 fora daga-hruoma. · Þò habdun úsas drohtinas bodon  
 138 þea firina bi·fundan, · þea þar frēmidun mēn  
 umbi Sodomaburug. · Þò sagdun sia Loða,  
 140 þat þar morð mikil · manno barno,  
 skolda þera lioðjo werðan · endi ôk þes landas só samo.  
 142 Hietun ina þuò gērewjan, · endi hietun þò gangan þanan,  
 firrjan hina fon þem fiundum · endi lēðjan is frí mið him,  
 144 idis aðalborana. · He ni habda þar his aðaljas þan mēr,  
 botan is dohtar twá, · mid þem gi·hietun sie, þat hie êr daga  
 wári  
 146 an ênum berga uppan, · þat hina brinnandi  
 fiur ni bi·uengi. · Þò he te þere fērði warð  
 148 gáhun gi·gērewid, · gengun engilos,  
 habdun hina bi handum · hevan-kuningas bodon,  
 150 lēddun hina endi lērdun · lango hwíla,  
 untat sea ina gi·bráhtun · bi þera burug útan.  
 152 Hietun, þat sia io ni ge·hōrdin · sulik ge·hlunn mikil  
 brakon an þem burugjum, · þat sia io under bak sâwen,  
 154 an þiu þie sea an þem landæ · libbjan weldin.  
 Þuò hwuruvun eft wiðer · hêlega wardos,  
 156 godas engilos, · gengun sniumo,  
 sīðodun te Sodomu: · þanan sūðar fuor  
 158 Loth þoro hira lēra, · flôh þera lioðjo gi·mang,  
 dērewjoro manno: · þò warð dag kuman.  
 160 Þuò warð þar gi·hlunn mikil · himile bi·tengi,  
 brast endi brakoda, · warð þero burugjo gi·hwilík  
 162 rôkas gi·fullit, · warð þar fan radura só uilu  
 fiures gi·fallin, · warð fēgero karm,  
 164 lēðaro lioðjo: · logna all bi·ueng  
 brêd burugu-gi·setu: · bran all samað,  
 166 stēn endi erða, · endi só manag stríðin man  
 swultun endi sunkun: · sweval brinnandi  
 168 wel after wíkjom; · waragas þolodun  
 lēðas lôn-geld. · Þat land inn bi·sank,  
 170 þiu erða an afgrundi; · al warð far·spildit  
 Sodomaríki, · þat is ênig sēg ni gi·nas,  
 172 iak só bi·dôðit an dôð-sēu, · so it noh te daga stēndit

fluodas gi·fullit. · Þuò habdun hiro firin·dádi  
 174 all Sodomō-þiod · sêro ant·goldan,  
 botan þat þar iro ênna · út ent·lédde  
 176 waldand an is willjan · endi þiu wif mid im,  
 þriu mið þem þegna. · Þò gi·hòrdun sea þero þiodo kwalm,  
 178 burugi brinnan. · Þò þar under bak bi·sakh  
 idis aðal·boren · -siu ni welde þera engilo  
 180 lêra lêstjan; · þat was Lohthas brúd,  
 þan lang þe siu an þem landa · libbjan muosta-  
 182 þuò siu an þem berega gi·stuod · endi under bak bi·sakh,  
 þuò warð siu te stêne, · þar siu standan skal  
 184 mannum te mārðu · ovar middil·gard  
 after te êwan·dage, · só lango só þius erða lêvot.

TODO.

100 Skoldun | Introduced by large initial. 100 hwat þár | huattar V 119 ávand | haband V 137  
 daga·hruoma | emend.; 'daga huoam' V 141 werðan | 'huuerthan' V 144 aðaljas | 'hadalias' V  
 155 hwuruvun | metr. emend.; uurubun V 185 lêvot. | add. EXPL V

185 lêvot. | The EXPL in the ms. stands for 'explicit', customarily placed at the end of a text in  
 medieval mss. This line also serves as a fitting conclusion to the poem.





# Muspell

## (Muspilli)

Dating: C9th  
Meter: Ancient-words-law

### Introduction

Found in the margins of a single theological manuscript from the 820s, CLM 14098.

The second sound shift is applied consistently. That this was the case at the time of composition is seen by the alliteration between Latin borrowings beginning with p- and Germanic words originally beginning with b-:

- l. 16: Germanic pú (= OS bú) — pardísu (< Latin paradisum),
- l. 21: Germanic piutit (= OS biudid) — pehhes (< Latin pix) and pína (< Latin poena),
- l. 25: Germanic prinnan (= OS brinnan) and palw- (= OS balu) — pehhe (see above).

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### The “Muspell”

- 1      Sín tak pi·kweme, · daz er touwan skal.  
2      Wanta sár só sih diu sêla · in den sind ar·hêvit,  
          enti sí den líh-hamun · likkan lázzit,  
4      só kwimit çin hêri · fona himil-zungalon;  
          daz andar fona pehhe: · dár págant siu umpi.  
6      Sorgén mak diu sêla, · unzi diu suona ar·gét,  
          za wederemo hêrje · si gi·halót werde.

- 8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,  
 daz lëitit sia sár · dár iru lëid wirdit,  
 10 in fuir çnti in finstrí: · daz ist rehto virin·líh ding.  
 Upi sia avar ki·halónt die · die dár fona himile kwemant,  
 12 çnti si dero çngilo · çigan wirdit,  
 die pringent sia sár úf · in himilo ríhi:  
 14 dár ist líp áno tód, · lioht áno finstrí,  
 sçlida 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 çnti hëlla fuir · harto wíse,  
 pehhes pína: · dár piutit der Satanasz altist  
 22 hëzzan lauk. · Só mak hukkan za diu,  
 sorgén dráto, · der sih suntigen wëiz.  
 24 Wê demo in vinstri skal · síno viriná stuén,  
 prinnan in pehhe: · daz ist rehto palwík dink,  
 26 daz der man harét ze gote · çnti 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 nohhejn · 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 Eliase págan.  
 38 Der warkh ist ki·wáfanit, · denne wirdit untar in wík  
 ar·hapan.  
 Khçfun sint só kreftík; · diu kósa ist só mihhil.  
 40 Elías stritit · pí den êwigon líp,  
 wili dén reht·kernón · daz ríhhi ki·starkan:  
 42 pi·diu skal imo helfan · der himiles ki·waltit.  
 Der Anti·khristo · stét pí demo alt·fiante,  
 44 stét pí demo Satanase, · der inan var·senkan skal:

- pi·diu skal er in deru wík-stēti · wunt pi·valla  
 46 ċnti in demo sinde · siga-lôs werdan.  
 Doh wānit des vilo got-manno,  
 48 daz Eliās in demo wige · ar·wartit werde.  
 Sô daz Eliases pluot · in erda ki·triuft,  
 50 sô in·prinnant die perga, · poum ni ki·stēntit  
 ênihk in erdu, · ahā ar·truknént,  
 52 muor var·swilhit sih, · swilizót lougiu der himil,  
 máno vallit, · prinnit mittila-gart,  
 54 stên ni ki·stēntit, · vërit denne stûa-tago in lant,  
 vërit mit diu vuiru · viriho wísón:  
 56 dār ni mak denae māk andremo · helfan vora demo Múspille.  
 Denne daz prëita wasal · allaz var·prinnit,  
 58 ċnti vuir ċnti luft · iz allaz ar·furpit.  
 Wār ist denne diu marha, · dār man dār eo mit sínén mágon  
 piehk?  
 60 Diu marha ist far·prunnan, · diu sêla stét pi·dungan,  
 ni wëiz mit wiu puaze: · sô vërit sí za wíze.  
 62 Pi·diu ist demo manne sô guot, · denner ze demo mahale  
 kwimit,  
 daz er rahóno we-líha · rehto ar·tëile.  
 64 Denne ni darf er sorgén, · denne er ze deru suonu kwimit.  
 Ni wëiz der wênago man, · wie-líhan wartil er habét,  
 66 denner mit den miatón · marrit daz rehta,  
 daz der tiuval dār pí · ki·tarnit stēntit.  
 68 Der hapét in ruovu · rahóno we-líha,  
 daz der man êr ċnti síd · upiles ki·frumita,  
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;  
 ni skolta síd manno nohhëin · miatun int·fáhan.  
 72 Sô daz himiliska horn · ki·hlútít wirdit,  
 ċnti sih der suanari · ana den sind ar·hëvit  
 74 der dār suannan skal · tôten ċnti lepentén,  
 denne hëvit sih mit imo · hërjo mëista,  
 76 daz ist allaz sô pald, · daz imo nio-man ki·págan ni mak.  
 Denne vërit er ze deru mahal-stēti, · deru dār ki·markhót ist:  
 78 dār wirdit diu suona, · dia man dār io sagéta.  
 Denne varant ęngila · uper dio marha,  
 80 wëkhant deota, · wíssant ze dinge.  
 Denne skal manno gi·líh · fona deru moltu ar·stén,



# Hymn from Wessobrunn

Dating: late 700s  
Meter: Ancient-words-law

## Introduction

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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## Hymn from Wessobrunn

Dat ga·f̥ręgin ih mit f̥irahim · f̥iri·wizzó mę̆sta,  
2 dat erdo ni was · noh úf-himil  
noh paum · noh perek ni was  
4 ni [...] nohh-ę̆inig · noh sunna ni skę̆in  
noh máno ni liuhta · noh der márjo sę̆o.  
6 Dó dar ni·wiht ni was · ę̆ntjó ni wę̆ntjó,

- 8             $\text{\text{e}}\text{\text{nti}}\ \text{\text{d}}\text{\text{o}}\ \text{was der } \text{\text{e}}\text{\text{ino}} \cdot \text{\text{al-mahtiko}}\ \text{kot},$   
                $\text{\text{m}}\text{\text{anno}}\ \text{\text{m}}\text{\text{iltisto}}, \cdot \text{\text{e}}\text{\text{nti}}\ \text{dar}\ \text{\text{w}}\text{\text{arun}}\ \text{auh}\ \text{\text{m}}\text{\text{anaké}}\ \text{mit}\ \text{inan}$   
                $\text{\text{k}}\text{\text{ót-líhhé}}\ \text{\text{g}}\text{\text{e}}\text{\text{istá}}, \cdot \text{\text{e}}\text{\text{nti}}\ \text{\text{kot}}\ \text{\text{h}}\text{\text{e}}\text{\text{ilak}}.$

I have learned among men that greatest of wonders,  
 that earth was not nor up-heaven,  
 nor wood nor mountain was not,  
 nor any [...]; nor did the sun shine,  
 nor the moon give off light, nor the glittering sea.  
 Then there was no kind of end or border,  
 and then was the One Almighty God,  
 the Mildest of Men [= Christ], and there were also many with Him:  
 good ghosts, and Holy God.

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2    $\text{\text{erdo}}$  |  $\text{\text{ero}}$  ms.

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2    $\text{\text{erdo}}$  ...  $\text{\text{úf-himil}}$  'earth ... up-heaven' | A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Vafþ 21*, where the god *Weden* asks the *ettin* *Webthrithner* about the origin of "earth and up-heaven", and *Vsp 3/3*, where it is said, about the time before the World existed, that "earth and up-heaven" never existed.

3    $\text{\text{noh paum}} \cdot \text{\text{noh perek ni}}\ \text{was}$  'nor wood nor mountain was not' | The same word-pair is found in *Grm 40* (describing the creation of the world from *Yimer's* body by the Gods) and in *Muspilli 50* (describing the Christian destruction of the world prior to the Judgment.) The meter of the line is very poor; there may perhaps originally have been a third word starting with *p*.

- P1         $\text{\text{Kot al-mahtiko}},\ \text{\text{dú}}\ \text{\text{himil}}\ \text{\text{e}}\text{\text{nti}}\ \text{\text{erda}}\ \text{\text{ga-worahtós}},\ \text{\text{e}}\text{\text{nti}}\ \text{\text{dú}}\ \text{\text{mannun}}$   
 2            $\text{\text{só}}\ \text{\text{manak}}\ \text{\text{kót}}\ \text{\text{for-gápi}},\ \text{\text{for-gip}}\ \text{\text{mir}}\ \text{in}\ \text{\text{dína}}\ \text{\text{ga-náda}}\ \text{\text{rehta}}\ \text{\text{ga-laupa}},$   
             $\text{\text{e}}\text{\text{nti}}\ \text{\text{kótan}}\ \text{\text{willjon}};\ \text{\text{wís-tóm}}\ \text{\text{e}}\text{\text{nti}}\ \text{\text{spáhida}}\ \text{\text{e}}\text{\text{nti}}\ \text{\text{kraft}}\ \text{\text{tiuflun}}\ \text{za}$   
 4            $\text{\text{widar}}\ \text{\text{stantanne}},\ \text{\text{e}}\text{\text{nti}}\ \text{\text{ark}}\ \text{za}\ \text{\text{pi-wísanne}},\ \text{\text{e}}\text{\text{nti}}\ \text{\text{dínan}}\ \text{\text{willjon}}\ \text{za}$   
             $\text{\text{ga-wurkhanne}}.$

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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# Cadman's Hymn

Dating: C7th  
Meter: Ancient-words-law

## Introduction

Found in Bede's English history.

## Cadman's Hymn

Nú scylun hęrgan · hevēn-ricæs ward,  
2 metudæs mæhti · end his mōd-gi·þanc,  
werc wuldur-fadur, · swē hé wundra gi·hwæs,  
4 ēci dryhtin · ōr ā-stēlidæ.  
Hé ærist scōp · ælda barnum  
6 hevēn til hrōfe, · hālig scēppend.  
Þā middun-geard · mōn-cynnæs ward,  
8 ēci dryhtin · æfter tiadæ,  
firum foldu · frēa all-mæhtig.

Now shall we praise the Heavenly Kingdom's Guardian,  
the Measurer's might and his strong thought,  
the works of the Glory-Father, as he every wonder,  
the everlasting Lord, in the beginning set up.  
He first created for the children of men  
the heaven as a roof, the holy Creator.  
Then Middenyard did Mankind's Guardian,  
the everlasting Lord, afterwards make:  
the land for humans, the Lord Almighty.





Index (INCOMPLETE!)



NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious terms and expressions (C)

**All Gods** (ON *öll goð*) Occurs especially in ritual or ritual-adjacent use (Grm 43, Lok 11; cf. Hákm 18, where the piety of the dead king Hathkin is shown by his being greeted by *rôð öll ok rēgin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *viṣve 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; about this Saxo Grammaticus (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure Mithothin (perhaps “With-Weden”), who reformed the cult:

*Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad 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.’

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

- ape (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNW/Gmc. \**apó*) In the Old Norse the word seems to mean 'fool, buffoon', in the other old languages apparently 'monkey', though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught (ON *étt*, OE *æht* 'possession, property') The Nordic (paternal) clan or family line.
- begale (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.
- bigh (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior's loyalty towards his lord, and of a lord's grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type "breaker of rings" (e.g. *béaga brytta* 'the breaker of bighs' in *Beow* ll. 35, 352, 1487). An illustrative example of this is Hildebrand 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- bloot (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also bloot-house.
- bloot-house (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom (ON *dómr*, OE *dóm*) Base meaning 'judgment, verdict' (whence Domsday, 'judgment Day'), but in the Norse and Anglo-Saxon poetry often specifically referring to one's fame or good reputation (that is, how others will judge one's character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): I know one that never dies: the Doom o'er each man dead. and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle's mother has slain his trusted advisor Asher (*Æschere*): Ne sorga, snotor guma! · Sélre bið ég-hwæm, / þæt hé his fréond wrece, · þonne hé fela murne. / Úre ághwylc sceal · ende ge-bídan / worolde lífes; · wyrce sé þe móte / dômes ár deaþe; · þæt bið driht-guman / un-lífgendum · 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 deað-dæge · dóm un-lýtel / syþðan wíges heard · wyrm á-cwealde*

/ hordes hyrde [...] 'For Syemund sprang up / after his death-day an unlittle [great] Doom, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b-955a: [...] þú þé self hafast / 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 feðer-hama, OS feðar-, feðer-hamo) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in Þrk. In the Christian Heli feather-hames are donned by angels who fly from heaven to earth. See also hame.

fee (ON fé, OE féoh) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly Háv.

fey (ON fęigr, OE fæge, OHG feigi 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: aft uamuþ stanta runar þar + n uarin faþi faþir aft faikiþ sunu Apt Vámóð standa rúnar þár, en Varinn fáði, faðir aft fęigjan sonu 'After Woemood (Vámóðr) stand these runes, but Warren (Varinn) painted, the father after the fey son.' See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON fęigð) The state of being fey.

fimble- (ON fimbul-) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON fimm dagar) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (Dies Mercurii = Weden's day, etc.). According to the Gula there were six weeks in a month, and "five days" is used as a generic period of time in Háv 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term fifth (ON fimmt, OSw. fæmt), a meeting or gathering set to be held at a five-day notice. See fimt in CV, Love et al. (2020) for further discussion.

galder (ON galdr, OE gealdor, OHG galdar) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

gale (ON gala, OE galan, OHG galan) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

gand (ON gandr, Latin gaudus) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

- gid (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.
- gidden (ON *gyðja*, OE *gyden* ‘goddess’) The womanly equivalent or wife of a gid.
- good of meat (ON *matar góðr*, *góðr matar*) An old formula appearing in Háv 39 and numerous Swedish Wiking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nothing.
- guest (ON *gęstr*, 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 hęmum*), 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: *Öðinn skipti hęmum, 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 lęnd 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, town-rideresses, evening-rideresses.
- harrow (ON *hęgr*, OE *hearg*, PNWGmc. \**harugar*) A hallowed cairn or stone-heap. HdI 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.
- See also hove, wigh.

- hold (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the Ecclesiastical Laws of King Cnut ALIE I (p. 372): *þam byþ witod-líce God hold, þe bið his hlāforde riht-líce hold* ‘Indeed God is hold to him who is rightly hold to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So Lok 4 (e.): *holl řęgin* ‘hold Reins’, and Oddrgr 9/1: *Svá hįalpi þęr · hollar věttir* ‘So help thee hold wights’.

This word is common in old Scandinavian oath formulae, e.g. in the elder redaction of the West-Geatish Law: *Svá sé męr 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 męr hollr ef ek*

satt segi, gramr ef ek lýg 'God be hold to me if I speak truly, wroth if I lie,' in Grey-Goose (TODO) also: Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr 'God be hold to him who keeps the truce, but wroth against him who breaks the truce'. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** (ON *hylli*, OE *hyldu*, OHG *huldi*) Abstract noun formed to hold, meaning 'favour, loyalty, grace,' with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in Grm 43, where (according to my interpretation) the preparer of food at the blóot is said to earn the "holdness of Woulder and of all the gods;" and Grm 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of "Weden's holdness" (Öðins *hylli*). "Weden's holdness" is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: "The whole race of man has wrought songs to win the holdness of Weden; I recall the fully rewarded works of our kinsmen/ancestors."

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are hold towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blóot, following rules of hospitality, and composing poetry—and gram 'wroth' towards those who do the opposite.

**Home** (ON *heimr*, OE *hām*, PNWGmc. \**haimar*) In the Norse often referring to a realm in the cosmology (Vsp 2: "I remember nine Homes", Vafþr TODO: "From the runes of the Ettins and of all the gods I can speak truly, for I have come into each Home"). Thus Ettinham is the 'Home/realm of the ettins'. When used on its own it means 'the world (that we inhabit)'. See also Nine Homes, Thrithham.

**leat** (ON *hlaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *hljóta* 'to get by lot' and this word certainly refers to the use of the blood for auguries.

**leat-twig** (ON *hlaut-tęinn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. Hym 1.

**leek** (ON *laukr*, OE *lēc*, PNWGmc *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so Guðr II 2, where Siward's superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and Vsp 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *līn* *līn* *laukar*; in one inscription also paired with *līn* *līn* 'linen'. Classical Norse attestations of magic use include

Sigrðr 8, where the leek is thrown into mead against poison; and the Vǫlsþ, where a horse penis is said to be *líní góddr* · *en laukum studdr* ‘endowed with linen and supported by leeks’ in a poetic line. The leek was particularly associated with women and domestic life, as seen by its pairing with “linen” and its frequent use as the determinant in women-kennings (Meissner, 1921, p. 418)). Anon Sveinfl 1 (SkP I) sarcastically states that a battle was not *sem manni* · *mér lauk eða ǫl béri* ‘as if a maiden brought a man leek or ale’.

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by Háv 153 near-synonymous with *galder*. See also *gale*, *begale*.

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *fjöl-kunnigr*) Skilled with sorcery or the dark arts.

meat-nithing (ON *mat-níðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also *good of meat*.

nithe (ON *níð*, OE *nīþ*, OHG *níd*) Originally ‘hatred, enmity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also *nothing*.

nothing (ON *níðingr*, OE *nīþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *orlög*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns.

queer (ON *argr*, *ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanic *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si per-severaverit, 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 *ęrgi*, *reġi*) See queer above.

rest (ON rōst) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: rōst.

rune (ON *rún*, OE *rūn*, 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 ᚱᛁᛋᜀᛠᚾᚢᚲᚦᚳᚨᚷᚪᚩᚹᚻ[  
]ᚺᚫᚿ, 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, see also there.

scold (ON skald) A Scandinavian court poet. The name probably comes from their ability to slander with words.

simble (ON sumbl, OE symbol) A banquet, symposium.

soo (ON sóa) To ritually waste, to slay in a sacrificial context.

spae (ON spó) Prophecy, foresight.

Tables (ON *tafl*, OE *tafl*) Generic term for board games (e.g. chess). In the golden age the Eese played such games (Vsp 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).

thill (ON þylja) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title thyle.

Thing (ON, OE þing, OS thing, OHG ding) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. Háv 61 for an excerpt from Germania ch. 22. See also the Thing of the Gods.

thule (ON þula) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Woden). Decoratively also a ditty, poorly composed poem. See thyle.

thyle (ON þulr, OE þyle, PNW Gmc. \*þulir) A sage who through rote learning has acquired a large amount of mythological lore (cf. thule 'a list in poetic form; a ditty, bad poem' and thill 'to recite, to chant'). Thus Weden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like Vaff). Runic inscription DR 248

(Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.

wale (ON *vǫlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.

wallow (ON *vǫlva*, OE *\*wealwe* (cf. ON *svǫlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.

wigh (ON *vé*, OE *wéoh*, *wih*, PNWGmc. *\*wihą*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the wigh was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guthur <= 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 Guthur could not be apprehended or punished for his crime while in it.

In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name Wighstone (*Wih-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *óðr*, OE *wód*, PNWGmc. *\*wódur*) Heener’s gift to men, though the name may suggest it be from Weden. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer.

wyrm (ON *ormr*, OE *wyrm*, PNWGmc. *\*wurmīr*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.

yin- (ON *ginn-*) A rare augmentative prefix. TODO.

yin-holy (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilög goð* ‘yin-holy Gods’.

## Persons and objects (P)

Attle (Attila, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attiló*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.

Balder (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.

Beadhild (ON *Boðvildr*, OE *Beadohild*) The daughter of the tyrannical king Nithad. She is raped by her father's prisoner, Wayland.

Bellower (ON *Bęli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skm*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bęlja* 'bane of Bellower [= Free]' in *Vsp* 51/3, along with two Scaldic kennings of the same type.

Bicke (ON *Bikki*) A servant or general of Attle.

Earp and Oatle (ON *Erpr ok ęitill*) The sons of Attle and Guthrun.

Earth (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. \**erþu*, PGmc. \**erþó*) The personified Earth. By Weden the mother of Thunder.

Erminric (ON *Jǫrmunrekr*, OE *Eormanric*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical Ermanaric (dead 376). TODO: Jordanes.

Fathomer (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.

Fimblethyle (ON *Fimbulþulr*) The 'ultimate thyle' or sage; name for Weden.

Fold (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to 'land', however. It is cognate with Sanskrit TODO.

Foresitter (ON *Forseti*) An obscure god associated with legal proceedings. TODO.

Free (ON *Freyr*, OE *fréa* 'lord', PNWGmc. \**Frawjar*) Son of Nearth, brother of Frow. See also Ing.

Frie (ON *Frigg*, OE \**Frige*, OHG *Frija*, PNWGmc. \**Frijju*) Wife of Weden, mother of Balder. Related to Full.

Frow (ON *Fręya*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?

Full (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. Mers II has her as Frie's sister, though this need not be literal (cf. HdI 1).

Guthur (ON *Gunnarr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king Gundaharius (\**Gunþiharjaz*) of the Burgundians.

Guthlathe (ON *Gunnlǫð*) Daughter of the ettin Sutting; she guarded the Mead of Poetry in the mountain, but gave it to Weden after he seduced her. See Háv 103–110.

Guthrun (ON Guðrún) Daughter of king Yivick, sister of Guthur and Hain. The wife of Attle.

Hain [Hain 1] (ON Hǫgni, OE Haguna, Hagen, OHG Hagano, Ger. Hagen, PNWGmc. \*Hagunó) A Nivling and Yivicking, son of king Yivick, brother of Guthur and Guthrun. In Akv he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guthur.

Hain 2 [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.

Hath (ON Hǫðr) The blind son of Weden, the slayer of his brother Balder.

Heener (ON Hónir, PNWGmc. Hónijar ‘the little swan(?)’) An obscure god. Rydberg (1886) [552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit śakuna ‘bird of omen’, and noting that his epithets langi fótr ‘long foot’ and aurkonungr ‘mud-king’ (both found in Skm 22) accurately describe the stork. He gives wode TODO.

Hell (ON Hēl) Owneress of Hell.

Hindle (ON Hyndla) A witch awoken by Frow in Hdl.

Homedal (ON Hēimdall(r), OE \*Hāmdcall) The Watchman of the Gods (vǫrðr goða Grm 13, Lok 48), whose home is the Heavenbarrows (Grm 13). According to Rþ he fathered the three castes of men, which may also be referenced in Vsp 1/2b. He is the whitest of the Eese (Þrk 15). Homedal was the subject of the lost poem “Homedal’s galder” (Hēimdallargaldr), of which only two lines survive; see Eddic Fragment 3 under Mythic Poetry.

Hymr (ON Hymir) An ettin, Tew’s father according to Hym.

Ing (ON Yngvi, OE Ing) Probably an older name of Free. The legendary ancestor of the Ingling. Cf. the Old English Rune Poem.

Life and Lifethrasher (ON Líf ok Líf-þrasir) The only surviving humans after the Rakes of the Reins.

Lock (ON Loki) The bound Os. TODO.

Loride (ON Hlǫrriði) “Loud/Roaring Rider”, poetic name of Thunder.

Lothar (ON Lóðurr, OS Logaþore, PNWGmc. \*Logaþorjar ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.

Millner (ON Mjöllnir, OE \*Meldne, PNWGmc. \*Meldunjar) The hammer of Thunder.

Moon (ON Máni) The personified moon. Son of Mundlefare and brother of the Sun (Vafl 23). For ritual invocations of the Moon see Note to Háv TODO (hęiptum kveða).

- Mundlefarer (ON Mundilfóri or Mundilfari) The father of Sun and Moon (Vafþ 23). Perhaps 'Millhandle-turner', if the first element = ON *mundull* 'handle of a mill'.
- Nearth (ON *Njǫrðr*) One of the Waners. Father of Free and Frow.
- Nithad (ON *Níðuðr*, OE *Níphad*, PNWGmc. \**Níþa-haduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (Vkv, Deer).
- Oughter (ON *Óttarr*, OE *Óhtære*, PNWGmc. \**Óhta-harjar*) Legendary Swedish king.
- Reading (ON *Hrauðungr*) A king in the prologue to Grm.
- Rotholf (ON *Hrólfr kraki*, OE *Hrǫþulf*, PNWGmc. \**Hróþi-wulfar*) A king of the Shieldings (see family tree). As foreshadowed in Beow 1017–9, 1180–90, he betrays the sons of Rothgar, his cousins Rethrich and Rothmund, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar (ON *Hróarr*, OE *Hrǫþgár*, PNWGmc. \**Hróþi-gairar*) A king of the Shieldings (see family tree), one of the main characters in Beow.
- Rungner (ON *Hrungnir*) Famous ettin fought by Thunder. The full story is told in Haustl 14–20 and Skm 24–25, which cites the former.
- Shede (ON *Skaði*, OE *Scede*(?), PGmc. \**Skadi*) A female figure, possibly the namesake of Shedeny and the Shedelands, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly Scadinavian, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse, and later wife of Nearth. Their marriage is the subject of Gylf which preserves.
- Shield (ON *Skjöldr*, OE *Scyld*, PNWGmc. \**Skelduz*) Legendary Danish king, founder of the Shieldings.
- Syemund (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. \**Sigi-mundur*) In the Norse tradition the son of king Walsing. He begets Siward, the slayer of the wyrm Fathomer. In Beow it is Syemund himself who slays an unnamed wyrm. Connected with his nephew Sinfittle.
- Sithguth (OHG *Sinthgunt*, PNWGmc. \**Sinþa-gunþir*(?)) Only known from Mers II as the sister of Sun.
- Siward (ON *Sigurðr*) A hero of the Walsings, slayer of the wyrm Fathomer.
- Sun (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In Vafþ 22 the daughter of Mundlefare and sister of Moon. In Mers II the sister of Sithguth.

- Thedse (ON Þjatsi) An ettin slain by the Gods; his myth is told at length in Haustl. Father of Shede.
- Thrim (ON Þrymr) Ettin who steals Thunder's hammer in Þrk and is later killed.
- Thunder (ON Þórr, OE Þunor, OHG Donar, PNWGmc. \*Þonarar) Son of Woden and Earth. Friend of men, guarding of Middenyard.
- Tew (ON Týr, OE Tiw) Son of Hymr. One-handed god. The name is not identical to Sanskrit Dyāus, Greek Zeus, Latin Iuppiter.
- Walfather (ON Val-fǫðr) 'Father of the Slain'; name for Woden.  
Vsp 1/3a, 26/4a, 28/4a, Grm 49/2a
- Wayland (ON Vǫlundr, OE Wéland, Wélund) A legendary smith captured by the tyrannical king Nithad. In both the Norse Vkv and English Deer he takes his revenge by first killing Nithad's unnamed sons and then raping his daughter Beadchild. In the Norse version he is married to Harware Elwight.
- Webthritrner (ON Vaf-þrúðnir) An Ettin defeated by Woden in the wisdom contest in Vafþ.
- Weden (rhymes with leaden; ON Óðinn, OE Wóden, Wéden, OHG Wuotan, PNWGmc. \*Wōdanar 'Lord of wode (poetry, intelligence)') Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lothor or Will and Wigh.
- Wider (ON Við-arr, OE \*Wid-herc, PNWGmc. \*Wida-harjar) Son of Woden, who avenges him at the Rakes of the Reins.
- Wigh (ON Vei, PNWGmc. \*Wihá 'hallower, (heathen) priest') Brother of Weden and Will.
- Wighward (ON Véurr < PNWGmc. \*Wiha-warjar) "Wigh-Guardian, Sanctuary-Defender", poetic name of Thunder. Sometimes extended to Mið-garðs Véurr 'Middenyard's Wighward'. See wigh.
- Will (ON Vili, PNWGmc. \*Wiljá) Brother of Weden and Wigh.
- Wing-Thunder (ON Ving-Þórr) Rare poetic name of Thunder. The first element is not vęngr 'wing (of a bird)'. It may mean 'swinging' (cf. Swedish vingla), referring to the swinging of his hammer, or 'victorious', representing a n-infixed extension of the verb vega 'to strike, smite, fight' (cf. Latin vincere 'to win, vanquish'); cf. the related name Wingner.  
Occurs in Þrk 1, Alv 6.
- Wode (ON Óðr, OE Wōd) Husband of Frow of whom very little is known. His name seems to be the same word as wode.

- Wonnell (ON Váli, OE \*Wonela, PNWGmc. \*Wanilô 'the little Wane?') Son of Woden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.
- Woulder (ON Ullr, \*Wuldor, PNWGmc. \*Wulþuz) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (Grm 43). These details may be related to the interesting finds at Lilla Ullevi ('the small wigh of Woulder') in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 af Edholm (2009).
- Yimer (ON Ymir, OE \*Yime) The primeval ancestor of the Ettins, probably equivalent to Earyelmer. The first Gods sacrificed Yimer and created the world from his corpse (Vafþ 21, Grm 41–42).
- Yivick (ON Gjúki, OE Gífica, OHG Gibicho, MHG. Gibeche) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guthur and Hain.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- Danes (ON danir, OE dene, PNWGmc. \*danír) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO
- Dwarfs (ON dvergar, OE dweorgas, OHG twerca, PNWGmc. \*dwegór) 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 ésc, PNWGmc. \*ansiwir; sg. os, ON óss, OE ós, PNWGmc. \*ansur) The (male) gods. Snorre has them as a separate tribe from the Wanés. See also Gods, Tews, Reins. Noted members: Woden, Thunder, Frie, Hath and Balder Attestations: TODO
- Elves (ON alfar, OE ielfe, PNWGmc. \*alþír) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins (ON jotnar, OE cotenas, PNWGmc. \*etunór) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, Webthritner, Yimer Attestations: TODO

- Geats (ON *gautar*, OE *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland, Swedes. Noted members: TODO Attestations: TODO
- yin-Reins (ON *ginn-ręgin*) yin- + Reins. The sacrosanct, highest Divine Powers.
- Gods (ON *gođ*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns (ON *húnir*, OE *Húne*, OHG *Húni*, Hunni, PNWGmc. *\*húnir*) An invading Asiatic tribe in the Migration Period. In the Scandinavian legends they have been assimilated into the Germanic framework, and are not presented as racially or culturally distinct. Noted members: Attle, TODO Attestations: TODO
- Inglings (ON *yinglingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; Beow knows them only by the latter term, while they seem to be used synonymously in the Norse sources.
- Nears (ON *njárar* ~ *níarar*) An old Swedish tribe mentioned in Vkv, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.
- Norns (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.
- Ossens (ON *ósynjur*) The wives of the Eese, the goddesses.
- Onecharriers (ON *ęin-herjar*, OE *\*án-heręas*) Weden’s chosen warriors, probably corresponding to the Vedic Maruts. The Onecharriers have some agency (Grm TODO) and were probably also invoked in rituals. Noted members: TODO Attestations: TODO
- Reins (ON *ręgn*, *ręgin*) The heavenly powers. Judging from Vafþ TODO the term may be more closely associated with the Waness than the Eese.
- Saxons (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings (ON *skjöldungar*, OE *Scyldingas*, PNWGmc. *\*skeldungór*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO



**Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. \**skilþingǫr*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms Shelvings and Inglings is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: Hdl 15, 20

**Swedes** (ON *svíar*, OE *swéon*, PNWGmc. \**swihanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO

**Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. \**þurisaz*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

**Tews** (ON *tívar*, PNWGmc. \**tíwǫr*) A poetic synonym for Gods. The word derives from the PIE \**deywós* and is thus cognate with Sanskrit *devá* 'god', Latin *deus* 'id.' Attestations: TODO

**Walsings** (ON *vǫlsungar*) The descendants of king Walsing.

**Wanes** (ON *vanir*, OE *wan-*?) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

**Yivickings** (ON *gjúkungar*) The descendants of Yivick, including Guthur, Guthrun and Hain. Attestations: TODO

## Places and events (L)

**Eastern Way** (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

**Ettinham** (ON *Ǫtun-heimr*, *Ǫtna-heimar*) The 'Ettin-Home' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

**Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

**Gap of Ginnings** (ON *Ginnunga-gap*) The 'gap of hawks' (*ginnungr* 'ginning' being a poetic name for the hawk); a kenning for the air, which in the old Germanic cosmology was the midspace between Earth and Upheaven; not synonymous with the latter.

In the Eddic corpus only occurring once, viz. in *Vsp* 3.

**Geatland** (ON *Gaut-land*, *Gauta-land*) The land of the Geats.

- Hell (ON *hēl*, PNWGmc. \**halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= Gehenna), which is the case in all attested languages apart from the Old Norse. See also Nivelhell.
- Idewolds (ON *Íða-vǫllir*) The 'Plains of Industry', where the Gods settled and built Osyard. Mentioned in *Vsp*.
- Lithshelf (ON *Hlið-skjölf*) The 'Cliffside Shelf'; the lookout post of the gods from which they can see the whole world (Grm, Skm).
- Middenyard (ON *Mið-garðr*, OE *Middan-geard*, OS *Middil-gard*, OHG *Mittilgart*, Got. *midjun-gards*) The 'Middle Enclosure', which the Gods made as a home for men. The enclosing poles were the hair-strings of Yimer's eyebrows (Grm 42); Middenyard is defended by Thunder (*Hárb TODO*, *Vsp* 53). See also Osyard, Outyards. Occurrences: *Vsp* 4, 53, Grm 42, *Hárb TODO*.
- Nivelhell (ON *nifl-hēl*) 'Mist-Hell'. From the poetic evidence it seems like it may originally have been a synonym for Hell.
- Osyard (ON *Ós-garðr*) The 'Enclosure of the Eese'; the heavenly realm. See also Middenyard, Outyards.
- Outyards (ON *Út-garðar*) Not Eddic. The 'Outer Enclosures', described in *Gylf*. See also *Ettinham*, Middenyard, Osyard.
- Rakes of the Reins (ON *ragna røk*) The 'judgments, fated events of the Reins', namely the destruction of the world as narrated most completely in *Vsp*.
- Rakes of the Tews (ON *tíva røk*) See Rakes of the Reins.
- Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á máli* 'at speech' (*Bdr* 1, *Þrk* 14). The Thing is held every day at *Ugdrassle's Ash*; Thunder wades to it, and the other Eese ride to it (Grm 29–30). Thirteen Gods were present at the Thing: Weden, Thunder, Nearth, Free, Tew, Homedal, Bray, Wider, Wonnell, Woulder, Heener, Foresitter, Lock) (*Gylf TODO*). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.
- The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. *TODO*.
- Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; Grm 29–30; *Þrk* 14; *Hym* 39.
- Thrithham (ON *Þrúð-hēimr*) Thunder's home. See *thrith*.
- Ugdrassle's Ash (ON *askr Yggdrasils*) The noblest tree; the site of the Thing of the Gods.

Up-heaven (ON upp-himinn, OE up-heofon, OS upp-himil, OHG úf-himil) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON Valhöll, OE \*Wælheall) The 'Hall of the Slain', owned by Woden and inhabited by the Oncharriers.

Vsp 33/4a, Grm 8/2, 24/2, Hdl 1/4a, HHund II P2, Akv 2/2a(?), Icelandic Rune Poem 4/2, Eddic Fragment 7/1.

### Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON jörð & upphiminn, OE eorþe & upheofon, OS erþa & uphimil, OHG erdo & úfhimil, PGmc. \*erþō & uphminaz) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: Vsp 3/3, Vafþ 20, Þrk 2, Oddrgr 17, DR EM85;493 (under Galders), Sö 154 (under Runic Poetry); OE: Acreboot; OS: Heli 2886; OHG: Wessobrunn 2.

Eese and Elves (ON ésir & alfar, OE ése & ielfe, PNWGmc. \*alþír & ansiwīr) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Eese'), even in OE.

words and works (ON orð & verk, OE word & weorc, PGmc. \*wurdó & werkó) Beow 289, 1100, 1833