

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

edited and translated by

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FILE MAY BE OUTDATED.

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

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

— Gylfa ginning 3:4-7

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

— Háva mql 106

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

— Háva mql 77

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

— Grímnis mql 43

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Abbreviations

Languages

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

Grammar

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cpd = compound
- dat. = dative case
- gen. = genitive case
- imper. = imperative mood
- ind. = indicative mood
- instr. = instrumental case
- nom. = nominative case
- pl. = plural number
- sg. = singular number
- subj. = subjunctive mood

Other abbreviations

- add. = is added
- cert. = certainly
- c. = circa
- cf. = *confere*; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)
- fol., foll. = folio, folios
- i.e. = *id est*; that is
- l., ll. = line, lines
- lit. = literally

- metr. emend. = emended based on metrical criteria
- ms., mss. = manuscript, manuscripts
- n. = and note, (see) note to aforementioned passage
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)
- sens. emend. = emended due to lack of sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Primary sources

For ease of reference, those texts which are included in the present edition are marked in bold text.

- *AB* = *Aitareyá Bráhmaṇa*
- *Alv* = *Alviss mōl* (Speeches of Allwise)
- *Akv* = *Atla kviða* (Lay of Attle)
- *Am* = *Atla mōl* (Speeches of Attle)
- *Bdr* = *Baldrs draumar* (Dreams of Balder)
- *Beow* = *Beowulf*
- *Brot* = *Brot af Sig·urðar kviða* (Fragment of a Lay of Siward)
- *Cadman* = Cadman's Hymn
- *Deer* = *Déor* (Deer)
- *Dweorb* = *Wið dweorb* (Against a Dwarf)
- *Eddbr* = *Brot ór Snorra Edda* (Fragments from Snorre's Edda)
- *Eb* = *Eyr-byggja saga* (Saw of the Ere-dwellers)
- *Fáfn* = *Fáfnis mōl* (Speeches of Fathomer)
- *FbrS* = *Fóstr-bróðra saga* (Saw of the Fosterbrothers)

- *Férst* = *Wið Fér-stice* (Against a Sudden Stitch)
- *Gautr* = *Gaut-reks saga* (Saw of Geatric)
- *Gr* = *Grettis saga* (Saw of Gretter)
- *Grm* = *Grímnis móл* (Speeches of Grimner)
- *Gríp* = *Grípis spó* (Spae of Griper)
- *Grot* = *Grotta sōngr* (Song of Grotte)
- *Grg* = *Gróu galdr* (Galder of Growe)
- *Ghv* = *Guð·rúnar hvot* (Goadng of Guthrun)
- *I Guðr* = *I Guð·rúnar kviða* (First Lay of Guthrun)
- *II Guðr* = *II Guð·rúnar kviða* (Second Lay of Guthrun)
- *III Guðr* = *III Guð·rúnar kviða* (Third Lay of Guthrun)
- *Gula* = *Gula·pings lög* (Law of the Gole-Thing)
- *Gut* = *Guta saga* (Saw of the Gutes)
- *Gylf* = *Gylfa ginning* (Beguiling of Yilver)
- *Hákm* = *Hó·konar móл* (Speeches of Hathkin), Eyv *Hák* in SkP 1
- *Hált* = *Há·leygja tal* (Tally of the Highlies), Eyv *Hál* in SkP 1
- *HákGóð* = *Hó·konar saga góða* (Saw of Hathkin the good)
- *Hamð* = *Ham·ðis móл* (Speeches of Hamthew)
- *Hárþ* = *Hár·barðs ljóð* (Leeds of Hoarbeard)
- *Haustl* = *Haust·lóng* (Harvest-Long), Þjoð *Haustl* in SkP 3
- *Háv* = *Háva móл* (Speeches of the High One)
- *HHj* = *Helga kviða Hjor·varðs·sonar* (Lay of Hallow Harwardson)
- *I HHund* = *I Helga kviða Hundings·bana* (First Lay of Hallow Hundingsbane)
- *II HHund* = *II Helga kviða Hundings·bana* (Second Lay of Hallow Hundingsbane)
- *Heli* = *Heliand*
- *Helr* = *Hel·reið Bryn·bildar* (Hell-ride of Byrnild)
- *Heiðr* = *Her·varar saga* (Saw of Harware and Heathric)
- *Hild* = *Hildebrandslied*

- *Hym* = *Hymis kviða* (Lay of Hymer)
- *Hdl* = *Hyndlu ljóð* (Leeds of Hindle)
- *Lok* = *Loka senna* (Flyting of Lock)
- *MB^b* = *Mahábārata*
- *I Merseburg* = I Merseburg galder
- *II Merseburg* = II Merseburg galder
- *Nwyrt* = *Nigon wyrta galdr* (Nine Herbs Charm)
- *Norn* = *Norna-Gests þátr* (Strand of Norn-Guest)
- *Oddrgr* = *Odd-rúnar grátr* (Weeping of Ordrun)
- *Rdr* = *Ragnars drápa* (Drape of Rainer), Bragi *Rdr* in SkP 3
- *Reg* = *Regins mól* (Speeches of Rein)
- *Rþ* = *Rígs þula* (Thule of Righ)
- *RV* = *Rg-vedá*, with translations from Jamison-Brereton (2014) unless otherwise specified
- *SaxGen* = *Old Saxon Genesis*
- *Sigsk* = *Sig-urðar kviða in skamma* (Short Lay of Siward)
- *Sigrdr* = *Sigr-drífu mól* (Speeches of Syedrive)
- *Skm* = *Skald-skapar mól* (Matter of Scoldship)
- *Skí* = *Skírnis mól* (Speeches of Shirner)
- *Sont* = *Sona-tor-rek* (Grievous Loss of Sons), Egill *Sont* in SkP 5
- *Styrb* = *Styr-bjarnar þátr Svía-kappa* (Strand of Stirbern Champion of the Swedes)
- *Pdr* = *Pórs drápa* (Drape of Thunder)
- *Prk* = *Pryms kviða* (Lay of Thrim)
- *Vafþ* = *Vafþrúðnis mól* (Speeches of Webthrithner)
- *Vqlsa* = *Vqlsa þátr* (Strand of Walse)
- *Vqls* = *Vqlsunga saga* (Saw of the Walsings)
- *Vkv* = *Vqlundar kviða* (Lay of Wayland)
- *Vqlsbr* = *Brot ór Vqls* (Fragments from *Vqls*)
- *Vsp* = *Vqlu spó* (Spae of the Wallow)

- *Wessobrunn* = The Wessobrunn Hymn
- *Wid* = *Wid-sjþ* (Widsith)
- *Ymbe* = *Wið Ymbe* (Against a Swarm)
- *Yt* = *Ynglinga tal* (Tally of the Inglings), Þjóð *Yt* in SkP 1

Manuscripts

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

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Introduction (incomplete!)

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

The Old Germanic world

Lifestyle and economy

Cattle-based; small farmsteads.

Morals and Virtues

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

Religion

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

Germanic alliterative poetry

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

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

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

Meter(s)

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

Stress

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

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

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

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

Alliteration

The following rules describe Germanic alliteration:

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

Further, in West Germanic poetry,

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

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

Lines

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

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

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

Fits and stanzas

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

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

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

The age of the Eddic poems

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

Removal of pronouns (cf. Scaldic poetry, *Vkv* 21/1–2 vs. 23/3–4, *I HHund* 32 vs. *II HHund* 18)

The present corpus

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

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

Exclusions

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

Manuscripts

See the introduction to each category.

Old English poetry

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

Old Saxon and High German poetry

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

The present edition

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

The Old Germanic text

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

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

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

General orthographic conventions

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

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

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

Below follow specifications for each specific language.

Normalization of Old Norse

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

1. I distinguish short *e* (from etymological short *e*) and short *ɛ* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ā*, as done by the First Grammatical Treatise.
3. I use *ó* and *é* rather than the traditional *œ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after *i*-umlaut (cf. the short *o*, *ɛ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal vowels *á*, *é*, *i*, *ó*, *ú* from long oral *á*, *é*, *i*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s* (which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found in old manuscripts such as AM 237 a fol (c. 1150) and fossilized in forms like *paz* (i.e. *pat'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 of *vesa* 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. (*véríum* etc.).
6. When metrically benefactory, I contract *ek* ‘I’, *eru* ‘are’, and *es* ‘which; is’ to *k*, *ro* 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* ‘he is’).

Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of *u*-mutated *a* > *ø*. That this indeed occurred in the Eastern Nordic dialects is most proven by the third-person personal pronoun,

which shows *u*-mutation in such forms as Swedish *bonom* ‘him’ <*bōnum*, *hon* ‘she’ <*bōn*).

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

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

Normalization of Old English

I spell fronted or brightened etymological *a* and á with æ and é, for instance in *dæg* ‘day’ (< **dagar*) and *ræd* ‘advice, counsel’ (< *ráðar*). These are contrasted with ɛ and é, which represent *i*-mutated *a* and á, e.g. in *ellen* ‘zeal, courage’ (< **aljanq*).

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

Normalization of Old Saxon

Normalization of Old High German

The English translation

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

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

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

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

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

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

English proper nouns

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

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

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

Mythic Poetry

Introduction to Mythic Poetry

This section contains all extant narrative poetry concerning the pre-Christian Germanic gods. That this poetry is exclusively in Old Norse is a mere matter of preservation, for outside of Iceland no texts of this genre survive.

Manuscripts

Codex Regius (R)

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

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

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 *Vqls*, and these are edited under *Vqlsbr* below. For further literature on R see TODO.

AM 748 I a 4to (A)

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

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

A has no trace of R's 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, a fact which proves that the two, rather than being independent witnesses of oral tradition, stem from a common manuscript archetype.

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

Manuscripts of Snorre's Edda

Snorre's Edda or the Prose Edda consists of three sections. The first two—*Gylf* and *Skm*—contain quotations from several Eddic poems. Snorre reproduces stanzas from the mythological *Vsp*, *Vafþ*, *Grm*, *Skí*, *Lok*, and *Hdl* in *Gylf* and stanzas from *Alv* in *Skm*. In addition he cites several otherwise unknown stanzas in Eddic meters, of which at least some appear to derive from now-lost mythological poems. These fragments are all edited at the end of the present section under *Eddbr*.

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. Stematically U is the most archaic ms., but unfortunately it has been heavily abbreviated and is filled with errors; this makes it a questionable source, especially for poetry.

Other manuscripts

A few other Eddic-style poems from various sources are also included in the present edition. *Rþ* is attested in W and *Hdl* in F. A younger redaction of

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

Table of manuscripts

The following table attests the relevant poems; a + in *Gylf/Skm* represents one or more stanzas attested in quotation.

Signum	R	A	Gylf/Skm	W	H	F
<i>Vsp</i>	1	–	+	–	+	–
<i>Háv</i>	2	–	+	–	–	–
<i>Vafþ</i>	3	4	+	–	–	–
<i>Grm</i>	4	5	+	–	–	–
<i>Skí</i>	5	3	+	–	–	–
<i>Hárþ</i>	6	1	–	–	–	–
<i>Hym</i>	7	6	–	–	–	–
<i>Lok</i>	8	–	+	–	–	–
<i>þrk</i>	9	–	–	–	–	–
<i>Vkv</i>	10	7	–	–	–	–
<i>Alv</i>	11	–	+	–	–	–
<i>Bdr</i>	–	2	–	–	–	–
<i>Rþ</i>	–	–	–	+	–	–
<i>Hdl</i>	–	–	+	–	–	+

Spae of the Wallow

(*Vølu spó*)

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

Meter: *Ancient-words-law*

Introduction

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

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

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

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

Preservation

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

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

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

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

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

Summary

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

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

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

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

TODO.

The Spae of the Wallow

- 1 „Hljóðs bið'k allar · hēlgar kindir,
 2 mēiri ok minni · mogu Hēim·dalar;
 vilt at, Val-fóðr, · vel fram telja'k
 4 forn spjóll fira, · þau's frēmst of man?

[R 11/2, H 20r/1]

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

1 hēlgar ‘holy’ | so *H*; *om. R*

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

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

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

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

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

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

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

- 2 Ek man jöttna · ár of borna,
 2 þá's forðum mik · fóddra hófðou;
 níu man'k hēima, · níu i-viðjur,
 4 mjöt-við mérán · fyr mold neðan.

[R 11/4, H 20r/2]

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

3 i-viðjur | so *all*; previously erroneously ‘ivíði’ *R*.

3 ̄-viðjur | Evil-working women or ogresses; their identity is by no means clear. The fem. *jōn*-stem *i-viðja* also appears in a list of poetic synonyms for trollwomen (þul *Trollkvenna* 3 in SKP 3). A commonly suggested etymology is *i* 'in' + *viðr* 'tree, forest' (i.e. 'tree, forest-dwellers'), but this would be an unusual formation and leaves the *-j-* unexplained. A more plausible etymology is a derivative of **i-við* 'malice', attested in the cpd. *i-við-gjarn* 'malicious' (*Vkv* 28). This derivation can also explain the *-j-*, since the WGmc. cognates OE *in-wid*, OS *in-wid*, and OHG *in-wit* show it to be a neutr. *ja*-stem. — The old reading *íviði* 'in the tree' R was made obsolete by an x-ray scan undertaken by Stefan Karlsson (1979) which revealed a previously overlooked abbreviation mark standing for *-ur*.

4 mjöt-við mérán · fyr mold neðan. 'the famed Measure-Tree beneath the soil' | Probably Ugrassle's Ash, still but a seed. The sense of *mjöt-viðr* 'Measure-Tree' is not clear, but it seems to be the same word as *mjøtuðr* in 45/lb below.

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

[R 11/6, H 20r/4,
STUW]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1–2 Þá ... gëttu-sk ‘Then ... of that’ | A refrain (*stef*) describing the convening of the Thing of the Gods repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the three lines shared between *Bdr* 1/1–3 and *Prk* 14/1–3, which follow the same structure: *Senn vóru ésir · allir á þingi // ok Ȥsynjur · allar á málí, // ok umb þat réðu · rikir tívar*. ‘Soon were the Eese all at the Thing, // and the Ossens all at speech, // and of this counseled the mighty Tews.’

In every occurrence of either formulae outside of the present stanza, the demonstrative pronoun *þat* ‘this, that’ clearly refers to an immediately following question introduced by a *hw*-word which describes a problem the Gods have to deal with (e.g. *Prk* 14/4: *hvé þeir Hlór·riða · hamar of sötí?* ‘how they Loride’s (= Thunder’s) hammer would find?’) Following this pattern we would expect to find such a question following *umb þat gëttu-sk* ‘took counsel of that’ in the present stanza, and it seems reasonably plausible (but not certain) that such has been lost in transmission.

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

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

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

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

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

7 Hittu-sk ésir · á Iða-vëlli,
² þeir’s horg ok hof · hó-timbruðu;
 afla lögðu, · auð smíðuðu,
⁴ tangir skópu · ok tól gerðu.

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

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

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

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

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

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

[R 11/18, H 201/12]

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

ALL | The whole stanza is paraphrased in *Gylf* ch. 14: *Ok því nást smiðuðu þeir málm ok Stein ok tré ok svá gnög-liga þann málm, er gull heitir, at qll bús-gogn ok qll reiði-gogn bofðu þeir af gulli, ok er sú qld kylluð gull-aldr, ãðr en spilli-sk af til-kvámu kvína'nna; þér kómu ór Jötun-heimum.* 'And after this they forge ore and stone and wood, and so abundantly [did they forge] that ore which is called gold, that all their household 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 out of the Ettinhomes.'

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

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

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

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

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

9 Þá gingu regin oll · á rök-stóla,
² ginn-heilög goð, · ok umb þat gëttu-sk:
 Hverr skyldi dverga · drótt of skepjá
⁴ ór brimi blóðgu · ok ór blóum leggjum?

[R 11/20, H 20r/14,
STUW]

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

3 Hverr 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 *STUW*; drótin 'the lord' *R*; dróttr 'the retinues' *H* 3 of skepjá 'shape' | spekia 'soothe' *U* 4 brimi blóðgu 'bloody surf' | so *HSWU*; Brimis blóði 'the blood of Brimmer' *RT* 4 blóum 'blue-black' | metr. emend. from blám *R*; Bláins 'Blown's' *HW*; Bláms *STU* is prob. a corrupt form of Bláins

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 associated with precious metals, perhaps through techniques ancestral to dousing (i.e., the dwarf being the entity that moves the dousing rod). The ancient conception of spontaneous generation is also clearly at play; according to this view, maggots and worms were thought to spontaneously generate in rotting flesh and earth. The dwarfs were apparently likewise thought to generate in rocks. This is stated in *Gylf* 14, which continues with its paraphrase: *Par nást settu-sk goð'in upp í séti sín ok réttu dóma sína ok minntu-sk, hvæðan dvergar bgoðu kvíknat í mold'nni ok niðri í jorðu'nni, svá sem maðkar i boldi. Dvergar'nir bgoðu skipat-sk fyrst ok tekit kvíknun í boldi Ynis ok varú þá maðkar, en af at-kvíðum goða'nná urðu heir vitandi mann-vits ok bgoði manns liki ok búi pó í jorði ok í steinum. Môð-sagnir var óðstr ok annarr Durinn. Suá segir í Völuspá: "Thereafter the gods set themselves high 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 form, and yet they live in the earth and in stones. Moodswowner was the highest in rank and second Dorn. So it says in the Spaes of the Wallow:" after which the text quotes the present st. and 10/3-4.*

4 ór brimi blóðgu · ok ór blóum leggjum 'out of the bloody surf and the blue-black legs' | The poem simply telling of "the bloody surf" and "the blue-black legs" fits better with its general allusive style, but this requires a composite reading. If we read *Bláinn* 'Blown' (named in the thules as a dwarf) instead of *blóum* 'blue-black', then following Gurevich (*Skp* 2017, p. 693) we may see a kenning "the legs of Blown (dwarf) [STONES]". Blown has otherwise usually been read as a poetic name for Yimer, but it is not attested anywhere else. — The "blood" and "legs" are in any case those of Yimer; from his bones were made the rocks and from his blood the sea (*Grm* 41, *Väff* 2). Dwarfs of course dwell in rocks and earth; cf. for instance *Yt* 2, where the Swedish king Swayther (ON *Sveigðir*) runs into a rock in pursuit of a dwarf. More difficult to explain is how the dwarfs would be made from the sea. Einheri suggests that it may be referring to the formation of salt-stones by means of evaporating salty seawater. A simpler reading is that it refers merely to underwater stones as in ROCK-kennings of the type *sévar bēin* 'bone of the sea' (*Hálf* 2), *fjarð-épli* 'firth-apple' (*þdr* 16) (Meissner, 1921, p. 90).

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

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

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

1-2 Þar ... annarr 'There ... second' | *om.* STUW 1 Þar vas Móðsognir | *so* H; Þar Mótsognir
 fvitnir† 'there Mootsowner wolf(?)' R. *The prose of Gylf* 14 agrees with H that the correct form of the name is Móðsognir, not Mótsognir. 3 þeir man-líkun · mórg of gørðu 'Many man-likenesses they made' | *so* RHU; þar man-líkun · mórg of gørðu=sk 'There many man-likenesses were made'
 STW 4 i 'in' | *so* STUWH; ór 'out of' R 4 sem Durinn sagði 'as Dorn said' | *so* RHSW; sem
 fður mennt sagði 'as door-men(?) said' T; sem þeim dyrinn kendit† 'as the beasts(?) taught them'
 U

1-2 Þar ... annarr 'There ... second' | These lines are not found in *Gylf*, but the author must have had the full stanza since he paraphrases them (see st. 9 n. above).

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

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

(For sts. 11-15—the *Dwarf-tallies*—see Appendix to the poem!)

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

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

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

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

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

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

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

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

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

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

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

17 Qnd þau né óttu, · óð þau né hoftou,

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

² ló né léti · né litu góða;
qnd gaf Óðinn, · óð gaf Hónir,
ló gaf Lóðurr · ok litu góða.

Breath they had not, wode they had not,
not craft nor sound nor good hues.

Breath gave Weden, wode gave Heener,
craft gave Lother and good hues.

1 Qnd 'Breath' | The breath of life or life force which sets living beings apart from dead matter. The word *qnd* originally means simply 'breath' (cf. Gothic *uz-anan* 'to breathe out') but the semantic development BREATH > VITALITY is by no means unparalleled as seen by the Latin root-cognate *animus* 'life force, vitality; (later) soul' vs. the Greek ἀνέμος 'wind, breeze'. All these words are ultimately from PIE *b₂enh₂- 'breath' (Kroonen, 2013, pp. 26–27). — After Christianity (from the Cirith onwards) ON *qnd* takes on the additional sense 'spirit, soul', as seen on Scandinavian memorial runestones where it is used interchangeably with the Anglo-Saxon borrowing *soul* (e.g. Sö 10 *Guð hjalpi qnd hans* 'God help his breath' vs. Sö 8 *Guð hjalpi sōl hans* 'God help his soul') and paired with it in at least 14 separate inscriptions (e.g. U 358 *Guð hjalpi hans qnd ok sōlu* 'God help his breath and soul!') This development, probably based on a calque the Latin *spiritus* 'breath; spirit', is also charted in the Scaldic corpus, where *qnd* (regardless of sense) makes its first securely dateable appearance in Hallfrith's memorial poem to Anlaf' Trueson (Hfr *Erfjöl* 27 in SkP 1) dated to ca. 1001 CE. This circumstance may lead one to question the authenticity of the sense 'life (force)' in the pagan period, but I judge that it must have existed to begin with, in order for the new sense of 'spirit' to have been acceptable to converts; if *qnd* had meant merely 'respiration' it would probably have been displaced entirely by the thoroughly Christian *soul* 'soul' rather than have seen acceptance even amongst former pagan poets like Hallfrith. In any case the former sense is attested in the archaic Eddic poem *Sigr* 33, 53 (*qndu láit* 'lost his life'), 60 (*qndu týna* 'id.')—whereas one could hardly say that a person who dies "loses his soul". Also in later poetry a person who dies is often said to *láta* or *týna qndu* (in the pres. ed. HHj 37; in SkP Ótt Knúadr 9, Þorm Lv 13, ÞSjár Þórðr 3, Ív Sig 30, ESk Geisl 60, Bjþp Joms 41, Þóðr Lv 9, QrvOdd Ævdr 12, 39, Anon Bríuðr 27), where this is, again, not said once of the *sól*.
The use of the word in *Gylf* 3—printed at the beginning of this book for its simple beauty—is distinctly with the Christian sense of 'spirit': *Hitt er jó mest, er hann gerði mann'inn ok gef honum qnd þá, er lifa skal ok aldry týna-sk, þótt likam'inn finu at moldu éva brenni at ósku* '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 should moulder to dust or burn to ashes.'

- 18** Ask vejt'k standa, · hejtir Ygg-drasill,
 2 hór baðmr, ausinn · hvíta auri;
 3 þaðan koma doggvar · þér's i dala falla;
 4 stendr éyfir grónn · Urðar brunni.

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

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

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

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

- 19** þaðan koma meyjar · margs vitandi
 2 þríðar ór þeim sal · es und þolli stendr;

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

Urð hétu **ǫjna**, · aðra Verðandi,
 4 —skóru á **skíði**— · Skuld hina þriðju
 þér lög lögðu, · þér líf kóru,
 6 alda børnum, · or-lög seggja.

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

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

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

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

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

20 Þat man hón folk-víg · fyrist i héimi,
 2 es Goll-veigu · geyrirum studdu
 ok i høll Háars · hána brénddu,
 4 þrysvar brénddu · þrysvar borna,
 opt, ó-sjaldan, · þó hón enn lifir.

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

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

4 þrysvar brénddu | †þrysvar brendv þrysvar brendv† H

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

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

21 Heiði hétu, · hvar's til húsa kom,

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

2 vølu vøl-spáa, · vitti ganda;
 2 seið hón hvar's hón kunni, · seið hón hug leikinn;
 4 é vas hón angan · illrar brúðar.

Heath they called—where to houses she came—
 the well-spaing wallow; she bewitched gands.
 She sorcered where she could; she sorcered deluded minds;
 she was ever the delight of an evil bride.

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

22 þá gingu regin qll · á røk-stóla,
 2 ginn-heilög goð, · ok umb þat gøttu-sk:
 Hvárt skyldu ęsir · af-ráð gjalda,
 4 eða skyldu goð'in qll · gildi ęiga?

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

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

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

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

[R iv/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 Wanes by a war-spaie did tread the fields.

2 fyrr 'earlier' | so *H*; fyrist 'first' *R*. The *R* reading cannot be correct as this st. is describing a different war than 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 ritually reenacted during battle; so *Eb* 44 (*Já skaut Stein-jórr spjóti at fornum sið til heilla sér yfir flokk Snorra* 'then Stanthur shot a spear according to ancient custom for his fortune over Snorre's troop') and *Styr* 2, where the Swedish King Eric devotes himself as a sacrifice within a period of ten years in exchange for victory. In return Weden gives him a reed and tells him to hurl it into the opposing host with the phrase *Óðinn á jör alla* 'Weden owns you all!' Eric does so, and the reed turns into a spear in the air; as it flies over his foes they are stricken by terror and blindness before being buried in a landslide.

Through this ritual the battle-slain (*valr*) were devoted to Woden in exchange for victory (cf. Phorn *Harkv* 12 (in SkP 1)). The consecration could also be done as a thank-offering after a victory, as in *Heiðr* 7: *Heiðrek kveðsk nū gjalda fyrir son sinn þetta lið alli, er drepit var, ok gef hann nū pennan val Óðni* ‘Heathric now declares that he, in exchange for his son’s life, pays up the whole part of the army which was killed, and he now gave these battle-slain to Woden.’ In the afterlife the slain would join the god as Oneharriers in Walhall (cf. *Grm* 14, *Hárb* 24, also runic inscription *N B38o* (edited below under Galders)). The sacrifice would also include the captives (which may be why Woden was also called *Hapta-guð* ‘God of Captives’ in *Gylf* 20; they were possibly executed by hanging, cf. *Háv* 138 n.) and the arms of the vanquished.

This type of devotion of an entire army was not uncommon in Germanic antiquity and is well attested in both literature and archeology. For literary sources I particularly wish to mention Orosius, *History* 5.16.5–6, describing the battle of Arausio fought in 105 BCE(!) between the Romans and the Germanic tribes of the Cimbri and Teutons: “After capturing the two Roman camps and a vast amount of booty, the enemy destroyed everything that they had laid their hands on in some new, unexpected form of curse. 6. Clothing was ripped up and discarded, gold and silver thrown into the river, the men’s armour was torn apart, the horses’ harness scattered and the horses themselves drowned in the river, while the men had nooses tied round their necks and were hanged from trees. In this way the victor knew no booty nor the vanquished any mercy” (Orosius, 2010, p. 235, my emphasis)

The most relevant archeological finds are the various Germanic bogs where horses and arms, presumably belonging to defeated foes, have been mutilated and defaced (e.g. by whipping the horses, bending the swords) before being submerged. This defacing is to be understood by the fact that the objects, having been devoted and made holy unto the god, were to be made materially worthless and unusable to men. Such is confirmed by Tacitus, *Annals* 13.57 who describes that the Chatti, *victores diversam aciem Marti ac Mercurio sacrare, quo voto equi viri, cuncta occidioni dantur* ‘had devoted, in the event of victory, the enemy’s army to Mars and Mercury, a vow which consigns horses, men, everything indeed (on the vanquished side) to destruction.’ For Germanic devotional sacrifice cf. further PCRN HS II:25, pp. 617; III:42, p. 1166–1168; for bog burials cf. *Vsp* 38 n. below; for human sacrifice to Woden generally cf. *Háv* 138 n.

Outside of the Germanic sphere similar customs were practiced among both the Romans (Latin *devotio*)—cf. Livy 8.9–10, where the Roman consul of 340 BCE Publius Decius Mus, like king Eric in *Styrb*, devotes not just the opposing legions but also himself, although Livy comments that this is not strictly necessary—and the Jews (Hebrew נִזְבֵּן, Lohfnk, 1986), who would devote entire cities or nations to YHWH (Deuteronomy 20:16–17, Joshua 6:17–21, Joshua 8:1–29; note in Joshua 8:8 the detail of the god-given spear that leads to victory), after which, like in the Germanic bog deposits, also the arms and property of the vanquished were to be wasted or otherwise set aside for the god (Leviticus 27:28–29).

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

24 Þá gingu regin qll · à rök-stóla,
² ginn-heilög goð, · ok umb þat géttu=sk:
 Hverr hefði lopt alt · lévi blandit
⁴ eða étt jötuns · Óðs møy gefna?

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

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

ALL | After the stronghold of the Eese, protected only by a plank-wall (the *borð-veggr* of st. 23), is sacked by the Wanes they decide to build stronger fortifications. This leads into the story of the wall-builder as told at length in the following way in *Gylf* 42, which concludes by quoting *Vþ 24–25*: An ettin craftsman arrives at Osyard and offers to build the Eese a great wall in exchange for Frow's hand and the Sun and Moon. He further promises that he will finish the entire wall alone over a single winter, or else the contract will be void. This seems reasonable to the Eese who assume that he cannot possibly finish it in time, but things go awry when he asks for permission to have the help of his workhorse Swaddlefare. Lock, without consulting the other gods, grants him this, after which the agreement is sealed with strong oaths. The horse turns out to be unexpectedly strong, and when three days are left before summer the wall is almost finished. The panicked Eese blame Lock and threaten him to get rid of the horse. His solution is to turn into a mare and seduce it. The trick works and the two stay out all night; Lock is made pregnant, later giving birth to Slapner. When the ettin realises that he has been tricked he comes into his greatest ettin wrath, at which point the Eese call on Thunder who shortly appears and kills him.

4 Óðs mey 'Wode's maiden [= Frow]' | The ettins seem to have a very strong desire to win Frow as seen also in *þrk 8*. Frow is probably the Indo-European dawn-goddess; her nature as such is suggested not only by her present pairing with the Sun and Moon but also by her weeping of golden tears (*Gylf* 35, *SkM* 40, 44; possibly a poetic description of the dawn), her epithet Meredall (*Mar-dóll* 'Sea-brilliant', another likely poetic description; for the second element see *Vafþ 25*) and her possession of the fire-symbolic Blaze-Necklace (*brisinda-men*, cf. *þrk 13/3 n.*) TODO: the Vedic Vala-myth as a parallel.

25 pórr qinn þar vá · þprunginn móði,
 2 hann sjaldan sitr · es slíkt of fregn;
 4 á gingu=sk eðdar, · orð ok sóri,
 4 mól qll megin-lig, · es à meðal fóru.

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

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

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

2 hann sjaldan sitr · es slíkt of fregn; 'he seldom sits when of such he learns' | When he learns of an ettin encroaching on the gods (see note to 2.4/ALL). Thunder, as the defender of the gods (*þrk 18*, Þóris Pórr in *SkP 3*), is willing to break even oaths sworn to an ettin for this purpose (cf. *Lok 57–64*).

26 Véit hón Héim-dalar · hljóð of folgit
 2 und hejð-výnum · hélgum baðmi;
 4 ó sér hón ausa=sk · aur gum forsí
 4 af vœði Val-fœðrs. · Vituð ér enn eða hvat?

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

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

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

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

4 vœði Val-fœðrs ‘Walfather’s pledge’ | Weden placed his eye in Mimer’s well, which gives wisdom to any man who drinks from it. So *Gylf* 15: *Þar kom Alþjör ok beiddi-sk eins drykkjar af brunni’num, en hann fekk eigi, fyrr en hann lagði auga sitt ar væði.* ‘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 ènn eða hvat? ‘Know ye yet, or what?’ | “Do you, Weden, know enough now, or what?”, repeated in 28, 33, 34, 38, 40, 47, 60, and 61. Similar refrains are found in *Bdr* and *Hdl*.

- 27 **E**in sat hön úti, · þá’s hinn aldni kom
 2 yggjungr ása · ok i augu leit:
 ,hværs fregnio mik? · hví fréistið mün?

[R iv/25]

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

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

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

- 28 Alt veit’k, Óðinn, · hvar auga falt
 2 i hinum méra · Mímis brunni;
 drekkr mjøð Mímir · morgin hværjan
 4 af vœði Val-fœðrs. · Vituð ér ènn eða hvat?

[R iv/26,
STUW]

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

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

- 29 Valðoi henni Hér-fœðr · hrингa ok mén,
 2 fekk spjoll spak-lig · ok spá-ganda;
 sá vítt ok umb vítt · of ver-qlđ hværja.

[R iv/29]

Host-father (= Weden) chose for her rings and necklaces;
 he got foresighted tidings and spae-gands—
 she saw far and yet further o'er every world.

2 fekk spjoll spak-lig 'got foreseen tidings' | *emend.*; 'fe spioll spaclig' R

2 fekk spjoll spak-lig 'got foreseen tidings' | The reading of R may be interpreted either as (1) *fē-spjoll spak-lig* 'foreseen wealth-spells' or (2) *fē, spjoll spak-lig* 'wealth, foreseen tidings'. Both are metrically deficient; in (1) a second element in a cpd. like *fē-spjoll* cannot carry alliteration, and (2) has three strongly stressed nominals. In both cases the first nominal *fē* would be expected to carry the alliteration. The word *fe* 'wealth, cattle' also makes little sense in context, since Weden is the one giving her expensive jewellery. The emendation places the verb *fekk* 'got, received' for *fē*. Verbs carry less stress than verbs and the line thus becomes metrically equivalent to 28/3b *drekkr mjøð Mimir*. Semantically we get a parallel to st. 1, where the wallow likewise says that she will relate *spjoll* 'tidings, sayings' (cf. English *gospel*, lit. 'good news' which originally translates the Greek *εὐαγγέλιον*). For further discussion on the reading see Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16).

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

30 Sá hön val-kyrjur · vitt of komnar,
 2 gørvar at ríða · til Goð-þjóðar:
 Skuld hélt skildi, · en Skǫgul ǫnnur,
 4 Gunnr, Hildr, Gǫndul · ok Geir-skogul;
 nú eru talðar · Nǫnnur Hęjans,
 6 gørvar at ríða · grund, val-kyrjur.

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

[R 1v/30]

2 Goð-þjóðar 'land of the Gots' | Uncertain, for in R the difficult cluster *þ**þ* in *Goð-þjóð* 'land of the Gots' (attested in *Heiðr* st. 94/8b, SkP 8) has been changed *þ**þ* which means *Goð-þjóð* may contain either (1) *goти* (thus 'land of the Gots') or (2) *goð* ('land of the Gods'). 'Land of the Gots' is preferable since that sense is attested in three other places in R (*Heiðr* 8, *Ghv* 8, 16), whereas (2) is entirely unattested. The Walkirries do in fact have a particular association with the Gots, who were remembered as having fought the greatest battles of the Migration Period; cf. note to *Vkv* 1/ib. — It is notable that ON *Goð-þjóð* reflects the attested Gotnish self-name, *Gut-þiuda* (found in the October 29 entry of the Gotnish calendar, TODO: reference).

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

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

31 Ek sá Baldri, · blóðgum tífur,
 2 Óðins barni, · ør·log folgin;
 stóð of vaxinn · vøllum héri
 4 mjór ok mjók fagr · mistil-téinn.

[R 2r/2]

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

ALL | Told allusively in sts. 31–33 is the myth about Balder's death. The outline of this myth is that Balder, the son of Weden and Frie, was killed by a mistletoe-arrow shot by his blind half-brother Hath, whose hand was guided by Lock. As the father of Balder it was Weden's duty to avenge him, but he could not kill Hath since he was also his son. He thus devised a plan, and through magic seduced the woman Wrind (so KormQ *Sigdr* 3, SkP 3: *séið Yggr til Rindar* 'Ug won Wrind through sorcery'). Wrind gave birth to Wonné, who grew up fast, and after just one day was big enough to kill Hath and avenge Balder. Other sources for the same myth include the poems *Bdr* 8–11, *Lok* 28, and the prose texts *Gylf* 49 and *Saxo Grammaticus* (2015) 3.4.1–8. The Gods also punished Lock for his role in the killing; see st. 34 below.

The most closely related text to *Vsp* 31–33 is *Bdr* 8–11, with which it shares three near-identical lines (*Vsp* 32/4–33/2 = *Bdr* 11/2–4). The biggest narrative difference between the two poems is that *Bdr* mentions Wrind, who is not found in *Vsp*.

The narrative is treated at greater length in prose by *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, animals) swear oaths not to harm him. After this the Ese make sport of shooting and cutting him since he cannot be harmed. Lock is annoyed by the spectacle and tricks Frie into telling him that there was one thing that did not swear the oath—the mistletoe, which was thought too young. Lock makes a mistletoe-arrow and gives it to the blind god Hath, guiding his hand towards Balder. Hath shoots and Balder dies. After this *Gylf* 49 describes at some length Balder's funeral (treated poetically in *UlfrU Húsdr* (in SkP 3)) and how the gods failed to "weep Balder out of hell" (see *Eddbr* 5), before moving on to the binding of Lock in *Gylf* 50 (cf. st. 34 below).

Like *Vsp* 31–33, *Gylf* 49 fails to mention Wonné and Wrind. That part of the myth may have been left out for moral reasons (rape,kinslaying) but was certainly known to the author, as proven by *Gylf* 30: *Áli óða Váli beitir einn, sonr Óðins ok Rindar. Hann er dýrar í orrostum ok mjók happ-skeyr* 'Onnel or Wonné one is called, the son of Weden and Wrind. He is brave in battles and a very lucky shot' and Skm 19: *Hverníg skal kenna Vála? Svá, at kalla hann son Óðins ok Rindar, [...] befti-ás Baldrs, dólgi Haðar ok bana hans [...]* 'How shall one ken Wonné? Namely, by calling him the son of Weden and Wrind, [...] avenging os of Balder, the foe of Hath and his bane [...]'

The other lengthy prose retelling is *Saxo Grammaticus* (2015) 3.4, which relates the revenge narrative in typical euhemerized form, turning the gods Hath and Balder into flawed human rulers. The outline of that version is as follows: After Balder (Latin *Balderus*) has succumbed to a mortal wound dealt him by Hath (*Hetherus*) with a treacherous sword, his father Weden (*Othinus*) takes counsel from a group of wizards. One of them, the Horsethief the Finn (*Rostrophus Phinnicus*), foresees that Wrind (*Rinda*), daughter of the Russian king, will bear him a son to avenge Balder. Weden soon enlists in the Russian king's army and leads it to great victories, but is spurned by his daughter. He tries various disguises but is continually refused, until at last he disguises himself as an old witch and volunteers himself as her private physician. When Wrind becomes ill, he binds her, ostensibly in order to administer a certain foul potion, but instead rapes her, implicitly with her father's consent. Their son Bo grows up to become a fierce raider. One day Weden summons him and reminds him of his duty to avenge his half-brother Balder; Bo slays Hath in a fierce duel but soon himself perishes from his wounds. I may here note that the seduction of Wrind as told by *Saxo Grammaticus* is unlikely to be a fantasy of that author, but on the contrary seems to derive from a now-lost West Norse source and has notable parallels to Shirner's coercion of Gird in *Skí*; see further Brate (1913)

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

² folgin ‘sealed’ | The verb *fela* ‘hide, conceal’, of which *folgin* is the n. acc. pl. past participle, is used in poetry to describe burial in mounds, as in *Yt* 24 (“[...] And afterwards the victory-havers hid (*fjölu*) the ruler on Borrey.”) or the Cioth Karlevi stone (“Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]”)

- 32 Varð af **m**eijði, · þeim’s **m**jór sýndisk,
² harm-flaug hétlig, · **H**oðr nam skjóta.
 Baldrs bróðir vas · of borinn snimma,
⁴ sá nam, **Ó**ðins sonr, · **ei**n-nétt vega.

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

[R 2r/4]

- 33 Þó éva **h**endr · né **h**ofuð kembði,
² áðr á **b**ál of **bar** · Baldrs and-skota;
 en **F**rigg of grét · í **F**en-sqolum
⁴ **v**ó Val-hallar. · **V**ituð ér qnn eða hvat?

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

[R 2r/6]

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

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

- 34 Hapt sá hón liggja · und **H**vera-lundi
² lé-gjarns líki · **L**oka á-þékkjan;
 þar sitr Sigyn · þey=gi of sínum
⁴ veri **v**el-glyjuð. · **V**ituð ér qnn 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 ... á-þékkjan ‘A captive ... to Lock,’ | Replaced with *Ht H*.

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

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

35 Ǫ fællr austan · of ǫitr-dala
² sǫxum ok sverðum, · Sliðr heitir sú.

[R 2r/10]

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

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

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

36 Stóð fyr norðan · à Niða-völlum
² salr ór golli · Sindra éttar;
² en annarr stóð · à Ó-kólni,
⁴ bjór-salr jötuns, · en sá Brimir heitir.

[R 2r/11]

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

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

ALL | Sts. 36–38 are paraphrased in *Gylf* §2:

Pá meðti Gangleri: „Huat verðr þá eptir, er brendr er himinn ok jorð ok heimr allr, ok dauð goðin qll ok allir Ein-berjar ok allt mann-folk, ok bafð er áðr sagt, at hverr maðr skal lífa í nökkvorum heimi um allar aldir?“ Pá svavar Priði: „Margar eru þá vistir góðar ok margar illar; batst er þá at vera á Gim-léi á himni, ok all-gótt er til góðs drykkjar heim, er þat hykkir gaman, í heim sal, er Brimir heitir; bann stendr ok á himni. Sá er ok góð salr, er stendr á Niða-fjöllum, gorr af rauðu gulli; sá heitir Sindri. Í þessum slínum skulu byggja góðir menn ok sið-látr. A Ná-ströndum er mikill salr ok illr ok borða norðr dyrr; bann er ok ofinn allr orma-bryggjum sem vanda-bús, en orma bofuð qll vitu inn í búsi’t ok blása eitri, svá at eptir salnum renna eitri-ár, ok vaða þér ár eið-rofar ok mord-vargar, svá sem bér segir.“

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

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

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

- 37 Sal sá hön standa · sólu fjarri
 2 Ná-ströndu á, · norðr horfa dyrr;
 falla ęitr-dropar · inn umb ljóra,
 4 sá's undinn salr · orma hryggjum.

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

¹ sá hön 'she saw' | vęit'k 'I know' STUW; cf. st. 61.

- 38 Sá hön þar vaða · þunga strauma
 2 mēnn mēin-svara · ok morð-varga
 ok þann's annars glepr · eyra-runu.
 4 Þar saug Nið-hoggr · nái fram-gingna;
 sléit varg vera. · Vituð ér enn eða hvat?

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

¹ Sá hön 'she saw' | so R; sér hön 'she sees' H; skulu 'shall [be]' STUW ⁴ saug 'sucked' | so H;
 þsúg† R; kvēl'r 'torments' STUW

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

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

- 39 Austr býr hin alDNA · i Éarn-viði
 2 ok fðódir þar · Fenris kindir;
 verðr af þeim ollum · ęinna nøkkurr
 4 tungls tjugari · i trolls hamí.

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

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

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

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

¹ býr ‘dwells’ | so *HSTUW*; sat ‘sat/stayed’ *R* ¹ aldna ‘old’ | arma ‘wretched’ *U* ¹ Éarn-viði ‘Ironwood’ | metr. emend.; Jarnviði *RHSWU*; Járn-viðjum ‘Ironwoods’ *T* ² fóðir ‘rears’ | so *HSTUW*; fóddi ‘reared’ *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 ms.

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

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

Gýgr ein býr fyrir austan Miðgarð i þeim skógi, er Járniðr heitir. [...] In gamla gýgr fóðir at sonum marga jötuna ok alla i vargs líkjum, ok þaðan af eru kommir pessir ulfar. Ok svá er sagt, at af étinni verðr sá einna máttkastar, er kallaðr er Mána-garmr. Hann fyllist með fjörvi allra þeira manna, er deyja, ok hann gleypir tungl, en stókkvir blóði himin ok loft qll. Þaðan týnir sól skini sínu, ok vindar eru þá ó-kyrrir ok gnýja heðan ok bandan. Svá segir í Völuspá:

‘A lonely ogress lives to the east of Middenyard in the forest called Ironwood. The old ogress raises many ettins as his sons, all in the likenesses of wolves, and thereof these wolves [Sholl and Hater] come. And so it is said that from that lineage a single one becomes the mightiest, and he is called Moongarm. He fills himself with the life of all those men who die; and he swallows the moon and stains the heaven and all the air with blood. From that the sun loses her shine, and then the winds are violent and howl hither and thither, and thus it says in the Spae of the Wallow:

after which it quotes *Vsp* 40–41. *Gylf* is clearly systematizing from several sources, and it seems likely that the Heathen poets themselves were not entirely in agreement about the exact details of these events.

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

- 40** Fyllisk fjørvi · fœigra manna,
² rýðr ragna sjot · rauðum dreýra,
³ svort verða sól-skin · of sumur eptir,
⁴ veðr qll vá-lynd. · Vituð ér enn eða hvat?

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

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

- 41** Sat þar á haugi · ok sló horpu
² gýgjar hirðir, · glaðr Eggþér;
³ gólf hónum · í Gagl-viði
⁴ fagr-rauðr hani, · sá’s Fjalarr heitir.

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

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

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

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

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

- 42** **Gól** of þósum · **Gollin-kambi,**
² sá věkr **holða** · at **Hęrja-fyðors,**
³ en annarr gělr · fyr **jorð** neðan
⁴ **sót-rauðr** hani · at **solum Hęljar.**

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

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

- 43** **Geyr** **Garmr** mjök · fyr **Gnipa-helli,**
² **festr** mun slitna, · en **Freki** rinna;
³ **fjolð** veit hön **fróða**, · **framm** sé’k lengra
⁴ of **ragna rök**, · **römm** sig-tíva.

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

[R 2r/25]

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

- 44** **Bróðr** munu **bærjask** · ok at **bōnum verðask,**
² munu **systrungar** · **sifjum spilla;**
³ **hart** ’s i **héjimi**, · **hór-dómri mikill,**
⁴ **skeggj-qld**, **skalm-qld**, · **skildir klofnir,**
⁵ **vind-qld**, **varg-qld**, · **áðr ver-qld stéypisk**
⁶ mun **engi maðr** · **qðrum þyrma.**

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

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

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

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

2. sifsum spilla ‘defile the kinship’ | I.e. “commit incest”, apparently referring to marriages between first cousins, which are prohibited in all medieval Scandinavian law codes. Compare related words found in the laws, like *frénd-semis-spell* ‘incest’ and especially *sifa-spell* ‘id.’ — The idea of incest as a sign of later ages is also found in *RV* 10.10.10a-b (norm. and tr., Nikhil S. Dwibhashyam. (2025, Aug. 31). *Véda quote 6.* <https://nikhilsd.com/dvq/6/>): *Á gþá tá gaccbán · úttará yugáni, // yátra jámáyah · kryñavann ájámi* ‘There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.’

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

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

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

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

45 Léika Míms synir, · en mjøtuðr kyndisk
 2 at hinu galla · Gjallar-horni;
 hótt bléss Héim·dallr, · horn ’s á lopti;
 4 mélið Óðinn · við Míms hoftuð;
 skelfr Yggdrasils · askr standandi,
 6 ymr it aldnatré, · en jötunn losnar.

[R 21/32, H 20v/27,
STUW]

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

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

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

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

46 Hvæt ’s með ósum? · hvæt ’s með olfum?
 2 gnýr allr Jötun-héimr, · ósir ’ro á þingi,
 stynja dvergar · fyr stéin-durum

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

4 vegg-bergs vísir. · Vituð ér ñenn eða hvat?

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

1 qlfum 'Elves' | ḡsynjum 'Ossens' *U* 2 gnýr ... þingi | *om. U* 3 stéin-durum | stéins *U*;
stéin-dyrum *HWU* 4 vegg-bergs vísir | *om. U* 4 vegg-bergs | veg-bergs *HTW*

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

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

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

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

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

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

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

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

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

4 Nagl-far 'Nailfare' | The ship on which the fiends sail from the east. It is described in *Gylf 51*:
Pá geyist haf'it á lönd'in, fyrir því ait há snjóst Miðgarðs-ormr i jötun-móð ok sákir upp á land'it. Þá verðr ok þat, at Naglfar losnar, skip þat, er svá heitir. Pat er gert af neglum dauðra manna, ok er þat fyrir því varnar vert, ef maðr deyr með ó-skornum noglum, at sá maðr eykr mikil efni til skips'in Naglfars, er goð'in ok menn vildi seint, at gert yrði. En i þessum sévar-gang flýtr Naglfar. 'Then the sea surges onto the lands because the Middenardswurm writhes in ettin-wrath and attacks the land. Then it also happens that Nailfare comes loose—the ship which is called thus; it is made from the nails of dead men, and therefore it is worth a warning if a man dies with uncut nails, that man greatly increases the material for the ship Nailfare, which the Gods and men would rather were not done. But in this motion of the sea Nailfare floats.'

The idea of the Devil rowing a boat made out of improperly discarded nail clippings is widespread in Scandinavian and Finnish folklore and thus the “nail-ship” cannot be a mere Snorronian invention. Specific rituals for disposing cut nails (and hair) are found in many Indo-European cultures, and clearly described ramifications for not observing them are also found in Zoroastrianism (*Videvdáta* 17.2–3: “[W]hen one arranges and cuts his hair and clips his nails and then lets them fall into holes in the earth or into furrows, [...] demons come forth, and from these improprieties monsters come forth from the earth which mortals call lice and which devour the grain in the fields and the clothes in the closets”) (Lincoln, 1977). Beyond the Indo-Europeans, Judaism also has a taboo against discarding nail-clippings wherever a pregnant woman might walk, lest they (magically) cause her to miscarry.

An interesting psychological commonality presents itself in all three traditions, namely that the improper clipping or disposal of nails is thought to threaten the fundamental stability of the cosmos by bringing about the principal fear of each culture. In Judaism, singularly concerned with the fertility of its adherents (witness its famous ban on masturbation, *Shulchan Arukh, Even HaEzer* 23:1: ‘וְעַזְנָה הַחֲמֹר מְכַל נִבְרֵוֹת שְׁבָתָה’ ‘more severe than all Torah transgressions’) it is the miscarriage; in the dualistic Zoroastrianism the proliferation of demons; and in the Germanic religion, with its Viking Age eschatological obsession (of which *Vsp* is an example, as is the Eddic *Vafþ*, the Scaldic poems *Hákum* and *Eirm*, and the Runic Sö 154 *Skarpáker*) it is the end times.

- 49 Kjóll fírr austan · koma munu Múspells
 2 of log lyðir, · en Loki stýrir;
 fara fífl-megir · með freka allir,
 4 þeim es bróðir · Býleists í fór.

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

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

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

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

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

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

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

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

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

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

51 Þá kómr Hlínar · harmr annarr framm,
 2 es Óðinn fírr · við ulf vega,
 —en bani Belja · bjartr at Surti—
 4 þá 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 [= Free], bright, against Surt—
 then will Frie's beloved [= Weden] fall.

4 angan | so *HSTUW*; angantyr R

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

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

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

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

[R 2v/15, STW]

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

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

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

53 Þá kómr hinn méri · mogr Hlǫðynjar,
² gengr fet níu · Fjörgynjar burr
 neppr frá naðri · níðs ó-kvíðnum;
⁴ munu halir allir · hēim-stqð ryðja
 es af móði drepr · Mið-garðs véurr.

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

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

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

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

4 munu halir allir · hēim-stoð ryðja 'All men will clear their homesteads' | After Thunder is slain
the realm of men is no longer habitable. Cf. *Hárb* 23, *þrk* 18.

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

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

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

1 sigr 'sinks' | sokkr *STW*

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

ALL | This st. is probably referenced in Arn *Dorfadr* 24/1-2 (SkP 2) (in an instance of *adynaton*):
Björt verðr sól at suartrí; · *sokkr fold i mar dökkan;* / *brestr erfiði Austra;* · *allr glymr sér á fjöllum*
'Bright, the sun will turn to black, the land will sink into the dark sea, Eastre's toil [HEAVEN] will
shatter, all the sea will roar over the fells'.

1 sigr fold i mar 'the land sinks into sea' | The reading *sokkr* 'sinks' is probably influenced by Arn
Dorfadr 24/1b (SkP 2) but is stemmatically excluded.

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

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

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

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

56 Sér hón upp koma · qðru sinni
 2 jorð ór égi · iðja-gróna;
 falla forsar, · flýgr qrn yfir,
 4 sá's á fjall · fiska veiðir.

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

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

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

Þá meði Gangleri: „Hárt lífa nökkur góðin þá, eða er þá nökkur jorð eða himinn?“ Hárr segir: „Upp skýr jorðu’nni þá ór sénum, ok er þá grón ok fegg. Vaxa þá akar ó-sánir. Viðarr ok Váli lífa, svá at eigi befrir sér’inn ok Súrtu-logi grandat heim, ok byggja þeir á Íða-velli, þar sem fyrr var Ás-garðr, ok þar koma þá synir Pórs, Móði ok Magni, ok hafa þar Mjöllni. Því nést koma þar Baldr ok Höðr frá Heljar, setjast þá allir samt, ok talast við, ok minnast á rúnar sínar, ok róða of tiðendi þau, er fyrrum hofðu verit, af Miðgarðs-orm ok um Fenris-ulfs. Þá finna þeir í grasi’nu gull-tóflur hérl, er ésir’nir hofðu átt. Svá er sagt.“

‘Then spoke Gangler: “Do any of the gods live then, or is there then any earth or heaven?” High says: “Then the earth shoots up from the seas, and it is then green and fair. Then acres grow unsown. Wider and Wonnell live, for the sea and Surt’s flame have not scathed them, and they settle on the Idewolds where Osyard once stood. And then the sons of Thunder—Mood and Main—come there, and there they have Millner. Next come Balder and Hath from Hell; then they all sit down together and make speech and think back on their runes and discuss the events of antiquity, about the Middenyardswurm and about the Fenwerswolf. Then they find in the grass those golden game-bricks which the Eese had owned. So it is said!”’ after which it quotes *Vafþ* 51.

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

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

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

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

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

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

58 Þar munu eptir · undr-samligar
 2 gollnar tóflur · í grasi finnask,
 þér’s ésir í ár-daga · áttar hofðu.

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

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

3 *ǫsir* | emend.; om. RH

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

3 *ǫsir* | The verb *hgððu* 'had' requires a plural subject, and this is found in the paraphrase of *Gylf* 53: *Þá finna þeir í grasi'nu gull-teflur þér, er ǫsir'nir hgððu átt.* (see st. 56 n. above).

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

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

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

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

- 60** Þá kná Hønir · hlaut-við kjósa
2 ok burir byggva · brøðra tveggja
 vind-héim víðan. · Vituð ér enn eða hvat?

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?*

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

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

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

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

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

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

¹ sér hón 'she sees' | vjet'k 'I know' *STUW* ² golli þakðan 'thatched with gold' | golli betra
'better than gold' *ST* ² Gimlei | metr. emend.; Gimlé *RHSTUW* ³ þar 'there' | þann '[in] that
[hall]' *TW*

62 þar kóm r hinn dimmi · dréki fljúgandi,
² naðr fránn neðan · frá Niða-fjöllum;
berr sér í fjöðrum · —flýgr voll yfir—
⁴ Nið-höggr nái; · nú mun hón sokkvask.

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

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

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

Appendix

Dwarf-tallies

The following sts. (11–15) contain two or three originally distinct lists of dwarf-names. They interrupt the flow of the whole poem so much that they have been moved to this appendix.

That the lists are originally distinct is seen by the repetition of names (13/4, 15/4: *Eikin-skjaldi* 'Oakenshield'; 11/4, 15/3: *Ái* 'Great-grandfather') and existence of two formulaic conclusions (12/3–4, 15/6–7). 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, · Þomburr, Nóri,
⁴ Ánn ok Ánarr, · Ái, Mjøð-vitnir.

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

New and Nithe, Norther and Souther,
Easter and Wester, Allthief, Dwollen,

Bewer, Bower, Bamber, Noor,
Own and Owner, Great-grandfather, Meadwitner.

- 12 Véigr ok Gand-alfr, · Wind-alfr, Þráinn,
² Þekkr ok Þorinn, · Þróðr, Vitr ok Litr,
 Nár ok Ný·ráðr— · nú hef'k dverga
⁴ —Reginn ok Ráð·sviðr— · rétt of talða.

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

- 13 Fíli, Kíli, · Fundinn, Náli,
² Hepti, Vili, · Hannarr, Sviurr,
 Frár, Horn-bori, · Frégr ok Lóni,
⁴ Aur·vanger, Jari, · Eikin·skjaldi.

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

2. Sviurr | †Sviðrr†, / Nár ok Náinn, · Nipngr, Dáinn / Billingr, Brúni · Bildr ok Búri '... Nee
and Nowen, Nipng, Dowen, Billing, Brown, Bild and Boor' *H*

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

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

3. þeir | þeim *H*

ALL | A standard genealogical introduction (cf. *Hátt 1*: *mēðan hans étt ... til goða téljum* '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.

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

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

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

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

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

There was Dreepner and Dollowthrasher,
 High, Highspurer, Leewong, Glower,
 Sherver, Werver, Showfind, Great-grandfather,
 Elf and Ing, Oakenshield,
 Feller and Frost, Finn and Ginner.—
 It will ever be remembered while the age lives,¹
 the tally of kinsmen lifted to Lofer.

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

¹Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. *Heiðr* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun em uppí*), 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 2): *Ey mun uppi · Éndils, meðan stendr // sól-borgar salr, · svor-góðis for*: ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

6 é | om. R 7 til | om. H

Stanzas from *Hauksbók*

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

H1 Þá kná Váli · víg-bond snúa
 2 hélldr vóru harð-gor · hopt ór þormum.

[H 20v/12]

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

¹ Váli ‘Wonnel’ | *emend.*; Vála H

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

H2 Hréða=sk allir · á hel-vegum
 2 áðr Surtar þann · sefi of gleypir.

[H 20v/28]

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

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

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

[H 20v/39]

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

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

ALL | This stanza appears between 52 and 53 in H. It is not found in the sequence of stanzas cited in *Gylf* 51, but some details in the accompanying prose are not entirely dissimilar: *en Fenris-ulfr ferr með gapandi munn, ok er inn neðri kjóptr við jörðu, en in ofri við himin. Gapa myndi bann meira, ef rúm væri til. Eldar brenda ór augum hans ok nösum. Mjögard-ormr bléss svá eitri nu, at hans dreifré lopt óll ok log, ok er hann all-ógar-ligr, ok er bann á aðra blið ulfi num.* ‘But the Fenmerswolf fares with gaping mouth; and the lower jaw is on the earth, but the upper is in the heaven; he would gape yet broader if there were room for it. Fires burn from his eyes and nostrils. The Middenyardswurm blows the venom so far that it covers the whole air and sea, and he is most terrible, and he is by the side of the Wolf.’

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

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

[H 21r/14]

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

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

Speeches of the High One

(*Háva mól*)

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

Preservation

The **Speeches of the High One** (abbrev. *Háv*) is the second poem of R, where it follows *Vsp* and is followed by *Vaff*. R is the only mediaeval manuscript witness for the whole poem, but several sts. (e.g. 1, 58, 84, 76–77) are cited or alluded to in other texts.

Contents

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

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

1. The Guests’ Strand (1–77)
2. Various scattered sts. of advice (81–90)
3. Weden’s tryst with Billing’s daughter (91–102)
4. Weden’s obtaining of the Mead of Poetry (103–110)

5. The Speeches of Loddfathomer (111–137)
6. The Rune-tally; sts. about runes and ritual (138–146)
7. The Leed-tally; Weden's listing of 18 galders (146–165)

It cannot be claimed for certain that each strand was originally its own poem. Weden's two romantic adventures (91–102, 103–110), for instance, have much in common stylistically and seem too short to stand on their own.

On the other hand it seems highly unlikely that the Guests' Strand (1–77) and the Speeches of Loddfathomer (111–137) were originally united. They differ greatly in tone—the former being down to earth and sceptical, the latter placing great emphasis on magical or even superstitious ideas; in style—the former never making use of the second imperative (and only thrice of the verb *skalt* '(thou) shalt', 44–46), the latter very frequently; and in structure—the former having a perfectly fitting conclusion in sts. 76–77, the latter being much more varied and concluding with a long list of folk magical remedies (st. 137). There is also some repetition between them (most notably sts. 44, 119), which would seem rather redundant if both were originally a single work.

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

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

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

For the *why*, we should consider what reason someone would have for redacting numerous materials into a single poem. St. 166, as discussed above,

suggests that the main reason was utilitarian rather than antiquarian, and a picture then emerges of a redactor arranging a corpus of traditional poetry, selected both for its traditional attribution to the god Weden and for its *usefulness*—whether as practical life advice or as mythological and religious lore—into a single long poem meant to be learned by heart as a whole and recited for magical purposes. In practice this final redaction served as sort of Odinic “ark” (or “Hoardmimer’s wood”) in which the bulk of surviving pre-Christian Norse advice poetry was transmitted until it could be written down. Forever lost were whichever stanzas were not included in it—and many such must have existed.

Dating

Having determined that the redaction of the poem most likely took place in pagan times we may now present further arguments. On the purely linguistic side *Háv* (or at least the Guests’ Strand) is highly archaic. Old *vr-* alliterates twice with *v-* in non-formulaic word pairs (sts. 26/2, 32/2) and the particle *of* is highly frequent, including before thrice before nominals (4/3: *of óðis*, 21/4: *of mál*, 38/4: *of þorfr*).

The Guests’ Strand (1–79)

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

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

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

- 1 Gáttir allar · áðr gangi fram
 2 of skoða=sk skyli,
 of skyggna=sk skyli;
 4 því't ó·vist 's at vita, · hvar ó·vinir
 sitja á flæti fyrir.

[R 31/4]

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

2 of skoða=sk skyli, | om. STUW

2 **Gef**endr hēilir, · **g**estr 's inn kominn,
 2 hvar skal **sitja** **sjá?**
 mjök es **bráðr** · sá's à **bröndum** skal
 4 süns of **frēista** **frama**.

[R 3r/6]

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

ALL | The speaker announces to the hosts (the “givers”) that a guest, frozen, wet and tired, is sitting outside waiting to be let in. With this stanza the frame of the guest arriving at a farmstead begins; it is from this scenario that the following advice gradually branches out.

3 à bröndum ‘on the fires’ | Possibly referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile outside of the door, waiting until being let in; see further TODO SOME ARTICLE on this custom.

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

3 **E**lds es þorfr · þeim's inn es kominn
 2 ok à **knéi** **kalinn**,
 matar ok váða · es manni þorfr,
 4 þeim's hefr of **fjall** **farit**.

[R 3r/8]

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

4 **V**ats es þorfr · þeim's til **verðar** **kømr**,
 2 þerru ok **þjóð-laðar**,
 góðs of óðis, · —ef sér **geta** métti—
 4 orðs ok **enadr-þogu**.

[R 3r/10]

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

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

3 of óðis ‘mood’ | An instance of prenominal *of*, a rare feature. *of óði* appears once in a Scaldic poem, Egill *Arkv* 2 (in SkP 5). Cf. st. 21/4 below.

4 qndr-þogu ‘silence in return’ | One may note that the verb *þegja* ‘shut up, hush, be silent’—of which **paga*, 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 *þogn* ‘silence’ are frequently used at the beginning of Scaldic poems (e.g. Arn *Magndr* 1: *þegi seim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berdr* 1: *þyrgi ... til þagnar þinn ljör* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1: *bjönum vér þagnar* ‘we ask for silence’).

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

[R 3r/12]

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 héldr gétinn at gëði,
 þa's horskr ok þogull · kómr héimis-garða til,
 4 sjaldan verðr viti vorum.
 því't óbrigðra vin · fér maðr aldri=gi,
 6 an man-vit mikit.

[R 3r/14]

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

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

7 Hinn vari gëstr · es til verðar kómr,
 2 þunnu hljóði þegir;
 eyrum hlýðir, · en augum skoðar,
 4 svá nýsi-sk fróðra hværr fyrir.

[R 3r/17]

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

2 þunnu hljóði 'with sharp hearing' | Or 'with thin silence'.

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

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

[R 3r/19]

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

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

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

[R 3r/20]

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

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

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

[R 3r/22]

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

11 **Byrði bætri** · berr=at maðr **brautu at**,
 2 an séi **man-vit mikit**;
veg-nest verra · vegr=a **velli at**,
 4 an séi **of-drykkja ols**.

[R 3r/24]

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

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

12 Es=a svá **gótt**, · sém **gótt kveða**,
 2 **ql alda sonum**;
því't fóra væit, · es **fleira drekkr**,
 4 síns til **géoðs gumi**.

[R 3r/25]

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

13 **Ó·minnis-hegri** hétir, · sá's yfir **qlðrum þrumir**,
 2 **hann stelr géoði guma**;
þess fogls fjoðrum · ek **fjotraðr vas'k**
 4 í **garði Gunn-laðar**.

[R 3r/27]

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

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

3–4 þess ... Gunn-laðar. ‘By that bird’s feathers I was fettered in Guthlathe’s yard’ | 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 soon spits it out again and shows no adverse effects. On the other hand the conception behind the present stanza seems to be that the Mead has the drawbacks of normal alcohol. If this is the case it might lend support to the theory that the Guests’ Strand and the later parts of *Háv* were originally separate compositions, since no such drunkenness is found in *Háv* 103–110. Cf. the following stanza.

14 Qlr ek varð, · varð ofr·qlvi,

[R 3r/29]

2 at hins fróða Fjalars;

því es qlðr batst, · at aprt of héimtir

4 hvørr sitt gēð gumi.

Drunk I became—became the greatest drunkard—
at the learned Fealer’s.

So that ale-feast is best where every man
gets back to his senses.

1–2 Qlr ek varð ... at hins fróða Fjalars ‘Drunk I became ... at the learned Fealer’s’ | Possibly 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 since Weden (in the attested versions of the myth) never meets the two dwarfs it may be metaphorical. Fealer may also be a variant name of Sutting, Guthlathe’s father.

15 Þagalt ok hugalt · skyli þjóðans barn

[R 3r/31]

2 ok víg-djarft vesa;

glaðr ok ræifr · skyli gumna hvørr,

4 und's sinn bíðr bana.

Silent and thoughtful should the king’s child
—and battle-bold—be.

Glad and cheerful should every man be
until he suffers his bane.

16 Ó·snjallr maðr · hygg=sk munu ey lifa,

[R 3v/1]

2 ef við víg vara=sk;

en elli gefr hónum · engi frið,

4 þótt hónum geírar gefi.

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

ALL | The coward may have been spared pain by the spears, but he cannot avoid the suffering of infirm old age. The subtext is that since death is unavoidable it is better to live an honourable life and die young than a cowardly one and die of old age. A related concept is the negative view of the “straw-death” (TODO), that suffered by the old person who dies of an ailment in his bed. A strong contempt for life is common in the heroic literature (cf. e.g. *Fáfn 10, Akv 23–27*), written as it was to celebrate young kings and warriors, although *Háv* is uniquely nuanced in this regard (cf. sts. 69–71 below).

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

[R 3v/3]

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

18 Sá éinn vœit, · es víða ratar
 2 ok hœfr fjalð of farit,
 hverju gēði · stýrir gumna hværr,
 4 sá es vitandi 's vits.

[R 3v/5]

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

2. hœfr fjalð of farit ‘has journeyed much’ | Cf. *Vafþ* 3, 44, et.c., where Weden repeats: *Fjolð ek fór,*
 · *fjolð fræstaða'k, // fjolð ek røynda regin* ‘Much I journeyed, much I tried, much I tested the Reins.’

19 Haldi=t maðr à keri, · drekki þó at hófi mjøð,
 2 mélí þarf eða þegi;
 ó·kynnis þess · váar þik engi maðr,
 4 at þú gangir snimma at sofa.

[R 3v/7]

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

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

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

20 Grýðugr halr, · nema gęðs viti,
² etr sér aldr-trega;
³ opt fēr hlógis, · es með horskum kōmr,
⁴ manni hęimskum 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, · nérf hęim skulu,
² ok ganga þá af grasi;
³ en ó-sviðr maðr · kann éva-gi
⁴ sins of mál maga.

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

22 Ve-sall maðr · ok illa skapi
² hlér at hví-vetna;
³ hitt=ki hann vęit, · es vita þyrti,
⁴ at hann es=a vamma vanr.

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

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

23 Ó·sviðr maðr · vakir umb allar nétr
 2 ok hyggr at hví-vetna;
 þá es móðr, · es at morni kómr;
 4 alt es vil sém vas.

[R 3v/14]

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

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

[R 3v/16]

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

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

[R 3v/18]

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

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

26 Ó·snotr maðr · þykki-sk allt vita,
 2 ef á sér í vó veru;
 hitt=ki hann vçit, · hvat skal við kveða,
 4 ef hans fréista firar.

[R 3v/20]

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

2 vó ‘nook’ | From earlier *vrǫ; cf. Swedish *vrå* ‘corner, nook’, rare English *wroo* ‘id.’ The present stanza is to my knowledge the only Norse attestation of this word in the form *vǫ*, featuring an irregular West Norse sound change from *vr-* > *v-*. The normal change *vr-* > *r-* yields *rǫ*, which is the only form this word ever takes outside of the present instance. This includes FGT (1950) where *rǫ* is brought up as an example of a word with nasal ǫ and contrasted with the oral ǫ in *rǫ* ‘sailyard’.

It is plausible that *vǫ* be a corruption from earlier **vrǫ* after alliteration between *vr-* and *v-* had become impossible due to the sound change *vr-* > *r-*. Since old *vr-* is never found in dateable Scaldic poetry composed after ca. 1000, and only twice in poetry composed ca. 900 (Egill Frag 1 and Eil Þdr 22, both in SkP 3) this provides a solid dating criterion for the present stanza, even moreso since there is nothing to suggest that the word pair **vrǫ* and *vera* was ever formulaic. For another instance of alliterating *vr-* and *v-* cf. Háv 32/2 below; for a summary of discussion about this criteria, especially as it relates to the present poem see Males (2024, pp. 87–92).

27 Ǿ·snotr maðr · es með aldir kómr,
 2 þat’s batst at hann þegi;
 3 ęngi þat věit, · at hann ękki kann,
 4 nema hann mélí til mart.
 5 věit=a maðr, · hinn’s vět=ki věit,
 6 þótt hann mélí til mart.

[R 3v/21]

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

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

[R 3v/24]

Learned seems he who can ask
 and answer in 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., ‘in no way may man hide his ignorance,’ when asked a question to which he does not know the answer.

29 Ǿrna mélir, · sá’s éva þegir,
 2 stað-lausu stafi;

[R 3v/26]

4 **hrað-mélt** tunga, · nema **haldendr** eigi,
 opt sér ó-gótt of **gél**r.

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

3–4 hrað-mélt ... of gél '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, [R 3v/28]
 2 þótt til **kynnis** komi;
 margr **fróðr** þykki-sk, · ef **freginn** es=at
 4 ok nái þurr-fjallr **þruma**.

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

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

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

31 **Fróðr** þykki-sk · sá's **flótta** ték
 2 gestr at **gést** héðinn;
 vœit=a górla · sá's of **verði** glissir,
 4 þótt með **grönum** glami.

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

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

32 **Gumnar** margir · eru-sk **gagn-hollir**, [R 4r/1]
 2 en at **virði** **vreka-sk**;
 aldar róg · þat mun é **vesa**;
 4 órir gestr við **gést**.

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 vreka-sk 'over food drive each other away' | The archaic initial *vr-* in *vreka-sk* must be restored for metrical reasons. This really is quite an archaic feature since the pairing *verðr* 'food, a meal', *vreka* 'drive away' does not appear to be formulaic and *reka* (< *vreka*) alliterates exclusively with *r-* in the extant Scaldic corpus. Cf. *Háv* 26/2 n. above.

- 33 **Ár-liga verðar** · skyli maðr opt fāa,
² nema til kynnis komi;
³ sitr ok snópir, · lētr sēm solginn séi,
⁴ ok kann fregna at fóu.

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

[R 4r/3]

- 34 **Af-hvarf mikit** · es til ills vinar,
² þótt á brautu búi,
³ en til góðs vinar · liggja gagn-vegir,
⁴ þótt hann séi firr farinn.

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

[R 4r/4]

- 35 **Ganga skal,** · skal=a gestr vesa
² ey i eignum stað;
³ ljúfr verðr lejðr, · ef lengi sitr
⁴ annars flētjum á.

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

[R 4r/6]

¹ *skal* | emend.; om. R

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

36 Bú es bętra, · þó'tt lítit séi,
² halr es hęima hvęrr;
 þó'tt tvér geitr eigi · ok taug-reptan sal,
⁴ þat 's þó bętra an bón.

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

[R 4r/7]

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

37 Bú es bętra, · þó'tt lítit séi,
² halr es hęima hvęrr;
 blóðugt es hjarta · þejim's biđja skal
⁴ sér i mál hvęrt matar.

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

[R 4r/9]

38 Vópnnum sínum · skal=a maðr vęlli á
² feti ganga framarr,
 því't ó·víst 's at vita, · nérf verðr à vegum úti
⁴ gęirs of þorff 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.

[R 4r/10]

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

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

39 Fann'k=a mildan mann · eða svá matar góðan,
 2 at véri=t þiggja þegit;
 eða síns férar · svá-gi [...],
 4 at lejð séi laun, ef þegi.

[R 4r/12]

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

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

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

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

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

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

[R 4r/14]

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

41 Vópnnum ok vóðum · skulu vinir gleðja=sk;
 2 þat's á sjölfum sýnst;
 viðr-gefendr ok ęndr-gefendr · eru=sk vinir lengst,
 4 ef þat biðr at verða vel.

[R 4r/16]

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

1 Vópnnum 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-wépnum qnd beaðo-wéðum 'war-weapons and battle-garments'.

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

4 þat 'it' | The friendship.

42 **V**in sínnum · skal maðr **v**inr vesa,
² ok gjalda **g**jof við **g**jof;
³ hlátr við hlátri · skyli hóldar taka,
⁴ en lausung við lygi.

[R 4r/18]

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

43 **V**in sínnum · skal maðr **v**inr vesa,
² þeim ok þess vin;
³ en ó·vinar síns · skyli engi maðr
⁴ vinar **v**inr vesa.

[R 4r/19]

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

44 **V**eitst, ef þú **v**in átt, · þann's **v**el trúir
² ok vilt af hónum **g**ótt **g**eta,
³ **g**eoði skalt við þann · ok **g**jofum skipta,
⁴ fara at finna opt.

[R 4r/21]

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

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

45 Ef þú átt annan, · þann's illa trúir,
² vilt af hónum þó **g**ótt **g**eta,
³ fagrt skalt méla við þann, · en flátt hyggja
⁴ ok gjalda lausung við lygi.

[R 4r/23]

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

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

46 Þat 's **enn** umb þann, · es þú **illa trúir**
² ok þér es **grunr** at **geði**,
³ **hléja** skalt við þeim · ok umb **hug mélá**;
⁴ **glík** skulu **gjold** **gjófum**.

[R 4r/25]

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

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

47 Ungr vas'k **forðum**, · **fór'k** **çinn saman**,
² þá varð'k **villr vega**;
³ **auðigr** þóttumk, · es **annan fann'k**,
⁴ **maðr** es **manns gaman**.

[R 4r/28]

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

48 **Mildir** fróknir · **menn** batst lifa,
² **sjaldan** **sút ala**;
³ en **ósnjallr** maðr · **uggir hvat-vetna**,
⁴ **sýtir** é **glöggr** við **gjófum**.

[R 4r/29]

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

³ ósnjallr, 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 gjófum ‘the stingy always grieves over gifts’ | After receiving a gift, one was culturally obliged to give something back. Cf. sts. 39, 145.

49 **Váðir** mënará · **gaf'k** **vælli** at
² **tvéim** **tré-mónnum**;
³ **rekkar** þat þóttu=sk, · es **ript** **hofðu**;
⁴ **néiss** es **nókkvið** **halr**.

[R 4r/31]

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

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

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

2 tré-mónnum ‘tree-men’ | Man-shaped wooden figures. Much has been made of their appearance here, including seeing them as cultic idols, but whatever the case, the tone in the stanza is more pessimistic than reverent. Cf. the three stanzas spoken by a tree-man in *Ragn* (*Ragn* 38–40 in SkP 8) and notes there.

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

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

[R 4r/33]

Withers the pine that stands on the yard;
her shields no bark nor leaf.
So is the man who loves no man—
why shall he live for long?

2 hlýr=at | ‘hlyrar’ R

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

[R 4v/2]

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

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

52 Mikit eitt · skal=a manni gefa;
2 opt kaupir sér i lítlu lof;
 með hólfum hlíf · ok með hóllu kéri

[R 4v/4]

⁴ fekk ek mér fé-laga.

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

² lof ‘goodwill’ | Or “praise”, but *lof* here carries the specific sense of the favour or goodwill earned through generous acts.

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

53 Lítilla sanda, · lítilla séva,

² lítíl eru gęð guma;
³ því't allir mēnn · urðu=t jafn-spakir;
⁴ hølf es qld hvar.

[R 4v/6]

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

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

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

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

54 Meðal-snotr · skyli manna hvérr,

² éva til snotr séi;
³ þeim es fyrða · fegrst at lifa,
⁴ es vøl mart vitu.

[R 4v/7]

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 hvérr,

² éva til snotr séi;

[R 4v/9]

4 **s**norts manns hjarta · verðr **s**jaldan glatt,
ef sá 's **al**-snotr es **á**.

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

56 Meðal-snotr · skyli manna hvérr,
2 éva til snotr séi;
or-lög sín · viti engi maðr fyrir;
4 þejim es sorga-lausastr sefi.

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

[R 4v/10]

3 or-lög 'orlay' | One's predetermined fate or course of life. See Vsp 19 n.

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

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

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

[R 4v/11]

4 dólskr 'hickish' | Derived from an ablaut variant of *dalr* 'valley, dale' + *-iskr* 'ish', the sense being 'provincial, not having left his (home) valley'; cf. English hillbilly. The form is related to Icelandic words like *vatns-dóllir* and *lang-dóllir* 'inhabitants of Waterdale (*Vatns-dalr*), Longdale (*Lang-dalr*)'.

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

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

[R 4v/13]

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

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

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

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

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

[R 4v/15]

4. halfr es auðr und hvotum ‘a half wealth is due the brisk’ | The brisk man has already claimed a half fortune by waking up early.

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

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

[R 4v/17]

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

61 Þvegginn ok mætr · ríði maðr þingi at,
 2. þótt séi=t védrr til vel;
 skúa ok bróka · skammi-sk engi maðr
 4. né hests in hélðr,
 þótt hann hafi=t góðan.

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

[R 4v/19]

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

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

62 **Snapir** ok gnapir, · es til **sévar** kómr,
² **qrn** á **aldinn** mar;
³ svá es **maðr**, · es með **morgum** kómr
⁴ ok á **for·mélendr fāa**.

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

[R 4v/22]

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

⁴ á **for·mélendr fāa** ‘has spokesmen few’ | Shared with st. 25.

63 **Fregna** ok segja · skal **fróðra** hvérr,
² sá’s vill **hejtinn** horskr;
³ **qinn** vita · né **annarr** skal,
⁴ **þjóð** vēit ef **þrír** ’ro.

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

[R 4v/21]

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

64 **Ríki** sitt · skyli **ráð-snotra**

[R 4v/24]

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

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

This he then finds when among the brave he comes—
 that none is boldest of all.

ALL | A powerful man should not abuse his power since no height of political power or physical strength can make him invincible. In Germanic legend Siward, remembered as the strongest and tallest hero of the Migration Period, was killed in his sleep; Ermenric, who ruled the vast realm of the Gots with an iron fist (*Deer* 5), was maimed by two young boys (*Ghv, Hamð*). Consider the expression of Hobbes ([1651] 1996), ch. 13: “Nature hath made men so equall, in the faculties of body, and mind; as that though there bee found one man sometimes manifestly stronger in body, or of quicker mind then another; yet when all is reckoned together, the difference between man, and man, is not so considerable, as that one man can thereupon claim to himselfe any benefit, to which another may not pretend, as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination, or by confederacy with others, that are in the same danger with himselfe.”

3–4 þá ... ḥinna hvatastr ‘then ... boldest of all’ | Almost identical to *Fáfnir* 17/3–4, which however has *fleirum* ‘more men’ instead of *fróknum* ‘the brave’.

65 Orða þeira, · es maðr qðrum segir, [R 4v/25]
 2 opt hann gjöld of getr.

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

66 Mikils til snimma · kom’k i marga staði,
 2 en til síð i suma;
 3 qol vas drukkit, · sumt vas ó·lagat;
 4 sjaldan hittir lejðr i lið.

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

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

ALL | There was nothing wrong with the ale—the problem was with the people themselves. There are no wrong times, only wrong people, and it is bad to waste your time with those who dislike you.

67 Hér ok hvar · myndi mér hēim of boðit,
 2 ef þyrpta’k at mólun-gi mat,
 3 eða tvau lér hēngi · at hins tryggva vinar,

[R 4v/28]

4 þar's ek hafða eitt etit.

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

ALL | People are often stingy, especially with food, which was scarce and closely watched among the Norse subsistence farmers. The poet sarcastically notes that even the “trusty friend” would invite him over oftener if he brought more food than he ate; how good of a friend is he, if he’s not willing to share his food?

68 Eldr es batstr · með ýta sonum
 ok sólar sýn,
 heil·yndi sitt, · ef maðr hafa náir,
 án við löst at lifa.

[R 4v/30]

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

ALL | The poet celebrates simplicity. The best pleasures in life are not power and wealth, but a hot hearth, the bright rays of the sun in springtime, and good health.

4 löst ‘vice’ | Used of an illicit sexual encounter in st. 98 below. It may also refer to a physical blemish.

69 Es=at maðr alls ve-sall, · þótt séi illa heill,
 sumr es af sonum séll,
 sumr af fréndum, · sumr af fé órnu,
 sumr af verkum vél.

[R 4v/32]

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

ALL | The strain of thought continues from the previous st. Even someone whose health is failing can find some joy.

1 ve-sall ‘unblessed’ | I have elsewhere translated *ve-sall* as ‘wretched’, but in the present stanza I render it literally in order to show the etymological relationship to *séll* ‘blessed’ used elsewhere in the stanza. The form *-sall* lacks i-umlaut due to a shortening of the vowel before the umlaut became phonemic; the ancestral Proto-Norse form would be **wajé-sállis*, for which cf. **PFSM-MFRIY** *wajé-marir* ‘infamous’ on the Tjurkö bracteate, where the second element is the ancestor of ON *mérn* ‘renowned, famous’; the expected descendant **ve-marr* is not attested. — I translate *séll* as ‘blessed’, but it is not a past participle and could also be rendered as ‘lucky’ or ‘happy’; the translation ‘blessed’ is based on the fact that it carries a certain sense of innateness that is perhaps foreign to post-Enlightenment Western culture. Compare here the idea of the king’s ‘luck’ (ON *gípt*), which is thought to emanate from his person and shine over his land; in this vein a king whose land experiences bountiful harvests (*ár*) is said to be *ár-séll* ‘blessed with harvests’, while one whose reign is one of peace (*fríðr*) is said to be *fríð-séll* ‘blessed with peace’. Thus the state of the realm is not due to uncontrollable environmental or political factors, nor due to the king’s personal choices, but rather arises from the kingly person to the degree that he is favoured and blessed by the Gods. To a lesser degree this is thought true also of the private person’s life. This worldview is by no means exclusive Germanic, but is on the contrary shared with many other peoples, e.g. the Chinese, in whose political history the “mandate of Heaven” has been hugely important. (TODO: Reference PCRN chapter).

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

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

[R 5r/2]

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

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

1 an séi ó-lifðum | emend.; ‘j fql lifðom’ R.

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

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

3-4 éld ... durum. ‘A fire ... the doors.’ | The fire is probably the man’s funeral pyre burning on his farm, on which a considerable amount of his wealth has been spent—in ibn Fadlan’s account of the Rus (TODO), two thirds of a dead chieftain’s estate were spent on his lavish funeral, but in spite of which he is just as dead. The next stanza continues this thought.

71 Haltr riðr hrossi, · hjorð rekr handar vanr,
 2 daufr vegr ok dugir;
 3 blindr es bætri, · an brænndr séi;

[R 5r/3]

4 nýtr mann-gí 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 bætri, · þó'tt séi sío of alinn

[R sr/s]

2 éptir ginginn guma;
 sjaldan bautar-stéinar · standa brautu nérf
 4 nema ræsi niðr at niðr.

A son is better, though he late be born
 after a passed man.

Seldom beat-stones near the highway stand,
 save by kinsman for kinsman raised.

ALL | It is a boon and a blessing for a man to have a son, even if he should die before his birth. The son will carry on his father's name, lineage, and memory; as exemplified by the raising of a stone memorial it is rare for non-family to tend a grave. In a broader context we might consider how it is only a tiny few out of the great human masses who will leave behind any kind of lasting personal legacy beyond their direct familiar relations. The current generation must soon die off, and even those who in their lifetimes see influence and success in their fields and careers are soon forgotten by posterity and relegated to the footnotes of the annals of history if they have no descendants to carry on their names into future ages.

3 bautar-stéinar 'beat-stones' | Large standing stones (menhirs) raised as memorials. They were usually unadorned, but were in some places and periods adorned with runic inscriptions. In Norway a large number of inscribed stones survive from about the 2nd to 5th centuries, often raised near grave fields. Some hold only single personal names or genitive phrases, like KJ 90 from Sunde in Sunnfjord, western Norway: **ÞÍÐINXFÉTTIÝ** *widugastin* 'Woodguest' or KJ 78 from Bø in Rogaland, southwestern Norway: **HNABDAS HLAIWA** 'Naved's grave', while others have longer inscriptions, like KJ 75 from Kjølevik, also in Rogaland: **HNABDAS HLAIWA HADULAKAZ EKHAGUSTADAZ HLAIWIDOMAGUMININO** 'Handlac [lies here]. I, Haystald, buried my lad.'

73 Tveir 'ro qins herjar, · tunga es hofuðs bani;

[R sr/7]

2 mér 's i heðin hværn · handar vœni.

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

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

1 Tveir 'ro qins herjar 'Two are of one host' | The tongue and head belong to the same body, but the former often leads to the demise of the latter and thereby itself. — *herjar* is an inflected form of *herr* 'host, army', but its function is ambiguous; it can either be (1) the gen. sg., as adopted here, or (2) the nom. pl. 'harriers, raiders' (cf. *ein-herjar* 'Oneharriers') which would translate as "two are the destroyers of one", i.e. "the tongue and head often lead to the demise of the body".

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

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

- 74 Nótt verðr feginn, · sá’s nesti trúir,
 2 skammar ’ro skips ráar,
 hverf es haust-gríma;
 4 fjolð of viðrir · á fimm dogum,
 en mœir á mánaði.

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

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

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

4 fjolð of viðrir ‘The winds blow far’ | I.e., ‘the weather changes much’; *viðra* being a causative verb derived from *veðr* ‘wind, storm’. Consider Weden’s name *Víðrir* ‘Withrer; Stormer, One of the Storm’, which can be explained as an agent noun formed to this verb.

4 fimm dogum ‘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 Véit=a hinn, · es vétki véit,
 2 margr verðr af aurum api;
 maðr es auðigr, · annarr ó·auðigr,
 4 skyli=t þann vítka váar.

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

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

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

- 76 Deyr fé, · deyja fréndr,
 2 deyr sjalfr hit sama;
 en orðs-tírr · deyr aldri=gi
 4 hvéim’s sér góðan getr.

[R 5r/8]

[R 5r/10]

[R 5r/12]

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

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

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

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

77 Deyr fé, · deyja fréndr,
2 deyр sjalfr hit sama;
 ek vеit qinn · at aldri=gi deyr:
4 dómр umb dauðan hvеn.

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

[R 5r/13]

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

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

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

[R 5r/14]

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

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

2 vánar vol 'the staff of hope' | A beggar's staff.

79 Ó·snotr maðr · es eigna=sk getr
2 fé eða fljóðs mun-úð;

[R 5r/16]

metnaðr hónum þróa=sk, · en man-vit aldrí=gi;
 4 framm gengr hann drjúgt i dul.

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

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

[R 5r/18]

Proven is then what thou learnest from the runes born of the Reins—
 from those which the Yin-Reins made
 and the Fimblethyle (= Weden) painted.
 Then he has it best, if he shuts up.

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

1–2 rúnum ... hinum regin-kunnum ‘the runes born of the Reins’ | ‘Runes of Godly origin’, namely through Weden’s Self-Hanging (sts. 138–139 below). The expression is formulaic and very old, for it also appears on the C4th–6th Noleby stone (in the acc. sg. *rúnó ragina-kundó* ‘a rune born of the Reins’) — an undeniable proof of the antiquity of some of the runic lore preserved in Norse poetry. See also Index: rune. — The line is unusually long but need not be corrupt; cf. the similar form of *Hár* 4/1, 6/2, 13/3.

3–4 þeim's górdú ginn-regin / ok fáði Fimbul·þulr ‘those which the Yin-Reins made and the Fimblethyle (= Weden) painted’ | Cf. st. 142 where these two lines occur almost identically, but in reverse order.

3 ginn-regin ‘Yin-Reins’ | The ‘vast, broad Gods’, a pantheistic word.

4 Fimbul·þulr ‘Fimblethyle’ | ‘The great thyle’, i.e. ‘the great chanter’; a name for Weden in his role as loremaster. For *þulr* ‘thyle’ cf. st. 111 below, *Vafþ* 9/4 n.

Scattered stanzas of practical advice (81–90)

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

81 At kveldi skal dag leyfa, · konu es brénnnd es,
 2 méri es røyndr es, · mey es gefin es,
 ís es yfir kómr, · ql es drukkit es.

[R 5r/20]

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

² gefin ‘given’ | In marriage.

82 Í vindi skal við hoggva, · veðri á sé róa,
² myrkri við man spjalla · —morg eru dags augu;
 á skip skal skriðar orka, · en á skjold til hlífar,
⁴ mēki til hoggs, · en mēy til kossa.

[R 5r/22]

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

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

83 Við ełd skal ql drekka, · en á ísi skríða,
² magran mar kaupa, · en mēki saurgan,
 hēima hest feita, · en hund á búi.

[R 5r/24]

By fire shall one drink ale, but skate on ice,
 buy a starved steed and a rusty sword,
 fatten the horse at home and the hound in its dwelling.

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

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

[R 5r/26]

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

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

^{3–4} því’t ... lagit | Quoted in slightly divergent form in *FbrS* (Thott 1768 4^ox, fol. 21or) introduced with the words: *Kom honum þá í hug kvíðlingr sá, er kveðinn hafði verit um lausungar-konur*: ‘And then he remembered the ditty which had been composed about loose women.’

85 Bristanda **boga**, · brinnanda **loga**, [R 5r/28]
² **g**ínanda ulfi, · galandi króku,
³ rýtanda svíni, · rót-lausum viði,
⁴ vaxanda **vági**, · vellanda katli,

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

86 fljúganda **fleini**, · fallandi **bóru**, [R 5r/30]
² ísi **ejin-néttum**, · ormi hring-legnum,
³ brúðar **beð-mólum** · eða brotnu sverði,
⁴ bjarnar leíki · eða barni konungs,

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

87 **sjúkum** kalfi, · **sjalf-ráða** þréli, [R 5r/32]
² **vølu** vil-méli, · val ný-feldum.

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

² **vølu** vil-méli 'in wallow's pleasing speech' | I.e. in a favourable prophecy (spae).

89 bróður-bana sínnum · þótt á **brautu móti**, [R 5v/2]
² húsi half-brunnu, · hæsti al-skjótum,
³ þá 's jóð ó-nýtr, · ef **ejinn** fótr brotnar;
⁴ verðr-it maðr svá **tryggr** · at þessu trúi qllu!

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

ALL | The numbering of the sts. in the pres. ed. follows R, where sts. 88, 89 come in the opposite order. They have reversed as it seems apparent from its *Speeches-meter* meter and the dative case of the words that 89 should follow 87, and it nicely concludes the sequence 85–87. On the other hand st. 88 with its *Leeds-meter* meter and self-enclosed form seems to be a separate composition; it has probably been inserted after 87 due to its first line (*akri ár-sónum* 'In an early sown field'), which in the dat. sg. superficially resembles the structure of 85–87, 89.

88 Akri ár-sónum · trúi **engi** maðr, [R 5r/33]

2 né til snimma syni;
 veðr réðr akri, · en vit syni;
 4 hétt es þeira hvárt.

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

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

90 Svá 's friðr kvinna · þeira's flátt hyggja,
 2 sém aki jó ó·bryddum · á ísi hólum
 tejum, tvé-vetrum · ok séi tamr illa,
 4 eða í byr óðum · bæti stjórn-lausu,
 eða skyli haltr hænda · hræin í þá-fjalli.

[R 5v/4]

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 tryst with Billing's daughter (91–102)

The following two sections (91–102, 103–110) are united by their allusive narrative style, their composition in *Leeds-meter*, and their content; together they constitute a clear subgroup in *Háv*. Both sections concern Weden's romantic adventures and each begins with general advice about love and social interactions before turning to the situation at hand.

The whole group begins with a stanza describing how men can be as fickle and dishonest towards women as women towards men (st. 91), but this is not illustrated until 103–110. Like the two human sexes, the two sections form a complementary pairing; sts. 91–102 describe how a man (Weden) is deceived by a woman (Billing's daughter), while in 103–110 the roles are reversed and it is the man (Weden) who deceives the woman (Guthlathe).

The first section begins with general maxims about love and relations between the sexes (91–95) before moving on to the narrative about Billing's daughter (96–102). The underlying myth—if one existed—is completely unknown, and Billing and his daughter are not known from any other source (for the name *Billingr* cf. 97/1 n.) Attempts to connect the myth to natural phenomena or later heroic ballads have not been convincing.

91 Bært nú méli'k, · því't bæði vœit'k,

[R 5v/7]

2 brigðr es karla hugr konum,
 þá fegrst mélum, · es flást hyggjum;
 4 þat télin horska hugi.

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

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

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

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

92 Fagrt skal mélá · ok fé bjóða,
 2 sá's vill fljóðs óst fáa,
 líki leyfa · hins ljósa mans,
 4 sá fér, es fríar.

[R 5v/9]

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

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

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

93 Ástar firna · skyli ḥngi maðr
 2 annan aldri=gi;
 opt fáa à horskan, · es à hēimskan né fáa,
 4 lost-fagrir litir.

[R 5v/11]

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

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

94 **Ey**-vitar firna, · es maðr annan skal, [R 5v/12]
 2 þess es of margan gengr guma;
 hēimska ór horskum · gefir hólða sonu
 4 sá hinn mótki munr.

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

95 Hugr éinn þat væit, · es býr hjarta nér, [R 5v/14]
 2 éinn es hann sér umb sefa;
 öng es sótt verri · hvéim snotrum manni
 4 an sér ongu at una.

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

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

96 Þat þá reynda'k, · es í reyri sat'k, [R 5v/16]
 2 ok vëtta'k mëins munar,
 hold ok hjarta · vas mér hin horska mér,
 4 þey=gi hana at hældr hef'k.

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

97 Billings møy · ek fann bęðjum á [R 5v/18]
 2 sól-hvíta sofa;
 jarls ynði · þótti mér ękki 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 Billings ‘Billing’s’ | An unidentified dwarf or ettin. In the H manuscript of *Vsp* 13 Billing appears as a dwarf, and he may also be mentioned on the cryptic C9th Malt runestone (Sjy 38): *bilíkks* (error for **bilíkks* *Billingr?*). He also appears in a Scaldic kenning for POETRY (*Ormr Woman* 2, SkP 3: *full burar Billingr* ‘the cup of Billing’s son’), but this does not narrow down his identity since he is merely standing in as a generic DWARF/ETTIN (Meissner, 1921, p. 428). Support for his being an ettin is found in the fact that his name is clearly similar to Gilling, an ettin who plays a part in the story of the Mead of Poetry (see introduction to sts. 103–110 below), and that a god lusting for a dwarf-maiden (to the degree they even exist) is a nonexistent motif, whereas the gods very frequently lust for those of the ettins.

¹ meý ‘maiden’ | I.e. unmarried (virgin) daughter.

- [Billings mér:] **98** „Auk nér aptni · skalt Óðinn koma,
² ef vilt þér meýla man,
³ allt eru ó-skop, · nema eín vitim
⁴ slikan löst saman.“ [R 5v/20]

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

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

- 99** Aptr ek hvarf · ok unna þóttumk
² vísum vilja frá;
³ hitt ek hugða, · at hafa mynda’k
⁴ geð hennar allt ok gaman. [R 5v/22]

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

² vísum vilja frá ‘away from my wise will’ | ‘Against my better judgment’. The wise choice would have been to walk away, rather than fall into her trap.

- 100** Svá kom’k nést, · at hin nýta vas
² víg-drótt qll of vakin,
³ með brinnóndum ljósúm · ok bornum viði,
⁴ svá vas mér víl-stigr of vitaðr. [R 5v/23]

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

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

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

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

101 **Auk** nér morni, · es vas’k **q**enn of kominn,
² þá vas **sal**-drótt of **sofin**;
greý qitt þá fann’k · hinnar **góðu** konu
⁴ bundit **b**eðjum á.

[R 5v/25]

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

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

³ grey qitt ‘A lone bitch’ | The insult is clearly understood; Weden is compared to a horny dog and mockingly asked to make love to one—“this is all you get, you dog!”

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

102 Mørg es **góð** mér, · ef **g**orva kannar,
² hug-brigð við **hali**;
þá þat **r**eýnda’k, · es hit **r**áð-spaka
⁴ teygða’k á **f**léðoir **f**ljoð;
hóðungar **hv**ærðar · leitaði mér hit **h**orska man
⁶ ok hafða’k þess **v**éti=ki **v**ífs.

[R 5v/27]

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

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

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

Sts. 103–110 contain Weden’s second “love adventure” in *Háv* and deal with his theft of the Mead of Poetry from the ettin Sutting and his daughter Guth-lathe.

Unlike the previous adventure (sts. 91–102), the underlying myth of this one is very well known. It therefore merits more extensive discussion. The narrative is laid out in full in *Skm* 5–6, which may be summarized as follows, with minor details left out:

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

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

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

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

In autumn the two arrive at Sutting’s, who as expected refuses to give any part of the mead away. Weden then tells Baye that he will get to it anyway. He takes out the drill Rate (*Rati*) and tells Baye to drill through the mountains into the cave where the mead is stored. Baye first attempts to trick him by only drilling halfway through, but eventually creates a narrow passage. Weden turns himself into a snake and crawls through it; as he does, Baye tries to strike him with the drill, but misses.

On the other side Weden finds Guthlathe watching over the mead. He seduces her, and she promises him three sips of the mead in exchange for sleeping with her for three nights. Weden sleeps with her and then

drinks. With each sip he swallows the contents of one of the three vessels, so that all the mead ends up in his belly.

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

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

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

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

The close relation between the Norse and Vedic origin myths for the sacred drink may be explained in two ways; either through common inheritance from the Indo-Europeans or through Iranian steppe influence, which may have taken place as late as the Migration Period (probably by way of the Sarmatians, cf. the loanword *path* which must have entered Germanic after Grimm’s Law). It should here be said that linguistic and botanical facts preclude the Indo-Iranian *sóma* cult’s being originally Indo-European; it instead appears to have been borrowed in the late 3rd millennium BCE from the Central Asian Bactria-Margian Archaeological Complex or BMAC (Lubotsky, 2001, pp. 3–4, 6).

The original Proto-Indo-European drink was probably the Drink of Undying (OI *a-mítā*, Greek ἀ-μποσία < PIE **nmítós* ‘undying, immortal’; Greek also *vék-tă̄p* ‘death-overcoming’), which in the Greek mythology is brought

to Zeús (Ζεύς) by doves (*Odyssey* 12.62–63: πέλειαι τρήπωνες, ταὶ τ' ἀμβροσίην Διὺ πατρὶ φέρουσιν ‘the trembling doves which bring ambrosia to Father Zeús’) and in the Irish mythology was brewed for the Gods (the *tuath dé danann*) by the smith *Goibniu* (TODO: source). It seems evident from the Greek, Norse, and Irish attestations that this Drink was originally mythological and believed to be the mystery behind the immortality of the Gods. In this vein it would probably have been invoked in the symbolic poetic language of the ritual toasts drunk by the PIE chieftains (probably originally consisting of fermented honey-wine—mead).

It was in the Indo-Iranian tradition that this symbolologic language, together with the myth of the eagle stealing it from the mountains, was uniquely integrated into the borrowed cult of the *sóma*, for which *a-mýta* ‘undying’ became a poetic epithet (e.g. *RV* 5.2.3c). Perhaps unlike the earlier alcoholic drinks, this one was believed to really make its human drinkers immortal, as famously seen in the ecstatic *RV* 8.48.3: *Á-páma sómam, a-mýtā a-bhūma, / á-gamma jyótir, á-vidāma dēvān. / Kímu núnám asmán kṛṇavat áratiḥ / kím u dṝptir a-mýta mártiyasya?* ‘We have drunk the soma; we have become immortal; we have gone to the light; we have found the gods. What can hostility do to us now, and what the malice of a mortal, o immortal one?’

Having discussed non-Norse parallels to this myth we may now turn to its form in the present stanzas and how it differs from *Skm* 5–6. To begin, the biggest difference between the treatment of the myth in *Skm* and *Háv* is that the latter is very opaque. Far from being a linear retelling of events, the narrative thread is actually quite difficult to follow, especially without the help of *Skm*. Notably, one of the key details shared between *Skm* and the Vedic hymns—the eagle—is not found in *Háv*. Other important *Skm* elements not found in the *Háv* version are Quasher, the two dwarfs, and Baye. It is thus clear that Snorre’s narrative cannot be exclusively based on *Háv*, but must also rely on other, now-lost sources. This hypothesis is supported by the large number of kennings for POETRY found in the Scaldic corpus which rely on the narrative as told in *Skm*, but which predate that text (ca. 1220) by up to four centuries. Scaldic kennings reference the following details from *Skm* not found in *Háv* (Meissner, 1921, pp. 427–430; all citations from SkP):

- Quasher’s blood (*Eskál Vell* 1: *Kvasis dreyra* ‘Quasher’s blood [POETRY]’);
- the ransom of the two dwarfs (*Eyy Hál* 1: *gjold Gillings* ‘the payments for Gilling [POETRY]’, Anon (*SnE*) 1: *seín-fyrnð skip dverga* ‘the late forgotten ships of dwarfs [POEMS]’);
- Weden’s companion Baye (*Egill Arkv* 22: *s̄ku-nautr Sónar hvinna* ‘adversary of the thieves of Soon <mythical vat> [= Weden and Baye (*Bauga* gen. sg. = *bauga* gen. pl. ‘rings’) > GENEROUS MAN]’—this kenning is not mentioned by Meissner due to his reliance on an earlier ed.);
- the eagle’s cargo (*Egill Berdr* 1: *qrð arnar kjapta* ‘produce of the eagle’s beak [POETRY]’);

- and its “sending back” of a certain part of the mead (Þstf Lv 3: *lēirr ara ins gamla* ‘dung of the ancient eagle [BAD POETRY]’).

On the other hand there are elements found in *Háv* 103–110 which do not appear in *Skm* 5–6. The focus of *Háv* is squarely on Weden’s visit to (and particularly his betrayal of) Sutting and his daughter Guthlathe, and the emphasis *Háv* places on Weden’s *betrayal* contrasts sharply with the transactional and seemingly unemotional three-night affair in *Skm*. It is possible that the version of the myth underlying *Háv* even saw Weden marry Guthlathe, receiving the mead as a dowry. This is supported by the archaic legal expression *bins hindra dags* (st. 109), and would explain Weden’s broken oath (110), which is not mentioned in *Skm*. The recipient of the oath may even have been Sutting, the father of the bride himself, as suggested by the description of him as *svikinn* ‘betrayed’ and by the possibility that he hosted a banquet for Weden (110). An internal problem with that view is that Weden is still said to have had to bore through the mountains (107), presumably to reach Guthlathe, in which case it comes off as unlikely that he would *then* have asked Sutting for her hand, rather than have simply seduced her then-and-there in her chamber; further, the betrayer of Sutting need not be Weden directly but could of course also be Guthlathe. Two other motifs to be considered in relation to this myth are the beautiful ettin’s daughter coveted by a god (cf. Billing’s maiden above, Gird in *Skí*, and Rind in Saxo Grammaticus (*Vsp* 31 n.)) and the horny ettin’s daughter who attempts to seduce a young hero (cf. *HHj* P6–30). See further notes to the individual stanzas.

Háv 103–110 begin with some social advice (103), after which the narrative is retold in non-linear fashion by Weden himself. He visits Sutting’s home, but does not receive a good reception (104). Guthlathe falls in love with him and gives him a drink of the Mead, for which he cruelly repays her (105). In order to get to her chamber Weden has to bore through the mountains with the drill Rate (106). Weden has “bought” the Mead “well”; probably a euphemistic reference to sleeping with Guthlathe for it, and given it to mankind (107). Weden slept with Guthlathe and worries that he would not have made it out alive without her aid (108). “The following day” a group of Rime-Thurses come to Weden’s hall to ask him whether Baleworker (presumably the name he gave Guthlathe) is among the Gods or whether he has been slain by Sutting (109). Weden, talking about himself in the third person, answers that he “thinks” that Weden has sworn an oath, but that his words cannot be trusted; after the simile he betrayed Sutting and made Guthlathe weep (110).

103 Héima **glaðr** gumi · ok við **gësti** rœifr,
² sviðr skal umb **sik** vesa;
 minnigr ok **mólugr**, · ef vill **marg-fróðr** vesa;
⁴ opt skal **góðs** geta;
 fimbul-fambi héitir, · sá's **fatt** kann segja;
⁶ þat es ó·snorts aðal.

[R 5v/30]

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

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

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

104 Hinn aldna **jötun** sótta'k, · nú em'k **aptr** of kominn; [R 5v/33]

² fátt gat'k **þegjandi** **þar**;
morgum orðum · **mélta'k** i miñn frama
⁴ i Suttungs solum.

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

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

105 Gunn-lóð mér of **gaf** · **gollnum** stóli á [R 6r/2]

² drykk hins **dýra** mjáðar;
ill **ið-gjold** · létk hana **çptir** hafa
⁴ süns hins **heila** **hugar**,
süns hins **svára** **sefa**.

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

106 Rata munn · létumk **rúms** of fää [R 6r/4]

² ok umb **grjót** **gnaga**;
yfir ok **undir** · stóðumk **jötna** vegir,
⁴ svá **hjetta'k** **høfði** til.

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

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

107 **Væl** kęypts hlutar · hęf'k **væl** notit; [R 6r/6]

² fás es **fróðum** vant;

því't Óð·rórir · es nú upp kominn
⁴ á alda vés jaðar.

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

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

³ Óð·rórir ‘Woderearer’ | One of the vessels in with the Mead of Poetry was held (see introduction to sts. 103–110 above), here standing as a *pars pro toto* 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 enn kominn
² jöttna gorðum ór,
 ef Gunn·laðar né nyta'k, · hinnar góðu konu,
⁴ es logðumk arm yfir.

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

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

109 Hins hindra dags · gingu hrím-þursar
² Hóva ráðs at fregna, · Hóva hóllu i,
 at Bol-verki spurðu, · ef véri með bøndum kominn
⁴ eða hefði hónum Suttungr of sóit.

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

¹ Hins hindra dags ‘The following day’ | This is the only occurrence of the comparative *hindra* ‘following, next’ in the whole Old Norse-Icelandic corpus. The superlative *hindstr* ‘last, final’ does occur (e.g. *indsta sinni* ‘the last time’, with loss of the *b*-; see CV: *hindri*), and the possible derivative *hindar-dags* ‘day after tomorrow, two days after’ is found twice, both times in the *Gula*, chl. 37 and 266. In the broader Scandinavian sphere, however, we find in the Swedish provincial laws an exact equivalent of the present phrase, namely OSwe. *hindra-dagber*, a law-word referring specifically to the ‘day after the wedding night’, used both on its own and in the expression *hindra-dags gief* ‘morning gift’ (LMNL). If ‘the day after the wedding night’ is in fact the sense of *hindra dagr* in the present stanza, two interpretations are possible: (1) Weden refers sarcastically to the day after he slept with Guthlathe, as would be done on a wedding night. (2) Weden actually married, or promised to marry, Guthlathe. The latter interpretation may find further support in the “Bigh-oath” of st. 110, but Guthlathe is never referred to in any surviving Norse sources as Weden’s wife, only his lover (Steinþ Frag 1 (SkP 3)).

[R 6r/8]

[R 6r/9]

110 Baug-*eið* Óðinn · hygg at unnit hafi,
 2 hvat skal hans tryggðum trú?
 Suttung svikvinn · hann létt sumbli frá
 4 ok gróttu Gunn-lóðu.

[R 6r/12]

A bigh-oath I judge that Weden has sworn—
 how shall one trust his truces?
 Leaving the simble he left Sutting betrayed
 and Guthlathe made to weep.

ALL | The exact narrative referred to in the stanza is hard to pin down. One possibility is that Weden swore an oath on a bigh (an arming) to marry Guthlathe; Sutting then hosted a banquet (simble) for the couple (cf. *bins hindra dags* in st. 109), and Weden slept with her and then stole the mead. The mention of Sutting as betrayed could however also be a reference to Guthlathe's betrayal of him, so that the sense is that Weden left both the father and daughter upset and weeping: the father furious over the loss of his mead and the harlotry of his daughter, the daughter heartbroken over the flight of her false lover.

The Speeches of Loddafathomer (111–137)

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

The content of the advice is generally similar and sometimes identical to that found in the Guests' Strand (1–79) above, but some items are of a superstitious or religious nature, something the Guests' Strand tends to avoid (e.g. 113–114, 126, 129, 137).

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

111 Mál 's at *þylja* · þular stóli á;
 2 Urðar brunni at
 sá'k ok þagða'k, · sá'k ok hugða'k,
 4 hlýdda'k á manna mál;
 umb rúnar heyrða'k dóma, · né umb róðum þögðu
 6 Hóva hóllu at,
 Hóva hóllu í
 8 heyrða'k segja svá:

[R 6r/14]

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

¹ þylja 'thill' | To 'recite, chant', the verb corresponding to *julr* 'thyle'.

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

112 Róðumk þér Lodd·fáfnir, · at róð nemir,

[R 6r/17]

² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ nóttr þú rís=at, · nema á njósni séir,
 eða lejtir þér innan út staðar.

I counsel thee, Loddfathomer, that thou learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:

Rise not at night unless thou be scouting
 or looking to relieve thyself outside.

⁵ lejtir þér innan út staðar 'looking to relieve thyself outside' | Lit. "looking for thy place outside".
 To *leita sér staðar* 'look for one's place' is euphemistic; the same expression is used by Snorre in *Yng*
 II.

113 Róðumk þér Lodd·fáfnir, · at róð nemir,

[R 6r/19]

² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ fjol=kunnigri konu · skal=at-tu í faðmi sofa,
 svá't hón lyki þík liðum.

I counsel thee, Loddfathomer, that thou learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:

In a many-cunning woman's bosom shalt thou never sleep
 lest she lock thee in her limbs.

114 Hón svá gørir · at gáir eigi

[R 6r/21]

² þings né þjóðans móls;
⁴ mat þú vill=at · né manns=kis gaman
 fær þú sorga-fullr at sofa.

She makes it so that thou nowise heedest
 the Thing or the ruler's speech;
 thou wilt not have food nor any man's pleasure;
 thou goest sorrowful to sleep.

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

115 Róðumk þér Lodd·fáfnir, · at róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ annars konu · týg þér aldri=gi
 eyra-rúnu at.

[R 6r/22]

*I counsel thee, Loddafather, that thou learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 Another man's wife do never tug
 into becoming thy ear-whisperer [LOVER].*

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

116 Róðumk þér Lodd·fáfnir, · en róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ à fjalli eða firði, · ef þik fara tíðir,
 fá=sk-tu at virði vél.

[R 6r/23]

*I counsel thee, Loddafather—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 on fell or firth—if thou desire to journey—
 furnish thyself well with food.*

⁴ à fjalli eða firði 'on fell or firth' | Hiking through mountains or sailing at sea; an expression just as well at home on Iceland as in Norway. This word pair is a formulaic merism, and although this is the only poetic attestation it is also found a few times in the Old Norwegian laws (TODO: reference).

117 Róðumk þér Lodd·fáfnir, · en róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ illan mann · lát aldri=gi
 ó=hopp at þér vita,

[R 6r/24]

6 því't af illum manni · fér aldri=gi
 gjold hins góða hugar.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:
Never let an evil man
know of thy mishaps,
for from an evil man wilt thou never get
recompense for thy good heart.*

5 ɔ·hópp at þér vita | An unambiguous instance of *v* alliterating with a vowel.

118 Ofar-la bíta · sá'k eginum hal

[R 6r/26]

2 orð illrar konu,
flá-róð tunga · varð hónum at fjør-lagi
4 ok þey=gi umb sanna sǫk.

Sorely biting I saw at one man
the words of an evil woman;
a false-counseling tongue brought his life to its end
and yet nowise over a truthful charge.

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

3 flá-róð tunga ‘a false-counseling tongue’ | Cf. *Lok* 31/1: *fló* 's pérr tunga ‘false is thy tongue’.

119 Róðumk þér Lodd-fáfnir, · en róð nemir,

[R 6r/28]

2 njóta munt ef nemr,
þér munu góð ef getr:
4 vœitst, ef vin átt, · þann's vœl trúir,
 far þú at finna opt;
6 því't hrísi vœx · ok hœu grasi
 vegr, es vœt=ki trœðr.

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:
Thou knowest, if thou hast a friend whom thou trustest well
journey to find him oft,
for with brushwood and with tall grass grows
the way which no one treads.*

4–5 vœitst ... oft ‘Thou knowest ... oft’ | Near-identical to st. 44/1, 4 above.

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

- 120 Róðumk þér Lodd·fáfnir, · en róð nemir, [R 6r/30]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 góðan mann · tēyg þér at gaman-rúnum
 ok nem líknar-galdr meðan lifir.

*I counsel thee, Loddathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 A good man do tug toward thee with pleasure-runes
 and learn liking-galders while thou livest.*

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

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

- 121 Róðumk þér Lodd·fáfnir, · en róð nemir, [R 6r/31]
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vin þínnum · ves aldri=gi
 fyrri at flaum-slitum.
 6 sorg etr hjarta, · ef þú segja né náir
 éin-hværjum allan hug.

*I counsel thee, Loddathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 With thy friend never be the first
 to tear the relation apart.
 Sorrow will eat thy heart if thou canst not tell
 anyone thy whole mind.*

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

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

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 Words shalt thou never exchange
 with unwise apes,*

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

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

123 því't af illum manni · munt aldri=gi [R 6r/34]
² góðs laun of geta,
 en góðr maðr · mun þik gørva 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't ... geta ‘For ... praise’ | Cf. st. 117/6–7.

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

124 Sifjum 's þá blandit · hvérr es sēgja rέðr [R 6v/2]
² éinum allan hug;
 alt es bętra · an séi brigðum at vesa:
⁴ es=a sá vinr qđrum · es vilt éitt segir.

Kinship is then blended whenever one resolves to tell
 one man his whole mind.

Everything is better than to be with the fickle;
 he's no friend to another who speaks pleasantries alone.

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

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

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:*

With three words shalt thou not flyte with a worse man;
oft the better one breaks
when the worse one strikes.³

³Cf. st. 121.

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

- 126 Róðumk þér Lodd·fáfnir, · en róð nemir,
² nýota munt ef nemr,
 þér munu góð ef getr:
⁴ skó-smiðr þú vesir · né skæpti-smiðr,
 nema sjolfum þér séir.
⁶ Skór ’s skapaðr illa · eða skapt séi rangt,
 þá ’s hér bøls beðit.

[R 6v/5]

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:
Be not a shoe-maker nor a shaft-maker
unless thou be one for thyself.
The shoe is shaped badly or the shaft be crooked—
then for thee a bale is bid!*

ALL | The plain sense is that the customer will place a curse on the maker if he dislikes his wares.

- 127 Róðumk þér Lodd·fáfnir, · en róð nemir,
² nýota munt ef nemr,
 þér munu góð ef getr:
⁴ hvar’s bøl kant, · kveð þér bølví at
 ok gef=at þinum fiðndum frið.

[R 6v/7]

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:
Wherever thou knowest a bale call it baleful against thee,
and give thy foes no peace.*

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

128 Rǫðumk þér Lodd-fáfnir, · en róð nemir,
 2 nýota munt ef nemr,
 þér munu góð ef getr:
 4 illu feginn · ves aldri=ggi,
 en látt þér at góðu getit.

[R 6v/8]

*I counsel thee, Lodd-fathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:*

In evil do never rejoice,
 but rather let thyself be pleased by good.

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

129 Rǫðumk þér Lodd-fáfnir, · en róð nemir,
 2 nýota munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal=at-tu i orrostu;
 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of hælli halir.

[R 6v/9]

*I counsel thee, Lodd-fathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:*

Look upward shalt thou not in battle
 —alike to a madman become the sons of men—
 lest warriors bewitch thee.

ALL | An obscure superstition; the interpretation hinges on the word *gjalti* ‘madman’ dat. sg., which must be compared with the closely related phrase *verða at gjalti* ‘to be turned into a “gelt”’. (a) CV explains it as an old dative of *goltr* ‘boar, hog’. This necessitates an irregular breaking of *ja < e*, since *goltr* (< Proto-Norse **galtur*) is an u-stem and should have dat. sg. *gelti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö i bractate). (b) The generally accepted explanation in modern scholarship seems to be a borrowing from Old Irish *geilt* ‘insane, mad’ (so La Farge and Tucker (1992) and others). A close Irish parallel to the present stanza is found in the C12th or 13th Gaelic tale of Suibhne mac Colmáin, who was cursed by saint Rónán Finn to become mad; the curse took effect when he looked into the sky during a battle, after which he was known as Suibhne *geilt*. Since earlier versions of the same story are attested as early as the 840s (Males, 2024, p. 100) this word cannot be used to argue for a C13th dating for the Speeches of Lodd-father section of *Háv*, but its Irish roots suggest an Icelandic rather than Norwegian origin for this part of the poem.

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

130 Róðumk þér Lodd·fáfnir, · en róð nemir,
 2 nýota munt ef nemr,
 þér munu góð ef getr:
 4 Ef vilt þér góða konu · kvéðja at gaman-rúnum
 ok fáa fognuð af,
 6 fogru skalt hejta · ok láta fast vesa;
 lejði-sk mann-gi gótt ef getr.

[R 6v/11]

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 If thou wilt for thyself greet a good woman to pleasure-runes
 and get good cheer from her,
 fair things shalt thou promise and let it stand firm;
 no one loathes a good thing if he gets it.*

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

131 Róðumk þér Lodd·fáfnir, · en róð nemir,
 2 nýota munt ef nemr,
 þér munu góð ef getr:
 4 varan bið’k þik vesa · ok eigi of-varan,
 ves við ql varastr, · ok við annars konu
 6 ok við þat hit þriðja, · at þjófar né lejki.

[R 6v/13]

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,
 they will be good for thee if thou gettest:
 Wary I ask thee to be, and not too wary;
 be wariest with ale, and with another man’s woman,
 and with this the third, that thieves do not play thee.*

132 Róðumk þér Lodd·fáfnir, · en róð nemir,
 2 nýota munt ef nemr,
 þér munu góð ef getr:
 4 at háði né hlátri · haf aldri=gi
 gést né ganganda.

[R 6v/15]

*I counsel thee, Loddfathomer—and thou oughtst to learn the counsel;
 thou wilt profit if thou learnest,*

*they will be good for thee if thou gettest:
In scorn or laughter never hold
a guest or wanderer.*

133 Opt vitu ó·gorla, · þeir's sitja inni fyrir,
² hvérs þeir 'ro kyns es koma;
 es=at maðr svá góðr · at galli né fylgi,
⁴ né svá illr at ǫinu-gi dugi.

[R 6v/16]

Oft they who sit inside know not clearly ahead
of what kind are those who come;
there is no man so good that no flaw follows
nor so bad that he for nothing avails.

134 Róðumk þér Lodd·fáfnir, · en róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ at hórum þul · hlé aldri=gi,
 opt 's gótt þat's gamlir kveða,
⁶ opt ór skorpum bælg · skilin orð koma
 þeim's hangir með hóum
⁸ ok skollir með skróum,
 ok vágir með vil-mogum.

[R 6v/17]

*I counsel thee, Loddifathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:
At a hoary thyle never laugh;
oft is good that which old men sing;
oft from a scorched leather discerning words come;
from him who hangs amidst hides
and dangles amidst dry skins
and sways amidst lads of toil [THRALLS].⁴*

⁴TODO: Some note. *vil-mogum* meaning ‘veal-stomachs’? Cf. Crawford’s video and Finnur on this.

135 Róðumk þér Lodd·fáfnir, · en róð nemir,
² njóta munt ef nemr,
 þér munu góð ef getr:
⁴ gest þú né geyj=a · né à grind hrékir;
 get þú vý-luðum vél.

[R 6v/20]

*I counsel thee, Loddafathomer—and thou oughtst to learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:*

*At the guest do not bark nor spit at the gate;
furnish the destitute well.*

4 né geyj-a 'At the guest do not bark' | Note the occurrence of the archaic double verbal negation né ... -a(t) which otherwise sees no use in *Háv* (probably for metrical-syntactical reasons, since né cannot occur at the start of a line or clause). né is the original Germanic negation placed directly before the verb (cf. Gothic *ni*, OE *ne*) while -a(t) (also -t) is a West Norse innovation probably originally deriving from a shortening of *vétr* 'wight, thing' (cf. English *not* < *n-á-wiht* 'nothing', originally *ne* + *á-wiht*).

In an instance of Jespersen's cycle (whereby a strengthening adverb eventually displaces the original negative; e.g. archaic French *je ne sais* 'I do not know' > modern standard *je ne sais pas* 'id.', lit. 'I do not know a step' > modern colloquial *je sais pas* 'I don't know') ON -a(t) comes to be the main productive negator in poetry, whereas both older né and intermediate né ... -a(t) are marginalized (Jespersen, [1917] 2025). For an overview of Norse negations in poetry see Sapp (2022, pp. 83–89).

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

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

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

[R 6v/21]

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

- 137 Róðumk þér Lodd-fáfnir, · en róð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 hvar's qł drekkir · kjós þér jarðar megin,
því't jqrð tēkr við qłðri, · en ɋldr við sóttum,
6 Ȣik við abbindi, · ax við fjol-kyngi,
holl við hýrógi; · heiptum skal Mána kvęðja,
8 bęti við bit-sóttum, · en við bqlvi rúnar;
fold skal við flóði taka.

*I counsel thee, Loddafathomer, that thou learn the counsel;
thou wilt profit if thou learnest,
they will be good for thee if thou gettest:*

[R 6v/23]

Wherever thou drinkest ale choose for thee the earth's might,
 for earth takes against drunkenness and fire against sicknesses,
 oak against dysentery, the ear of corn against sorcery,
 bearded rye against hernia—in feuds shall one hail Moon—
 heather against bite-sicknesses and runes against a bale;
 earth shall be taken against flood.

ALL | This stanza gives a rare glimpse into Wiking Age folk medicine. The exact application of the listed cures is highly uncertain; is the drunk man, for example, supposed to ingest earth, rub it against his belly, or invoke the personified Earth in some way?

7 hēiptum skal Mána kyðja 'in feuds shall one hail Moon' | That the Moon had a certain "might" is also attested in *Vsp* 5; it is presumably for this might which he is invoked here, that he may give strength to the man in conflict. For *kyðja* 'hail, invoke' cf. *Lok* P3.

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 játr* 'Strand of the Rune-Tally'. They give an ancient mystical impression; one feels that it is not unlikely they were drawn from the lips of an Odinic priest.

Outside of *Háv* (cf. st. 80 above which would fit seamlessly into the present section) there are a few other manuscript attestations of similar Runic magic, but nothing quite like them. *Sigrdr* 5–17 is also preserved in R, although there are signs that point towards it being a later antiquarian composition, something sts. 138–146 are almost certainly not.

138 Veit'k at ek hekk · vindga-meiði à
 2 nétr allar níu,
 geiri undaðr · ok gefinn Óðni,
 4 sjalfr sjølfum mér,
 à þeim meiði, · es mann-gi veit,
 6 hvvers af rótum rinnr.

[R 6v/27]

I KNOW THAT I HUNG on the windswept tree
 for whole nights nine,
 wounded by a spear and given to Woden,
 Myself to Myself
 on that tree where no man knows
 of whose roots it runs.

¹ Veit'k | V has a descending initial with a height of two lines.

ALL | The myth of Woden's self-sacrifice ("the Hanging") is told only here and nowhere else. Still, the god has a strong association with hanging throughout the Norse corpus. He is known as *Hangi* 'Hanged One' (*Tindr Háldr* 1/5 (in SkP 1), cf. note there), *Hanga-týr* 'Tew of Hanged Ones' (SkM 7) and *Hanga-guð* 'God of Hanged Ones' (*Gylf* 20); in st. 158 below he speaks of bringing a hanged man's corpse back to life.

The method of the sacrifice described in the present st. bears close resemblance to an episode in *Gaur* 7. In exchange for good wind king Wiker and his men, with whom is Starked, agree to hang one of themselves as a sacrifice to Weden. They draw lots and they fall upon king Wiker. Troubled by this they agree to perform a mock hanging, and Starked, whom Weden has secretly given a spear disguised as a reed, leads it. The rest is best repeated in full:

Þar stóð fura ein hjá heim ok stofn einn bár nér furu'nni. Néðar-liga affuru'nni stóð einn kvistr mjór ok tók í lím'it upp. Þá bjuggu hjónustu-sveinar mat manna, ok var kálfír einn skorinn ok krusfr. Starkaðr léti take kálfis-parma'na. Síðan steig Starkaðr upp á stofn'inn ok sveigði ofan þann inn mjóva kvist'inn ok knýtti þar um kálfis-pormu'num. Þá mælti Starkaðr til konungs: „Nú er hér búinn pér gálgí, konungr, ok mun sýnast eigi all-mann-héttilegir. Nú gakk-tu bingat, ok mun ek leggja snoru á háls pér.“ Konungr mælti: „Sé þessi um-búð ekki mér héttu-ligri en mér sýnist, þá vénti ek, at mik skaði petta ekki, en ef óðru-vís er, þá mun auðna ráða, hvat at gerist.“ Síðan steig bann upp á stofn'inn, ok lagði Starkaðr virgul'inn um háls honum ok steig síðan ofan af stofn'num. Þá stakk Starkaðr sprotu'num á konungi ok mælti: „Nú gef ek þik Óðni!“ Pá létt Starkaðr lausau furu-kvist'inn. Reyr-sprot'inn varð at geir, ok stóð í gegnum konung'inn. Stofninn fell undan fótum bonum, en kálfis-parmar'nir urðu at viðju sterkri, en kvistr'inn reis upp ok bóf upp konung'inn við limar, ok dó bann þar.

'There stood a tall pine close to them and a tall stump next to the pine. At the lower part of the pine there was a thin branch and it curved upwards into the foliage. Then the servant boys made food for the men and a calf was cut in its throat and opened up. Starked had the calf-intestines taken out. Thereafter Starked stepped onto the stump and pulled down the thin branch and tied around it the calf-intestines. Then Starked spoke to the king: "Now a gallows is readied for thee, O king, and it will not seem dangerous to any man. Now go hither and I will lay the string onto thy neck." The king spoke: "If this undertaking be of as little harm to me as it looks then I expect that this will not harm me, but if it is otherwise then fortune will decide what happens afterwards." Thereafter he stepped onto the stump, and Starked laid the noose around his neck and thereafter stepped off the stump. Then Starked stabbed the reed into the king and spoke: "Now I give thee to Weden." Then Starked let go of the pine-branch. The reed turned into a spear and it pierced through the king. The stump fell away under his feet, but the calf-intestines became a strong withy, but the branch rose up and lifted the king up into the foliage, and there he died.'

Several motifs from *Gaur* 7 are attested in other Norse sources. In *Styr* 2 Weden gives king Eric a reed which upon the uttering of a devotional formula turns into a spear and leads to a human sacrifice (cf. *Vsp* 23 n.); in *II HHund* P11 Weden lends Day his spear; in *Saxo Grammaticus* (2015, p. 77) 1.8.27 the Odinic king Harding ends his life by hanging himself before his people (for the Odinic nature of this sacrifice cf. *PCRN HS* III:42, pp. 1158, 1162, 1174–76); and in *Yng* 9 Weden marks himself with a spear on his deathbed and is followed by Nearth, who continues the practice by before dying "marking" himself (presumably with a spear) to Weden.

With these parallels in mind it seems likely that the method of sacrifice described in the present st. has historical ritual analogues. It is only fitting that a sacrifice to Weden—even if the victim be the god himself—should be carried out in the way such sacrifices ought to be, and the past mythological actions of gods tend to serve as the basis for present human ritual (cf. *Vsp* 7 n., *Grm* 41–43 n.). Further instances of hanging-sacrifices include Adam of Bremen (TODO: reference) who mentions the hanging of nine men in a grove at the Temple of Upsal, and although the god to whom they are sacrificed is not named, it can only really be Weden. For discussion of the devotion of armies and war-captives to Weden, cf. *Vsp* 23 n.

¹ vindga-meiði 'the windswept tree' | Generally understood to be a form of *vinga-meiðr* 'gallows tree', a word found in three Scaldic stanzas (SkP: Egill Lv 14, Eyy Hál 5, Anon (*FoGT*) 17). The form *vindga-* 'windswept, windy' is most likely a folk etymological substitution for *vinga-*, which has nothing to do at all with wind but is better interpreted as 'swaying' (related to words like Swedish *vingla* 'sway, wobble', German *wanken* 'sway; stagger', cf. *Prk* 1/1 n.). The original sense of *vinga-meiðr* is thus the 'tree which sways back and forth', viz. under the weight of the hanged man's body.

5–6 à þeim meiði, es mann-gi væit, hvors af rótum rinnr 'on that tree where no man knows of whose roots it runs.' | Probably Ugdrássle's Ash, which is named after this hanging, being the 'ash-tree of Ug's (Weden) gallows'. The unknown origin of its roots clearly adds to the mystery of the self-sacrifice.

- 139** Við hléifi mik sóldu=t · né við horni-gi;
 2 nýsta ek niðr, · nam'k upp rúnar,
 ópandi nam, · fell'k aptr þaðan.

With no loaf they relieved Me, nor with any horn.
 I peered down; I took up the runes;
 screaming I took—I fell back thence.

1 Við hléifi mik sóldu=t · né við horni-gi ‘With no loaf they relieved me, nor with any horn’ | I.e.
 ‘I got neither bread to eat nor ale to drink.’

- 140** Fimbul-ljóð níu · nam'k af hinum fréðja syni
 2 Bolþorns, Bestlu fóður,
 ok ek drykk of gat · hins dýra mjáðar
 4 ausinn Óð'róri.

Nine fimble-leeds I learned from the famed son
 of Balethorn, Bestle's father—
 and a drink I got of the dear mead
 poured from Woderearer.

ALL | Here the poem moves away from the subject of the Hanging to the subject of how Weden learned his galders (ll. 1–2) and poetry (3–4).

1 Fimbul-ljóð níu ‘Nine fimble-leeds’ | Nine very great chants or spells (galders); compare the eighteen (9 times 2) leeds in *Háv 147–165* below.

1–2 hinum fréðja syni Bolþorns, Bestlu fóður ‘the famed son of Balethorn, Bestle's father’ | According to *Gylf 6*: [Borr] fekk heimar konu, er Bestla hét, dóttir Bolþorns jötuns, ok fengu þau þrjá sonu; hét einn Öðinn, annarr Vili, þriði Vé [...] ‘Byre’ got for his wife the woman 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 thereby Weden's maternal uncle, an instance of the old Indo-European custom of sending sons away to be fostered by the mother's male relations. Cf. TODO: some reference on this practice.

- 141** Þá nam'k fréya-sk · ok fróðr vesa
 2 ok vaxa ok vél hafa-sk;
 orð mér af orði · orðs léitaði
 4 verk mér af verki · verks léitaði.

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.

[R 6v/29]

[R 6v/31]

[R 6v/33]

¹ nam'k fréva-sk 'I began to flourish' | A notorious mistranslation popularized by Greenberg (1988) has rendered these words as "I took semen". They would supposedly reference Weden stealing the ejaculate from hanged men in order to replenish his own powers—something not otherwise attested. This preposterous notion makes no sense in the context of the text and has no philological grounding. While Old Norse *fré* does mean "seed", it only refers to the seeds of plants, not the seed animals or men. Regardless, *fréva-sk* is without doubt a reflexive verb literally meaning something like "cultivate oneself".

^{3–4} orð ... ljtāði. 'My word ... sought out.' | Every good speech led to another; every good deed likewise.

- 142** Rúnar munt finna · ok ráðna stafi,
² mjók stóra stafi,
³ mjók stinna stafi,
⁴ es fáði Fimbul·þulr
⁵ ok góðu ginn-regin
⁶ ok ræist Hroprtr ragna.

Runes wilt thou find and counselled staves:
 very great staves,
 very stiff staves,
 which the Fimblethyle (= Weden) painted,
 and the Yin-Reins made,
 and Roft of the Reins carved.

⁶ ragna 'of the Reins' | 'røgna' *R*

¹ Rúnar munt finna · ok ráðna stafi 'Runes wilt thou find and counselled staves' | A strong resemblance is found in the long-line on the mediæval runestone N 13: *rūnar ek ríst · ok ráðna stafi* 'runes I carve, and counselled staves.'

- 143** Óðinn með ǫsum, · en fyr qlfum Dáinn,
² Dvalinn dvergum fyrir,
³ Ásviðr jötnum fyrir,
⁴ ek ræist sjalfr sumar.

Weden among the Eese but Dowen for the Elves,
 Dwollen for the Dwarfs,
 Oswith for the Ettins;
 I myself carved some.

⁴ ek 'T' | The identity of the speaker is unclear, but judging by line 1 is apparently not Weden.

- 144** Véitst, hvé rísta skal? · Véitst, hvé ráða skal?
² Véitst, hvé fáa skal? · Véitst, hvé fréjsta skal?
³ Véitst, hvé biðja skal? · Véitst, hvé blóta skal?

[R 6v/35]

[R 7r/2]

[R 7r/3]

4 Véitst, hvé **s**enda skal? · Véitst, hvé **s**oa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?
 Knowest thou how one shall paint? Knowest thou how one shall try?
 Knowest thou how one shall bid? Knowest thou how one shall bloat?
 Knowest thou how one shall send? Knowest thou how one shall soo?

ALL | The first four verbs refer to runes—carving, interpreting, colouring (with blood?), and divining, the latter four to sacrifice—praying, worshipping, sending (the sacrifice or the prayer), and killing the victim. See further relevant Index entries: bloat, soo. — The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 **B**etrá 's ó·beðit · an séi of·blótít,

[R 7r/5]

² **e**y sér til gildis **gj**of;
² **b**etrá 's ó·sént · an séi of·sóít;
⁴ [...]

It is better unbid than over-blooted;
 a gift always looks for recompense.

It is better unsent than over-sooed;
 [...]

ALL | An identical progression of four verbs suggests a close relation with the previous st. — I agree with Males (2024) on the interpretation of this stanza: since a gift always requires recompense, an excessive sacrifice could be seen as offensive and upset the relationship with the god. Males draws the analogy with an episode in *Eg*, where a rival poet leaves an expensive shield for Eyel and rides off; the latter understands this as a demand to compose a poem about the shield and is greatly insulted.

The gift cycle between Gods and men is very important in Indo-European pagan religions, and the present st. is a Norse attestation; cf. in OI (*Taittiriya Samhitá* 1.8.4.1, during the *Rāja-sūya*, the consecration of a king): *Dēbí mē, dādāmi té; ní mē d̄ēbī, ní te dad̄ē; ni-háram ín ní mē harā, ni-háram* ‘Give to me, I give to thee; bestow upon me, I bestow upon thee; bring gain indeed to me, [I bring] gain [to thee];’ in Latin (TODO: source) *dō ut dēs* ‘I give that thou might give’.

4 [...] | For metrical reasons it is very likely that a line has been lost here.

146 **S**vá **p**undr of r̄eist · fyr **bj**óða r̄ok,

[R 7r/7]

² **þ**ar's **u**pp of r̄eis, · es **a**ptr of kom.

Thus did Thound (= Weden) carve before the histories of the nations
 where he rose up when he came back.

ALL | This stanza is obscure and the section to which it belongs is unclear; *svá* ‘so, thus’ may be referring back to the preceding sts. or to the ones ahead. Regardless of which section it is referring to, it describes its contents as the verses Weden wrote down immediately after learning the runes during the Hanging (sts. 138–139 above) and places this at a time long predating human history.

¹ Pundr ‘Thound’ | A common poetic name for Woden with an opaque etymology. Due to the genitive *Pundar* it must be an *i*- or *u*-stem (< PGmc. **Pundiz* or **Punduz*). I find the most promising etymology to be a derivative of the IE root **ten-* ‘stretch, extend’ (surviving in the causative as ON *þenja* ‘to stretch’) extended with *-d-* (cf. Latin *tendō* ‘to stretch’). A direct cognate for **Punduz* is obtained in Lithuanian *tandius* ‘lazy, sloppy’ < **ténd-u-s* ~ **tnd-éw-s*, with Germanic regularizing the zero-grade stem of the oblique in all cases (for which cf. e.g. PGmc. **burþiz* ~ **burþiz* ‘birth’ < PIE **b^hértis* ~ **b^hetéys*). The sense of the name would thus be ‘stretched’, probably referring to his neck during the hanging.

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, certainly Woden, addresses Loddfathomer and lists eighteen galders. Of course, the spells themselves are not given, but only their purpose. They are aristocratic and Odinic in character and deal with such things as battle (galders 3, 4, 5, 8, 11, 13), healing (1, 2, 12), countering sorcery (6, 10), controlling the elements (7, 9), and seduction (16, 17). The 18th and last spell is a mystery; not even its purpose is told, and it is known only by Woden and the women closest to him.

Uniquely in this section we find Woden as a healer—a side of the god which is otherwise largely absent from the Old Norse literary corpus, where he instead tends to take on the role of War-God. On the other hand this aligns well with his personification in West Germanic healing charms (the OE *Nwyrt* and the OHG *II Merseburg*). Still, we need not look in vain for West Germanic influence in the present section; this difference is most likely simply a matter of which genres of texts have survived in the different traditions.

On the level of each numbered leed several of them are highly reminiscent of other known Germanic galders. The fourth (st. 150) bears a strong likeness to *Grg* 10, and its effect (removing fetters) is shared with the High German *I Merseburg*, apparently an actual galder of that type. The mysterious eighteenth spell (st. 165) finds an interesting parallel in the unknowable eighteenth question posed by Woden in *Vafþ* 54.

147 Ljóð þau kann'k, · es kann=at þjóðans kona
² ok manns=kis mógr.
³ Hjolp héitir eitt, · þat þér hjalpa mun
⁴ við sorgum ok sòkum, · ok sútum górv=ollum.

[R 7r/8]

Those leads I know which the king's wife knows not,
and no man's lad.

Help is one called; it will help thee
against sorrows and sakes and all griefs entire.

⁴ sòkum ‘sakes’ | Legal charges, the first element of English *sakeless*.

148 Þat kann'k annat, · es þurfu ýta synir,
þeir's vilja léknar lifa.

[R 7r/10]

This I know second, which those sons of men need
who wish to live as leechers.

1 þurfu ýta synir 'those sons of men need' | Cf. the similar wording in 166/2.

149 Þat kann'k þriðja, · ef mér verðr þórf mikil
hapts við mína hęipt-moğu,
eggjar dęyfi'k · mǐnna and-skota,
bíta=t þejim vópn né vélir.

[R 7r/11]

This I know third, if I come in great need
of hindrance against my feud-lads [FOES]:
I dull the blades of my enemies;
for them bite not weapons nor staffs.

4 vélir 'staffs' | Plural of *vølr*, here referring to the magic staff or sceptre used by witches and warlocks; the word *vøluva* '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
bønd at bóg-limum,
svá ek gøl, · at ganga má'k,
sprettr mér af fótum fjoturr,
en af høndum hapt.

[R 7r/13]

This I know fourth, if men bear
bonds onto my shoulder-limbs [ARMS]:
so do I gale that I may walk;
springs from my feet the fetter,
and from my hands the bond.

ALL | Cf. *Grg* 10, which is very similar to the present stanza, and *IMerseburg* (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 fári skotinn
fléin i folki vaða,
flýgr=a svá stínt, · at stóðví'g=a'k,
ef hann sjónum of sé'k.

[R 7r/15]

This I know fifth, if I see a dangerously shot
arrow in the troop wading:

it flies not so stiff that I cannot stop it
if I see it in my sights.

152 þat kann'k sétta, · ef mik sérir þegn
2 á rótum rás viðar,
þann hal, · es mik hęipta kveðr,
4 þann eta męin hęldr an mik.

[R 7r/16]

This I know sixth, if a thane wounds me
on the roots of a raw/sappy tree:
that man who sings hatred against me,
him the evils eat instead of me.

3 þann hal 'that man' | ok þann hal 'and that man' R

i–2 ef mik sérir þegn á rótum rás viðar 'if a thane wounds me on the roots of a raw/sappy tree'
I.e., "if a man carves a runic curse against me".

2 rás 'raw/sappy' | The sappy wood was apparently of importance for the curse; cf. the curious account of *Gr* 79, where a hag curses Gretter 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 Gretter's homestead and curse him. Cf. also *Skí* 32 where Shirner goes to a *brár viðr* 'raw/sappy tree' to get a certain magic stick. — The normal form of this word is *brár* (so *Skí* 32), but the required alliteration with *rótum* makes that an impossibility. Another alternative is to emend *v- in *vrótum for a line **á vrótum brás viðar. The emendation relies on an etymological relation between ON *rót* and OE *wyrt*, but as Kroonen (2013, pp. 597, 601) points out *rót* has an initial *r-* even in East Nordic which otherwise consistently preserves old *vr-*. Naturally this calls the existence of an OWN form *vrót into question. Further, *rót* alliterates with *r-* in st. 138 above.

153 þat kann'k sjaunda, · ef sé'k hóvan loga
2 sal of sess-mogum,
brinnr=at svá bréitt, · at hónum bjargi'g=a'k;
4 þann kann'k galdr at gala.

[R 7r/18]

This I know seventh, if I see a high hall
ablaze over seat-lads [WARRIORs]:
it burns not so broadly that I cannot save it—
that galder I can gale.

1 loga 'ablaze' | The word order makes this word look like the noun *logi* 'flame' ("if I see a high flame"), but the noun modified by the adj. *hóvan* 'high' is in fact *sal* 'hall', and *loga* is a verb 'to burn, be ablaze'.

4 galdr 'galder' | The use of this word here makes the synonymity of "galder" and "leed" (*ljóð*) clear.

154 þat kann'k átta, · es qllum es

[R 7r/20]

2 nyt-sam-ligt at nema,
hvar's hatr vœx · með hildings sonum,
4 þat má'k bóta bratt.

This I know eighth, which for all men is
useful to learn:
wherever hatred grows among a prince's sons,
it I may shortly mend.

³ hat 'hatred' | Naturally with regard to their father's inheritance. As any reader of European history will know, such conflicts were a constant source of war both in the medieval Germanic-founded kingdoms and in the Roman Empire before them.

155 Þat kann'k níunda, · ef mik nauðr of stendr
at bjarga fari mïnu à floti,
vind ek kyrri · vágí à
ok svéf'k allan sé.

This I know ninth, if I come in need
of saving my ship where it floats:
the wind I calm upon the wave,
and put all the sea asleep.

156 þat kann'k tíunda, · ef sé'k tún-riður
2 leika lopti á,
ek svá vinn'k, · at þér villar fara
4 sinna hēim-hama
sinna hēim-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 bér villar fara 'they (*fem.*) go astray' | *emend.*: hei^r villir fara 'they (*masc.*) go astray' R

¹ tún-riður ‘town-rideresses’ | The *riður* ‘rideresses’ were witches believed to leave their original human shapes or skins (*hamir*) in order to fly (“ride”) in the air tormenting and injuring the towns-folk. When they were out riding their original bodies would be lying in a coma-like state, but it was not the case that their whole mental faculties would disconnect from their bodies; indeed they would leave something of their soul behind, which was thought to be inextricably linked to the body. Through his second sight Weden could see these rideresses, and through his superior magical skill he could confuse them so that they would not be able to return to their original forms or minds, instead being doomed to stray as tormented “homeless” ghosts. Weden brags about doing this in *Hárð* 20.

157 Þat kann'k **ellipta**, · ef skal'k til **orrostu**

2 lēiða lang-vini,
 und randir gel'k, · en þeir með ríki fara,
 4 heilir hildar til,
 heilir hildi frā,
 6 komar þeir heilir hvaðan.

This I know eleventh, if I shall into the fray
 lead old friends:
 beneath the shield-rims I gale, and they go with power
 hale to the battle,
 hale from the battle;
 they come hale 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 tolpta, · ef sé'k à tré uppi
 2 váfa virgil-ná,
 svá ek ríst · ok i rúnum fá'k,
 4 at sá gengr gumi.
 ok mélir við mik.

This I know twelfth, if I see in a tree up high
 sway a gallows-corpses:
 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 à,
 mun-at hann falla · þótt i folk komi,
 4 hnígr=a sa halr fyr hjorum.

This I know thirteenth, if on a young thane
 I shall sprinkle water:
 he will not fall though he come into battle;
 that hero will not sink before swords.

i-2 ef skal'k þegn ungan verpa vatni à 'if on a young thane I shall sprinkle water' | A reference to the Heathen name-giving ceremony in which the infant would be sprinkled with water; cf. the attestations in *Rþ 7, 21, 34*.

160 þat kann'k fjórtánda, · ef skal'k fyrða liði

[R 7r/27]

[R 7r/29]

[R 7r/31]

² t^{el}ja t^íva fyr,
 ása ok alfa · ek kann allra skil,
⁴ fár kann ó·snotr svá.

This I know fourteenth, if before the troop of men
 I shall count forth the Tews:
 of the Eese and Elves all I know the discernments;
 few unwise men can do so.

³ skil 'discernments' | Their unique attributes. Cf. *Hym* 38, where the corresponding verb *skilja* 'to discern, understand' is used in the context of god-lore.

161 þat kann'k fimb^tanda, · es góð rórir [R 7r/33]
² dvergr fyr D^ellings durum,
 af góð ösum, · en q^{ol}fum frama,
⁴ hyggju Hropta-tý.

This I know fifteenth, which Thedrearer galed,
 the dwarf, before Delling's doors.
 Strength he galed for the Eese, but fame for the Elves,
 thought for Tew of the Rofts (= Weden).

⁴ Hropta-tý 'Tew of the Rofts (= Weden)' | The older dative -tívi (*Haustl* 8/1a, *Pdr* 20/3a) is not allowed for metrical reasons as a *Leeds-meter* c-verse cannot end in a long syllable followed by another syllable.

162 þat kann'k sext^tanda, · ef vil'k hins svinna mans [R 7r/35]
² hafa geð allt ok gaman,
 hugi hværfti'k · hvit-armri konu
⁴ ok sný'k hennar ollum sefa.

This I know sixteenth, if I will from the smart girl
 have her senses all, and pleasure:
 the heart I change in the white-armed woman,
 and I twist her whole mind.

163 þat kann'k sjautj^tanda · at mik s^éint mun firra=sk [R 7v/2]
² hit man-unga man.

This I know seventeenth, that she'll lately shun me,
 that girl-young girl.

164 Ljóða þessa · munt Lodd-fáfnir [R 7v/2]
² lengi vanr vesa;
 þó séi þér góð ef getr,

4 nýt ef nemr,
 þorf ef þiggr.

(These leads wilt thou, Loddfathomer,
 long be lacking!
 Though they might be good for thee if thou gettest,
 profitable if thou learnest,
 needful if thou takest.)

165 þat kann'k **atjánda**, · es **éva** kënni'k
 2 mey né manns konu,
 —allt es bætra · es **çinn** of kann,
 4 þat fylgir **ljóða lokum**—
 nema þeiri **çinni**, · es mik **armi** vçrr,
 6 eða mën systir **séi**.

[R 7v/4]

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 leads!)
 save for her alone who holds me in her arms,
 or is my sister.

5 mik armi vçrr 'holds me in her arms' | A similar expression is also used *Vkv* 2. The one who
 wraps Weden in her arm may be his wife, Frie.

166 Nú eru **Hóya** móл kveðin · **Hóya** hóllu i;
 2 all-þorf **ýta** sonum,
 ó-þorf **jotna** sonum;
 4 heill sá's **kvað**, · heill sá's **kann**,
 njóti sá's **nam**,
 6 heilir þeir's **hlýddu**.

[R 7v/7]

Now have the High One's speeches been sung in the High One's hall,
 most useful for the sons of men;
 harmful for the sons of ettins.
 Hail him who sang; hail him who knows;
 may he use who learned;
 hail those who heeded!

3 **jotna** 'ettins' | corr. by other hand from **ýta** 'men' R

4–6 **kvað**, **kann**, **nam**, **hlýddu** 'sang, knows, learned, heeded' | The implicit object is the speeches.
 These verbs all indicate a fully oral cultural context.

Speeches of Webthrithner (*Vafþrúðnis mól*)

Dating (Sapp, 2022): Cioth (0.894)

Meter: *Leeds-meter*

Introduction

The **Speeches of Webthrithner** (*Vafþ*) are found in full in R; the latter half (from st. 20 onwards) in A. Several stanzas are also cited in *Gylf*.

Structure

The poem essentially consists of a riddle contest between the god Weden and the ettin Webthrithner. Far from being a loose collection of mythic lore, it has a tight structure and logical plan throughout. The whole may be divided into 4 sections, first the prologue, where Weden takes counsel from his wife Frie and sets out for Webthrithner's hall (sts. 1–10). The remaining 3 sections form the contest, and consist of alternating stanzas where one part asks and the other answers. They are distinguished from each other by means of repeated refrains in the question stanzas, and consist of Webthrithner's 4 unnumbered questions (11–19), Weden's 12 numbered questions (20–43), and Weden's 6 unnumbered questions about the end times (44–55).

The following table illustrates the refrains; for stanza 40 see note there:

11–17	Seg mérþbat, Gagn·ráðr, · alls á golfi vill / þins of freista frama
20–42	Seg þat (bit) N(:a) · ... / ... Vafþrúðnir vitir
44–54	Fjölð ek fór, · fjölð fréistaða'k, / fjölð ek reynda regin

Something must be said on the numerology of the questions—it is hardly a coincidence that Weden asks exactly 18 questions, this being a multiple of the sacred number 9. It is notable that another Odinic list, Leed-tally (sts. 147–165) of *Háv*, also has 18 items, especially that the 18th spell there, like the 18th question here, is a mystery known only to Weden himself.

Summary

Weden asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, since she considers Webthrithner stronger than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes him good luck against the ettin (4) and he departs, to challenge Webthrithner's *orð-spéki* 'word-wisdom' (5). He arrives at the ettin's hall and introduces himself (6); Webthrithner promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites Gainred to sit down (9), who in turn utters a gnomic stanza (10) not unlike those of the first section of *Háv.*

Webthrithner begins by asking four mythological questions, each answered by Gainred in turn. The questions concern the horse that pulls the Day (11–12) and the one that pulls the Night (13–14), the river which divides the gods and ettins (15–16), and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the guest learned and invites him to sit. He declares that the loser of the contest must give his head (19). The roles are now reversed, and Gainred poses twelve numbered questions to the ettin. He asks about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer (28–29), his origins (30–31) and how he reproduced asexually (32–33). Gainred continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner has learned all this wisdom (42–43).

The tone of the questions now changes, and Gainred asks six questions concerning the end times, all beginning with the same refrain. He asks which humans will survive after the Fimblewinter (44–45), how the sun can rise after Fenrir has destroyed it (46–47), about some obscure maidens (48–49; see there), which Eese will survive after the flame of Surt goes out (50–51), and how Weden will die (52–53). Finally, he asks the unknowable question: what did Weden speak in the ear of Balder before he was burned on the pyre? (54)

Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his own wisdom; the poem ends with his admission that Weden will always be the wisest (55).

The Speeches of Webthrithner

[Óðinn:] 1 „Ráð mér nú Frigg · alls mik fara tíðir [R 7v/9]
 2 at vitiþ Vafþrúðnis;
 3 for-vitni mikla · kveð'k mér á fornnum stofnum
 4 við þann hinn al-svinna jötun.“

“COUNSEL ME NOW, FRIE, as I long to journey
 to visit Webthrithner.
 Great curiosity I have for the ancient staves
 of that all-wise ettin.”

3–4 for-vitni ... jötun. ‘Great ... ettin.’ | I.e. “I am very curious to learn his ancient words of wisdom.” Cf. st. 55.

[Frigg:] 2 „Héima létja · mynda'k Hérja-fóðr [R 7v/12]
 3 í gorðum goða;
 4 því't engi jötun · hugða'k jafn-ramman
 sem Vafþrúðni vesa.“

“At home would I keep the Father of Hosts
 in the yards of the Gods,
 for no ettin have I judged to be
 as strong as Webthrithner.”

1 Hérja-fóðr ‘Father of Hosts’ | A name for Weden. For the second element see *Vsp* 1/3 n.

[Óðinn:] 3 „Fjolð ek fór, · fjolð fréistaða'k, [R 7v/13]
 2 fjolð ek reýnda regin;
 3 hitt vil'k vita, · hvé Vafþrúðnis
 4 sala-kynni séi.“

“Much I journeyed, much I tried,
 much I tested the Reins!
 One more thing I wish to know: how Webthrithner’s
 halls may be.”

[Frigg:] 4 „Héill þú farir, · héill þú aprí komir, [R 7v/15]
 2 héill á sinnum séir;
 3 óði þér dugi · hvar's skalt, Alda-fóðr,
 4 orðum méla jötun.“

“Hale mayst thou journey; hale mayst thou come back;
 hale mayst thou be on thy paths!

May thy wisdom avail thee where thou, Father of Men,
with words shalt greet the ettin!"

5 Fór þá Óðinn · at frējsta orð-spéki
 2 þess hins al-svinna jötuns;
 at höllu hann kom, · es átti Íms faðir;
 4 inn gekk Yggr þegar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom
of that all-wise ettin.
He came to the hall which Ime's father [= Webthrithner] owned;
Ug (= Weden) went soon inside.

3 es | emend.; ok R

3 Íms 'Ime's' | An unknown ettin. The name is probably corrupt, since alliteration on *b*- is required by the strongly stressed *höllu* in the a-verse. Finnur Jónsson (1932) emends to *Hymis* 'Hymer's'.

[Óðinn:] 6 „Héill þú nú, Vafþrúðnir, · nú em'k i höll kominn
 2 á þik sjalfan séa;
 hitt vil'k fyrst vita, · ef fróðr séir
 4 eða al-sviðr, jötunn.“

[R 7v/18]

"Hale be thou now, Webthrithner! Now I am come into the hall
to see thy very self.
This I wish first to know, if thou be learned
or all-wise, ettin!"

[Vafþrúðnir:] 7 „Hvat 's þat manna, · es i mīnum sal
 2 verpumk orði á?
 út þú né kømr · órum höllum frá,
 4 nema þú inn snotrari séir.“

[R 7v/20]

"What sort of man is this who in *my* hall
throws his word at me?
Out wilt thou not come from our halls
unless thou be the cleverer!"

[Óðinn:] 8 „Gagn·ráðr héiti'k, · nú em'k af gongu kominn,
 2 þyrstr til þinna sala;
 laðar þurfi · hef'k lengi farit
 4 ok þinna and-fanga, jötunn.“

[R 7v/22]

“Gainred I am called; now I am come from walking,
thirsty, to thy halls.
In need of a welcome I’ve journeyed for long,
and of thy reception, ettin!”

¹ Gagn·ráðr | The prose of STUW has *Gangráðr* ‘Gangred; Journey-adviser’ instead.

[Vafþrúðnir:] 9 „Hví þú þá, **Gagn·ráðr**, · mélisk af **golfi** fyrir? [R 7v/24]
² far þú í **sess** í **sal**;
³ þá skal **fréista**, · hvárr **fléira** viti,
⁴ **gestr** eða hinn **gamli þulr**.“

“Why then, Gainred, dost thou speak from off the floor ahead?
Take a seat in the hall!
Then it shall be tried which of the two might know more:
the guest, or the old thyle.”

⁴ hinn gamli þulr ‘the old thyle’ | Webthrithner himself, the thyle being the lorekeeper whose purpose it was to recite the old wisdom poems. See Encyclopedia: thyle.

[Óðinn:] 10 „Ó·auðigr maðr, · es til **auðigs** kómr, [R 7v/26]
² mélí **þarf** eða **þegi**;
³ **ofr-mélgí** mikil · hygg’k at **illa** geti
⁴ hvéim’s við **kald-rifjaðan** **kómr**.“

“An unwealthy man who to a wealthy comes
ought to speak the needful or shut up.
Great over-speaking I think will bring ill
for whomever by a cold-ribbed comes.”

² mélí þarf eða þegi ‘ought to speak the needful or shut up’ | Formulaic, this line occurs identically in *Háv* 19.

⁴ kald-rifjaðan ‘cold-ribbed’ | Cold-hearted, cunning.

[Vafþrúðnir:] 11 „Ség mér, **Gagn·ráðr**, · alls à **golfi** vill [R 7v/28]
² þíns of **fréista** **frama**,
³ hvé **hestr** **hétir**, · sa’s **hværjan** **drégr**
⁴ **dag** of **drött-mógu**.“

“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].”

ALL | Sts. 11–14 deal with the two horses that pull the Day and Night around the heavens. Their origin is discussed in *Gylf* 10: *Norfí eða Narfi bét jötunn, er byggði í Jötun-heimum. Hann átti dóttur, er Nött bét. Hon var svört ok dakk, sem hon átti ét til. Hon var gipt heim manni, er Nagl-fari bét; heira sonr bét Auðr. Því nestr var hon gipt heim, er Ánarr bét; Jörð bét heira dóttir. Síðast átti hana Dellingr, ok var hann ása éttar; var heira sonr Dagr; var hann ljóss ok fagr efir fáðerni sinu. Pá tók Al-föðr Nött ok Dag, son hennar, ok gaf heim tvá besta ok tvér kerrur ok sendi þau upp á himin, at þau skulu riða á hverjum tvem dögrum um-hverfis jörðina. Ríðr Nött fyrri heim besti, er kallaðr er Hrimfaxi, ok at morgni hverjum döggvir hann jörðina af mél-dropum sínum. Sá bestr, er Dagr á, betir Skin-faxi, ok lýsir allt lopt ok jörðina af jörðina hans.* ‘Narrow or Narve was the name of an ettin who dwelled in the Ettinhomes. He had a daughter whose name was night. She was black and dark like her lineage bespoke. She was married off to the man whose name was Nailfarer. Their son was Ead. Thereafter she was married off to the one whose name was Oner. Earth was the name of their daughter. Lastly Delling got her, and he was of the lineage of the Eese. Their son was Day; he was bright and fair after his father's side. Then Allfather took Night, and Day her son, and gave them two horses and two chariots and sent them up onto the heaven that they should ride every two half-days a full circle around the earth. Night rides in front on the horse which is called Rimefax, and every morning he bedews the earth with the drool from his bit. The horse owned by Day is named Shinefax, and all the air and the earth is lit up by his mane.’ They are mentioned again in *Skm* 72, which deals with legendary horses: *Árvakr ok Al-sviðr draga sól'ina, sem fyrr er ritat. Hrimfaxi eða Fjör-swartnir draga nött'ina. Skin-faxi eða Glaðr fylgja degi'num.* ‘Yorewaker and Allswith pull the sun as is written earlier. Rimefax or Ferrowswartner pulls the night. Shinefax or Glad follows the day.’ For Yorewaker and Allswith see *Grm* 38. The alternative names Ferrowswartner ('Life-darkener') and Glad probably derive from now-lost poetic sources.

The motif of horses, especially mounted on chariots, pulling the heavenly bodies or day and night is very ancient and attested as far back as the Bronze Age. It is frequent in the hymns of *RV* and Greek texts and is found depicted archeologically on the beautiful Trundholm Sun Chariot from Denmark of the Nordic Bronze Age, the cultural and ethnic ancestors to the Germanic peoples. See Figures 1, 2 and cf. *Grm* 38 n.

2 þjóns of fréista frama ‘test thy furtherance’ | I.e. “try your luck, see how far you get”. Formulaic; cf. *Háv* 2.

[Óðinn:] 12 „Skin-faxi héitir, · es hinn skíra dregr
 2 dag of drótt-mogu;
 3 hesta batstr · þykkir hann með *Hrejð*-gotum;
 4 ey lýsir móñ af mari.“ [R 7v/30]

“Shinefax is he called who pulls the pure
 day over the lads of the folk.

The best of horses he seems among the Reth-Gots;
 ever lights that stallion's mane up.”

³ *Hrejð*-gotum | metr. emend.; ‘reið-gotom’ R

³ *Hrejð*-gotum ‘Reth-Gots’ | An old tribal name referring to the Eastern Gots around the Black Sea, apparently mentioned here due to their connection with the East. The first element is unclear. There may also be a pun here, since *goti* can mean both ‘Got’ and ‘horse’.

[Vafþrúðnir:] 13 „Seg þat, Gagn·ráðr, · alls á golfi vill
 2 þjóns of fréista frama,
 3 hvé jór héitir, · sá's austan dregr [R 7v/32]

4 nótt of nýt regin.“

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the steed is called which from the east does pull
 night over the bountiful Reins.”

[Óðinn:] 14 „Hrím·faxi hētitir, · es hværja dręgr

[R 7v/33]

² nótt of nýt regin;
 mél·dropa · fēllir hann morgin hværjan;
⁴ þaðan kōmr dögg of dala.“

“Rimefax is he called who pulls each
 night over the bountiful Reins.
 Drool from his bit he lets fall each morning;
 thence comes dew through the dales.”

² of | emend; ok R

1 Hrím·faxi ‘Rimefax’ | The one with frozen mane.

4 þaðan kōmr dögg of dala ‘thence comes dew through the dales’ | For another explanation of the origin of dew, see Vsp 18.



Figure 1: The gilt (day) side of the Trundholm sun chariot. Nordic Bronze Age, ca. 1400 BCE. © Nationalmuseet, CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1277.tif

[Vafþrúðnir:] 15 „Seg þat, Gagn·ráðr, · alls à golfi vill
 2 þíns of fréista frama,
 hvé ó heitir, · sú's dýlir með jöttna sonum
 4 grund, ok með goðum.“

“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the river is called which divides the land
 between the sons of Ettins and the Gods.”

[Óðinn:] 16 „Ífing heitir ó, · es dýlir með jöttna sonum
 2 grund, ok með goðum;
 opin rinna · hón skal umb aldr-daga;
 4 verðr=at íss á óu.“

“Iving is the river called which divides the land
 between the sons of Ettins and the Gods.
 Open shall it flow through its days of life;
 there forms no ice on that river.”

¹ Ífing ‘Iving’ | The border river is not known by this name from any other source, not even *Gylf*, which otherwise tends to relay even the most obscure lore.



Figure 2: The ungilt (night) side of the Trundholm sun chariot. © Nationalmuseet, CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Solvognen_Do_2010_1278.tif

4 verðr-at iss à óu ‘there forms no ice on that river’ | For ice would enable the Ettins to cross over into the lands of the Gods.

- [Vafþrúðnir:] 17 „Seg þat, Gagn·ráðr, · alls à golfi vill
 2 þjins of fréjsta frama,
 hvé vøllr heitir, · es finnask vígi at
 4 Surtr ok hin svósu goð.“

*“Tell this, Gainred, since on the floor thou wilt
 test thy furtherance,
 what the plain is called where they find each other at war,
 Surt and the beloved Gods.”*

- Óðinn: 18 „Vig·ríðr heitir vøllr, · es finnask vígi at
 2 Surtr ok hin svósu goð;
 hundrað rasta · hann ’s à hværjan veg;
 4 sá ’s þeim vøllr vitaðr.“

*“Wighride is the plain called where they find each other at war,
 Surt and the beloved Gods.
 A hundred rests it reaches in each direction;
 for them that plain is marked out.”*

ALL | For the same event cf. *Fáfn* 14–15.

- Vafþrúðnir: 19 „Fróðr est nú gestr, · far á bækki jötuns,
 2 ok mélumk i sessi saman;
 hofði vœðja · vit skulum hollu i
 4 gestr, of goð-speki.“

*“Learned art thou now, guest; take the ettin’s bench
 and let us speak in the seat together!
 Wager a head shall we two in the hall,
 O guest, over god-wisdom!”*

1 Fróðr est nú gestr, · far á bækki jötuns ‘Learned art thou now, guest; take the ettin’s bench’ | Webhrithner admits his guest’s wisdom and repeats his invitation for the god to sit down. It seems that Weden at this point accepts the invitation, and the contest continues; now it is Weden’s turn to ask, Webhrithner’s to answer.

- Óðinn: 20 „Seg þat hit eina, · ef þütt óði dugir
 2 ok þú Vafþrúðnir vitir,
 hvaðan jørð of kom, · eða upp-himinn
 4 fyrst, hinn fróði jötunn.“

“TELL THIS ONE, if thy wisdom avails
and thou, Webthrithner, dost know,
whence Earth came or Up-heaven,
first, O learned ettin.”

¹ Seg ‘Tell’ | *R* here has the header capitulum ‘(new) chapter’, and introduces this word with a large initial. ¹ óði | The first word on fol. 3r of A; from this point we have the poem in both manuscripts.

³ jorð ... eða upp-himinn ‘Earth ... or Up-heaven’ | An old Common Germanic formulaic merism, referring to the whole universe. See Index of formulae: Earth and Upheaven.

Vafþrúðnir: 21 „Ór Ymis holdi · vas jorð of skópuð,

[R 8r/10, A 3r/2]

² en ór bænum bjorg,
himinn ór hausi · hins hrím-kalda jötuns,
⁴ en ór svéita sér.““

“From Yimer’s flesh was the earth shaped,
but from his bones the mountains;
the heaven from the skull of that rime-cold ettin,
but from his blood the sea.”

³ himinn ór hausi ‘the heaven from the skull’ | The heavens are understood as a dome, a view common to many ancient peoples. This also fits well with the floating clouds being Yimer’s brains, as told in *Grm* 42.

⁴ ór svéita 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 þjóta* ‘the neck-wounds of the ettin [SEAS] roar’, which attests that Yimer was slain by decapitation, the typical way of wasting beasts of sacrifice (so e.g. *Hym* 15). That this is not a mere literary construct is proven by the excavation of the Viking Age Hove-steads (*Hofstaðir*) on Iceland, where bulls were seasonally slain in what was undoubtedly ritual sacrifice: “The most likely reconstruction from the forensics of the skulls requires at least a two-person team, one of whom struck the animal between the eyes (effectively killing it and certainly stunning it into momentary immobility) while the second swung a fairly broad-bladed axe at the neck or base of the skull for a beheading stroke.” After the slaying (and presumed feasting on the meat), their skulls were displayed for a prolonged period of time (Lucas and McGovern, 2007, p. 23). Lucas and McGovern note that this was not the usual manner of slaughtering animals on Iceland, and even has practical downsides compared to a slower cutting of the throat, like splintered bones and damage to the cutting blade. On the other hand, the swift beheading and flow of blood would have great dramatic effect, and, what the authors neglect to mention, clearly reenact the slaying of Yimer: the separation of the skull (heaven) from the body (earth), and the great flow of blood (sea-water) from the neck-wound, lastly the burial of the body in the earth, and the display of the skull on high to symbolize the heaven.

⁴ svéita ‘blood’ | In poetry *svéiti* ‘sweat’ almost always means ‘blood’. This is shared with OE *swát*, as seen e.g. in *Beow* 1286a: *sweord swáte fáb* ‘sword stained with “sweat”, 2689b–2690: *bé ge-blódegod wearð / sáwul-dríore;* · *swát ýðum wéoll.* ‘he was bloodied in soul-gore; the “sweat” gushed in waves’.

ALL | The gods sacrificed Yimer and created the world from his body, as told more fully in *Grm* 41–42 and alluded to in *Vsp* 3–4; for the deeper religious significance of this myth see notes to those sts. and also to *Grm* 43. — The whole st. bears very close resemblance to *Grm* 41; ll. 1 and 4 here are identical to ll. 1–2 there, and ll. 2 and 3a here are clearly related to ll. 3a and 4 there. Still, the sts. are distinct enough that the one cannot be a direct scribal copy of the other, and the relationship is more likely to be oral. Both have probably been composed in the same West Norwegian milieu, in turn deriving from an older Common Germanic tradition (cf. *Wessobrunn* under Poetry on Christian Subjects).

Óðinn: 22 „Seg þat annat, · ef þitt óði dugir
 2 ok þú Vafþrúðnir vitir,
 hvaðan Máni of kom, · svá't fèrr mènn yfir,
 4 eða Sól hit sama.“

“Tell this other one, if thy wisdom avails,
 and thou, Webthrithner, dost know,
 whence the Moon came which journeys over men,
 or the Sun likewise.”

[R 8r/12, A 3r/3]

Vafþrúðnir: 23 „Mundil·fóri héitir, · hann ’s Mána faðir
 2 ok svá Sólar hit sama;
 himin hverfa · þau skulu hverjan dag
 4 óldum at ár-tali.“

“Mundlefær he is called—he is the father of the Moon,
 and so of the Sun likewise.
 Turn round heaven shall they every day,
 for mankind’s tally of years.”

[R 8r/13, A 3r/4]

¹ Mundil·fóri ‘Mundlefær’ | An otherwise unknown figure; see Index for etymology, which likens the cosmos to a Viking Age flour-mill turned by a handle.

⁴ óldum at ár-tali ‘for mankind’s tally of years’ | According to *Vsp* 6 the Gods gave names to night, the moon-phases, morning, midday, afternoon, and evening órum at telja ‘the years for to tally’. — Numerous examples of the chronological reckoning of the Heathen Icelanders are found in Are’s Book of Icelanders and in the Book of Landtakings. Both of them relate the years to the Christian Common Era, but they must originally have been based on the reigns of kings, of which many examples are found in those two books.

Óðinn: 24 „Seg þat hit þriðja, · alls þik svinnan kveða
 2 ok þú Vafþrúðnir vitir,
 hvaðan Dagr of kom, · sá's fèrr drótt yfir,
 4 eða Nött með niðum.“

“Tell this third, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 whence the Day came which journeys over the folk,
 or the Night with the moon-phases.”

[R 8r/15, A 3r/6]

⁴ Nótt með niðum ‘Night with the moon-phases’ | Also found in *Vsp* 6/3.

Vafþrúðnir: 25 „Dellingr heitir, · hann’s Dags faðir,
² en Nótt vas Nørvi borin;
 ný ok nið · skópu nýt regin
⁴ qoldum 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 bountiful Reins create
 for mankind’s tally of years.”

¹ Dellingr ‘Delling’ | A derivative of the adjective *dallr* ‘(possibly) shining, brilliant’ (cf. Old English *deal* ‘proud, exalted’) which appears in two other ON mythological names, viz. *Héim-dallr* (the god Homedal) and *Mar-dóll* (Meredall, an epithet of the goddess Frow. Also in the two other instances it appears to have connotations of light and brilliance; for Frow see *Vsp* 24 n., *Drk* 8 n, for Homedal *Grm* 13 n. and *Eddbr* 3 Pi.

³ ný ok nið ‘The waxing and waning’ | The two halves of the moon cycle, by which months ('moon-ths') were reckoned. The phrase also occurs in *Gut* 2: *um ný ok niðar*, *Gula* 57: *um ný hit nésta ok niðar*, *Gylf* 12: *Máni stýrir gongu tungls ok rœðr njúum ok niðum* ‘Moon steers the track of the lunar body and rules over the waxings and wanings’. For the Norse-Germanic calendar see notes to *Vsp* 6.

Óðinn kvað: 26 „Seg þat hit fjórða, · alls þik fróðan kveða,
² ok þú Vafþrúðnir vitir,
 hvaðan vetr of kom · eða varmt sumar
⁴ fyrst með fróð regin.“

[R 8r/18, A 3r/9]

“Tell this fourth, since they call thee learned,
 and thou, Webthrithner, oughtst to know,
 whence the winter came or the warm summer,
 first, amidst the learned Reins.”

Vafþrúðnir: 27 „Wind-svalr heitir, · hann’s Vetrar faðir,
² en Svíðsuðr Sumars.“
 [...]”

[R 8r/20, A 3r/10]

“Windswoll is he called; he is the father of the Winter;
 but Sosuth is the Summer’s.”

³ [...] | The second half of the st. seems to be missing; its contents are entirely unknown. No gap is indicated in the mss. — The information from this st. is also found in *Gylf* 19.

Óðinn kvað: 28 „Seg þat hit fimta, · alls þik fróðan kveða,
² ok þú Vafþrúðnir vitir,

[R 8r/21, A 3r/11]

4 hværr ása ęldstr · eða Ymis niðja
 yrði i ár-daga.“

“Tell this fifth, since they call thee learned,
 and thou, Webthrithner, oughtst to know,
 who oldest of the Eese or of Yimer's kinsmen [ETTINS]
 arose in days of yore.”

3-4 hværr ... ár-daga ‘who ... days of yore’ | I.e. “Which was the very first being?” Cf. the question on the cryptic C9th Malt Stone (DR NOR1988;5): *huarisi : alistiqa*, perhaps *Hvar es inn elisti ñasa?* ‘Who is the eldest of the Eese?’

Vafþrúðnir: 29 „Ór·ófi vетra · áðr véri jorð of skopuð,
 þá vas Ber·gēlmir borinn,
 þrúð·gēlmir · vas þess faðir,
 en Aur·gēlmir afi.“

[R 8r/22, A 3r/12]

“Uncountable winters before the Earth was created,
 then was Bareyelmer born.
 Thrithyelmer was that one's father,
 and Earyelmer the grandfather.”

Óðinn kvað: 30 „Ségi þat hit sétta, · alls þik svinnan kveða,
 ok þú Vafþrúðnir vitir,
 hvaðan Aur·gēlmir kom · með joqtina sonum
 fyrst, hinn fróði joqtunn.“

[R 8r/23, A 3r/14, STUW]

“Tell this sixth, since they call thee wise,
 and thou, Webthrithner, oughtst to know,
 whence Earyelmer came amidst the sons of ettins,
 first, O learned ettin.”

1-2 Ségi ... vitir ‘Tell ... know’ | om. STUW

Vafþrúðnir: 31 „Ór Éli-vögum · stukku ęitr-dropar,
 svá óx und's ór varð joqtunn;
 þar órar éttir · kómu allar saman;
 því's þat é alt til atalt.“

[R 8r/25, A 3r/15, STUW]

“From the Ilewaves splashed venom-drops;
 so it grew until it formed an ettin.
 Our lineages came there all together,
 thus it is ever all too fierce.”

ALL | Over æons the splashing venom-droplets of the Ilewaves 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 st. 30 in support of his lengthy and embellished creation narrative, but it is not certain that is what the older poet had in mind.

The Ilewaves are probably a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including *Genesis* 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we in the Jewish narrative find a *creation out of nothing*—at the very beginning of time God's spirit is on the Waters and He makes the light shine over them—we instead 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” (*OI tāpāsas mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*káma*) which serves as the “primal seed of thought” (*mánasas rétas prat̄amámā*)—and it is from these that the world is populated by the raw matter out of which the Gods eventually create (or shape) the World as we know it through sacrifice (see st. 21 above, *Vsp* 3–4, *Grm* 41–42).

3–4 órar ... atalt ‘Our ... fierce’ | so STUW; om. RA.

4 þat ‘it’ | i.e. the ettin race.

Óðinn kvað: 32 „Seg þat hit sjaunda, · alls þík svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvé sá bōrn 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, Webthrithner, oughtst to know,
 how he begot children, that stubborn ettin,
 when he knew no troll-woman’s pleasure.”

3 baldni ‘stubborn’ | so A; aldni ‘the aged’ R

Vafþrúðnir kvað: 33 „Und hēndi vaxa · kvóðu hrímþursi
 2 mey ok mög saman;
 fót við fótí · gat hins fróða jötuns
 4 sex-hófðaðan son.“

[R 8r/27, A 3r/17]

“In the hand of the rime-thurse, they said, did grow
 a maiden and a lad together.
 Foot against foot begat for the learned ettin
 a six-headed son.”

1–3 Und hēndi ... fót við fótí ‘In the hand ... Foot against foot’ | The image is masturbatory and monstrous. The stanza is paraphrased in *Gylf* 5: *En svá er sagt, at já er hann svaf, fíkk hann sveita. Þá óx undir vinstri hendi bonum maðr ok konu, ok annarr fótí hans gat son við górum, en þaðan af kómú étir.* ‘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 „Ség þat hit óttunda, · alls þík fróðan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvat fyrst of mant · eða frémst of vœitst,
 4 þú est al-sviðrjotunn.“

[R 8r/29, A 3r/18]

“Tell this eighth, since they call thee learned,
 and thou, Webthrithner, oughtst to know
 what first thing thou recallest or earliest knowest—
 thou art all-wise, ettin!”

¹ Seg þat hit óttunda, · alls þík fróðan kveða, ‘Tell this eighth, since they call thee learned’ | This line lacks the required alliteration, but may easily be supplied by replacing *alls þík fróðan kveða* with *ef þitt öði dugir* from sts. 20 and 22, or *alls þík svinnan kveða* from 24.

Vafþrúðnir kvað: 35 „Ór·ófi vетra · áðr véri jorð of skopuð,
 2 þa 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, STU]

“Uncountable winters before the Earth was created,
 then was Bareyelmer born.
 It I first remember, when the learned ettin
 on the canoe was laid.”

3–4 es hinn fróði jötunn / á vas lúðr of lagiðr ‘when the learned ettin on the tree-trunk was laid’ | An obscure mythological reference. *Gylf* explains it in the following way: the sons of Byre (that is, Weden, Will and Wigh) slew Yimer and when he died so much blood flowed from his wounds that the whole race of Ettins was drowned save for Bareyelmer and his household, who survived by getting up on his *lúðr*. This is clearly a variant of the Great Flood or Deluge myth. It may have been found even among the Scandinavians, but it may also be Snorre’s invention based on the Bible, in which case the present stanza was about as obscure to him as it is to us.

In Old Norse prose *lúðr* usually means ‘trumpet, blowing horn’, less commonly ‘flour-bin’; the underlying sense seems to be ‘hollowed-out wood’, which is why it is presently translated as “canoe”. Considering the transitive nature of Bareyelmer being laid (*of lagiðr*) upon it, the stanza could be read as speaking of a ship burial, so that the first thing Webthrithner remembers is Bareyelmer’s funeral.

Óðinn kvað: 36 „Ség þat hit níunda, · alls þík svinnan kveða,
 2 ok þú Vafþrúðnir vitir,
 hvaðan vindr of kómr · svátt fèrr vág yfir,
 4 é mænn hann sjalfan of séa.“

[R 8r/32, A 3r/21]

“Tell this ninth, since they call thee wise,
 and thou, Webthrithner, oughtst to know:
 whence comes the wind which fares o’er the wave—
 always men see his very self!”

4 ḑ m̄nñ hann sjalfan of séa 'always men see his very self' | 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 be interpreted 'never men see his very self'.

- [Óðinn:] 38 „Seg þat hit tíunda, · alls þú tíva rök
 2 qll Vafþrúðnir vitir,
 hvaðan Njorðr of kom · með ása sonum;
 4 hofum ok hørgum · réðr hund-morgum
 ok varð=at ósum alinn.“

“Tell this tenth, since thou the Rakes of the Tews
 all, Webthrithner, oughtst to know,
 whence came Nearth amidst the sons of the Eese;
 of hoves and harrows he rules a hundred-many,
 and he was not by the Eese begotten.”

⁴ hofum ok hogrum ‘hoves and harrows’ | A formulaic merism for cultic sites; see *Vsp* 7 n. The stanza seems to be referring to the large count of such sites named after Nearth—Brink (2007) counts 13 place names in Norway, 17 in Sweden, and 3 in Denmark; in addition there are a few on Iceland (TODO). For Nearth’s harrow (a sort of cultic location, not an agricultural implement) cf. *Grm* 16 where it is said that Nearth *rēðr bō-timbruðum borgi* ‘rules a high-timbered harrow’. Also of interest is *Lok* 51, where the goddess Shēde speaks of her *vé ok vangar* ‘wights and wongs’, two terms common in religious place names. The underlying theological understanding seems to be that the God is physically present as the ruler of His shrine.

- | | |
|---|-------------------|
| [Vaf-þrúðnir:] 39 „Í Vana -héimi · skópu hann ví s rëgin
ok seldu at gíslingu goðum,
í aldar rök · hann mun aprí koma
héim með vísum vónum.“ | [R 8v/3, A 3r/26] |
| “In Waneham the wise Reins created him,
and sold him as a hostage to/for the gods.
In the Rakes of the Age he will come back
home amidst the wise Waness.” | |

ALL | For the myth of Nearth being taken as a hostage cf. *Gylf* 23, *Yng* 4, *Lok* 34–35. TODO.

1 vís regin ‘the wise Reins’ | ON *rgin* ‘the Reins, Powers’ is generally used simply to refer to the gods as a collective, but here seems to refer specifically to the Wanes in opposition to the Eese.

3 aldar rök ‘the Rakes of the Age’ | The Rakes of the Reins, the End Times.

[Óðinn:] 40 „Seg þat hit **ellipta**, · *ef þitt óði dugir*
 2 *ok þú Vafþrúðnir vitir,*
 hvar **allir** · **ýtar** túnum í
 4 **hoggvask** **hverjan** dag.“

[R 8v/5, A 3r/28]

“Tell this eleventh, if thy wisdom avails,
 and thou, Webthrithner, oughtst to know,
 where all men in yards
 strike at each other every day.”

ALL | This question-stanza is malformed in both R and A and thus has to be partly reconstructed on the basis of st. 41. The ms. preservation of 40–41 is as follows:

All four mss. of *Gylf* attest st. 41 with no textual variants. R has one complete stanza, which is clearly a mix between the question and the answer: *Seg-ðu þat hit ellipta, hvar ýtar túnum i hoggvask bverjan dag? Val þeir kjósa ok riða vígi frá sitja meírr of sáttir saman.* (normalised) A has only the very beginning of st. 40 (“Tell this eleventh”), followed by the full st. 41: *Seg þat hit ellipta allir eins herjar Óðins túnum i hoggvask bverjan dag. Val þeir kjósa ok riða vígi frá sitja meírr of sáttir saman.* (norm.) Although R has a complete question-stanza it stands out by lacking a refrain in the first two lines, something found in all other questions in the poem (see Introduction); it also has no corresponding answer-stanza.

In order to restore stanza 40, the following conjectural reconstruction has been undertaken in the pres. ed.: in lines 1a–2 the refrain *ef þitt óði dugir ok þú Vafþrúðnir vitir* ‘if thy wisdom avails, and thou, Webthrithner, oughtst to know,’ has been inserted from sts. 20 and 22, which also have ordinal numbers alliterating with vowels; in line 3a the word *allir* ‘all’ has been inserted from 41 to get vowel-alliteration with *ýtar*.

[Vafþrúðnir:] 41 „**Allir** **ein**-hérjar · Óðins túnum í
 2 **hoggvask** **hverjan** dag;
 val þeir kjósa · ok riða **vígi** frá,
 4 **sitja** meírr of **sáttir** saman.“

[A 3r/28, STUW]

“All the Oneharriers in Weden’s yards
 strike at each other every day.
 The slain they choose and ride from the fray;
 then sit once more agreed together.”

1 **ein**-hérjar | so STUW; eins hérjar A

3 val þeir kjósa ‘The slain they choose’ | It is from this verbal phrase that the female agent noun *val-kyrja* ‘walkirrie’ is derived.

[Óðinn:] 42 „Seg þat hit tolpta, · hví þú **tíva** rök

[R 8v/6, A 3v/1]

2 qll **Vaf·þrúðnir** vitir?
 Frá **jöt**na rúnum · ok allra goða
 4 þú hit sannasta segir,
 hinn al-svinni **jötunn.**“

“Tell this twelfth, why thou the Rakes of the Tews
 all, Webthrithner, shouldst know?
 From the runes of the ettins and all the gods
 dost thou speak the most truly,
 O all-wise ettin.”

[Vaf·þrúðnir:] 43 „Frá **jöt**na rúnum · ok allra goða
 2 ek kann **segja** satt,
 því't hværn hef'k heim of komit,
 4 níu kom'k héima · fyr **nifl**-hel neðan;
 hinig deyja ór **hélju** halir.“

[R 8v/8, A 3v/2]

“From the runes of the ettins and all the gods
 I can speak truly,
 for I have come into each Home.
 Into nine Homes I came beneath Nivelhell;
 that way men die out of Hell.”

4–5 niu ... halir. ‘Into nine ... of Hell’ | Apparently lower infernal underworlds. Snorre certainly understands it this way, when he writes (*Gylf* 34, excerpt): *Hel kastaði hann í Niflheim ok gaf henni vald yfir niu heimum, at hon skyldi skipta öllum vistum með þeim, er til hennar vóru sendir, en þat eru sótt-dauðir menn ok ellí-dauðir.* ‘He [= Allfather] threw Hell in Nivelham and gave her dominion over nine Homes, that she would deal out all provisions between those who were sent to her, and those are men dead of disease and old age.’ Finnur Jónsson (1932) considers ór *hélju* ‘out of Hell’ a later interpolation, probably for metrical reasons.

[Óðinn:] 44 „**Fjol**ð ek fór, · **fjol**ð fréistaða'k,
 2 fjolð ek reynda regin;
 hvat lifir manna, · þá's hinn méra líðr
 4 fimbul-vetr með firum?“

[R 8v/11, A 3v/4]

“Much I journeyed, much I tried,
 much I tested the Reins!
 What remains of men when the famed Fimble-winter
 passes amidst the folk?”

ALL | This question (number 13) begins the third and final group of questions. The subject shifts toward eschatology and the first two lines of each question-stanza feature the refrain found in st. 3/1–2. For the events of the End Times cf. *Vsp* 39–62, *Gylf* 51–53.

[Vaf·þrúðnir:] 45 „**Líf** ok **Líf**-þrasir, · en þau leyнask munu

[R 8v/13, A 3v/6, STUW]

2 i holti Hodd·mímis;
 morgin-doggvar · þau sér at mat hafa;
 4 þaðan af aldir alask.“
 “Life and Lifethrasher—but they will hide themselves
 in Hoardmimer’s wood.
 Morning dew will they have for food;
 thereof is mankind begotten.”

2. holti Hodd·mímis ‘in Hoardmimer’s wood’ | Perhaps the hollowed-out Ugdrassle’s Ash.

[Óðinn:] 46 „Fjolð ek fór, · fjolð fréistaða’k,
 2 fjolð ek reynda regin;
 hvaðan kómr sól · á hinna sléttu himin,
 4 es þessa hefr Fénrir farit?

“Much I journeyed, much I tried,
 much I tested the Reins!
 Whence comes the Sun onto the smooth heaven,
 when Fenrir has this one destroyed?”

4. þessa ‘this one’ | The current sun, as explained in the following st.

4. Fénrir ‘Fenrir’ | Perhaps not the same “Fenrerswolf” which fights against Weden (cf. st. 53 below). The word, which prob. means “fen-creature”, may here simply be a generic poetic synonym for “wolf”. For the wolves which chase the sun and moon see Vsp 39–40, Grm 40, Gylf 12.

[Vafþrúðnir:] 47 „Eína dóttur · berr alf-röðull,
 2 áðr hana Fénrir fari;
 sú skal ríða, · þá’s regin dýja,
 4 móður brautir mér.“

“A single daughter the Elf-wheel [SUN] bears
 before Fenrir might destroy her.
 She shall ride when the Reins die
 her mother’s paths, the maiden.”

[R 8v/15, A 3v/8]

[R 8v/16, A 3v/9, STU]

1. alf-röðull ‘Elf-wheel’ | A rare poetic synonym (*bæti*) for the sun. It occurs independently in two other places: the Eddic *Ski* 4/3a and a Scaldic loose stanza by Eanwind Finnson (Evv Lv 9 in SkP 1). It also appears in two lists of names for the sun: *SkM* 69 and *Jul Sólar* 1/7 (in SkP 3) but these do not count as independent attestations since they are certainly drawing on earlier poetry.
 — Depending on the age of the cpd. the first element may either reflect the semantics of PIE *albh-* ‘white’ (whence Latin *albus* ‘id.’) or ON *alfr* ‘elf’—that is not to say that it goes back to PIE, but only that the sense “white” must have existed at some point in Germanic prehistory. The second element *röðull* is not the normal ON word for “wheel” (*hjól*) but is instead inherited from PGmc. **radulaz* (~ **raduraz*, whence OE *rador* ‘heaven, sky’, OS *radur*, *radul* ‘id.’) It is composed of **raþq* ‘wheel’ (> German *Rad* ‘id.’) with the nominal suffix *-ulaz ~ *-uraz ‘(habitually) doing’ and thus means something like ‘circler, turner, revolver’; the PIE root of the former is **Hreþb*₂- (whence also Latin *rota* ‘wheel’, Sanskrit *rāt̄a* ‘chariot’, Kroonen, 2013, p. 405). In conclusion an etymological translation may be “white one revolving (in the sky)”.

[Óðinn:] 48 Fjolð ek fór, · fjolð frēistaða'k,
 2 fjolð ek reynda regin;
 hverjar 'ro meyjar, · 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 o'er the sea?
 Wise-minded they go.”*

[R 8v/18, A 3v/10]

[Vafþrúðnir:] 49 Þríar þjóð-áar · falla þorp yfir
 2 meyja Mög-þrasis;
 hamingjur éinar · þér's i hēimi eru,
 4 þó þér með jotnum alask.

*“Three great rivers fall over the house
 of the maidens of Maythrasher.
 They are the only Hamings in the Home,
 although they are raised amidst ettins.”*

[R 8v/19, A 3v/11]

ALL | The identity of these maidens is entirely obscure. Considering all other questions introduced with the refrain *Fjolð ek fór ...* have something to do with the end times, they ought to as well, but that hardly clarifies their function. They are probably to be identified with the maidens about which Weden asks in *Bdr* 12.

[Óðinn:] 50 „Fjolð ek fór, · fjolð frēistaða'k,
 2 fjolð ek reynda regin;
 hverir ráða ésir · eignum goða,
 4 þá's sloknar Surta-logi?“

*“Much I journeyed, much I tried,
 much I tested the Reins!
 Which Eese will rule the estates of the Gods
 when the flame of Surt goes out?”*

[R 8v/21, A 3v/13]

4 Surta-logi ‘the flame of Surt’ | The flame which reaches up to Heaven itself and scorches the whole world; see *Vsp* 50, 54.

[Vafþrúðnir:] 51 „Viðarr ok Váli · byggva vé goða,
 2 þá's sloknar Surta-logi;
 Móði ok Magni · skulu Mjollni hafa
 4 Vingnis at víg-þroti.“

*“Wider and Wonnel will settle the wighs of the Gods
 when the flame of Surt goes out.*

[R 8v/22, A 3v/14, STUW]

Mood and Main shall have Millner
after Wingner expires in war."

4 Vingnis at vig-þroti 'after Wingner expires in war' | After Thunder dies in his fight against the Middenyardswurm, for which see *Vsp* 53.

[Óðinn:] 52 „Fjolð ek fór, · fjolð frēistaða’k,
2 fjolð ek reynða regin;
hvat verðr Óðni · at aldr-lagi,
4 þá’s rjúfask regin?“

*“Much I journeyed, much I tried,
much I tested the Reins!*

What brings Weden’s life to an end,
when the Reins are ripped?”

[R 8v/24, A 3v/16]

[Vafþrúðnir:] 53 „Ulfr gleypa · mun Alda-fóðr,
2 þess mun Viðarr vreka;
kalda kjapta · hann klyfja mun
4 vitnis vígi at.“

“The Wolf will devour the Father of Mankind:
that will Wider avenge.
The cold jaws he will split apart
of the beast at the battle.”

[R 8v/25, A 3v/17]

2 vreka | metr. emend.; reka R 4 vitnis ‘the beast’ | so A; Vingnis ‘Wingner’ (prob. influenced by st. 51) R

ALL | For Weden’s fight with the Wolf and Wider’s subsequent revenge see *Vsp* 51–52, *Grm* 17.

2 þess mun Viðarr vreka ‘that will Wider avenge’ | Initial *vr-* in *vreká* must be emended for metrical reasons. This serves as a solid dating criterion for the period before ca. 1000; cf. *Háv* 26/2 n.

[Óðinn:] 54 „Fjolð ek fór, · fjolð frēistaða’k,
2 fjolð ek reynða regin;
hvat mélti Óðinn, · áðr á bál stigi,
4 sjalfr i eyra syni?“

*“Much I journeyed, much I tried,
much I tested the Reins!*

What said Weden before he would step onto the pyre
himself into the ear of his son?”

[R 8v/27, A 3v/19]

3–4 Hvat mēlti Óðinn ... i eyra syni? ‘What said Weden ... into the ear of his son?’ | Weden poses the eighteenth, unknowable, question. Only he himself can know what he whispered in Balder’s ear, and thus he has won the contest. — Weden asks the same question in Heathric’s Riddles in *Heiðr*, as the 37th and final riddle; the half-stanza is clearly related to the present one: *Seg-ðu þat þá fyrst, ef þú ert þverjum konungi vitrari: // Hvat mēlti Óðinn · i eyra Baldri, / áðr hann vēri á bál þaðr?* ‘Then tell this first, if thou art cleverer than every king: // What said Weden in Balder’s ear / before he would be borne onto the pyre?’

3 á bál stigi ‘step onto the pyre’ | The phrase *stiga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stiga* for citations). Its use for a person being borne onto the funeral pyre has been compared with *Beow* 118b: *gið-rinc á-stāh* ‘the war-champion mounted [his pyre]’, but the interpretation of that line is controversial; Fulk et al. (2008, p. 186) follow Grundtvig in emending *gið-rinc* to *gið-réð* ‘war-smoke’ and compare it with *Beow* 314b (*wudu-réð á-stāh* ‘wood-smoke rose up’), which also describes a cremation, writing that the present stanza “almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.”

[Vafþrúðnir:] 55 „Ey mann-gi vēit, · hvat þú i ár-daga
 2 sagðör i eyra syni;
 feigum munni · mēlta’k müna forna stafi
 4 ok of ragna rök;
 nú við Óðin · dejlda’k müna orð-spęki;
 6 þú est é vísastr vera.“

[R 8v/28, A 3v/19]

“Never will man know what thou in days of yore
 saidst into the ear of thy son.
 With a fey mouth I spoke my ancient staves,
 and about the Rakes of the Reins.
 Now with Weden have I shared my word-wisdom—
 thou art ever wisest of men!”

¹ mann-gi | emend.; manni dat. sg. is impossible (a subject is needed) RA.

³ feigum ‘fey’ | “Death-doomed”, a word with fatalistic connections. Webhrithner realises that he was bound to die from the moment he proposed the wager (st. 19), as no being can outwit the god of wisdom.

³ müna 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 (*Grimnis móл*)

Dating (Sapp, 2022): Cioth (o.976)

Meter: *Leeds-meter* (1–2/2, 3–26, 27/4–27/7, 28/1–28/2, 28/6–28/7, 29–33/2, 35–45/2, 46/1–46/2, 47–48/2, 49/3–52, 54–57), *Ancient-words-law* (2/3–2/4, 28/3–28/5, 33/3, 45/3–45/5, 48/3–48/4, 49/1–49/2, 53), *Galders-law* (27/1–27/3, 34, 46/3–46/5)

Introduction

The **Speeches of Grimner** (*Grm*) are preserved whole in both R and A.

Structure

Grm essentially consists of several nested layers. The outermost layer is the prose passages which bracket the actual poem (P1–P2). It is hard to say for how long these have accompanied the verses, but since they are found in both R and A they must go back to a now-lost manuscript archetype. The second layer is sts. 1–3 and 53–55, which together with the prose form a narrative frame for the gnomic wisdom stanzas which make up the bulk of the poem and its core. These gnomic stanzas are mythological and sometimes obscure, and align closely with other Eddic wisdom verse like *Háv*, *Vaff*, *Sigrdr*, and *Alv*.

Summary

The text begins with the frame narrative, which tells the story of the two king's sons Ayner and Garfrith. Ayner is fostered by Frie, while the two winters younger Garfrith is fostered by her husband Weden himself. After their father's death it is Garfrith who becomes king, following his betrayal of his elder brother. (P1) One day Weden and Frie are arguing over their respective foster-sons, and Frie accuses Garfrith of torturing wayfaring guests. Weden sets out to test the hospitality of his protégé, but unbeknownst to him, his wife has already sent her handmaid in disguise to warn Garfrith about the

coming of an evil wizard. When Weden arrives he is thus promptly captured and placed between two fires so that he will reveal his name. Garfrith's young son, Ayner (clearly named after his uncle), kindly approaches the god and offers him a horn of drink. Grimner drinks from it, and here the poem proper begins. (P₂)

Weden begins by complaining about the fires which are now burning his cloak (1); he states that for eight nights not a soul has offered him any help save Ayner, Garfrith's son, who will soon become king after his father (2). As thanks for the drink he gives him good health, and will offer him holy knowledge (3).

Here the gnomic section begins as Weden lists the individual abodes of the gods (4–17). The locations are numbered, but a few facts speak to these numbers being later inserts:

1. The alliteration is never reliant on the numbers; if one compares the numbered items in *Háv* 147–165 and *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 *Gylf*'s citations of sts. 11–15 the numbers are missing.

After this list come several sts. relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the bloat for men in the present (43, see note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing his many names in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and foresees 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 concluding 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 (P4).

From the sons of king Reading (*Frá sonum Hrauðungs konungs*)

P1 Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, en annarr Geir·røðr. Agnarr var túv vetra en Geir·røðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nóttr-myrkri brutu þeir við land ok gingu upp; fundu kot-bónða einn. Þar vóru þeir um vetrinn. Kerling fostraði Agnar, en karl Geir·røðr. At vári fekk karl þeim skip. En er þau kerling leiddu þá til strandar, þá mélти karl ein-méli við Geir·røðr. Þeir fengu byr ok kvómu til stqðva fóður síns. Geir·røðr var fram í skipi. Hann hljóp upp á land en hratt út skipinu, ok mélti: „Far þú þar er smyl hafi þík.“ Skipit rak út. En Geir·røðr gekk út til bójar; hónum var vel fagnat; þá var faðir hans andaðr. Var þá Geir·røðr til konungs tekinn, ok varð maðr á-gétr.

King Reading had two sons. One was called Ayner and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The farmer's wife fostered Ayner and the farmer Garfrith. 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. 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.

4–5 kot-bónða einn 'a lone cottage farmer' | The farmer and his wife were Weden and Frie as is clarified by the following prose.

6 en karl Geir·røð 'and the farmer Garfrith' | The motif of Weden favouring the youngest brother is also found in *Rþ.*

7 þá mélти karl ein-méli við Geir·røð 'the husband spoke privately with Garfrith' | Surely instructing him to push his brother out to sea.

P2 Óðinn ok Frigg sótu í Hlið-skjólfu ok sá um heima alla. Óðinn
2 mélti: „Sér þú Agnar fóstra þinn, hvar hann elr börn við gýgi
4 í helli'num? En Geir·røðr, fóstri minn, er konungr ok sitr nú
at landi.“ Frigg segir: „Hann er mat-níðingr sá at hann kvelr
gesti sína ef hónum þykkja of margir koma.“ Óðinn segir at þat

[R 9r/10, A 4r/3]

6 er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-
 mey sína, Fullu, til Geir·røðar. Hón bað konung varask at eigi
 8 fyr·gerði hónum 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
 10 hlaupa. En þat var inn mesti hé-gómi at Geir·røðr véri eigi mat-
 góðr ok þó létr hann hand-taka þann mann er eigi vildu hundar
 12 á ráða. Sá var í feldi blóm ok nefndisk Grímnir ok sagði ekki
 fleira frá sér þótt hann véri at spurðr. Konungr lét hann pína
 14 til sagna ok setja milli elda tveggja ok sat hann þar áttá nétr.
 Geir·røðr konungr átti son tíu vетra gamlan ok hét Agnarr eptir
 16 bróður hans. Agnarr gekk at Grímni ok gaf hónum horn fullt
 at drekka, sagði at konungr gerði illa er hann lét pína hann sak-
 18 lausan. Grímnir drakk af. Þá var eldr'inn svá kominn at feldr'inn
 brann af Grímni. Hann kvað:

Weden and Frie sat in the Lithshelf and looked about all the Homes.⁵ Weden spoke: "Dost thou see Ayner, thy foster-son, where he begets children with a troll-woman in her cave?"⁶ But Garfrith, *my* foster-son, is king and now rules his land." Frie says: "He is such a meat-nithing that he torments his guests if he thinks too many are coming!" Weden says that this is the greatest lie; they make a wager over this matter. Frie sent her handmaid, Full, to Garfrith's hall. She bade the king be wary, lest he be destroyed by the many-cunning man who had come to his land; and said that his mark was that no hound was so fierce that it would rush at him. But it was the greatest falsehood that Garfrith was not good of meat; and yet he has that man bound whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell anything more about himself, even though he was asked. The king had him tortured that he would speak, and set him between two fires; and he sat there for eight nights. King Garfrith had a son ten winters old, and he was called Ayner after his brother. Ayner went up to Grimner and gave him a full horn to drink, saying that the king did badly as he had him tortured without cause. Grimner drank it up. Then the fire had grown so much that the cloak burned on Grimner. He quoth:

⁵Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

⁶This may relate to Frie's role as love-goddess. Ayner is in any case to be understood as a weak, effeminate man.

The Speeches of Grimner

1 „Héitr est hripuðr · ok hældr til mikill,
 2 gong=umk firr funi!
 Loði sviðnar, · þótt á lopt bera'k;
 4 brinnumk feldr fyrir.

[R 9r/27, A 4r/17]

“HOT ART THOU, SCORCHER, and far too great—
 go far from me, O flame!
 My wool cape is singed though I hold it aloft;
 the cloak burns before me!

2 gong=umk firr ‘go far from me’ | Equivalent to *gakk mér firr*. The word *gong=umk* ‘go ... from me’ merits some linguistic discussion on the form of the imperative (*gang-* rather than *gakk*) and the suffixed pronoun *=umk*. The normal 2sg imper. of ON *ganga* ‘to go’ is *gakk*, which goes back to a sound change in PN whereby word-final homorganic clusters were devoiced, and in the case of clusters of the form /NC/ assimilated into /C:/ . Thus PN “*gang* ‘go!’ (cf. Got. *gagg* /gaŋg/, OHG *gang*) > *gank* > *gakk*, also “*stand* ‘stand!’ > *statt*, **bind* ‘bind!’ > *bitt*. This sound change was only active in early PN, and only affected those clusters which were word-final before syncope of unstressed vowels; thus in the ON 1sg pres. ind. *ek geng*, *ek stend* (< **ek gangu*, *ek standu*) ‘I go, I stand’ et c. we find the original cluster preserved.
 At some time in early PN, accusative personal pronouns were suffixed to certain verbs; those which survive into ON are 1sg *-umk* (= ON *mik*) and 3sg reflexive *-sk* (= ON *sik*). In later ON these clitics became the passive endings still found in modern North Germanic, but in archaic or poetic ON they could still serve as suffixed pronouns with a reflexive or even dative function, as is the case in this instance. The fact that the suffixion of the pronoun has prevented assimilation of the consonant cluster *ng* establishes its *terminus ante quem* as the first syncope period, the early 7th century, and since it is unlikely that such an irregular form as *gong=umk* could have survived for long alongside *gakk*, its presence here probably allows us to conclude that *Grm* is a rather old poem.
 Other instances of dative *=umk* include *Lok* 35/ia: *es=umk*, *Fáfn* 1/4: *stqnd=umk*, *Eddbr* 2, st. 1/1: *eru=mk*, and *Rdr* 7/za: *gof=umk*.

2 Átta nétr · sat'k milli ǫlda hér,
 2 svá't mér mann-gi mat né bauð
 nema ǫinn Agnarr, · es ǫnn skal ráða,
 4 Géirrøðar sonr, · Gotna landi.

[R 9r/29, A 4r/18]

For eight nights I sat between the fires here,
 while no man offered me food,
 save for Ayner alone, who alone shall rule—
 Garfrith’s son—the land of the Gots!

3 Héill skalts, Agnarr, · alls hæilan biðr
 2 þík Vera-týr vesa;
 4 ǫins drykkjar · skalt aldri=gi
 bætri gjöld geta:

[R 9r/31, A 4r/20]

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 gjold ‘better recompense’ | Namely the mythic lore which takes up sts. 4–45.

4 Land es hélagt, · es liggja sé’k
 2 ösum ok qflum nér;
 en i Þrúð-hejmi · skal Þórr vesa
 4 und’s of rjúfask regin.

[R 9r/33, A 4r/22]

The land is holy which I see lying
 near the Eese and Elves,
 but in Thrithham shall Thunder dwell
 until the Reins are ripped.

4 und’s of rjúfask regin ‘until the Reins are ripped’ | Until the Rakes of the Reins. A formulaic expression; see note to *Bdr* 14 for further occurrences.

5 Y-dalir héita, · þar’s Ullr héfir
 2 sér of gorva sali;
 Alf-heim Fréy · gófu i ár-daga
 4 tívar at tann-féi.

[R 9v/2, A 4r/23]

Yewdales they are called where Woulder has
 made for himself a hall.
 Elfham to Free in days of yore
 the Tews as a tooth-gift gave.

4 tann-féi ‘tooth-gift’ | The gift the child receives when he sheds his first tooth.

6 Bór es sá (hinn þriði), · es blið regin
 2 silfri þókðu sali;
 Vala-skjolf hétir, · es vélti sér
 4 öss i ár-daga.

[R 9v/3, A 4r/25]

Bower is (the third) one, where the blithe Reins
 thatched with silver halls.
 Waleshelf is it called which he won through wiles,
 the Os in days of yore.

1 blið regin ‘the blithe Reins’ | A reverent epithet for the Gods, also occurring in sts. 38/3, 42/1 below. Parodied by Lock in *Lok* 32/3. Cf. ‘holl regin ‘the hold Reins’ (*Lok* 4/3), nýt regin ‘the bountiful Reins’ (*Vafþ* 13/4, 14/2, 25/3).

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 *vēla* 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 Etinn-smith who built the wall of Osyard, as alluded to in *Vsp* 24-25 and told in *Gylf* 42. The Gods had promised him Frow and the Sun and Moon if he could build it within a year, but to slow him down they made use of various tricks. When at last it seemed like he would make it in time, Thunder arrived and killed him.

- 7 Søkkva-bækkr heitir (hinn fjórði), · en þar svalar knegu [R 9v/5, A 4r/26]
2 unnir glymja yfir;
þar þau Óðinn ok Sága · drekka umb alla daga
4 gloð ór gollnum kerum.

Sinkbench is (the fourth) one called, and there do cool
waves clash overhead;
there Weden and Sey drink for all days,
glad, out of golden casks.

- 8** Glaðs-hęimr héjtir (hinn fimti) · þar's hin goll-bjarta [R 9v/7, A 4r/28]
2 Val-höll víð of þrumir;
en þar Hropr · kýss hvéjan dag
4 vápn-dauða vera.

Gladsham is (the fifth) one called, where the gold-bright
Walhall, wide, stands fast,
but there Roft (= Woden) chooses every day
weapon-dead warriors.

ALL | For Weden's chosing of the slain see st. 14.

- 9 Mjök's auð-kennnt · þeim's til Óðins koma [R 9v/9, A 4r/31]
2 sal-kynni at séa,
vargr hangir · fyr vestan dyrr
4 ok drúpir orn yfir.

Very easily recognized, for those who come to Weden,
is the hall to see:
A wolf hangs before the western door,
and an eagle droops down over it.

2 sal-kynni at séa | 'sia at sia' A

ALL | In A the order of sts. 9 and 10 is reversed.

3–4 vargr hangir · fyr vestan dyrr / ok drúpir qrn yfir. ‘A wolf hangs before the western door, and an eagle droops down over it.’ | Something very similar is found in Widukind’s *History of the Saxons* 1:12. The Saxons had just conquered a fortress, and *mane [...] facto ad orientalem portam ponunt aquilam, aramque victoriae construentes secundum errorrem paternum sacra sua propria veneratione venerati sunt* ‘at the coming of morning they set an eagle at the eastern gate, and, building an altar of victory, they worshipped it with their own holy worship in accordance with their ancestral error.’ The altar was pledged to Ermén, whom Widukind identifies with Mars or Hermes, certainly Weden. According to Hyltén-Cavallius (1863, p. 156) it was custom in Wärrend, southern Sweden to hang the bodies of killed wolves high up in old oaks, and killed birds of prey above the stable-door.

10 Mjok ’s auð-kennt · þeim’s til Óðins koma

[R 9v/10, A 4r/30]

² sal-kynni at séa,

skǫptum ’s rann répt, · skjoldum ’s salr þakiðr,

⁴ brynjum of bækki stráat.

Very easily recognized, for those who come to Weden,
is the hall to see:

With shafts is the house roofed, with shields is the hall thatched;
with byrnies the benches strewn.

³ skǫptum ‘shafts’ | Spear-shafts.

II Þrym-heimr héjtir (hinn sétti), · es Þjatsi bjó,

[R 9v/12, A 4v/2,
STUW]

² sá hinn ám-átki jötunn;

en nú Skaði byggvir, · skír brúðr goða,

⁴ fornar toptir foður.

Thrimham is (the sixth) one called, where Thedse dwelled,
that uncanny ettin;
but now Shede bedwells—the pure bride of the Gods—
the ancient plots of her father.

¹ (hinn sétti) ‘the sixth’ | om. STUW ¹ es ‘where’ | þar nú ‘where now’ ¹ bjó ‘dwelled’ | om.
W; býr ‘dwells’ U ² ám-átki | mátki U ³ goða ‘of the Gods’ | guma ‘of men’ U

² ám-átki jötunn ‘uncanny ettin’ | Formulaic. See note to Vsp 8.

12 Bréiða-blik eru (hin sjaundu), · en þar Baldr héfir

[R 9v/14, A 4v/3,
STUW]

² sér of gorva sali,

á því landi · es liggja vœit’k

⁴ fësta fëikn-stafi.

Broadblicks are (the seventh), and there Balder has
made for himself a hall,
on that land where I know lie
the fewest wicked deeds.

¹ eru (hin sjaundu) 'are (the seventh)' | *þeita* '[they] are called' STUW.

⁴ fēkn-stafi 'wicked deeds' | This sense of the second element *stafir* lit. 'staffs, staves' is common in poetry. Cf. *Beow* 1018b: *fācen-stafas*, generally taken as referring to treacherous intrigues among the Shieldings (Fulk et al., 2008, p. 177).

- 13** **Himin-björg** eru (hin óttu), · en þar **Héim-dall**
² kveða **valda** **véum**;
 þar **vørðr** **goða** · drekkr i **véru** ranni
⁴ **glaðr** hinn **góða** **mjøð**.

Heavenbarrows are (the eighth), and there Homedal,
 they say, wields over wights.

There the Watchman of the Gods [= Homedal] drinks in the tranquil house,
 glad, the good mead.

⁴ hinn | *so ASTUW; om. R*

¹ eru (hin óttu) 'are (the eighth)' | *þeita* '[they] are called' STUW.

³ *vørðr goða* 'Watchman of the Gods' | Formulaic epithet of Homedal, also occurring in *Lok* 49 and possibly in *Ski* 28: *vørðr með góðum* 'the Watchman among the Gods'. *Gylf* 27, where the present stanza is cited, gives some further details: *Hann býr þar er heitir Himinbjörg við Bifrost. Hann er vørðr goða ok stir þar við himins enda at géta brúar innar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nött sem dag hundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á saubum, ok allt þat er héra létr.* 'He [= Homedal] lives at the place called the Heavenbarrows near Bifrest. He is the Watchman of the Gods and sits there at Heaven's end to guard the bridge against barrow-risers. He needs less sleep than a bird. In night as in day he always sees a hundred rests away; he also hears when grass grows on the earth or wool on sheep, and all which makes more sound.'

- 14** **Folk-vangr** es (hinn níundi), · en þar **Fréyja** **réðr**
² sessa kostum i **sal**;
 halfan val · hon kýss **hværjan** dag,
⁴ en halfan **Óðinn** á.

Folkwong is (the ninth), and there Frow decides
 the choice of seats in the hall;
 half the slain she chooses each day,
 but half does Weden own.⁷

[R 9v/16, A 4v/5,
 STUW]

[R 9v/17, A 4v/6,
 STUW]

⁷This st. is cited and closely paraphrased in *Gylf* 24. — The roots of *kjósa val* 'choose the slain' are the same as those in walkirie (*val-kyrja* 'chooser of the slain'), and as Frow is a prominent goddess this would make her the chief walkirie. This is paralleled by *Sarle*, where Frow assumes the name Gandle (*Gondul*, a name attested in several lists of walkiries; see *Vsp* 30 n.) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirie was Frið, Weden's wife. First, one of the functions of the Walkirries is to bear ale to the Oneharrriers (*Grm* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host's wife or daughter would pour ale to his retainers and guests (the so-called 'lady with a mead cup' ritual; see Enright (1996) and Riseley (2014)). As

Weden's wife, we would expect Frie to have this role. Second, at Balder's funeral as attested in *Gylf* (TODO, chapter number), Weden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Weden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

1 es (hinn niundi) 'is (the ninth)' | *þeitir* '[one] is called' STUW

15 **Glitnir** es (hinn tíundi), · hann 's **golli** studdr
 2 ok **silfri** þakðr it sama;
 en þar **For-seti** · byggir **flestán** dag
 4 ok **svéfir** allar **sakir.**

[R 9v/19, A 4v/8,
STUW]

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)' | *þeitir salr* 'a hall is called' STUW

16 **Nóá-tún** eru (hin elliptu), · en þar **Njorðr** hefir
 2 **sér** of **górvá** **sali;**
 manna þengill · hinn **mēins-vani**
 4 **hó-timbruðum** **hörgi** **rēðr.**

[R 9v/21, A 4v/9]

Nowetons are (the eleventh), and there Nearth has
made for himself a hall.
The lord of men, the guileless one,
rules the harrow timbered on high.

3 manna þengill · hinn mēins-vani 'The lord of men, the guileless one' | Interesting epithets
probably relating to Nearth's roles in upholding the bounty of the land and the Law. Cf. my article
on pre-Christian oaths (TODO).

4 **hó-timbruðum** **hörgi** **rēðr** 'rules the harrow timbered on high' | The rare verb *bó-timbra* 'timber
on high' otherwise only occurs in *Vsp* 7, likewise in connection with the *þorgr* '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** vēx · ok **hóu** grasi
 2 **Viðars** land, **viði,**
 en þar **mogr** of **létsk** · af **mars** baki
 4 **frókn** at **hefna** **fóður.**

[R 9v/23, A 4v/11]

With brushwood and with tall grass grows,
Wider's land, with wood,

but there the lad vows from the back of his steed,
brave, to avenge his father.

ALL | At the Rakes of the Reins Wider must avenge his father, Weden. See *Vsp* 51–52, *Vafþ* 53.

1 Hrísi vœx · ok hœu grasi 'With brushwood and with tall grass grows' | Identical to *Háv* 119/6.

- 18** And-hrímnr · létr i Eld-hrímni
 2 Sé-hrímni soðinn,
 fleška bœst, · en þat fœir vitu,
 4 við hvat éin-hœrjar alask.

[R 9v/24, A 4v/12,
STUW]

Andrimner lets in Eldrimmer
Sowrimner be boiled,
the best of meats, but few know this:
by what the Oneharriers are nourished.

ALL | 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 · sœðr gunn-tamiðr,
 2 hróðigr Hœrfagðr,
 en við vœn eitt · vœpn-gœfugr
 4 Óðinn é lifir.

[R 9v/26, A 4v/14,
STUW]

Gar and Freak does the battle-accustomed
glorious Father of Hosts (<Weden> feed,
but on wine alone, esteemed of weapons,
Weden ever lives.

ALL | It is not said with food what Weden feeds his two hounds, but it is most likely to be the corpses of dead warriors in a reflex of the common "beasts of battle"-motif. The wine on which he subsists may perhaps be identified with drink offerings. Cf. the 7th century *vita* of Saint Columban (TODO: cite source), describing a rite of the Swabians: *Quo cum moraretur, et inter habitatores loci illius progrederetur, reperit eos sacrificium profanum litare velle, vasque magnum, quod vulgo cupam vocant, quad 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 staying 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 Vodan, whom others call Mercury.'

- 20** Huginn ok Muninn · fljúga hverjan dag
 2 jœrmun-grund yfir;
 ó=umk of Hugin, · at aptr né komi=t;
 4 þó sé=umk meir of Munin.

[R 9v/28, A 4v/15,
STUW]

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 jörnun-grund ‘ermin-ground’ | ‘The immense ground’ (for the rare prefix ermin- see Index), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late Cioth Karlevi stone (Öl 1) which refers to the unbounded sea as *Eñdils jörnun-grund* ‘Andle’s ermin-ground’ (Andle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

21 **pýtr** **pund**, · unir **pjóð·vitnis**
 2 fiskr flóði i;
 áar straumr · þykkir of-mikill
 4 val-glaumi at **váða**.

[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.

ALL | A difficult stanza. Considering the st. is in the middle of others describing Weden and Walhall, Thound is possibly the river moat which the dead warriors have to pass over to reach Walhall. The stanza may also be referring to the punishment of criminals in waters (for which see Vsp 38 n.).

1–2 *Pjóð·vitnis fiskr ‘Thedwitner’s fish’ | Pjóð·vitnir* is easily analyzed as *þjóð-* ‘great, main’ + *vitnir* ‘wolf’ and the great wolf is of course the Fenmerswolf. The Wolf is called the brother of the Middenyardswurm (*Hym* 23), and so that may be its “fish”. That the Wyrm can be called a fish is shown by *Hym* 24. The “fish” can also be Nithehewer, the dragon who tortures slain criminals (*Vsp* 38).

22 **Val**-grind hejtir · es stendr **velli** à
 2 **heilög** fyr **helgum** durum;
 forn ’sú grind, · en þat **fair** vitu,
 4 hvé honj ’s i lás of **lokin**.

[R 9v/32, A 4v/18]

Walgrind it is called which stands on the plain,
 holy, before the holy doors.
 Old is that gate, but few know this:
 how its lock is locked.

1 Val-grind ‘Walgrind’ | ‘Slain-gate’, the gate standing before Walhall.

23 **Fimm** hundruð golfa · ok umb **fjórum** tögum
 2 svá hygg’k **Bil-skirni** með **bugum**;
 ranna þeira, · es **rept** vita’k,

[R 9v/34, A 4v/22]

4 mīns vēit'k mēst magar.

With five hundred floors, and around forty,
so I judge Bilshirner altogether.
Of those houses which I might know rafted
I know my lad's [= Thunder] to be the greatest.

24 Fimm hundruð dura · ok umb fjórum tøgum,

2 svá hygg at Valhøllu vesa;
áttu hundruð Ejin-hērja · ganga ór eñum durum,
4 þá's fara við vitni at vega.

Five hundred doors, and around forty,
so I judge there to be on Walhall.
Eight hundred Oneharriers march out of one door
when to fight with the wolf they fare.

[R 10r/2, A 4v/20]

³ áttu hundruð 'eight hundred' | The hundred is probably here the long hundred (120, rather than 100), which gives a sum of $640 * 960 = 614\,400$ Oneharriers.

25 Hējð-rún hētitr gēit, · es stēndr høllu á Hērja-fjōðrs

2 ok bítr af Lé-raðs limum;
skap-kēr fylla · skal hins skíra mjāðar,
4 kná=at sú vēig vana-sk.

Heathrun is the goat called which stands on the hall of the Father of Hosts
and bites from Leered's branches.
The shape-vats shall she fill with the pure mead;
those draughts cannot wane.

[R 10r/4, A 4v/24]

¹ høllu á Hērja-fjōðrs 'on the hall of the Father of Hosts' | The hall of Weden, i.e. Walhall. *Hērja-fjōðrs* looks like an unmetrical addition.

² Lé-raðs 'Leered' | Ugdrassle's Ash, as is seen by the mention of the stag in 26 and again in 36.

³ skap-kēr 'shape-vats' | According to CV the central beer-vat, from which drinks were poured into smaller vessels.

³ hins skíra mjāðar 'the pure mead' | The mead is the goat's milk.

26 Eik·þyrnir hētitr højtr · es stēndr høllu á Hērja-fjōðrs

2 ok bítr af Lé-raðs limum;
en af hans hornum · drýpr í Hver-gelmi
4 þaðan eiga vøtn qll vega:

[R 10r/6, A 4v/26]

Oakthirner is the hart called who stands on the hall of the Father of Hosts
and bites from Leered's branches,

but from his horns it drip into Wharyelmer;
thence all waters have their courses:

27 Síð ok Við, Sékin ok Eikin, · Svöl ok Gunn-þró,
 2 Fjorm ok Fimbul-þul,
 Rín ok Rinnandi,
 4 Gipul ok Gopul, · Gomul ok Geir-vimul,
 þér hverfa umb hodd goða,
 6 Þyn ok Vin, · Þjoll ok Holl,
 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 [= Osyard]—
Thin and Win, Thall and Hall,
Gread and Guththorn.

28 Vína hētit enn, · qnnur Veg-svinn,
 2 þriðja Þjóð-numa;
 Nyt ok Nöt, · Nønn ok Hrønn,
 4 Slíð ok Hríð, · Sylgr ok Ylgr,
 Við ok Vón, · Vønd ok Strønd,
 6 Gjöll ok Léiptr; · þér falla gumnum nér
 es falla til heljar heðan.

[R 10r/12, A 5r/1]

Wine is one further called, another Wayswith,
a third Thednumb;
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 Körmt ok Qrmt · ok kér-laugar tvér
 2 þér skal Þórr vaða
 dag hværn · es dóma fèrr
 4 at aski Yggdrasils;
 því't ǫs-brú · brénn ǫll loga
 6 heilög vøtn hlóa.

[R 10r/15, A 5r/4,
STUW]

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**, · **Gler** ok **Skęjð·brimir**,
² **Silfrin·toppr** ok **Sinir**,
Gísl ok **Fal·hófnir**, · **Goll·toppr** ok **Létt·feti**,
⁴ þeim ríða **ɛsir jóum**
⁶ **dag** hværn · es **dóma** fara
 at aski **Ygg·drasils**.

[R 10r/17, A 5r/6]

Glad and Gilder, Glare and Sheathbrimmer,
 Silvrentop and Sinewer;
 Yissel and Fallowhofner, Goldtop and Lightfeet;
 on these horses ride the Eese
 every day when to judge they go
 at Ugdrassle's Ash.

31 **þríar** rótr · standa á **þría** vega
² undan aski **Ygg·drasils**;
Heł býr und **ɛnni**, · annarri **hrím·þursar**,
⁴ þriðju **mēnnskir mēnn**.

[R 10r/20, A 5r/8]

Three roots grow in three directions
 from beneath Ugdrassle's Ash.
 Hell lives in one, in the other the Rime-Thurses,
 in the third manly men.

32 **Rata-toskr** hējtir íkorni · es **rinna** skal
² at aski **Ygg·drasils**;
⁴ **arnar** **orð** · hann skal **ofan** bera
 ok segja **Níð-höggyi niðr**.

[R 10r/22, A 5r/9]

Wratetuski is the squirrel called which shall run
 along Ugdrassle's Ash.
 The eagle's words shall he carry from above,
 and tell Nithehewer below.

ALL | This st. is paraphrased in *Gylf* 16: *Pá mélti Gangler: „Hvat er fleira at segja stór-merkjá frá aski'num?“ Hár segir: „Mart er þar af at segja. Qrn einn sitr í línum aski'ins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Vðr-fjölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir aski'num ok berr spundar orð millum arnar'ins ok Niðhoggs.“ Gangler spoke: “What more great signs are there to be told from the ash?” High says: “There is much to tell about it. An eagle sits in the branches of the ash and he is much knowing; but between his eyes sits the hawk called Weatherfalner. The squirrel which is called Wratetush runs up and down along the ash and carries words of insult between the eagle and Nithehewer.”*

- 33** **H**irtir 'ro ok fjórir · þeir's af héfingar á
2 **gag-halsir** gnaga:
 Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þró.

There are four harts, too, who from the buds thereon
with turned necks gnaw:
Dowen and Dwollen, Downeer and Doorthrew.

2 **gag-halsir** | agaghalsir *R*

ALL | Paraphrased in *Gylf* 16, immediately following the paraphrase of the last st.: *En fjórir hirtir renna í línum askins ok bita barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þró. ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downeer, Doorthrew.’*

- 34** **O**rmar fléjri · liggja und aski **Ygg-drasils**
2 an þat of hyggi **hvèrr**
 ó·sviðra apa:

More worms lie under Ugdrassle's Ash
than any one would think
among unwise apes:

ALL | This stanza is cited together with 35 and 36 in *Gylf* 16 in the order 36, 34, 35. The three are introduced in the following way: *En svá margir ormar eru í Hvergelmi með Niðöggi, at engi tunga má telja; svá segir hér: ‘But so many worms are in Wharyelmer with Nithehewer that no tongue may count them. So it says here.’*

- 35** **G**óinn ok Móinn, · þeir 'ro **Graf-vitnis synir,**
2 **Grá-bakr** ok **Graf-völluðr,**
 Ófnir ok **Sváfnir**, · hygg'k at é skyli
4 **méjðs kvistu máa.**

Gowen and Mowen—they are Gravewitner's sons—
Greyback and Gravewalled.
Ovner and Swebner, I think, shall always
injure the beam's branches.

[R 10r/23, A 5r/11]

[R 10r/25, A 5r/12,
STUW]

[R 10r/26, A 5r/13,
STUW]

36 Askr Ygg-drasils · drýgir erfðoi
² meira an mēnn viti:
³ hjörtr bítr ofan · en à hliðu fūnar,
⁴ skerðir Nið-höggr neðan.

[R 10r/28, A 5r/14,
STUW]

Ugdrassle's Ash suffers hardship
 greater than men might know:
 a hart bites it above and it rots on the side;
 Nithehewer injures it below.

37 Hrist ok Mist · vil'k at mér horn beri,
² Skeggj-qld ok Skogul,
³ Hildr ok Þrúðr, · Hlókk ok Hér-fjötur,
⁴ Góll ok Géir-qulul,
⁵ Rand-gríð ok Ráð-gríð, · Regin-leif;
⁶ þér bera qin-heřjum 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.

³ Hildr ok Þrúðr 'Hild and Thrith' | so A; Hildi ok Þrúði R stems from ði, ði with r rotunda being interpreted and copied as ði, ði; this becomes clear upon viewing the facsimile images.

⁶ þér bera qin-heřjum ql 'they bring the Oneharriers ale' | As cupbearers in Wallhall. Pouring drinks was traditionally done by the ruler's kinswomen during a feast; the most famous literary example would be Rothgar's wife and daughter in *Beow*. The Walkirries may be daughters of Woden; see note to Vsp 30/5. For the reception of dead warriors see also note to st. 53/3 below.

38 Ár-vakr ok Al-sviðr, · þeir skulu upp heðan
² svangir sól draga;
³ en und þeira bógum · fólu blíð regin,
⁴ ésir, ísarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith—they shall upward hence,
 starved [steeds], pull the sun,
 but under their shoulders the blithe Reins hid,
 the Eese, iron-cooling.

ALL | This st. is referenced in *Gylf* 11, about the origin of the Sun and Moon: *En goð'in [...] tóku þau systkin ok settu upp á himin, létu Sól keyra þá besta, er drógu kerru sólar'innar, þeirar er goð'in hafið skapat til at lýsa heimana af þeiri síu, er flaug ór Múspellshemi. Þeir bestar heita svá, Árvakr ok Alsviðr. En undir bögum bestáhna settu goð'in tví wind-belgi at kóla þá, en í sumum fróðum er þat kallat isarn-kol.* ‘But the Gods took those siblings [viz. Sun and Moon] and placed them up in the heaven; they let Sun drive the horses that pulled the chariot of the sun which the Gods had created to brighten the Homes from the sparks which flew out of Muspellsham. Those horses are so named: Yorewaker and Allswith. But under the shoulders of the horses the Gods placed two air bellows to cool them, but in some sources [presumably this st.] those are called iron-cooling.’ — The description of the sun being pulled by a horse-driven chariot is attested in literature and archeology going back to the Bronze Age. A notable instance from the Germanic cultural area is the Trundholm sun chariot (figs. 1, 2, page 119), a cultic object belonging to the Nordic Bronze Age (~1400 BC) found on Zealand, Denmark, which features a large disc placed on a six-wheeled chariot pulled by a horse. Only one side of the disc is gilt and so the object may also depict the horses pulling the Day and Night; cf. *Vafþ* 11–14. Indo-European parallels for horses pulling the sun include *RV* 1,50.8–9, 4,13.3, 5,45.9, and the Homeric Hymn to *Hélios*.

1 Árvakr ok Alsviðr ‘Yorewaker and Allswith’ | The two horses which pull the sun-chariot also appear in *Sigrdr* 15/2; cf. note to the next st.

2 svangir ‘starved [steeds]’ | Masc. nom. pl. of *svangr* ‘hungry, starved’. This adj. is used particularly of horses where it refers especially to exhaustion after long exertion, for which cf. *Oddgr* 3/4, *I HHund* 42/4, *Sigr Austu* 11 (in SkP i).

39 Svalinn héitir, · hann stendr sólu fyrir,
 2 skjoldr skínanda goði;
 3 björg ok brim · vœit'k at brinna skulu,
 4 ef hann fœllr í frå.

[R 10v/2, A 5r/20]

Swalen one is called; it stands before the sun—
 a shield before the shining god [SUN].
 Crags and surf I know shall burn,
 if it falls away.

ALL | The sun-disc was apparently thought to be a translucent shield which protected the earth from the full power of the sun behind it. Without it the “crags and surf” (LAND and SEA; the totality of the earth) would burn. Cf. *Sigrdr* 15/1 which mentions the “shield that stands before the shining god [SUN]” and is probably drawing on the present stanza.

40 Skoll héitir ulfr, · es fylgir hinu skír-leita
 2 goði til varna viðar,
 3 en annarr Hati, · hann 's Hróð-vitnis sonr,
 4 sá skal fyr hœða brúði himins.

[R 10v/4, A 5r/21]

Sholl is the wolf called which follows the pure-faced
 god [SUN] to the shelter of the woods,
 but second is Hater; he is Rothwitner’s son
 who shall [run] in front of the clear bride of heaven [SUN].

ALL | According to *Gylf* 12 the wolf Sholl chases the sun while his brother Hater chases the moon (which is why the latter runs ahead of the sun). See *Vsp* 40 n. for discussion on these wolves.

2 til varna viðar ‘to the shelter of the woods’ | The sun is said to set in the forest. This is an interesting geographic detail since it points away from most of coastal Norway where the sun sets in the sea, and Iceland which does not have any expansive forests. The description would fit well for the Oslofjord area.

- 41** Ór Ymis holdi · vas jorð of skopuð,
2 en ór svēita sjór,
bjorg ór bēnum, · baðmr ór hári,
4 en ór hausi himinn.

From Yimer's flesh was the Earth created,
but from his blood the sea,
mountains from his bones, woods from his hair,
but from his skull the Heaven.

2 svēita ‘blood’ | hans sára svēita ‘blood of his wounds’ *A_bB* 2 sjór | so *AA_bB*; sér *R* 4 ór hausi himinn ‘from his skull the heaven’ | himinn ór hausi hans ‘the heaven from his skull’ *A_bB*

ALL | This stanza is clearly closely related to *Vafþ 21*; see there for notes.

- 42** En ór hans bróum · gorðu blíð regin
2 Mið-garð manna sonum,
en ór hans hejla · vóru þau hin harð-móðgu
4 ský qll of skopuð.

But from his brows the blithe Reins made
Middenyard for the sons of men,
but from his brains were the hard-minded
clouds all created.

3 harð-móðgu ‘hard-minded’ | hríð-feldu ‘stormy’ *A_bB*

1–2 En ór hans bróum · gorðu blið regin / Mið-garð manna sonum ‘But 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 · hefr ok allra goða
2 hvérr’s tekur fyrstr à funa,
því’t opnir héimar · verða umb ása sonum,
4 þá’s hęfja af hvera.

Woulder's holdness and that of All Gods
has whoever first starts the fire,
for the Homes open up for the sons of the Eese [GODS],
when men lift off the kettles.

[R 10v/6, A 5r/23,
A_b 9v/14, B 3v/11]

[R 10v/8, A 5r/25,
A_b 9v/16, B 3v/12]

[R 10v/9, A 5r/26]

ALL | This st. is one of the most difficult in the poem and many interpretations have been made. The traditional view (e.g. Finnur Jónsson (1932), Bellows, Sijmons and Gering (p. 208)) relates it to the poem's frame narrative. Weden, bound between the two fires, cryptically asks for a cauldron hanging above him from the roof to be moved aside so that the Gods will be able to see him through the smoke-vent and rescue him. This explanation leaves very much unexplained, namely the stanza's placement in the gnomic wisdom section of the poem (unless the whole section is taken to be a later insert—so Finnur—, for which there is no textual support), the invocation of the obscure god Woulder, the lack of mention of a cauldron elsewhere in the poem, and the big question of why the gods would bestow their grace unto the person who first set the fire which is presently torturing Weden.

I find the interpretation of Nordberg (2005) more convincing. He argues that the st. is another piece of gnomic wisdom, referring to the cooking of the sacrificial meal in large cauldrons during the bloat. This has textual support, e.g. *HákGóð* 14, describing the traditional bloat in the Throndlaw (*Þróndla-lög*), Norway: *Ai veizlu heiri skyldu allir menn of eiga; þar var ok dreppinn alls konar smali ok svá bross, [...] en slátr skyldi sjóða til mann-fagnaðar; eldar skyldu vera á miðju gólfí í bofinu ok þar kattlar 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 *Vafþ* 21/4.) In other Indo-European religions—most famously the Vedic *Puruṣa*, *RV* 10.90—the first sacrifice of a Great Being serves as the model for all future sacrifice, the performance of which reenacts the creation and enables the continued existence of the world and the social order (Lincoln, 1986), and the sequence *Grm* 41–43 would then attest this also in the Germanic tradition. For the role of fire in Germanic and Vedic sacrifice see Kaliff (2005).

¹ Ullar ‘Woulder’s’ | It is uncertain why the rather obscure god Woulder is invoked here. It cannot be simply for the sake of alliteration, since *Öðins* ‘Weden’s’ would work just as well. It is possible that Woulder had a particular role in the setting of the ritual fire, which would find support in the large number of firesteel-shaped amulets at the archeological site of *Lilla Ullevi* ('Woulder's little wigh') in Sweden; see Index: Woulder and af Edholm (2009).

¹ hylli ‘boldness’ | ‘Favour, loyalty, grace’. This root (from which also the adjective *boldr* ‘bold; 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: bold and boldness.

¹ allra goða ‘All Gods’ | Cf. *Sigrdr* 3–4, *Lok* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the oneness of the Gods see Index: All Gods.

² ték... á funa ‘starts the fire’ | An otherwise unattested phrase, for which cf. *taka ełd* ‘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. **hwera-* ‘pot, vessel’ (Kroonen, 2013, p. 265). The Sanskrit cognate *carú* is occasionally used in reference to the vat from which the ritual drink *sóma* is drunk (*RV* 10.167.4), but any particular religious significance for the PIE root cannot be reconstructed.

44 Í-valda synir · gingu i ár-daga
² Skíð-blaðni at skapa,
 skipa batst · skírum Fréy,

[R 10v/11, A 5r/28]

4 nýtum Njarðar bur.

Iwald's sons went in days of yore
Shidebladner for to shape:
the best of ships for the pure Free,
for the useful Son of Nearth.

45 Askr Ygg-drasils, · hann 's óðstr viða
 en Skíð-blaðnir skipa,
 Óðinn ása · en jóa Sléipnir,
 2 Bil-røst brúa · en Bragi skalda,
 Hó·brók hauka · en hunda Garmr.

Ugdrassle's Ash—it is the noblest of trees,
and Shidebladner of ships;
Weden of the Eese and Slapner of steeds;
Bilrest of bridges and Bray of scolds;
Highbrook of hawks and Garm of hounds.

46 Svipum héf'k nú ypt · fyr sig-tíva sonum,
 við þat skal vil-bjørg vaka,
 2 ollum ǫsum · þat skal inn koma
 Égis békki á
 4 Égis drekku at.

My gaze I've now lifted up before the sons of the victory-Tews [= Eese]—
by that shall the willed rescue awake!
All the Eese shall it bring in,
upon Eagre's bench,
at Eagre's drinking!

ALL | Weden announces that he has made the Gods aware of his situation; they will leave their feasting at Eagre's hall (cf. *Hym* and *Lok*) and come to his rescue. He then begins his list of names.

47 Hétumk Grímr, · hétumk Gangleri,
 2 Hęjann ok Hjalm·beri,
 pękkr ok prıöi, · pundi ok Uðr,
 4 Hęl·blindi ok Hór.

I called myself Grim, I called myself Gangler,
Harn and Helmbearer.
Theck and Third, Thound and Ith,
Hellblinder and High.

[R 10v/13, A 5v/2]

[R 10v/15, A 5v/2]

[R 10v/17, A 5v/4,
STUW]

- 48 Saðr ok Svipall · ok Sann·getall,
 2 Hér·tēitr ok Hnikarr,
 Bil·eygr, Bál·eygr, · Bol·verkr, Fjólnir,
 4 Grímr ok Grímnir, · Glap·sviðr ok Fjol·sviðr.

[R 10v/19, A 5v/5,
 STUW]

Sooth and Swiple and Soothgettle,
 Hartote and Nicker,
 Bileye, Baleeye, Baleworker, Fillner,
 Grim and Grimner, Glapswith and Fellswith.

- 49 Síð·höttr, Síð·skeggr, · Sig·föðr, Hnikuðr,
 2 Al·föðr, Val·föðr, · At·ríðr ok Farma·týr;
 4  inu nafni · héturnk aldri·gi
 síðst ek með folkum f r.

[R 10v/21, A 5v/7,
 STUW]

Sidehat, Sideshag, Syefather, Nicked,
 Allfather, Walfather, Atrider, and Farm-Tew—
 by a single name I never called myself
 since among manfolk I fared.

- 50 Grínni mik hétu · at G  ir·raðar,
 2 en Jalk at   s·mundar;
 4 en þ  Kjalar · es ek kjalka dr o,
   r r   ingum at.

[R 10v/23, A 5v/9]

Grimner they called me at Garfrith's
 and Gelding at Osmund's,
 and Keller when I drew the sled;
 Throo at Things.

ALL | Apart from the first line the underlying stories are not known; they are presumably other now-lost myths involving Woden travelling in disguise. The last is possibly a reference to a name under which the god was invoked at the start of Things (see Index).

- 51   ski ok   mi, · Jafn·h  r ok Biflindi,
 2   ndlir ok H  r·bar  r með go  um.

[R 10v/24, A 5v/10,
 STUW]

Wisher and Omer, Evenhigh and Birlend;
 Gandler and Hoarbeard among Gods.

- 52 Sviðurr ok Sviðrir · es ek h  t at S  kk·m  mis
 2 ok dul  a'k þann hinn aldna j  tun
 4 þ  s Mi  ·vitnis vas'k · ins m  ra burar
 or  inn   in-bani.

[R 10v/25, A 5v/11]

Swither and Swithrer, as I was called at Sink-Mimer's,
 and I deceived that aged ettin,
 when of Midwintner's famous son
 I became the lone slayer.

53 Qlr est Geir·røðr, · hefr þú of-drukkit;
² miklu est hnugginn, · es þú est münu gengi,
 qllum eñin-hærjum · ok Óðins hylli.

[R 10v/28, A 5v/13]

Worse for ale art thou, Garfrith; thou hast drunk too much!
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers and of Weden's holdness.

ALL | Weden now turns to address Garfrith directly. He reproaches his former protégé and predicts his imminent death.

³ qllum eñin-hærjum 'of all the Oneharriers' | Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, yet the sense is the same: by breaking the Odinic code of conduct befitting his station, Garfrith 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 their truce, as was the case for Hathkin the Good according to *Hákm*, composed after his death. Thus *Hákm* 16/1–2 sees the god Bray greeting Hathkin in Walhall with the words: *eñin-hærja gríð · skalt altra hafa; / þiggr þú at ósum ql.* 'the truce of all the Oneharriers shalt thou have; accept ale from the Eese!'

54 Fjolð þér sagða'k, · en þú fátt of mant,
² of þík vélá vinir;
 mēki liggja · s'ék müns vinar
⁴ allan i dréyra drifinn.

[R 10v/30, A 5v/15]

Many things I told thee, but thou recallest few;
 'tis friends that deal with thee!
 A sword I see lying, in my friend's
 bloody gore all drenched.

^{2–3} vinir, müns vinar 'friends, my friend' | Weden stresses his friendship with Garfrith by repeating the word *vinir* 'friend'. The followers of a god were his friends; see *Háv* 157 n.

^{3–4} mēki liggja · s'ék müns vinar / allan i dréyra drifinn. 'A sword I see lying, in my friend's / bloody gore all drenched.' | A prophetic statement.

55 Egg-móðan val · nú mun Yggr hafa,
² þitt veit'k líf of liðit;
 varar 'ro dísir, · nú knátt Óðin séa;
⁴ nálgask mik ef þú megar!

[R 10v/31, A 5v/16]

An edge-wearied corpse will Ug now have;
 I know thy life to be past.

Wary are the Dises; now dost thou see Weden—
come near me, if thou mayst!

¹ Egg-móðan ‘edge-wearied’ | Euphemistic; “slain by a piercing blade.” Also found in *Hamð* 30/2a.

³ disir ‘Dises’ | The Norns, fates, who have determined his hour of death. Cf. *Fáfn* 11–13, *Hamð* 30.

56 Óðinn nú heiti’k, · Yggr áðan hét’k,

² hérumk þundr fyr þat,

Vakr ok Skilfingr, · Vófuðr ok Hropta-týr

⁴ Gautr ok Jalkr með goðum.

Weden am I now called; Ug was I called earlier;

I called myself Thound before that;

Wacker and Shilving, Waved and Roft-Tew,

Geat and Gelding among the Gods.

[R 11r/2, A 5v/18]

¹ Óðinn nú heiti’k ‘Weden I am now called’ | Having dropped all disguises, the guest is no longer Grimner but Weden himself.

57 Ófnir ok Sváfnir · hygg’k at orðnir sé

² allir at eignum mér.

Ovner and Swebner, I ween, have come

all from me alone.

[R 11r/4, A 5v/20]

¹ Ófnir ok Sváfnir ‘Ovner and Swebner’ | Both names are listed among poetic names of Weden in þul Óðins (in SkP 3). They are also the names of two serpents in 35/3a above.

P4 Geir·røðr konungr sat, ok hafði sverð um kné sér ok brugðit til

² miðs. En er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi taka Óðin frá eldi’num. Sverð’it slapp ór hendi

⁴ hónum; vissu hjólt’in niðr. Konungr drap fēti, ok steyptisk áfram, en sverð’it stóð í gognum hann, ok fekk hann bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

King Garfrith sat and had a sword about his knee, and it was brandished half-way up. And when he heard that Weden had 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 lost his footing and fell forward, but the sword went through him and he received his bane. Weden then disappeared, but Ayner was king there 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

[R 11r/5, A 5v/21]

Dreams of Balder

(*Baldrs draumar*)

Dating (Sapp, 2022): Cioth (o.890)

Meter: *Ancient-words-law*

Introduction

Preservation

The **Dreams of Balder** (*Bdr*) is not preserved in R, but rather in the early C14th ms. A. A younger redaction, characterized by a number of post-medieval inserts, is transmitted in several copies in later paper mss.

Content

The main source for the death and subsequent avenging of the god Balder is *Gylf* 49–50; for a summary see *Vsp* 31 n. Compared to that narrative *Bdr* corresponds only to the very beginning, namely Balder's ominous dreams, and does not go into great depth about its subject. At just 14 sts. the poem is the shortest surviving mythological Eddic poem. In isolation its purpose seems somewhat unclear, but it may originally have been part of a longer cycle dealing with Balder's death—that such in fact existed is supported by *Eddbr* 5.

Summary

The poem begins *in medias res*; Balder has been having nightmares, which the Gods meet at the Thing to discuss (1). Weden rides to Hell, where he has an encounter with a bloody hound; he passes it and continues to “the high house of Hell” (2–3), from which he rides west, to the grave of a certain wallow whom he revives using magic (4). She asks which man has forced her out of the grave (5), and Weden introduces himself as Waytame, before asking for whom the benches of Hell are covered with gold (6). The wallow responds

that barrels of mead stand brewed for Balder and that the gods are very anxious (7). Weden asks her who will slay Balder (8), and she responds that it is Hath, carrying a “high fame-beam” (9). Weden asks who will avenge Balder’s death (10), the wallow responds that Wrind will give birth to Weden’s son Wonnell, who will slay Hath when only one night old (11). Weden then asks about some mysterious maidens (12), which apparently betrays his identity. The wallow announces that she now knows that it is Weden, who in turn retorts that she is not a wallow, but rather the “mother of three thurses” (13). The wallow tells him to ride home and “be famous” and taunts him over his unavoidable death at the Rakes of the Reins (14).

The Dreams of Balder

1 Sænn vóru ἑsir · allir á þingi
 2 ok ḡsynjur · allar á máli,
 3 ok umb þat réðu · ríkir tívar:
 4 hví véri Baldri · ballir draumar?

[A iv/18]

SOON WERE THE ESE all at the Thing,
 and the Ossens all at speech,
 and of this counseled the mighty Tews:
 Why did Balder have troubling dreams?

1–3 Sænn ... tívar ‘Soon ... Tews’ | Identically shared with *Prk* 14/1–3; for the Thing of the Gods cf. *Vsp* 6/1–2 n. Note that it is explicitly stated that only the male Gods (ἑsir ‘Eses’) are present at the Thing itself, while the Goddesses (ḡsynjur ‘Ossens’) are on the sidelines chattering. This probably reflects historical Norse Thing-proceedings where the legal judgments were decided by a group of men seated inside a circular sacred enclosure into which women were presumably forbidden to go; cf. *Eg* 56: *En þar er dómri’nn var sett, var vøllr slétr ok settar niðr hesli-stengr í vøll’inn i bring, en logð um útan snóri um-hverfis.* Vóru þat kylluð vé-bond. *En fyrir innan i bringi’num sgu dómendr [...] þer brennar tylfir manna skyldu þar dóma um mál manna.* ‘But where the [place of] judgment was set there was a smooth plain and hazelwood-poles were set down into the plain in a ring, and cords tied around them on the outside; those were called the ‘wigh-bonds’. But inside within the ring sat the judges [...]; those three groups of twelve men each would there judge the cases of men’.

2 Upp rēis Óðinn, · aldinn gautr,
 2 ok hann á Sléipni · sǫðul of lagði,
 3 rēið niðr þaðan · nifl-heljar til;
 4 mótti hvelpi, · þeim’s ór helju kom.

[A iv/19]

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

1 aldinn | emend.; alda A

2. ok hann á Sléipni · soðul of lagði 'and he on Slapner the saddle did lay' | Possibly formulaic; cf. *Oddrgr* 2/4.

4. hvelpi, · þeim's ór helju kom 'the whelp that came out of Hell' | An otherwise unknown dog, sometimes identified with Garm. The "hellhound" guarding the underworld is well known from world mythology, most famously the Greek *Kérberos*.

3. Sá vas blóðugr · of brjóst framan,

2. ok galdrs fóður · gólf of lengi,
framm ræið Óðinn, · fold-vegr dunði,

4. hann kom at hóu · Héjar ranni.

[A iv/21]

It was bloody on the front of its chest,
and at the father of galder [= Woden] for a long time bayed.—
Forth rode Woden—the fold-way [EARTH] resounded—
he came to the high house of Hell.

2. gólf of | 'golv' (corruption of *gol ū) A

3. fold-vegr dunði 'the fold-way [EARTH] resounded' | Cf. the description of Thunder's riding in *Haustl* 14: *dunði ... mána vegr und hónum* 'the moon's way [SKY/HEAVEN] ... resounded beneath him'; see further *þrk* 21.

4. Þá ræið Óðinn · fyr austan dyrr,

2. þar's hann vissi · vølu lеiði;
nam hann vittugri · val-galdr kveða,
4. und's nauðug ræis, · nás orð of kvað:

[A iv/22]

Then rode Woden east from the door
whither 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' | A galder to quicken the dead, in this case the wallow. Cf. *Háv* 158 where Woden tells how He can bring hanged men back to life with a galder.

5. „Hvat 's manna þat · mér ó-kunnra,

2. es mér hefr aukit · erfitt sinni?
Vas'k snifin snjóvi, · ok slégin regni,
4. ok drifin døggú, · dauð vas'k lengi.“

[A iv/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 ᛑrfitt sinni ‘this toilsome journey’ | i.e. the journey out of the grave.

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

[Óðinn kvað:] 6 „**V**eg·tamr ek hëiti, · sonr em’k **V**al·tams,
 2 sëg mér ór **h**elju, · ek man ór **h**eimi;
 hvéim eru **b**ekkir · **b**augum sánir,
 4 **f**let **f**agrliga · **f**lóuð golli?“

“Waytame am I called, I am Waltame’s son;
 tell me [the news] 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 „**H**ér stendr **B**aldri · of **b**rugginn mjóðr,
 2 **s**kírar veigar, · liggr **s**kjoldr yfir,
 en **þ**s-mëgir · i of-véni;
 4 nauðug sagða’k, · nú mun’k þegja.“

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

[Óðinn kvað:] 8 „**P**egj=at-tu völva, · **þ**ik vil’k fregna,
 2 und’s **a**l-kunna, · vil’k **þ**enn vita:
 hvérr man **B**aldri · at **b**ana verða,
 4 ok **Ó**ðins son · aldri rëna?“

“Shut not up, wallow—thee I wish to ask!
 Until all is known I wish yet to know:
 Who will become Balder’s bane
 and rob Weden’s son of life?”

[Völva kvað:] 9 „**H**ögðr berr **h**óvan · **hr**óðr-baðm þinig,
 2 hann man **B**aldri · at **b**ana verða,
 ok **Ó**ðins son · aldri rëna;
 4 nauðug sagða’k, · nú mun’k þegja.“

“Hath bears the high glory-beam [MISTLETOE] thither;
 he will become Balder’s bane
 and rob Weden’s son of life—
 forced I spoke, now I will shut up!”

1 hróðr-baðm | emend.; hróðr-barm A

- [Óðinn kvað:] 10 „Þegj=at-tu völva, · þik vil'k fregna,
 2 und's al-kunna, · vil'k ǫnn vita,
 hvær man hēipt Hēði · hēfnt of vinna,
 4 eða Baldrs bana · à 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?”

[A 2r/3]

- [Völva kvað:] 11 „Vrindr berr Väla · i vestr-solum,
 2 sá man Óðins sonr · ǫin-néttir vega;
 hond of þvér-at · né hofuð kembir,
 4 áðr à bál of berr · Baldrs and-skota;
 nauðug sagða'k, · nú mun'k þegja.“

“Wrind bears Wonnel in the western halls:
 he will, Weden’s son, one night old, fight.
 He washes not his hand nor combs his head
 before onto the pyre he bears Balder’s shooter—
 forced I spoke, now I will shut up.”

[A 2r/4]

1 Vrindr ‘Wrind’ | metr. emend.; Rindr A 1 Väla ‘Wonnel’ | required by meter and sense; om. A
 3 at | required by meter and sense; om. A

1 Vrindr ‘Wrind’ | As the first nominal in the verse, ms. *Rindr* is expected to carry alliteration with *vestr-solum*. This is obtained by restoring an archaic initial *vr-* cluster, for which cf. *Háv 26/2 n.*

Unlike other instances of this cluster **Vrindr* is etymologically obscure. A likely theory connects her name with Gutnish *rind* ‘ivy, common clubmoss’, in which case Wrind is probably a minor plant goddess (Lundberg, 1913). Lundberg further argues that the name of the goddess is used cultically in the Old Swedish place name *Vrinda-vi* (supposedly ‘Wrind’s wigh’, modern-day Vrinnevi), although Sahlgren (1924, pp. 78–80) gives alternative explanations for both elements. In any case it is clear there must be some significance to the fact that it is the son of the Ivy who will avenge the harm done by the Mistletoe.

2–4 sá ... and-skota ‘he will ... shooter’ | These lines are, apart from the tense of the verbs, almost identical to *Vp 32/4–33/2*. The direction of influence is unclear. It is also possible that both are borrowing from a now-lost third poem.

- [Óðinn kvað:] 12 „Þegj=at-tu völva, · þik vil'k fregna,
 2 und's al-kunna, · vil'k ǫnn vita,
 hværjar 'ro meyjar, · es at muni gráta
 4 ok à 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?”

ALL | According to *Gylf* 49, Hell promised to give Balder back to the Eese if “all things in the world, living and dead, would cry for him”. The Eese relayed this message, and “the men and the beasts and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievers (perhaps they were the Walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown. They may perhaps be identified with the maidens in *Vafþ* 49.

[Vølva kvað:]	13	„Est=at Veg·tamr, · sém ek hugða, heldr est Óðinn, · aldinn gautr!“	[A 2r/8]
[Óðinn kvað:]	2	„Est=at vølva · né vís kona, heldr est þriggja · þursa móðir!“	
	4		

“Thou art not Waytame as I thought,
 rather art thou Weden, the ancient Geat!”—
 “Thou art no wallow nor wise woman,
 rather art thou three Thurses’ mother!”

[Vølva kvað:]	14	„Héim ríð Óðinn · ok ves hróðigr, svá komi=t manna · mæírr aprt à vit, es lauss Loki · liðr ór böndum ok ragna rök · rjúfendr koma.“	[A 2r/9]
	2		
	4		

“Ride home, Weden, and be renowned!
 So may no man come again to visit [me]
 when, loose, Lock slips out of his bonds,
 and at the Rakes of the Reins the rippers come!”

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

⁴ rjúfendr ‘rippers’ | Presumably Surt and Lock with his children, as described in *Vsp* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is used in the same context in the formulaic *þa's/und's (of) rjúfask regin* ‘when/until the Reins are ripped’ (*Vafþ* 52, *Grm* 4, *Lok* 41 and *Sigrdr* 17).

Leeds of Hoarbeard

(*Hár·bard̄s ljóð*)

Dating (Sapp, 2022): early Cíirth (0.578)–late Cíirth (0.377)

Meter: Unclear (TODO)

Introduction

The Leeds of Hoarbeard (*Hárþ*) is preserved in full in R, and in part in A. The poem might be seen as an allegory on class relations, namely between the self-owning yeomen farmers and the warlike earls, represented through their patron gods.

Of all Eddic poems *Hárþ* is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the Heliand; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late Cí3th, when R was written).

Against a late origin speaks the presence of rare words (e.g. *ggurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early Cíirth, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Gríp*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a kind of discordant effect.

This is shown also by uses of the word 'here' in sts. 9 and 14. TODO: mention concept of "double scene" by Lars Lönnroth?

The Leeds of Hoarbeard

P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum [R 12r/30]
² sunds'ins var ferju-karl'inn með skip'it. Þórr kallaði:

T HUNDER JOURNEYED from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

I „Hverr 'sá svéinn svéina · es stendr fyr sund'it handan?“ [R 12r/32]
¹ “Who is that swain of swains, standing here across the sound?”

Hann svaraði: 2 „Hverr 'sá karl karla · es kallar of vág'inn?“ [R 12v/1]
¹ “Who is that churl of churls, calling out o'er the wave?”

[Þórr kvað:] 3 „Fer þú mik of sund'it, · fóði'k þik á morgun; [R 12v/2]
² meðis hafi'k á baki, · verðr=a matr inn bætri.
³ Árk í hvíld · áðr ek hæiman fór,
⁴ síldr ok hafra; · saðr em'k eñn þess.“

“Ferry me over the sound, I'll feed thee in the morning!
A basket have I on my back; better food will not be found.
I ate for a while before I journeyed from home
herring and oatmeal/he-goats—I am still full from that.”

⁴ hafra 'oatmeal/he-goats' | (1) The easiest reading is an acc. pl. of *hafra* 'he-goat'; Thunder also eats his goats in *Gylf* 44, where he butchers and cooks them in the evening and brings them back to life at dawn by blessing them with his hammer (cf. *Hym* 37–38). Finnur Jónsson (1932) and Pettit (1986) prefer this. (2) Other scholars instead read an acc. pl. of *hafri* 'oat', i.e. 'porridge, oatmeal'. Stiles (forthcoming TODO) connects this with the porridge-eating of the Vedic god Pūṣān (*RV* 6.56.1, 57.2), who is "partner and yokemate" (*RV* 6.56.2) of Indra, Thunder's vedic equivalent. Another similarity Stiles notes between Thunder and Pūṣān is that both have chariots driven by goats (e.g. 6.57.3: "Goats are the draft-animals for the one", §8.2: "Having goats as his horses"). Whether the Vedic tradition has split the Thunder-god in two or whether the Germanic Thunder has absorbed elements of an earlier yokemate is hard to say. Like Indra, Thunder is frequently joined by companions, as is in fact one of his most fundamental characteristics (Lindow, 1988, p. 123).

[Hár-barðr kvað:] 4 „Ár-ligum verkum · hrósar þú, vørði'num;
² vœitst=at-tu fyr gorla,
³ dœpr 'ro bín hæim-kynni, · dauð hygg'k at þín móðir sé.“ [R 12v/5]

“Of early works thou boastest, of thy eating!⁸
 Thou seest not clearly ahead:
 dire is the state of thy home—I think that thy mother is dead!”

⁸TODO. This is pretty difficult. From the previous stanza *værði'num* seems to be referring to eating.

[Þórr kvað:] 5 „Þat segir þú nú · es hværjum þíkkir
 2 mæst at vita— · at míni móðir dauð sé.“ [R 12v/6]

“Now thou sayest what to every man seems
 of most weight to know—that my mother is dead!”

[Hár-barðr kvað:] 6 „Þey=gi's sem þú · þrjú bú góð eigr;
 2 bær-beinn þú stendr · ok hefir brautninga gørvi,
 þat-ki at þú hafir brékr þínar.“ [R 12v/8]

“Yet it's not as if *thou* own three good farms—
 bare-legged thou standest and hast the gear of a tramp;
 it's hardly as if thou own thy breeches!”

[Þórr kvað:] 7 „Stýr-ðu hingat eikju'nni, · ek mun þér stqðna kenna
 2 eða hværr á skip'it · es þú heldr við land'it?“ [R 12v/9]

“Steer hither the boat! I will show thee to the harbour—
 or who owns the ship which thou holdest by the shore?”

[Hár-barðr kvað:] 8 „Hild·ólfr sá hejtir · es mik halda bað,
 2 rekkr inn ráð-svinni · es býr í Ráðs-eyjar-sundi;
 bað=at hann hlénni-menn flytja · eða hrossa-pjófa,
 4 góða eína · ok þá's ek gorrva kunna;
 seg-ðu til nafns þíns · ef þú vill of sund'it fara.“ [R 12v/11]

“Hildolf is he called who bade me hold [it],
 the counsel-wise man who lives in Redeseysound.
 He bade me not ferry highwaymen nor horse-thieves;
 good ones only, and those I know well—
 speak to thy name if thou wilt pass over the sound!”

[Þórr kvað:] 9 „Séga mun'k til nafns míns · þótt ek sækru sjá'k
 2 ok til alls øðlis: · Ek em Óðins sonr,
 Mæila bróðir · en Magna faðir,
 4 þrúð-valdr goða · við þór knátt-u hér dóma!
 Hins vil'k nú spryrja, · hvat þú hejtir.“ [R 12v/15]

"I will speak to my name—although I might 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!
One thing will I now ask: what art thou called?"

- [Hár·barðr kvað:] 10 „Hár·barðr ek hēiti, · hyl'k umb nafn sjaldan.“ [R 12v/18]
“Hoarbeard I am called; I seldom conceal my name.”

- [þórr kvað:] 11 „Hvat skalt-u umb nafn hylja · nema þú sakar eigrir?“ [R 12v/18]
“Why shalt thou conceal thy name—unless thou have charges?”

- [Hár·barðr kvað:] 12 „En þótt ek sakar eiga, · fyr slíkum sem þú est
þá mun'k forða fjørvi mínu · nema ek feigr sé.“ [R 12v/19]
“Yet even though I had charges, for such a one as thou art
I would then protect my life—unless I should be fey.”

- [þórr kvað:] 13 „Harm ljótan mér bikkir í því
at vaða of váginn til þín ok véta ogur mǐnn,
skylda'k launa kogur-svēini · þinum kangin-yrði
ef ek kom=umk yfir sund'it.“ [R 12v/21]
“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 might get 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 *ggur-stund* 'burdensome hour', found in *Vkv* 42. My favoured interpretation is that it refers to the food Thunder carries on his back (st. 3), which would explain. Some authors have read it as a euphemism for "bollocks", which admittedly would not stand out much in Hár·b, although one would not expect it in the mouth of Thunder who is very much the "straight man" throughout the poem.

³ skylda'k launa kogur-svēini · þinum kangin-yrði | Cf. *Gylf* 45: *Ekki munu birð-menn Útgarða-Loka vel þola því-líkum kogur-sveinum kópur-yrði.* 'TODO'

- [Hár·barðr kvað:] 14 „Hér mun'k standa · ok þín heðan bíða;
fannt=a-tu mann inn harðara · at Hrungni dauðan.“ [R 12v/23]
“Here will I stand, and from here await thee.
Thou hast not found a harder man since Rungner died!”

ALL | Rungner was a famous ettin slain by Thunder in a fierce battle (*Skm* TODO, *Haustl* TODO). Hoarbeard's mention of it sets off a long argument over their respective accomplishments.

- [þórr kvað:] 15 „Hins vilt-u nú geta · es vit Hrungnir deíldum,
 2 sá inn stór-úðgi jötunn, · es ór stéini vas hófuð'it á,
 þó lét'k hann falla · ok fyrir hnígá;
 4 hvat vannt-u þá meðan, Hár-barð?“

“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 accomplish meanwhile, Hoarbeard?”

2 es ór stéini vas hófuð'it á ‘on whom the head was of stone’ | Cf. *Hym* 29–30, where the ettin Hymer’s head is harder than stone. This characteristic part of ettin-physiology can probably be explained by reference to Germanic cosmology. In numerous Indo-European cosmologies the Firmament is believed to be made of stone, as is seen in the PIE root *b₂ékm̥o whose descendants can mean both ‘heaven, sky’ and ‘stone’, sometimes varying even within languages (West, 2007, p. 342; Calin, 1996, p. 3); cf. e.g. Sanskrit *ásman* ‘stone, rock’ with Old Persian *asman* ‘sky, heaven’ and ON *biminn* ‘sky, heaven’ with the derivative *hamarr* ‘cliff, rock’ (Kroonen, 2013, pp. 220, 206–207). In the Germanic cosmology this “Stoney Heaven” was originally the skull of Yimer, the primordial ettin sacrificed by the Gods (*Grm* 41, *Väf* 21), and as the ancestor of the Ettins he thus passed his stone-skull on to his descendants.

- [Hár-barðr kvað:] 16 „Vas'k með Fjol-vari · fimm vetr alla
 2 í ey þeiri · es Al-grón heitir;
 vega vér þar knóttum · ok val fella,
 4 margs at fréista, · mans at kosta.“

“I was with Felwar for five winters all
 in that island which is called Allgreen.
 There we did fight and fell the slain,
 many a girl did we tempt and win.”

4 margs at fréista, · mans at kosta ‘many a girl did we tempt and win’ | I read *margs* ‘many a’ as modifying *mans* ‘girl’.

- [þórr kvað:] 17 „Hversu snúnuðu yðr konur yðrar?“ [R 12v/30]
 “How did your women pleasure (TODO!!!) you?“

- [Hár-barðr kvað:] 18 „Sparkar óttum vér konur · ef oss at spökum yrði;
 2 horskar óttum vér konur · ef oss hollar véri,
 þér ór sandi · síma undu
 4 ok ór dali djúpum

6 grund of grófu;
 varð'k þeim éinn ǫllum · øfri at róðum;
 hvílda'k hjá systrum sjau
 8 ok hafða'k gęð þeira allt ok gaman;
 hvat vannt-u þá meðan, Þórr?“

“We had smart women if they were to our enjoyment;
 we had wise women if they were hold toward us.
 Out of the sand they unwound a rope,
 and out of a deep dale
 dug up the ground.

I alone became superior to them all in counsel;
 I rested beside those sisters seven
 and had their senses all, and pleasure—
 what didst thou accomplish meanwhile, Thunder?”

Pórr kvað: 19 „Ek drap Þjatsa, · hinn þrúð-móðga jötun,
 2 upp ek varp augum · All-valda sonar
 á þann inn hęjða himin;
 4 þau 'ro mérki mëst · minna verka,
 þau's allir mënn síðan of séa;
 6 hvat vannt-u þá meðan, Hár-barð?“

“I slew Thedse, the strength-minded ettin;
 I threw up the eyes of Allwald’s son [= Thedse]
 onto the clear heaven.
 Those are the greatest marks of my works,
 those which all men since do see—
 what didst thou accomplish meanwhile, Hoarbeard?”

§ síðan | om. A

[R 13r/2, A 11r/1 (l. 4b ff.)]

ALL | For the slaying of Thedse cf. *Lok* 50 n. Here we seem to have a rare example of native Germanic star-lore. TODO: Is the exact constellation identifiable?

Hár-barð kvað: 20 „Miklar man-vélar · hafða'k við myrk-riðour
 2 þa's ek vélta þér frá verum.
 Harðan jötun · hugða'k Hlé-barð vesa;
 4 gaf hann mér gamban-tęin
 en ek vélta hann ór viti.“

“Great girl-tricks I had against mirk-rideresses,
 when I lured them away from men.
 A hard ettin I judged Leebeard to be;
 he gave me a gombentoe,
 but I tricked him out of his wits.”

[R 13r/5, A 11r/1]

1 myrk-riður ‘mirk-rideresses’ | The *riður* ‘rideresses, fevers’ were witches thought to torment people and cause disease and delirium. See *Háv* 156 for discussion.

2 frá verum ‘from mankind’ | Alternatively ‘from their husbands’, but that makes less sense in context. For *verar* ‘men, husbands’ in the general sense ‘mankind’ cf. st. 53/3 below, *Lok* 24/3.

4 gamban-tein ‘gombentoe’ | An unknown magical object also occurring in *Skí* 32/2. Etymologically it is clearly some type of stick, probably for carving runes into.

- Þórr kvað: 21 „Illum huga launaðir þú þá góðar gjafar.“
“With an evil heart didst thou then repay the good gifts.”

1 þá | om. A

- Hár-barðr kvað: 22 „Þat hęfir **ek** · es af annarri skęfr;
2 umb **sik** es hvęrr i **slíku**—
hvat vannt-u þá meðan, Þórr?“
“An oak has that which it chafes from the other;
each man is for himself in such—
what didst thou accomplish meanwhile, Thunder?”

1 Þat hęfir ek · es af annarri skęfr ‘An oak has that which it chafes from the other’ | Proverbial, also appearing in *Mbhv* TODO.

- Þórr kvað: 23 „Ek vas **austr** · ok **jötna** barða’k
2 **brúðir** **ból**-vísar · es til **bjargs** gingu;
mikil myndi **étt** **jötna** · ef allir lifði,
4 vétr myndi **manna** · undir **Mið-garði**—
hvat vannt-u þá meðan, Hár-barðr?“
“I was in the east and bashed Ettins,
bale-wise brides who walked to the mountain.
Great would the line of Ettins be if they all had lived,
naught would remain of Men within Middenyard—
what didst thou accomplish meanwhile, Hoarbeard?”

ALL | Thunder is the defender of both the Gods and Middenyard (the Home of Men) against the Ettins, for which cf. *Vsp* 25, 53, *Drk* 18. For Thunder’s killing of ettin-women in particular cf. sts. 37–39 below, *Eddbr* 6, and Lindow (1988).

- Hár-barðr kvað: 24 „**Vas’k** á **Vallandi** · ok **vígum** fylgða’k,
2 **atta** ek **jöfrum** · en **aldri** sétta’k;
Óðinn á **jarla** · þa’s i **val** falla
4 en **Þórr** á **þréla** kyn.“

[R 13r/7, A 11/3]

[R 13r/8, A 11/4]

[R 13r/9, A 11/4]

[R 13r/11, A 11/6]

"I was in Walland and followed wars;
 I incited princes and never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the race of thralls."

ALL | Weden expresses characteristic aristocratic disregard for lower life and life as mere life. Where the moral Thunder boasts of protecting mankind, the ambivalent Weden sarcastically responds that he incited war and conflict in order to take the best of them for himself.

Pórr kvað: 25 „Ó:jafnt skipta · es þú myndir með ósum liði
 2 ef þú éttir vil-gi mikils vald.“

[R 13r/13, A 1r/8]

"Unfairly wouldest thou deal out troops among the Eese,
 if thou hadst unrestrained power."

1 ósum | ása A

Hár·barðr kvað: 26 „Þórr á afl órit · en ekki hjarta;
 2 af hréðslu ok hug-bleyði · vas þér í handska troðit
 ok þótti=sk=a þú þá Þórr vesa;
 4 hvár=ki þú þá þorðir · fyr hréðslu þinni
 hnjósa né fisa · svá't Fjalarr heyrði.“

[R 13r/14, A 1r/9]

"Thunder has ample strength, but little heart.
 Out of fear and heart-softness wast thou pushed into a glove,
 and then seemedest thou not to be Thunder.
 Thou daredest not—for thy fear—
 sneeze or fart lest Feller should hear."

2 vas þér | þér vas R 5 hnjósa né fisa 'sneeze or fart' | fisa né hnjósa 'fart or sneeze' A

ALL | The same story is referenced in *Lok* 60 and told in full in *Gylf* 45: Lock, Thunder, and his servants Thelve 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* (Shrimper) asleep outside. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was its thumb.

Pórr kvað: 27 „Hár·barðr inn ragi, · ek munda þik í hel drepa
 2 ef ek méttu sçilask of sund.“

[R 13r/17, A 1r/11]

"O Hoarbeard the queer! I would strike thee into Hell,
 if I could sail o'er the sound!"

2 sund | sundit A

Hár-barðr kvað: 28 „Hvat skyldir of **sund** **ſeilask** · es **sakir** ’ro alls øngar?
 2 hvat vannt-u þá meðan, Þórr?“

[R 13r/18, A 11/12]

“Why shouldst thou sail o’er the sound when there are not at all any charges?
 what didst thou accomplish meanwhile, Thunder?”

1 skyldir | skalt-u *A* 1 sakir | sakar *A*

Þórr kvað: 29 „Ek vas **austr** · ok **þ’na** **varða’k**
 2 þá’s mik **sóttu** þeir **Svárangs** **synir**;
 grjóti mik børðu, · **gagni** urðu þó lítt fegrnir,
 4 þó urðu mik **fyrri** · **friðar** at biðja—
 hvat vannt-u þá meðan, Hár-barðr?“

[R 13r/19, A 11/13]

“I was in the east and guarded the river
 when I was set upon by Sweering’s sons.
 With rocks they bashed me, they rejoiced yet little in victory;
 yet they soon had to beg me for peace—
 what didst thou accomplish meanwhile, Hoarbeard?”

2 mik **sóttu** þeir | þeir sóttu mik *A* 3 þó | om. *A*

Hár-barðr kvað: 30 „Ek vas **austr** · ok við **çin-hværja** **dómða’k**,
 2 lék’k við ina **lind-hvítu** · ok **laun-þing** **háða’k**,
 gladda’k ina **goll-björtu**, · **gamni** mér unði.“

[R 13r/22, A 11/15]

“I was in the east and flirted with a certain someone;
 I played with the linen-white and held secret trysts:
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

1 **çin-hværja** | ‘æinhæriu’ *A* 2 laun-þing ‘secret trysts’ | so *A*; laung þing ‘long trysts’ *R* 3 goll-
 björtu ‘gold-bright’ | goll-hvítu ‘gold-white’ *A*

Þórr kvað: 31 „Góð óttu þeir man-kynni þar þá.“

[R 13r/24, A 11/17]

“Then they had good girls there.”

1 Góð óttu þeir man-kynni þar þá. | Clearly prose.

Hár-barðr kvað: 32 „Liðs þíns véra’k þá þurfi, Þórr, · at ek hélða þeiri inni
 lín-hvítu mey.“

[R 13r/24, A 11/17]

“I might have needed thy aid then, Thunder, that I might hold that linen-
 white maiden.”

1 véra’k | vas’k *A*

pórr kvað: 33 „Ek mynda þér þá þat **v**eita · ef ek **v**iðr of kóm=umk.“ [R 13r/25, A 1r/18]
 “I would then have given it to thee, if I were able.”

¹ þá þat | þat þá *A* 1 kóm=umk | *so A* (‘kæmvmz’); kómist *R*

Hár·barðr kvað: 34 „Ek mynda þér þá **t**rúa, · nema mik i **t**ryggð véltil.“ [R 13r/26, A 1r/18]
 “I would then have trusted thee, unless thou wouldest betray my trust.”

pórr kvað: 35 „Em’k=at ek sá **h**é^l-bítr · sem **h**úð-skór forn à vár.“ [R 13r/27, A 1r/19]
 “I am not such a heel-biter as an old hide-shoe in spring.⁹”

⁹Proverbial (a heel-biter being someone who betrays his companions), the old leather having become stiff over the winter.

Hár·barðr kvað: 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]
 “what didst thou accomplish meanwhile, Thunder?”

pórr kvað: 37 „Brúðir ber-serkja · barða’k i Hlés-eyju;
² þér hofðu **v**erst unnit, · vélta þjóð alla.“ [R 13r/28, A 1r/20]
 “The brides of bearserks I bashed in Leesey;
 they had done the worst thing: tricked all the people.”

¹ Hlés-eyju | Hlés-ey *A*

Hár·barðr kvað: 38 „Kléki vannt-u þá, Þórr, · es þú à **k**onum barðir.“ [R 13r/29, A 1r/21]
 “A disgrace didst thou accomplish, Thunder, when thou bashedest women!”

¹ à | ‘á’ with small corr. above *A*

pórr kvað: 39 „Vargynjur vóru þér · en var-la konur,
² skélldu **s**kip mitt · es skorðat hafða’k,
³ ógðu mér járn-lurki · en ęltu þjálfa—
⁴ hvat vannt-u þá meðan, Hár·barðr?“ [R 13r/30, A 1r/22]
 “She-wolves were they, and hardly women;
 they overturned my ship which I had propped,
 terrorised me with an iron cudgel and chased Thelve around—
 what didst thou accomplish meanwhile, Hoarbeard?”

¹ vóru þér | þat vóru *A* 3 mér | add. þejim *A*

Hár-barðr kvað: **40** „Ek vas'k í hér'num · es hingat gørði=sk
z gnéfa gunn-fana, · gér at rjóða.“

“I was in the warband when it readied itself hither
to raise the war-standard, to redder the spear.”

[R 13r/32, A 11r/23]

Þórr kvað: **41** „Þess vilt-u nú geta, es þú fórt oss ó-ljúfan at bjóða!“

“This wilt thou now mention, that thou didst journey to make war upon us!”

1 ó-ljúfan | ‘öllyfan’ *A*; †olubann† *R*

Hár-barðr kvað: **42** „Bóta skal þér þat þá · munda baugi
z sem jafnendr unnu · þeir's okkr vilja sétta.“

“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 sétta hafa *A*

[R 13v/2, A 11r/25]

Þórr kvað: **43** „Hvar namt þessi · in hnófi-ligu orð
z es hęyrða'k aldri=gi · in hnófi-ligri?“

“Where didst thou learn these sarcastic words,
when I never heard more sarcastic ones?”

2 in | *so A; om. R*

[R 13v/3, A 11r/26]

Hár-barðr kvað: **P2** „Nam'k at mónum þeim inum aldr-ónum es búa í héimis-skógum.“ [R 13v/5, A 11r/27]

“I learned them from the elderly who dwell in homely forests.”

1 mónum | *om. A*

Þórr kvað: **P3** „Þó gefr þú gótt nafn dysjum, es þú kallar þat héimis-skóga.“

[R 13v/5, A 11v/1]

“Yet thou givest a good name to poor cairns, when thou callest them ‘homely forests’.”

1 dysjum ‘poor cairns’ | A reference to Weden’s consultation of the dead for knowledge as attested e.g. in *Vsp* and *Bdr*.

Hár-barðr kvað: **P4** „Svá dómi'k umb slíkt far.“

[R 13v/6, A 11v/2]

“So do I speak about such matters.”

1 umb | *om. A*

pórr kvað: 44 „Orð-kringi þín · mun þér illa koma
 2 ef ek réð á vág at vaða;
 ulfi hérra · hygg'k at ópa mynir
 4 ef hlytr af hamri hoggg.“

“Thy glibness of word will bring thee ill
 if I decide to wade on the wave.
 Louder than a wolf I think thou wilt scream
 if thou gettest a strike from the hammer!”

3 at ópa mynir | þik ópa munu A

Hár-barðr kvað: 45 „Sif á hó héima, · hans munt fund vilja,
 2 þann munt þrek drýgja, · þat's þér skyldara.“

“Sib has a lover at home; *him* wilt thou wish to seek!
 On *him* wilt 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. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lok* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lok*.

pórr kvað: 46 „Méller þú at munns ráði · svá't mér skyldi værst þíkkja,
 2 halr inn hug-blauði, · hygg'k at þú ljúgir.“

“Thou speakest after thy mouth’s counsel what should seem worst to me—
 O heart-soft man, I think thou liest!”

Hár-barðr kvað: 47 „Satt hygg'k mik sęgja, · sęjinn est at fór þinni,
 2 langt myndir nú kominn, Pórr, · ef þú litum fórir.“

“I think I speak truly. Thou art late on thy journey;
 far wouldst thou have come by now, Thunder, if thou hadst changed colour.”

1 mik | þik A

2 litum fórir ‘changed colour’ | Unclear expression.

pórr kvað: 48 „Hár-barðr inn ragi, · hęldr hęfir nú mik dvalðan!“

“O Hoarbeard the queer! Thou hast now greatly delayed me!”

[R 13v/7, A iv/2]

[R 13v/9, A iv/4]

[R 13v/10, A iv/5]

[R 13v/12, A iv/6]

[R 13v/14, A iv/8]

1 dvalðan | dvalit *A*

- Hár-barðr kvað: 49 „Ása-Þörs · hugða'k aldri=gi myndu
2 gleþja fē-hirði farar.“

[R 13v/14, A iv/8]

“Eese-Thunder’s journeys I never thought
a shepherd would divert.”

1 Ása-Þörs | Ása-Þór *A*

- Þórr kvað: 50 „Ráð mun'k þér nú ráða: · ró hingat bátinum,
2 héttaum hótingi, · hitt fóður Magna!“

[R 13v/15, A iv/9]

“I will now counsel thee counsel! Row the boat hither;
let us cease the taunting; get to the father of Main [= Thunder = me]!”

- Hár-barðr kvað: 51 „Far þú firr sundi, · þér skal fars synja!“
“Go far away from the sound; passage shall be denied thee!”

[R 13v/17, A iv/10]

1 firr | frá *A*

- Þórr kvað: 52 „Vísa þú mér nú leið'ina · alls þú vill mik eigi of vág'inn færja.“
“Show me now the way, as thou wilt not ferry me o'er the wave.”

[R 13v/17, A iv/11]

1 nú | om. *A*

- Hár-barðr kvað: 53 „Lítit 's at synja, · langt 's at fara;
2 stund 's til stokks'ins, · qnnur til stéjns'ins,
halt svá til vinstra vegs'ins · und's þú hittir Ver-land;
4 þar mun Fjörgyn · hitta Þór, son sinn,
ok mun hón kenna hönum óttunga brautir · til Óðins landa.“

[R 13v/18, A iv/11]

“It is a little thing to deny. It is long to journey:
an hour to the log, another to the stone;
hold so 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 stéjns'ins | stéjns *A* 3 vegs'ins | vegs *A* 3 Ver-land
‘Wereland’ | Válland *A*

3 Ver-land ‘Wereland’ | The Land of Men.

Pórr kvað: 54 „Mun’k taka þangat í dag?“

[R 13v/22, A iv/14]

“Will I get thither today?”

1 í dag | á degi A

Hár·barðr kvað: 55 „Taka við víl ok ǫrfiði · at upp-vesandi sólu

2 es ek get þána.“

[R 13v/22, A iv/14]

“[Thou wilt] get thither with toil and hardship by the rising of the sun,
as I believe it is thawing.”

1 ok | við A 1 upp-vesandi | upp-rennandi A

Pórr kvað: 56 „Skammt mun nú mál okkat vesa, · alls þú mér skótingu

qinni svarar;

2 launa mun ek þér far-synjun · ef vit finnum-sk í sinn annat.“

[R 13v/23, A iv/15]

“Short will now our speech be since thou answerest me with scoffing alone.
I will reward thee for this ferry-denial if we meet another time!”

Hár·barðr kvað: 57 „Far þú nú þar’s þik hafi allan gramir!“

[R 13v/25, A iv/17]

“Go now whither the fiends may have thee whole!”

ALL | This line is separated with a speech marker from st. 59 in A; in R it belongs to 59.

1 þik hafi allan gramir ‘the fiends may have thee whole’ | The *gramir* ‘fiends’, lit. ‘wroth, cross ones’ are some sort of (male) daemons. The adjective *gramir* is commonly used specifically with a connotation of divine wrath and they may thus be supernatural avengers for severe crimes. The same curse is found in *Brot* 10.

Speeches of Shirner (*Skírnis móл*)

Dating (Sapp, 2022): Cioth (o.897)
Meter: *Leeds-meter, Galders-law* (TODO)

Introduction

The **Speeches of Shirner** (*Skí*) is attested in full in both R and A. The name *Skírnis-móл* ‘Speeches of Shirner’ comes from A; R instead has *Før Skírnis* ‘Shirner’s journey’.

The *Gylf* paraphrase

The narrative of *Skí* is summarised in *Gylf* 37, which also quotes st. 42. *Gylf* 37 begins with a long introduction corresponding to *Skí* P1-2:

‘Gymer was the name of a man, and his woman was 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 the Lithshelf and looked out over all the Homes. And when he looked north he saw on a farm a large and fair 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 the waters, and all the homes were brightened by her.

onAnd the beauty which he had beheld from the holy seat harmed him so greatly that he walked away filled with grief, and when he came home he said 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, summoned before 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 was 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 on my behalf, and bring 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 deny him that and gave him the sword.²

The rest of the poem (sts. 10–38) is summarised very succinctly:

‘Then Shirner journeyed and asked for the woman’s hand for him [Free] and got her promise that nine nights later she would come to that place which is called Barrey and have a wedding with Free. And when Shirner told Free his errand then he quoth this:’

After which the text cites a closely related variant of stanza 42. It lastly explains that *Þessi skjók er til þess, er Freyr var svá vápn-lauss, er hann barðið við Belja ok drap hann með hjartar-horni*. ‘This event (viz. Free’s giving of his sword) is the reason for why Free was so unarmed when he fought against Bellower and slew him with a hart’s antler.’

It seems near-certain that the author of *Gylf* had access to *Skí* directly rather than a prose retelling of the story. There is no detail in his paraphrase that is not found in the R-version of the poem, although the introductory prose differs a fair bit and Shirner’s curse is entirely omitted. These circumstances are easily explained if the version of *Skí* underlying *Gylf* were written down based on oral tradition; the poetry, being in bound form, would remain largely stable, while the introductory prose would vary with each retelling. 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 *Eddbr* below.

The Speeches of Shirner

- P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálf ok sá um heima allá; hann sá í Jötun-heima ok sá þar mey fagra, þá er hón gekk frá skála fóður síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinnA young boy who ties the shoes for his master. Freys. Njørðr bað hann kveðja Frey mál. Þá mélти Skaði:
- [R 117/10, A 2r/11]

FREE, son of Nearth, had one day sat down in the Lithshelf, and saw throughout all the Homes. He looked into the 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 the name of Free's shoe-swain; Nearth asked him to get Free to speak. Then Shede spoke:

1 Hlið-skjálf 'Lithshelf' | The heavenly lookout point of the Gods.

4 skó-sveinn 'shoewain' |

1 „Rís-tu nú Skírnir · ok gakk at bēiða
2 okkarn málá móg,
ok þess at fregna · hvéim hinn fróði séi
4 of-reiði afi.“

[R 11r/14, A 2r/15]

“RISE NOW, SHIRNER, and go to beg
our lad for speech,
and to ask at whom the wise
man might be cross.”

1 rís ... bēiða ‘Rise ... beg’ | Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rimm* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/z below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/z).

4 afi ‘man’ | While this word usually means “father” or “grandfather”, it should here mean “man” without a connotation of old age. See further CV.

Skírnir kvað: 2 „Illra orða · es mér ón at ykkrum syni,
2 ef ek geng at méla við móg,
ok þess at fregna, · hvéim hinn fróði séi
4 of-reiði afi.“

[R 11r/15, A 2r/17]

“Ill words I expect from your son
if I go to speak with the lad,
and to ask at whom the wise
man might be cross.”

Skírnir: 3 „Seg þat Freyr, · folk-valdi goða,
2 ok ek vilja vita,
hví þú einti sitr · end-langa sali,
4 miðinn dróttinn, of daga?“

[R 11r/17, A 2r/18]

“Tell this, O Free, troop-wielder of the gods—
I too would wish to know
why thou sittest alone in the endlong halls,
my lord, during the days.”

Freyr: 4 „Hví of **ségr**ja'k þér, · **ségr** hinn ungi,
 2 **mikinn** mōð-trega?
 því't **alf-róðull** · lýsir of **alla daga**
 4 ok þey=gi at **mínum** **munum**.“
 “Why should I tell thee, O young youth,
 of my great heartache?
 For the Elf-wheel [sun] shines during all days
 and nowise to my liking.”

3 alf-róðull ‘Elf-wheel’ | A rare poetic synonym (*þeiti*) for the sun; see note to *Vafþ* 47/1.

Skirnir: 5 „**Muni** þjána · hykk=a svá **mikla** vesa,
 2 at þú mér **ségr** né **ségr**;
 ungir saman · vórum í ár-daga,
 4 vel méttim **tværir** **trúask**.“
 “Thy liking I do not think so great
 that thou, O youth, should not tell me.
 Young together were we in days of yore;
 we two might well trust each other.”

2 ségr ‘youth’ | This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Vkv* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *ségr binn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Freyr: 6 „Í **Gymis** gorðum · ek **ganga** sá
 2 mér tíða **mey**;
 armar lýstu, · en af þaðan
 4 allt lopt ok **logr**.
 “In Gymer’s yards I saw walking
 a maiden dear pleasing to me.
 Her arms shone, and thereof [shone]
 all the air and sea.

4 lopt ok logr ‘air and sea’ | Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 **Mér** 's mér tíðari · an **manna** hvéim
 2 **ungum** í ár-daga;
 ása ok **alfa** · þat vill **engi** maðr,
 4 at vit **sótt** **séim**.“

The maiden is more pleasing to me than to any young
 man in days of yore.
 Of the Eese and Elves does no one wish
 that we two should be agreed.”

³ ḥengi maðr ‘no one’ | Lit. ‘no man’, where “man” just means person. Cf. note to final st. of *Vafþ*
 55.

Skírnir: 8 „Mar gef mér þá, · es mik of myrkvan beri
² vísan vafr-loga,
 ok þat sverð, · es sjalft vegisk
⁴ við jotna étt.“

[R 11r/25, A 2r/25]

“The steed then give me which might bear me over the dark,
 wise wavering-flame,
 and that sword which by itself might strike
 against the race of Ettins.”

Freyr: 9 „Mar þér þann gef’k, · es þik of myrkvan berr
² vísan vafr-loga,
 auk þat sverð, · es sjalft mun vegask,
⁴ ef sá ’s horskr es hefr.“

[R 11r/27, A 2r/27]

“That steed I give thee which bears thee over the dark,
 wise wavering-flame,
 and that sword which by itself will strike
 if he is wise who has it.”

i–4 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who has it’ | In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’, *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

P2 Skírnir mélти við hest’inn:

Shirner spoke with the horse:

10 „Myrkt es úti, · mál kveð’k okkr fara
² úrig fjöll yfir
 þursa þjóð yfir;
⁴ báðir vit komumk · eða okkr báða tékr
 sá hinn ám-átki joðunn.“

[R 11r/29, A 2r/28]

“It is dark outside; I call it time for us to journey
 over the drizzling mountains,

over the tribe of Thurses.
 [Either] we both come through or us both does take
 that uncanny ettin."

3 þursa 'of the Thurses' | so A; þyria R

ALL | Shirner expresses his resolute loyalty to Free. He will not abandon the horse given to him by his lord; either they both make it or both perish.

5 ám-átki jötunn 'uncanny ettin' | Formulaic; the adjective *ám-áttigr* 'uncanny' is used exclusively for evil supernatural beings. See note to *Vsp* 8.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar vóru hundar
² ólmir ok bundnr fyrir skíð-garðs hliði þess, er um sal Gerðar
 var. Hann reið at þar, er fé-hirðir sat á haugi, ok kvaddi hann:

Shirner rode into the Ettinhomes to Gymer's yards. Thereat there were hounds fierce and bound before the slope of the paled fence which surrounded Gird's hall. He rode up to where a shepherd sat on a mound and greeted him:

² Gerðar 'Gird' | It is only now that we find out the maiden's name.

II „Seg þat hirðir, · es á haugi sitr
² ok varðar alla vega:
 hvé ek at and-spilli · komumk hins unga mans
⁴ fyr gréyjum Gymis.“

“Tell this, O herdsman who sittest on the mound
 and watchest all the ways,
 how I to discourse might come with the young girl [= Gird]
 past the greyhounds of Gymer.”

[Hirðir] kvað: **I2** „Hvárt est fœigr, · eða est framm ginginn
² [...];
 and-spillis vanr · þú skalt é vesa
⁴ góðrar meyjar Gymis.“

“Whether thou art fey, or gone forth [dead]
 [...];
 discourse-less shalt thou always be
 with the good maiden of Gymer [= Gird].”

⁴ góðrar meyjar 'good maiden' | Formulaic, carrying with it a sense of chastity. See note to *Há* 102/1 for further occurrences.

[Skírnir] kvað: **I3** „Kostir 'ro bætri · an kløkkva séi

[R 11v/6, A 2v/7]

2 hvéim es fúss es fara,
 çinu dógrí · mér vas aldr of skapaðr
 4 ok alt líf of lagit.“

“Choices are better than sobbing might be
 for whomever is eager to journey.
 In one half-day my age was shaped,
 and all my life laid down.”

1 an ‘than’ | so A; hældr an at ‘rather than to [be]’ R

ALL | An excellent formulation of the Old Germanic fatalism, according to which one’s course of life is determined at birth. Presumably after uttering these words Shirner rides through the fire surrounding the fortress.

1 Kostir ‘Choices’ | i.e. ‘alternatives, other ways’.

3 çinu dógrí · mér vas aldr of skapaðr ‘In one half-day my age was shaped’ | Formulaic.

4 alt líf of lagit ‘all my life laid down’ | The causative *legja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lok* 48: *i ár-daga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid down’ and *Vsp* 19: *þér log logðu* ‘they [= the Norns] laid down laws’.

[Gerðr] kvað: 14 „Hvat ’s þat hlym hlymjá · es hlymjá héyri’k nú til
 2 ossum rönnum í?
 jorð bifask, · en allir fyr
 4 skjalfa garðar Gymis.“

“What is this din of dins which I now hear dinning
 in our houses?
 The earth trembles and before us quake
 all Gymer’s yards.”

Ambótt kvað: 15 „Maðr ’s hér úti, · stiginn af mars baki,
 2 jó létr til jarðar taka.“

“A man is here outside stepped down from horse-back;
 he lets his steed graze the earth.”

2 jó létr til jarðar taka ‘he lets his steed graze the earth’ | Lit. “he lets his steed take to the earth”. According to Finnur Jónsson (1932) this expression is still used in modern Icelandic (or was, at his time).

[Gerðr] kvað: 16 „Inn bið hann ganga · i okkarn sal
 2 ok drekka hinn méra mjøð,
 4 þó ek hitt óumk, · at hér úti séi
 menn bróður-bani.“

[R 11v/7, A 2v/8]

[R 11v/9, A 2v/10]

[R 11v/10, A 2v/11]

"Bid him to go in into our hall
and drink the renowned mead;
though I fear that here outside might be
my brother's bane."

[Gérðr] kvað: 17 „Hvat 's þat alfa · né ása sona,
2 né víssta vana;
hví 1jinn of komt · 1jikinn fúr yfir
4 ór sal-kynni at séa?“ [R 11v/12, A 2v/13]

"What kind is this of Elves, nor of sons of the Eese,
nor of wise Wanes?
Why camest thou alone o'er the raging fire,
to see the state of our hall?"

[Skírnir kvað:] 18 „Em'k=at alfa · né ása sona
2 né víssta vana,
þó 1jinn of kom'k · 1jikinn 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—
yet I came alone o'er the raging fire,
to see the state of your hall.

19 Epli 1lliflu · hér hef'k al-gollin,
2 þau mun'k þér Gérðr gefa,
frið at kaupa, · at þú þér Frey kveðir
4 ó·læiðastan 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."

ALL | Shirner begins his coercion of Gird, which takes up sts. 19–36. It has been noted by Brate (1913) that the structure of this coercion bears some resemblance to Weden's seduction of Wrind in *Saxo Grammaticus* (2015) 3.4.1–8. Shirner first offers Gird gold (sts. 19–22), then threatens her with violence (23–25) and finally curses her with a long spell (26–36), which breaks her. In Weden's seduction of Wrind he disguises as a warrior, then as a gold-smith, then again as a warrior but is spurned each time. Finally he makes out to be a witch, and having tied Wrind down, proceeds to rape her (cf. *Vsp* 31 n.) If the first disguise is omitted, we see in both texts a three-fold progression consisting of giving gold, using force of arms, and at last employing magic.

¹ Epli 1lliflu 'Eleven apples' | Probably the apples of Idun, which grant perpetual youth to the gods. It is not clear whether Shirner has the apples in his possession or whether he is merely promising big.

⁴ at lifa ‘in life’ | *at lifa* here seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 *at dēila* ‘in sharing’ below. This may be an archaism.

[Gérðr] kvað: 20 „Epli ellipsis · ek þigg aldri=gi
² at manns-kis munum,
³ né vit Fréyr, · meðan okkart fjar lifir,
⁴ byggjum bēði saman.“

“Eleven apples will I never take
 to any man’s liking,
 nor will I and Free—while our life remains—
 dwell both together.”

[R 11v/17, A 2v/15]

[Skírnir kvað:] 21 „Baug þér þa gef’k, · þann’s bréndr of vas
² með unggum Óðins syni;
³ átta ’ro jafn-hofgir, · es af drjúpa
⁴ hina niúndu hverja nótta“

“The bigh I then give thee, which was burned
 with Weden’s young son [= Balder].
 Eight are the even-heavy ones which from it drip
 every ninth night.”

[R 11v/19, A 2v/17 (ll.)

¹ Baug ‘The bigh’ | While not named, the bigh is clearly Dreepner as known from *Gylf* 49, which describes Balder’s funeral: *Oðinn lagði á bál’it gull-bring þann, er Draupnir beitir. Hónum fylgði sí náttúra, at ina niúndu hverja nött drupu af hónum atta gull-bringar jafn-hofgir.* ‘Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth night eight even-heavy golden rings dripped from it.’ This passage probably draws on the present stanza. When Harmod later came to Hell to try to bring Balder back, Balder told him to bring the bigh back to Weden as a token by which to remember him.

^{3–4} átta ... nótta ‘Eight ... night.’ | In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

[Gérðr] kvað: 22 „Baug þíkk=a’k, · þó’tt bréndr séi,
² með unggum Óðins syni;
³ es=a mér golls vant · i gorðum Gymis
⁴ at dēila fe foður.“

“The bigh I will not take, though it may have been burned
 with Weden’s young son.
 I lack no gold in Gymer’s yards
 partaking of the money of my father.”

[R 11v/21, A 2v/18 (ll.)

[Skírnir kvað:] 23 „Sér þú mēki, mér, · mjóvan, mál-fáan,
² es hef’k i hendi hér?“

[R 11v/23, A 2v/19]

4 høfuð høggya · mun'k þér halsi af,
 nema mér sétt segir.“

“Seest thou the sword, maiden—slender, picture-painted—
 which I have in my hand here?
 Cut the head will I from thy neck
 unless thou agree with me.”

¹ mēki ... mál-fáan ‘sword ... picture-painted’ | The sword is inlaid with metal (perhaps gold or silver) forming a pattern. The expression *mēki mál-fáan* (acc. sg) ‘picture-painted sword’ also occurs in *Brot 4/2*.

[Gqrör kvað:] 24 „Å·nauð þola · vil'k aldri=gi
 at manns-kis munum,

2 þó hins get'k, · ef it Gymir finniðsk
 vígs ó·trauðir · at ykkr vega tíði.“

“Stand coercion I never will
 to any man’s liking;
 though I get that if thou and Gymer meet—
 men unreluctant of conflict—ye two will wish to fight.”

² manns-kis ‘any man’s (lit. ‘no man’s)’ | manns ḡnskis A

[Skírnir kvað:] 25 „Sér þú mēki, mér, · mjóvan, mál-fáan,
 es hef'k i hendi hér?

2 fyr þessum eggjum · hnígr sá hinn aldni jötunn,
 verðr þinn feigr faðir.

“Seest thou the sword, maiden—slender, picture-painted—
 which I have in my hand here?
 By these edges that aged ettin [= Gymer] sinks;
 fey becomes thy father.

26 Tams-véndi þik drep'k, · ḡn þik témja mun'k,
 mér, at mīnum munum,

2 þar skalt ganga · es þik gumna synir
 síðan éva séi.

With the taming-wand I strike thee—and thee will I tame,
 O maiden, to my liking!
 Thou shalt go to where the sons of men
 never since will see thee!

[R 11v/25, A 2v/20]

[R 11v/27, A 2v/22]

[R 11v/28, A 2v/24]

ALL | With this stanza Shirner's turns away from threats of violence and begins his long curse (sts. 26–36). He curses Gird to be loveless, captive, deprived of joy, and the subject of sexual abuse at the hands of loathsome ettins if she does not accede to love Free.

1 Tams-véndi 'taming-wand' | Has been interpreted as a sword. TODO. The imagery is phallic.

27 Ara þúfu á · skalt ár sitja,
 2 horfa héimi ór;
 snugga hélfar til;
 4 matr sé þér meir leiðr · an manna hvéim
 hinn fráni ormr með firum.

[R 11v/30, A 2v/26]

On an eagle's perch shalt thou sit for long,
 turn away from the world,
 hanker after Hell!
 Be thy food more loathsome than to any man
 the gleaming wyrm [= the Middenyardswyrm] among folk.¹⁰

¹⁰ Her food will be more disgusting than the Middenyardswyrm, for which cf. *Hym* 22.

1 Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | ár skalt sitja · ara þúfu á 'for long shalt thou sit on an eagle's perch' A 2–3 horfa héimi ór; snugga hélfar til 'turn out of the world; hanker after Hell' | horfa ok snugga hélfar til 'turn and hanker after Hell' A

1 Ara þúfu á · skalt ár sitja 'On an eagle's perch shalt thou sit for long' | Namely as a captive of said eagle.

2–3 horfa héimi ór; snugga hélfar til 'turn out of the world; hanker after Hell' | i.e. "you will look toward and yearn for the underworld".

5 firum | This is the last word on fol. 2v of A, after which the text cuts off. Apart from the very last stanza, the rest of the poem is preserved only in R.

28 At undr-sjónum verðir · es út of kómr,
 2 á þík Hrímnir hari
 á þík hot-vetna starí,
 4 víð-kunnari verðir · an vörðr með goðum,
 gapi þú grindum frá.

[R 11v/32]

A wondrous sight mayst thou be when thou comest out;
 at thee may Rimner ogle;
 at thee may anyone stare!
 Mayst thou be more widely known than the watchman with the Gods [= Homedal];
 mayst thou gape from the gates!

29 Tópi ok ópi, · tjósull ok óþoli,

[R 12r/2]

2 vaxi þér tór með trega;
 setsk þú niðr · en mun'k segja þér
 4 sváran sús-breka,
 ok tvinnan trega.

Toop and woop, tarsle and restlessness—
 may thy tears grow with grief!
 Sit thyself down and I will tell thee
 a heavy roaring-breaker,
 and a twined grief.

¹ Tópi ok ópi, · tjøsull ok óþoli ‘Toop and woop, tarsle and restlessness’ | The first three words are magic curse words without clear meaning; I have left them untranslated. *tjøsull* may perhaps be related to OE *teors* ‘penis’ and mean ‘little phallus’.

30 Tramar gnýupa · þík skulu gérstan dag
 2 jøtna gorðum i,
 til hrím-þursa hallar · þú skalt hverjan dag
 4 kranga kosta-laus;
 kranga kosta-von;
 6 grát at gamni · skalt i gogn hafa
 ok leiða með tórum trega.

[R 12r/3]

Fiends shall pine thee on a gloomy day
 in the yards of the Ettins.
 To the hall of Rime-Thurses shalt thou every day
 crawl choice-less;
 crawl choice-lacking.
 Weeping shalt thou have in exchange for joy,
 and nurse grief with tears.

31 Með þursi þrí-hofoðum · þú skalt é nara
 2 eða ver-laus vesa;
 þitt geð grípi,
 4 þík morn morni;
 ves þú sem þistill, · sá's þprunginn vas
 6 i ofan-verða qnn.

[R 12r/7]

With a three-headed thurse shalt thou forever live
 or be husband-less.
 May thy senses seize;
 may murrain mourn thee;
 be thou like the thistle that was pressed
 during highest harvest!

¹ þursi þrí-hoðuðum '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 pistill 'be thou like the thistle' | The thistle was apparently held to be a worthless plant; cf. the English galder against a cattle-thief (Charm IX in margins of CCCC 41. TODO: edit this!) cursing him to be *swá bréðel swa seo hystel* 'as wretched as the thistle'.

32 Til holts ek gekk · ok til hrás viðar
² gamban-téin at geta
³ gamban-téin ek gat.

[R 12r/9]

To the wood I went and to the raw/sappy tree,
 the gombentoe for to get;
 the gombentoe I got.

¹ til hrás viðar 'to the raw/sappy tree' | The wood of a sapling was apparently thought to be the most effective for magic; cf. *Háv* 152, which speaks about a runic curse carved on *rótum rás viðar* 'the roots of a raw/sappy tree'.

² gamban-téin 'gombentoe' | Perhaps "mighty twig". A compound consisting of the very rare word *gamban* 'magic/curse?' and *téinn* 'twig, branch' (cf. *mistil-téinn* 'mistle-toe'). This may be the stick on which the runic curse in st. 36 below should be carved, or it is to be identified with the *tams-vöndr* 'taming-wand' of st. 26 above.

33 Rœiðr 's þér Óðinn, · rœiðr 's þér Ása-bragr,
² þik skal Fréyr fíask,
³ hin firin-illa mér, · en fingit hefr
⁴ gamban-rœiði goða.

[R 12r/10]

Wroth with thee is Weden; wroth with thee is Eesebray (= Thunder);
 thee shall Free come to hate,
 O most wicked maiden, if thou hast earned
 the gomben-wrath of the gods.

34 Hœyri jötnar, · hœyri hrím-þursar,
² synir Suttunga, · sjalfir ós-liðar,
³ hvé fyrir býð'k, · hvé fyrir banna'k
⁴ manna glaum mani,
⁵ manna nyt mani.

[R 12r/12]

Hear may Ettins; hear may Rime-thurses,
 sons of Sutting, the very Os-troops [= Eese]—
 how I forbid, how I forban
 men's fellowship from the maid,
 men's joy from the maid!

35 Hrím-grímnir hétir þurs, · es þík hafa skal
 2 fyr ná-grindr neðan,
 þar þér vil-megir · à viðar rótum
 4 geita-hland gefi;
 óðri drykkju · fá þú aldri=gi,
 6 mér, af þínnum munum,
 mér, at miðnum munum.

[R 12r/14]

Rimegrimner is called the thurse who shall have thee
 down beneath Neegrind,
 where lads of toil [THRALLS] on the roots of a tree
 goat-piss will give thee.
 A finer drink do never get,
 O maiden, against thy liking,
 O maiden, to my liking!

36 Þurs ríst'k þér · ok þría stafi,
 2 ergi ok óði ok óþola,
 svá ek þat af ríst · sem ek þat á ræist,
 4 ef góðask þarfar þess.“

[R 12r/16]

Thurse I carve thee and three staves:
 queerness and madness and restlessness.—
 So I will carve it *off* as I carved it *on*,
 if there be need for that.”

ALL | With the carving of the rune-stick Shirner threatens to fulfill the curse predicted in sts. 26–35, but tells Gird that he will scrape the runes off (thus nullifying the curse) if she will accept his demands. She promptly does.

1 Þurs ‘thurse’ | Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi ‘three staves’ | Three runic letters (or phrases) representing the three following words (*ergi* ‘queerness, degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: *haþuwolafra sata staba þría fff* ‘Hathwol placed three staves: fff’, where the f-rune (f) stands for its name fee (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 ergi ok óði ok óþola ‘queerness and madness and restlessness’ | Both *ergi* ‘queerness, degeneracy’ and *óþola* ‘restlessness’ (here probably from strong lust) are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ergi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentoften and Björketorp. See further introduction to B257.

[Gérðr kvað:] 37 „Héill ves þú heldr, svéinn, · ok tak við hrím-kalki
 2 fullum fornars mjáðar,
 þó hafða'k étlat, · at mynda'k aldri=gi
 4 unna vaningja vél.“

[R 12r/19]

“Hale be thou rather, swain, and receive the rime-chalice,
 full of ancient mead,
 though I had intended that I never would
 love the Waning [= Free] well.”

1–2 Héll ... mjáðar ‘Hale ... mead’ | Formulaic; repeated identically in *Lok* 53/1–2.

1 hrím-kalki ‘rime-chalice’ | Some kind of expensive glazed drinking vessel; the second element *kalkr* ‘chalice’ is a borrowing from Latin *calix* and suggests a Roman origin. Cf. the *kalkr* in *Hym* 28/4b.

4 vaningja ‘the Waning [= Free]’ | The ‘descendant of the Wanes’. A rare word. Its only other occurrence in the Norse corpus is in a thule of boar-names. Boars were sacred to Free, TODO.

[Skírnir kvað:] **38** „Ørendi mën · vil'k qll vita, [R 12r/21]

2 áðr ríða'k hेम heðan,
 nér à þingi · munt hinum þroska
 4 nënnra Njarðar syni?“

“My errands all I wish to know
 before I ride home hence:
 when on the Thing wilt thou with the virile
 son of Nearth [= Free] be joined?”

[Gerðr kvað:] **39** „Barri hēitir, · es vit bēði vitum, [R 12r/23]

2 lundr logn-fara,
 en ept nētr níu, · þar mun Njarðar syni
 4 Gerðr unna gamans.“

“Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði [R 12r/24]
 2 tíðenda:

Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

40 „Seg mér, Skírnir, · áðr verpir sōðli af mar [R 12r/25]

2 ok stígir feti framarr,
 hvat árnaðir · í Jötun-heima
 4 þjins eða mëns munar?“

“Tell me, Shirner, before thou mightst throw the saddle off the steed
 and take a step further,
 what thou accomplished in the Ettinhomes
 to thy or my liking?”

² ok stígir feti framarr ‘and take a step further’ | Formulaic; a variant of *feti ganga/gangir framarr* (*Háv 38/2, Lok 1/2*).

- [Skírnir kvað:] **41** „Barri hétir, · es vit báðir vitum,
² lundr logn-fara,
 en ept nétr níu, · þar mun Njarðar syni
⁴ Gérðr unna gamans.“

“Barrey is called—as we both know—
 a grove of calm breezes,
 and after nine nights there will to the son of Nearth
 Gird her pleasure grant.”

- [Fréyr kvað:] **42** „Lóng es nótt, · langar ’u tvér,
² hvé of þreyja’k þríar?
 opt mér mánaðr · minni þótti
⁴ an sjá hólf hý-nótt.“

“Long is a night, long are two—
 how can I yearn for three?
 Oft a month to me seemed less
 than this half wedding-night!”

¹ langar ’u tvér ‘long are two’ | lóng es qnnur ‘long is another’ STUW ² hvé of þreyja’k þríar? |
 hvé mega’k þreyja þríar STUW

⁴ hólf hý-nótt ‘half wedding-night’ | The wedding-night is presumably “half” (here meaning “incomplete”) as it is not consummated.

Lay of Hymer

(*Hymis kviða*)

Dating (Sapp, 2022): Cioth (o.694)

Meter: *Ancient-words-law*

Introduction

The Lay of Hymer (*Hym*) is attested in both R and A. The two mss. agree very well with each other; they share the same stanzas in the same order. The most substantial difference is the title; A has *Hymis kviða* ‘the lay of Hymer’ while R instead has *Pórr dró Miðgarðs-orm* ‘Thunder pulled the Middenardswurm’.

Content

Hym belongs to a genre of comedic stories about Thunder’s adventures in Ettinland. These stories all see Thunder set out from Osyard followed by one or more companions. Together the party undergoes various fantastical tests and hardships on their way through the Ettinhomes, and return home after Thunder has slaughtered yet another Ettin clan. The popularity of this genre is seen by the large number of stories belonging to it. In the Poetic Edda is also represented by *þrk* and to some extent *Hárb*. Other examples are Thunder’s journey to Outyards-Lock in *Gylf* 44–47, his fight with Thedse in *Skm* 2–3 and *Haustl* 2–13, his fight with Runger in *Skm* 24 and *Haustl* 14–20, and his journey to Garfrith in *Skm* 26 (in which two sts. are cited; see *Eddbr* 6).

The otherness of the Ettins

The Ettins are very much an *other* to the Gods, and this is something which *Hym* strongly emphasizes:

- They live in the far east (st. 5) in an inhospitable, frozen climate (st. 10) of mountains (sts. 2, 17) and lavafields (sts. 36, 38);

- they are physically deviant: misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), having heads harder than stone (sts. 30–31);
- they are likened to apes (st. 20), whales (st. 36) and Danes (st. 17, see note!);
- they are stingy and inhospitable (sts. 9, 16);
- they are snide and cowardly (sts. 19–20, 25–26, 28–32).

In general the Ettins stand in direct opposition to the Old Germanic social norms, as represented by the Gods; *they* live in a lush green land and are young, beautiful, generous, and brave. The one exception in the poem is Tew's mother in st. 8, who is blonde, beautiful, and hospitable; the mother of a god must also be godlike.

As natural inferiors and a threat to the social order the Ettins must be subjugated by the Gods, and the agent of this is Thunder. Throughout the poem he constantly humiliates the ettins Egre 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 Egre'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 *Jórr*, Úlfri *U* *Húsdr* 3–6, Qlv *Jórr*, *EVald Jórr*, and Ggnæv *Jórr*. In their present state the fragments are not complete narratives, but specifically focus on Thunder in the boat facing off against the hooked Wyrm pressed against the gunwale. They also disagree on the course of events; in some of them the staring contest ends when the cowardly Hymer cuts the fishing line and the Wyrm sinks back unscathed into the sea (the version preferred by *Gylf* 48)—in others Thunder strikes the head off the Wyrm, slaying it.

In addition to literary sources there are also numerous pictorial depictions of the myth from the Wiking Age. These are the Swedish runestones from Altuna (U 1611) and Linga (Sö 352), several Jutlandic picture stones from

Hørðum, a Cumbrian picture stone from Gosforth, and the Gotlandic picture stone GP 21 from Ardre church. The images depict the same scene as the Scaldic fragments: Thunder stands in the boat above the hooked Wyrm, often depicted as a fish; next to him is one companion. Some of them have additional details like the use of the ox-head for bait (U 1611, Sö 352), or Thunder's foot going through the boat (U 1611, Hørðum).

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 drænger*) without his goats and chariot. In the evening he comes to the ettin Hymer and asks to stay the night. At dawn Hymer plans to go fishing and Thunder asks to join him. Hymer says that Thunder will not be of much help since he is “small and but a young man” (*lítill ok ungmeðni eitt*), and warns him that he usually takes long and arduous trips. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to find it himself, and so he turns to his flock of oxen; he tears off the head from the greatest ox, one called Heavenrid (*Himin-brjóðr*).

The two go out to sea, and Thunder rows far past Hymer's usual fishing waters. Hymer, unhappy, warns him that if they row any further out they will be in danger of the Middenyardswurm, but Thunder keeps on. After some time he puts down the oars, readies his fishing line, hooks the ox-head and lowers it. The Wurm soon bites, and struggles so hard that Thunder is pressed against the gunwale. In rage he brings himself into his Os-might (*øs-megin*) and pulls back with such force that his feet go through the bottom of the ship and press into the seabed. The Wurm's head goes up against the gunwale. The two enemies ferociously stare at each other, Thunder “sharpening his eyes” and the Wurm spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts the line—the Wurm 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 Middenyardswurm 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 uxu-hofuðit, en ḡngull'inn vá í góð'inn orm'inum* ‘The Middenyardswurm 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 Hørðum stone (but see note to st. 34/2 below), and the name Heavenrid is attested in thules listing names of oxen.

More broadly, Thunder's fishing reflects the archetypal fight between the Storm-god and the Dragon found in a great many mythologies. Important

examples of this include Vedic *Índra* and *Vṛtrá* (*RV* 1.32 et c.), Babylonian *Marduk* and *Tiamat* (*Enūma Eliš* TODO), Greek *Zeús* (*Zeús*) and *Tōphōn*, Hebrew YHWH and Leviathan (TODO: references). With these analogies in mind it seems that the versions where Thunder slays the Wyrm reflect an older layer of Germanic mythology, before the lethal fight between Thunder and the Wyrm had been transposed to the End Times (see *Vsp* 53).

Hym as a composite

The narrative of *Hym* can be subdivided into the following episodes:

1. 1–6 The Gods wish to drink, and Thunder goes to Eagre to make him host; Eagre in turn asks for a cauldron big enough to brew enough ale for all the Gods.
2. 7–16 Thunder and Tew go to visit Tew's father, the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening he tells them that they must go fishing for food.
3. 17–19 Thunder says that he will do it, if he is given bait; Hymer challenges him to kill one of his oxen; Thunder tears off the head from one of them.
4. 20–25 The three go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.
6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by Hymer and his ettins; Thunder kills them all.
8. 37–38 One of Thunder's goats goes halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, as found in the Scaldic fragments and *Gylf* 48, is represented by 3–4. *Hym* is the only source that places it within the context of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and also scatters several other incidents throughout. It seems inescapable to admit, both from the other sources just mentioned and the broader comparative mythology, that these additional narratives originally had nothing to do with Thunder's encounter with the Wyrm. These episodes have in any case been woven together into a single narrative, perhaps even by the poet himself, for the sake of a more entertaining and complete story.

Although generally skilful, this weaving has not been entirely successful, and there are a few loose threads. The halt goat of sts. 37–38 finds a parallel in *Gylf* 44, where it serves as the origin story of Thunder's two servants who are to play an important part in the narrative, but in *Hym* it is an entirely superfluous detail—something the poet himself anticipates in his address to the audience. It is also strange that Lock should appear so late in the poem when he is not mentioned before or after.

A major loose strand is the god Tew, who plays no role at all in the fishing expedition: he is last alluded to in st. 16 where Hymer speaks of “[us] three”, only to reappear in st. 33 where he fails to lift the cauldron. The simplest explanation for this is that Tew originally had nothing to do with the encounter between Thunder and the Wyrm, and (within the confines of *Hym*) only exists to segue from the narrative of the cauldron-fetching to the fishing expedition. This is supported by the fact that Thunder in the other variants of the expedition only has one companion—Hymer. That includes the pictorial depictions, which only show two figures on the boat. Another strangeness is Tew's complete lack of a reaction to the murder of his father taking place in front of him (sts. 35–36), although that paternity is in doubt, since Tew is elsewhere called the son of Weden (*Skm* 16). If that indeed be the case, Weden would have slept with Tew's mother, the beautiful woman of st. 8, which would reflect the motif of a god mating with a beautiful ettin-woman as seen e.g. in *Skí*.

Style

When speaking of a composite poem, one must distinguish between a text where several originally separate works have been put together mostly unchanged, and a text composed by a single author drawing from multiple narrative sources. A likely example of the former is *Háv*, but *Hym* undoubtedly belongs to the latter category. It has a distinct style and rhythm throughout which stands alone in the Poetic Edda. Indeed, the sharpest stylistic contrast is with the poem most similar content-wise—*þrk*. Where *þrk* is written in a rustic style with fairly loose *Ancient-words-law* meter, *Hym* uses an unusually strict meter and is filled with kennings, difficult grammatical constructions, and highly unnatural word order (see especially sts. 16, 20, and 39). These are all traits one associates more closely with Scaldic poetry in intricate measures like *Court-spoken meter* than Eddic poetry in *Ancient-words-law*, and it seems clear that the anonymous poet of *Hym* had some training in the Scaldic art and familiarity with compositions in that genre. Two kennings (17/4a *brjótr berg-Dana*, 22/4 *umb-gjörð allra landa*) are even shared identically with Scaldic poems in *Court-spoken meter*.

Meter

The meter of *Hym* is *Ancient-words-law*, but of a stricter variant than that of any other poem in the Poetic Edda; this is especially true when it comes to the count and weight of syllables. Three-syllable lines are rare, and the ones

that do exist can all be corrected by restoring older hiatus forms (see note to 23/ib below). The poet also has a notable tendency to avoid lines of type C_i (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 · vеjðar nómú
 2 ok sumbl-samir · áðr saðir yrði,
 hristu tēina · ok á hlaut sónu,
 4 fundu at Égis · or-kost hvera.

[R 13v/26, A 5v/25]

OF YORE THE SLAIN-Tews (Gods) had caught game,
 and assembled at the simble before they might eat
 they shook the twigs and looked at the leat;
 they found at Egre's a great choice of cauldrons.

2 áðr saðir yrði 'before they might eat' | Lit. "might become sated".

3 hristu tēina · ok á hlaut sónu 'they shook the twigs and looked at the leat' | The Gods performed an augury, the means of which are not clear from this stanza alone. The term "leat" (*blaut*) is explained in *HákGóð* and *Eþ* as the sacrificial blood of the slaughtered beasts, which was sprinkled by means of "leat-twigs" (*blaut-tēinar*). If we trust these sources the simplest explanation is that the Gods sprinkled the animal blood and interpreted the pattern formed. In any case they found it most auspicious to feast at Egre's.

2 Sat berg-búi · barn-tēitr fyrir,
 2 mjók glíkr megi · Miskur-blinda,
 leit i augu · Yggs barn i þrá:
 4 „þú skalt ósum · opt sumbl góra!“

[R 13v/28, A 5v/27]

The crag-dweller [ETTIN = Egre] 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!"ⁱⁱ

ⁱⁱHaving seen that Egre has a great store of cauldrons, Thunder orders him to brew ale for the feasts of the Eese.

4 góra 'make' | gefa 'give' A

2 megi · Miskur-blinda ‘lad of Misherblind’ | An unexplained reference. Misherblind might be another name for Firneet, Eagre’s father, in which case the line would be a tautology: “he looked much like himself”.

3 Qnn fekk jöttni · orð-béginn halr,
 2 hugði at hefndum · hann nést við goð,
 bað Sifjar ver · sér fóra hver,
 4 „þann’s ek qllum ql · yðr of hēita.“

[R 13v/31, A 5v/29]

Great toil for the ettin the word-peevish man [= Thunder] caused;
 he thought of revenge, soon, against the gods.
 He bade Sib’s husband [= Thunder] bring him a cauldron,
 “that one with which I for you all ale might warm.”¹²

¹²Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

4 ql ‘ale’ | Often drunk by the gods at their feasts; see *Grm* 37/6 and note.

4 Né þat móttu · mérir tívar
 2 ok ginn-regin · of geta hvær-gi,
 und’s af tryggðum · Týr Hlór-riða
 4 öst-ráð mikit · eignum sagði:

[R 14r/1, A 5v/30]

That one could not the renowned Tews
 and the Yin-Reins anywhere get hold of—
 until, out of loyalty, Tew to Loride (= Thunder)
 a great loving counsel in private told:

5 „Býr fyr austan · Éli-vága
 2 hund-víss Hymir · at himins enda,
 á mǐnn faðir · móðugr ketyl,
 4 rúm-brugðinn hver · rastar djúpan.“

[R 14r/3, A 6r/2]

“To the east of the Ilewaves dwells
 the hundred-wise Hymer, at heaven’s end.¹³
 My father [= Hymer] owns, fierce, a kettle:
 a roomy cauldron one rest deep.”

¹³According to *Väfp* 31 the Ilewaves were the poisonous wild rushes from which the ettins emerged, and so it makes sense that they would be found in the east, where the ettins dwell. That Hymer should dwell even to the east of them then illustrates his unusual ettin-ness.

4 rúm-brugðinn | †rumbrygðan† A

² hund-viss ‘hundred-wise’ | Alternatively “hound-wise”; the prefix simply means “very”.

[Þórr kvað:] **6** „Véitst, ef þiggjum · þann lög-velli?²
[Týr kvað:] „Ef, vinr, vélar · vit gørum til!“

[R 14r/4, A 6r/4]

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
“If, friend, we two make use of wiles!”¹⁴

¹⁴Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

7 Fóru drjúgum · dag þann framan
² Ásgarði frá · und's til Egils kvómu;
hirði hafra · horn-gofgasta;
⁴ hurfu at hollu · es Hymir átti.

[R 14r/5, A 6r/4]

They journeyed far from the beginning of the day,
away from Osyard, until to Eyel they came—
he kept the he-goats noblest of horns—
they turned to the hall which Hymer owned.

¹ dag þann framan ‘from the beginning of the day’ | *emend. after Finnur Jónsson (1932); dag þann fram ‘on that day forth’ R; dag frálíga ‘swifly at day’ A* ² Egils ‘Eyel’ | *so R; Égis ‘Eagre’ A.*

² Egils ‘Eyel’ | The reading of A is probably from confusion with the ettin Eagre, who is mentioned earlier in the poem. Eyel, who takes Thunder’s goats in possession, is not otherwise known. He may perhaps be identified with the farmer in *Gylf* 44, for which see Note to st. 37 below.

8 Mogr fann qommu, · mjók leiða sér,
² hafði hófða · hundruð níu,
en qnnur gekk · al-gollin framm
⁴ brún-hvít bera · bjór-veig syni:

[R 14r/7, A 6r/6]

The lad [= Tew] found his grandmother very loathsome;
of heads she had nine hundred.
But another woman, all-golden, walked forth,
white-browed, bringing a beer-draught for [her] son [= Tew]:

² hafði hófða · hundruð níu ‘of heads she had nine hundred’ | Malformed bodies, especially with a deviant number of body parts, are typical of ettins. Other examples include a three-headed thurse in *Skí* 31, the nine-headed ettin Thriwold (Bragi Frag 3 in SkP 3), and the eight-armed Starked Eeldreng. Cf. Introduction and st. 35 below.

³ qnnur ‘another woman’ | The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beauty of dress and countenance, in contrast to the grandmother.

[Týs móðir:] 9 „Átt-niðr **jöt**tna · ek vilja'k ykkr
 2 hug-fulla tvá · und hvera setja;
 es mīnn fríi · mōrgu sinni
 4 glöggr við gësti · gorr ills hugar.“

[R 14r/9, A 6r/8]

“O clansman of ettins [= Tew]! I would wish to put
 you two, full of heart, beneath the cauldrons.
 Many a time has my lover [= Hymer] been
 stingy with guests, quick to ill mood.”

2 hug-fulla | hug-fulla hug-fulla R 3 frii ‘lover’ | so R; faðir ‘father’ A

2 tvá ‘two’ | Here an instance of hiatus contraction < *tváa also found in st. 15/4 below, but cf.
 21/2b which has the disyllabic form. It appears that the poet was willing to use either forms to
 accomodate the meter.

4 glöggr ... hugar ‘stingy ... mood’ | Ettins are characteristically inhospitable, in stark opposition
 to the Old Germanic social norms; see Introduction to the poem above. This statement foreshad-
 ows the later hunting expedition starting at st. 16 below.

10 En **vá**-skapaðr · varð síð-búinn,
 2 harð-ráðr Hymir, · heim af veiðum;
 gekk inn í sal, · glumðu jöklar,
 4 vas karls, es kom, · kinn-skógr frörinn.

[R 14r/11, A 6r/9]

But the misshapen one was delayed,
 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 ‘delayed’ | om. A

3 jöklar ‘icicles’ | In Hymer’s frozen beard. In modern Icelandic the word *jökull* has come to mean
 ‘glacier’, but its original sense (as found here) is that of its English cognate “icicle”.

[Týs móðir:] 11 „Ves þú **heill**, Hymir, · í **hugum góðum!**
 2 Nú ’s sonr kominn · til sala þinna,
 sá’s vit vëttum · af vegi löngum;
 4 fylgir hónum · Hróðrs and-skoti,
 vinr ver-liða; · Véurr hétir 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 Rroder’s opponent [= Thunder],
 the friend of manly retinues—Wighward is he called.

1 Ves þú héill, ... í hugum góðum! ‘Be thou hale ... in good spirits!’ | A formulaic greeting; cf. the almost identical greeting in *N B38o* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hróðgár, hál!* ‘Be thou, Rothgar, hale!’

5 Véurr ‘Wighward’ | The guardian of wighs (sanctuaries), a name of Thunder.

- 12 Sé hvar sitja · und salar gafli,
 2 svá forða sér, · stendr súl fyrir.“
 Sundr stókk súla · fyr sjón jötuns,
 4 en allr i tvau · áss brotnaði.

[R 14f/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 átta, · en eiqinn af þeim
 2 hverr harð-sleginn · héill af þolli;
 framm gíngu þeir, · en forn jötunn
 4 sjónum leiddi · sinn and-skota.

[R 14f/17, A 6r/15]

Eight [cauldrons] crashed down, but one of them,
 a hard-forged cauldron, [came] whole off its peg.
 Forth they went, but the ancient ettin
 with his gaze tracked his opponent.

1–2 Stukku ... þolli ‘Eight ... peg’ | Nine cauldrons were hanging from the roof-beam supported by the column behind which the gods were hiding. Eight of them broke from the fall and one remained whole. We may presume that this was the famed cauldron the gods had come to get.

- 14 Sagði=t hónum · hugr vel þá’s sá
 2 gýgjar grótí · á golf kominn,
 þar vóru þjórar · þrír of tækni,
 4 bað senn jötunn · sjóða ganga.

[R 14f/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 grótí ‘distresser’ | géti ‘keeper, warder’ A 4 senn ‘at once’ | sun ‘[bis] son [= Tew]?’ A

¹ Sagði=t hǫnum · hugr vēl ‘His heart did not please him’ | Lit. “his heart did not speak well to him”.

- 15 Hværn létu þeir · hǫfði skemmr
² auk á seyði · síðan bóru,
 át Sifjar verr · áðr sofa gingi,
⁴ eðinn með ǫllu · oxn tvá Hymis.

Each one they let shorten by a head,
 and onto the cooking-pit then did carry:
 Sib's husband [= Thunder] ate before he went to sleep
 alone by himself, two of Hymer's oxen.

[R 14r/21, A 6r/18]

3–4 át ... Hymis. ‘Sib's ... oxen.’ | Cf. *Prk* 2.4 for another instance of Thunder's great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib's husband [= Thunder]’.

- 16 Þötti hórum · Hrungnis spjalla
² verðr Hlór·riða · vēl full-mikill,
 „munum at aptni · ǫðrum verða
⁴ við veiði-mat · vér þrír lifa.“

To Rungner's hoary friend [= Hymer] did seem
 Loride's ‘Thunder's’ eating far too great;
 “the next evening we three will
 on game-meat have to live.”

[R 14r/23, A 6r/19]

ALL | Hymer's stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins; see Introduction above.

3–4 munum ... lifa. ‘the next ... live.’ | The poet is pushing at the limits of Old Norse syntax. In prose word order it should be construed as: *at ǫðrum aptni munum vér þrír verða lifa við veiði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

- 17 Véurr kvaðsk vilja · á vág róa,
² ef ballr jötunn · bætur géfi.
 „Hverf þú til hjarðar, · ef hug trúir,
⁴ brjótr berg-Dana, · bætur 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 trustest thy heart—
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

[R 14r/24, A 6r/21]

³ hjarðar | hallar corr. A

4 brjótr berg-Dana ‘breaker of boulder-Danes [ETTINS > = Thunder]’ | This kenning for Thunder also occurs in *Hauſt* 18; it emphasises the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners. Cf. also *Pdr*, 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 věntir mik, · at þér myni=t
 2 ogn at oxa · auð-feng vesa.“
 3 Svéinn sýsliga · svéif til skógar,
 4 þar’s oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

I expect that the bait from the ox
 will not be an easy catch for thee!”—
 The swain [= Thunder] swiftly turned to the wood
 where an ox stood, all-black, ahead.

1 věntir mik | so A; věnti ek (norm.) R 1 myni=t ‘will not’ | so A; myni ‘will’ R. The A reading is preferable since it makes this the first of Hymer’s several challenges of strength to Thunder, which the god, to the ettin’s humiliation, easily accomplishes.

3 Svéinn ‘The swain’ | Thunder was in the shape of a young (pubescent) boy, a detail which is also found in *Gylf* 48; see Introduction to the poem.

4 oxi ... al-svart ‘ox ... all-black’ | Formulaic, also occurring in *Prk* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. — We learn more about this ox in *Gylf* 48: *Hann tók inn mesta uxánn, er Himin-bryjór hét, ok sleit af hofuðit 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!”

- 20** Bað hlunn-gota · hafra dróttinn
 2 átt-runn apa · útar fóra,
 en sá jotunn · sína talði,
 4 lítla fýsi · lengra at róa.

[R 14r/30, A 6r/26]

The Lord of He-goats [= Thunder] bade the kinsman of the ape [ETTIN = Hymer]

push the launcher-steed [BOAT] further out,
but that ettin told of his
scarce wish to row longer.

2 átt-runni | †atrænn† A 3 talði | milldi corr. A 4 lengra at róa | metr. emend.; at róa lengra
RA

ALL | The scene shifts and 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.

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 mér Hymir · móðugr hvali
2 qinn á qngli · upp senn två;
en aptr í skut · Óðni sifjaðr
4 Véurr við vélar · vað gérði sér.

[R 14r/31, A 6r/27]

Famous Hymer, fierce, pulled whales:
one on the hook, soon up two—
but back in the stern the kin of Weden,
Wighward craftily fixed his line.

1 mér ‘famous’ | so R; mērr ‘more, further’ A

1 hvali | A rare acc. pl. form also occurring in 26/2b.

22 Egnðoi á qngul · sá's qldum bergr,
2 orms qin-bani · oxa hofti;
gein við agni · sú's goð fía
4 umb-gjorð neðan · allra landa.

[R 14v/1, A 6r/29]

On the hook baited he who rescues men [= Thunder]—
the Wyrm’s lone slayer—the ox’s head.
At the bait snapped the one whom the Gods hate [= the Wyrm]—
the engirdler of all lands—from below.

3 agni ‘bait’ | so A; qngli ‘book’ R

4 umb-gjorð ... allra landa ‘engirdler of all lands’ | Also found in a fragment by Alewigh Snub (SkP: Qlv Þorr) quoted in Skm 11: Östisk allra landa · umb-gjorð ok sonr Jarðar ‘The engirdler of all lands and the son of Earth surged.’ Closely related is the kenning in Braye’s fragment quoted in the same chapter (SkP: Bragi Þorr 3): endi-séðr allra landa ‘boundary-saith of all lands’. Both kennings relate to the cosmological idea of the Wyrm as lying in the outer sea wrapped around the land, biting its tail.

The poetic juxtaposition between the Storm-god and the Wyrm may be very old; cf. RV 1.32.13c: Índras ca yád · yuyud'átié Ábiṣ ca ‘When Índra and the Wyrm (ábi) fought each other.’

23 Dró djarf-liga · dáð-rakkr Þóarr
 2 orm eitr-fáan · upp at borði;
 hamri kníði · hó-fjall skarar
 4 of-ljótt ofan · ulfs hnít-bróður.

[R 14v/3, A 6v/1]

Bravely pulled deed-ready Thunder
 the venom-gleaming Wyrm up on the gunwale.
 With the hammer he struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf's clash-brother [= the Wyrm].

¹ Þóarr 'Thunder' | Out of 8 three-syllable lines in *Hym*, this is the only one which is deficient in both R and A and cannot easily be emended by restoring an hiatus form. In the quite strict meter (see Introduction above) observed by the *Hym* poet we should expect a disyllabic form in this spot, and this may be had if we restore an archaic *Þóarr or *Þóurr. Such a form is less secure than other hiatus forms, but is also required by the meter of *Hym* 28/2b below and further in the Scaldic *Jdr* 2/2b. This issue is treated in depth by Haukur Þorgeirsson (2023), who argues for the form *Þóurr.

³ hó-fjall skarar 'high mountain of hair [HEAD]' | A rather unfitting kenning, since serpents do not have hair.

24 Hraun-gólkna hrutu, · en gólkna þutu,
 2 för hin forna · fold qll saman;
 [...]
 4 søkkðisk síðan · sá fiskr i mar.

[R 14v/5, A 6v/2]

Desert-monsters [ETTINS] bounded and bedrock resounded;
 the ancient earth moved all at once.
 [...]
 Thereafter sank that fish [= the Wyrm] into the sea.

¹ Hraun-gólkna 'The waste-monsters' | emend.; hræn-gólkna AR | hrutu | so A; hlumðu 'dashed' R.

¹ Hraun-gólkna 'The waste-monsters' | Both mss. have *bræin-*, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun* ONP: 'stone/barren area, wasteland; lavafield' is well attested in Scaldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gólkna*) is unclear, but it is attested in 3 Scaldic verses, in all cases as the base-word in kennings of the type "troll-woman of the shield [AXE]", which suggests that it (like another neuter word, *flæð*) refers specifically to female malevolent beings.

While the mss. spelling 'galkn' (norm. *gálkn*) could reflect either singular or plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

¹ hrutu | The A reading is preferred since it has the metrically required short root syllable. The end rhyme is paralleled elsewhere in the poem (st. 3/3).

³ [...] | It is very likely that a line is missing here, since the stanzas in the poem fairly consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

For the reader's enjoyment, based on other poems and *Gylf* 48, I have composed the following lines that may be inserted: *und's vinr Hrungnis · vāð Þórs of skar 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *und's fólr Hymir · fekk á saxi 'until pale Hymer grasped the knife'.

4 fiskr ‘fish’ | A good example showing that pre-modern speciation, especially in poetry, was not exact. The appellation is not a mere fancy of the poet, for the Wyrm appears in the shape of a fish in various pre-Christian pictorial sources (e.g. GP 21). It may also be called a fish in *Grm* 21 (see note there), and in Scaldic sources it is often called a saithe (*seiðr*).

25 Ó-teitr **jötunn**, · es aptr róru,
² [...]
 svá't ár Hymir · ekki mélti,
⁴ vœifði róði · veðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer] as they rowed back,
 [...] so that for a long time Hymer said nothing;
 he pulled the oar against the wind:

2 [...] | Another likely missing line. As said in the previous stanza the meter usually requires four lines; more importantly the first half of the sentence is incomplete without a verb.

3 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. *Skí* 27.

[Hymir:] **26** „Munt of **vinna** · verk halft við mik,
² at **héim hvali** · haf til bójær
 eða **flot-brúsa** · fæstir okkarn.“

[R 14v/8, A 6v/4]

“Thou wilt accomplish a half work by me,
 if thou bringest home the whales to the farm,
 or our float-buck [BOAT] dost fasten.”

ALL | Hymer tells Thunder, who having let go of the Wyrm has nothing to show for the trip, that he can accomplish something half as great as the catching of the whales if he carries them home and ties the boat by the shore.

27 Gekk Hlór·riði · grœip à stafni
² vatt með **austri** · upp log-fáki;
 eðinn með órum · ok með **aust-skotu**
⁴ bar til bójær · brim-svín jötuns
 ok **holt-riða** · hver i gegnum.

[R 14v/9, A 6v/6]

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water.
 Alone with the oars and the bilge-bucket
 he bore to the farm the ettin’s brim-swines [WHALES],
 even through the spring of woodland ridges.

i á | til á R s 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** **jötunn** · umb **afr-endí**,
þrá-girni vanr, · við **Þóur** **sénti**,
kvað-at **mann ramman**, · **þótt róa** **kynni**,
kröptur-ligan, · **nema kalk bryti**.

[R 14v/12, A 6v/7]

And yet the ettin, used to stubbornness,
over strength of hand with Thunder flyted.
He called no man strong—although he could row,
mighty—unless he broke the chalice.

1 Ok | Enn A

ALL | Even after witnessing several 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 **Hlór·riði**, · es at **höndum kom**,
brátt lét bresta · **bratt-stein gléri**,
sló sitjandi · **súlur i gognum**;
bóru þó hęilan · **fyr Hymi síðan**,

[R 14v/14, A 6v/9]

But Loride (= Thunder), when it came to his hands,
impatiently crushed steep stone with the glass.
He struck right through the standing columns,
yet they brought it, whole, before Hymer thereafter,

2 bratt-stein gléri 'steep stone with the glass' | Thunder broke the stone columns in Hymer's house with the glass chalice.

3 sitjandi 'standing' | This word is ambiguous and can modify either Thunder (in which case it would mean "sitting") or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

30 und's þat hin **fríða** · **fríðla këndi**
þost-ráð mikít, · **éitt es vissi**,
„drep við haus Hymis, · **hann 's harðari**,
kost-móðos jötuns, · **kalki hvęrum!**"

[R 14v/16, A 6v/10]

until the handsome mistress [= Tew's mother] gave
a great loving counsel, the one she knew:

“Strike against Hymer’s skull! It’s harder—
the choice-weary ettin’s—than any chalice.”

1–2 und’s ... vissi, ‘until ... knew.’ | Harkening back to st. 4.

3 haus Hymis, · hann’s harðari ‘Hymer’s skull! It is harder’ | Ettins characteristically have hard skulls; cf. *Hárb* 15 and note for the significance of this minor detail.

4 kost-móðs ‘choice-weary’ | Hymer can justly be called “choice-weary” since at this point the gods have destroyed eight of his nine cauldrons and slain three of his bulls.

31 Harðr rēis á kné · hafra dröttinn,
 2 fórðisk allra · i òs-megin;
 3 heill vas karli · hjalm-stofn ofan,
 4 en vín-férrill · valr rifnaði.

[R 14v/18, A 6v/12]

On the knee rose the hard Lord of He-goats [= Thunder];
he brought himself to his highest Os-might.
Whole on the churl [= Hymer] was the helm-stump [HEAD] above,
but the round wine-track [CHALICE] rent apart.

1 rēis | om. A

2 fórðisk allra · i òs-megin ‘brought himself into his fullest Os-might’ | The exact meaning of this is not clear, but a likely reading is that Thunder brings himself into his true form as the mighty, red-bearded man; recall that he was previously in the shape of a young boy (st. 18). Cf. *Gylf* in its description of Thunder attempting to pull up the Wyrm: *Já varð Þorr reiðr ok fórðist i òs-megin* ‘Then Thunder turned wroth and brought himself into his Os-might’ and Eddic fragment 6, st. 1.

[Hymir kvað:] 32 „Morg vœit’k mætti · mér gingin frå,
 2 es kalki sé’k · fyr knéum hrundit,“
 3 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 parted 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 | ýr R; firi A 2 knéum | metr. emend.; knjám (*norm.*) RA

3–4 kná’k-at ... of heitt. ‘I cannot ... warmed!’ | Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. This is ironic since it was he who challenged Thunder to break it in the first place.

33 Þat ’s til kostar · ef koma mættið
 2 út ór óru · ql-kjól hofi.“
 3 Týr leitaði · tysvar hróra;

[R 14v/22, A 6v/15]

4 stóð at hvóru · hvern 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 ql-kjól ‘ale-vessel [CAULDRON]’ | ql-kjól is the accusative of ql-kjóll, but in this construction (CV: koma, B) we would expect the dative ql-kjóli. Since the meter does not allow for this the poet has probably taken a grammatical liberty.

2 hofi ‘hall’ | This is the only Old Norse occurrence of the word *hof* in the sense “hall, house”—it otherwise only means “temple” (hove). The West Germanic cognates consistently mean “hall”, but that is probably the original sense, so it is unclear if this is an instance of foreign (if so, most likely Anglo-Saxon) influence or just a poetic archaism.

34 Faðir Móða · fekk á þræmi
2 ok i gegnum steig · golf niðr i sal;
2 hóf-sk á haufuð upp · hver Sifjar verr,
4 en á héłum · hringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,
and stepped through the floor in the hall.
Up onto his head heaved Sib’s husband [= Thunder] the cauldron
but by his heels the rings clattered.

2 steig ‘stepped’ | so R; stóð ‘stood’ A 2 i | á (norm.) A

2 ok i gegnum steig · golf niðr i sal ‘and stepped through the floor in the hall’ | In the account of *Gylf* Thunder is said to have stepped through the boat when trying to pull up the Midden-yardswym. 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.

3 haufuð ‘head’ | The archaic form *haufuð* rather than the short *höfuð* is metrically superior. TODO: cite Males2025 note.

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): *heyðti til bøddu, þá er Pórr bar hverinn* ‘the sound of the pot-links (*badda*) was heard when Thunder bore the cauldron’. According to Finnur Jónsson (1932) the chain (or *badda*) on a Viking-age cauldron would have reached across, in which case this would be a reference to the cauldron’s enormous size, with its diameter—mentioned in st. 5 as one rest—being roughly the same as Thunder’s height.

35 Fóru=t lengi, · áðr líta nam
2 aptr Óðins sonr · eðnu sinni;
2 sá ór hréysum · með Hymi austan
4 folk-drött fara · fjol-hoðaða.

[R 14v/26, A 6v/18]

They did not journey for long before Weden’s son [= Thunder]
took to look back a single time.

He saw out of stone-heaps with Hymer from the east
a war-troop coming, many-headed.

4 folk-drótt ... fjol-hofoðaða 'war-troop ... many-headed' | The adjective *fjol-bgoðaðr* 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 hærðum · hver standandi,
 2 vœifði Mjöllni · morð-gjörnum framm,
 ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved from his shoulders the cauldron, standing,
 swung the murder-eager Millner forth,
 and all the whales of the waste [ETTINS] he smote.

ALL | For another light-hearted instance of Thunder's ettin-bashing cf. *Prk* 31–32.

2 morð-gjörnum 'murder-eager' | By this adjective the poet gives the Hammer something of a will of its own; cf. *Skm* 43, where the Hammer is said to always return to Thunder when thrown (apparently by its own will). To this may be added that several pagan hammer-amulets of the Wiking Age depict the Hammer with a face (mouth, nose and eyes). Three such finds are the silver hammer from Bredsätra, Öland, Sweden (106666 HST), the gilt silver hammer from Ödeshög, East Geatland, Sweden (item number 108249 HST), and the silver hammer from Baron Claes Kurck's collection found somewhere in Scania, Figure 3 (106659 HST).

- 37 Fóru-t lengi, · áðr liggja nam
 2 hafri Hlórriða · half-dauðr fyrir,

[R 14v/30, A 6v/21]



Figure 3: Hammer-amulet with face from unknown findspot, Scania. Wiking Age, ca. 900 CE. © Ola Myrin, Historiska museet/SHM, CC BY 4.0. <https://samlingar.shm.se/media/1B654576-D251-475F-B366-6EF893A1D537>

4 vas skér skókuls · skakkr á bēini,
en því hinn lé-vísi · Loki of olli.

They did not journey for long before Loride's (= Thunder's) he-goat
took to lie half-dead ahead.

The colt of the cart-pole [GOAT] was halt in the leg,
but that the guile-wise Lock had caused.

3 skér | emend. from meaningless †skirr† RA

ALL | Sts. 37–38 deal with one of Thunder's goats going halt and an ettin farmer giving up two of his children in return. A related story is also found in *Gylf* 44 and may be summarized as follows: 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 on top of 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 Thelве 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 Thelве his daughter and Wrash. Thunder spared him, and the two became his servants.
The present stanza may reference a version of the same myth wherein Lock has a part to play in the halting of the goat, perhaps by encouraging Thelве to pry the bone open; this is strongly supported by *Skm* 23 where Lock is called *þjóf[...] bafrs* 'thief of the he-goat', almost certainly Thunder's. The farmer of *Gylf* may be identified with Eyel, with whom the goats were left in st. 7 above; it is probably also Eyel who gives away his two children in st. 38.

38 En ér høyrt hafið, · hvørr kann umb þat
2 goð-mólugra · gørr at skilja,
hvær af hraun-búa · hann laun of fekk,
4 es bëði galt · børn sín fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can each
god-speaking man more clearly discern—
which repayments *he* [= Thunder] from the waste-dweller [ETTIN = the farmer]
got
when he [= the farmer] paid up both his children for it.

1 ér 'ye' | The listeners. A direct address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are, however, typical for the Scaldic poems with which *Hym* shares several traits; see Introduction above. Cf. st. 39/3–4 n.

1–2 hvørr ... 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-qflugr kom · á þing goða
2 ok hafði hver, · þann's Hymir átti;
en véar hvørjan · vøl skulu drikká
4 ólðr at Égis · eitt hør-meitið.

[R 15r/1, A 6v/24]

Strong of vigour came [Thunder] to the Thing of the Gods
and had the cauldron which Hymer had owned—

but the Wighers (Gods) well shall drink
one ale-feast at Egre's every flax-cutter [SUMMER?].

3–4 en véar hverjan · vél skulu drikka / glör at Egis · qitt hör-méitið ‘but the Wighers (Gods) well shall drink / one ale-feast at Egre's every flax-cutter [SUMMER?].’ | Regardless of whether (*qitt*) *hör-méitið* means [SUMMER] or [WINTER] these concluding lines seems to describe the Gods celebrating a yearly seasonal festival (*glör*). The fact that this is mentioned at the very end of the poem seems to give an etiological purpose to the whole narrative; with the claiming of the cauldron the Gods are henceforth able to enjoy an abundance of drink at a specified point each year. The festival alluded to is probably equivalent to an annual festival (*bloot*) celebrated by humans since the cult of the Gods serves as the model for the human religion (*Vsp* 7/2 n.), and with that in mind we can deduce that *Hym* was probably composed for recitation either at a festival taking place in late July or at Yule—a unique insight into the performance of Eddic poetry. This is further supported by the address of the audience in st. 38 above. — The word order is unusually complex for an Eddic poem, but that is not unprecedented in *Hym* (e.g. st. 16/3–4). In prose word order: *en véar skulu drikka vél qitt glör at Egis hverjan hör-méitið*; or with emendation from La Farge and Tucker: *en véar skulu drikka vél glör at Egis hverjan eitr-hör-méitið*.

4 *qitt hör-méitið* ‘one ... flax-cutter’ | The latter word is an *bapax* and very obscure. It clearly belongs with *hverjan* ‘every, each’ masc. acc. sg. and must thus be a masculine; its nom. sg. form should be **hōr-méitið*. I see this as a compound formed from *hōrr* ‘flax, cord’ + *méita* ‘to cut’ with an agent noun suffix *-ðr*. Since the pronoun *hverjan* implies seasonality the word is easily read as a kenning for SUMMER or specifically the time when flax is cut around late July. This is however unprecedented amongst kennings for SUMMER, which otherwise always belong to the type “mercy of the SERPENT” (Meissner, 1921, p. 109). — Following the ms. evidence the pres. ed. reads *qitt* ‘one’ n. acc. sg. as modifying *glör* ‘ale-feast’, but based on typical WINTER-kennings of the type “harm of the SERPENT” La Farge and Tucker (1992, p. 46) suggest the emendations *eitr-hör-méitir* ‘venom-rope-cutter [SNAKE > WINTER]’ and *eitr-*orm-méitir* ‘venom-worm-schather [WINTER]’.

Flyting of Lock

(*Loka senna*)

Dating (Sapp, 2022): Cioth (0.965)

Meter: *Leeds-meter*

Introduction

The *Flyting of Lock* (*Lok*) is only preserved in R, where it follows *Hym* and foregoes *þrk*. In R it is tied together into a continuous narrative with *Hym* by the prose passage “From Eagre and the Gods”, but the two poems are so drastically different in style that they are certainly distinct compositions. In A, *Hym* stands alone with no trace of a frame narrative while no trace of *Lok* survives, so that the frame narrative.

A stanza that appears to belong to *Lok* is found in *Gylf* 20; it is edited below following the end of the poem. The poem—and especially its introductory prose (*Lok* P1, P2)—is also alluded to in *Skm* 41.

The poem has often (TODO) been interpreted as a blasphemous composition belonging to the period after conversion, with the reasoning that no pious pagan would have written a poem insulting his own gods. On the other hand its archaic language and the breadth of mythological knowledge point to the pagan period, nor is the attack on the gods something the poet necessarily agrees with; after all, Lock is punished by the most popular god of the Wiking Age, Thunder.

From Lock’s insult of Bray in st. 11 until Thunder’s arrival in st. 57 the poem has a very regular structure; Lock and a god take turns insulting each other for one or two pairs of stanzas before another god comes to the defense of the previous one and becomes the new target for Lock’s insults.

Overview of speakers, first occurrence in bold:

St. 1 **Lock**, 2 **Elder**, 3 Lock, 4 Elder, 5 Lock — 6–7 Lock, 8 **Bray** — 9 Lock, 10 **Weden** — 11 Lock, 12 Bray, 13 Lock, 14 Bray, 15 Lock — 16 **Idun**, 17 Lock, 18 Idun — 19 **Yiven**, 20 Lock — 21 Weden, 22 Lock, 23 Weden, 24 Lock — 25 **Frie**, 26 Lock, 27 Frie, 28 Lock — 29 **Frow**, 30 Lock, 31 Frow, 32 Lock — 33 **Nearth**, 34 Lock, 35 Nearth, 36 Lock — 37 **Tew**, 38 Lock, 39 Tew, 40 Lock — 41 **Free**, 42 Lock — 43 **Bewer**, 44 Lock, 45 Bewer, 46 Lock

— 47 **Homedal**, 48 Lock — 49 [**Shede**], 50 Lock, 51 [Shede], 52 Lock — 53
Sib, 54 Lock — 55 **Beal**, 56 Lock — 57 **Thunder**, 58 Lock, 59 Thunder, 60
Lock, 61 Thunder, 62 Lock, 63 Thunder, 64–65 Lock

From Eagre and the Gods (*Frá Égi ok goðum*)

P1 Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er
 2 hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirar veit-
 slu kom Óðinn ok Frigg kona hans. Þórr kom eigi því at hann var
 4 í austr-vegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans.
 6 Týr var þar, hann var ein-hendr; Fenrisulfr sleit hǫnd af hánum,
 8 þá er hann var bundinn. Þar var Njörðr ok kona hans Skaði;
 Freyr ok Freyja; Viðarr son Óðins. Loki var þar, ok þjónustu-
 menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.

EAGRE, who by another name was called Gymer—he had prepared an ale-feast for the Eese when he had got the great kettle as was just told. To that gathering came Weden and Frie his wife. Thunder came not, for he was on the Eastern Way. Sib was there, Thunder's wife; Bray and Idun his wife. Tew was there, he was one-handed; the Fenmerswolf tore his hand off when it was bound. 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. There was a great deal of Eese and Elves.

2 sem nú er sagt 'as was just told' | In immediately preceding *Hym.*

5–6 Fenrisulfr sleit hǫnd af hánum, þá er hann var bundinn 'the Fenmerswolf tore his hand off when it was bound' | This detail is presumably brought up on the basis of sts. 38–39; for the myth see there.

P2 Égir átti tvá þjónustu-menn, Fimafengr ok Eldir. Þar var lýsi-
 2 gull haft fyr elds-ljós; sjalft barsk þar ql. Þar var griða-stadr
 mikill. Menn lofuðu mjök hversu góðir þjónustu-menn Égis
 4 vóru. Loki móttí eigi heyra þat, ok drap hann Fimafeng. Þá
 6 skóku ésir skjoldu sína ok óptu at Loka, ok eltu hann braut til
 skógar, en þeir fóru at drekka. Loki hvarf apr 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 place of grith. Men greatly praised how good the servants of Eagre were; Lock could not stand to hear it, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock, and chased him away to the woods—but they went [back] to drinking. Lock turned back and hit upon Elder outside. Lock greeted him:

2–3 griða-stadr mikill 'place of grith' | A place wherein all violence was forbidden, see Index: grith. This detail comes to play an important later in the narrative.

4–5 Þá skóku ésir skjoldu sína ok óptu ‘Then the Eese shook their shields and screamed’ | Apparently in some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nithing-screams TODO”.

The Flyting of Lock

1 „Seg þú þat, Eldir, · svá’t **einu-gi**
 feti gangir framarr,
 hvat hér **inni** · hafa at **ql-mólum**
 sig-tíva synir.“

[R 15r/17]

“TELL THIS, ELDER, so that thou not
 takest one step further:
 What here within they say over the ale,
 the sons of the victory-Tews [GODS].”

1–2 svá’t ... framarr ‘so that ... further’ | Shared with *Háv* 38.

3 hafa at ql-mólum ‘they say over the ale’ | Lit. “they have for their ale-speeches”.

Eldir: 2 „Of **vópn** sín dóma · ok of **víg-risni** sína
 sig-tíva synir;
 ása ok **alfa**, · es hér **inni** eru,
 mann-gi ’s þér i **orði** **vindr.**“

[R 15r/18]

“Of their weapons they speak and of their battle-prowess,
 the sons of the victory-Tews [GODS].
 Of the Eese and Elves which are here within
 none is thee a friend in words.”

4 **mann-gi** ’s þér i **orði** **vindr.** ‘none is thee a friend in words.’ | I.e., “nobody says anything good about you.” — The alliteration here is notable, and also occurs in st. 10 (*Víðarr* : *ulf*-, 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 *w* before rounded vowels. (2) finds support in the notable fact that in both the present st. and st. 10 the words *orð* ‘word’ and *ulf* ‘wolf’ originally began with *v*; in the case of the word *ulf* this consonant is attested in old Scandinavian runic inscriptions. For metrical reasons the lines must postdate the syncope of most unstressed short vowels, but on the basis of the three closely related C7th runestones from Blekinge (DR 357–359, from Stentoften, Gummarp, and Istaby) the loss of *w* before rounded vowels is shown to have occurred later; so DR 359 **haþuwulaf** *Haþuwulaf*. 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 *worðe* *winir*.

Loki kvað: 3 „Inn skal ganga · **Égis** hallir i

[R 15r/20]

2 à þat sumbl at séa,
 jöll ok ófu · fóri'k ása sonum
 4 ok blēnd'k þeim svá mēini mjøð.“

“I shall go into Eagre’s halls,
 on that simble for to see.
 Scorn and hatred I bring the sons of the Eese,
 and so I mix their mead with evil.”

2. sumbl ‘simble’ | The Germanic word for “feast, banquet”.

3 jöll ok ófu ‘scorn and hatred’ | Two rare words to which the present translation hardly does justice. The former occurs nowhere else, while the latter only otherwise occurs in *Sigrdr 33*. They have been interpreted in a variety of ways: CV sees the first word as *jöll* ‘wild angelica’, whereas the second is taken to be an error for *dfr* (“a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats”). TODO: What do other editors say? Esp. Kommentar.

4 blēnd'k ... mēini mjøð ‘I mix ... mead with evil’ | Formulaic, cf. *Sigrdr 8* (and others TODO).

Eldir kvað: 4 „Véitst, ef inn gengr · Égis hallir í
 2 à þat sumbl at séa,
 hrópi ok rógi · ef eyss à holl regin,
 4 à þér munu þau þerra þat.“

[R 157/22]

“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 „Véitst þat Éldir, · ef éinir skulum
 2 sár-yrðum sakask,
 auðigir verða · mun'k i and-svorum,
 4 ef þú mélir til mart!“

[R 157/24]

“Thou knowest, Elder, if one-on-one we shall
 bandy wounding words,
 wealthy will I in my answers grow
 if thou speak too much!”

2. sár-yrðum sakask ‘bandy wounding words’ | Reoccurring at st. 19/2.

4. ef þú mélir til mart! ‘if thou speak too much!’ | Formulaic; cf. *Háv 27*.

P3 Síðan gekk Loki inn í holl’ina; en er þeir sá, er fyrir váru, hverr
 2 inn var kominn, þognuðu þeir allir.

[R 157/25]

Thereafter Lock went into the hall, but when those who were further within
 saw who had come inside they all turned silent.

Loki kvað: **6** „þyrstr ek kom · þessar hallar til
 2 Loptr of langan veg,
 3 ǫsu at biðja, · at mér ǫnn gefi
 4 mérán drykk mjáðar.

"Thirsty I came to these halls,
Loft (= Lock), over a long way,
to bid the Eese that they give me but one
famed drink of mead.

⁴ mérðan drykk mjáðar ‘famed drink of mead’ | Formulaic language for describing mead; cf. *Háv. 105, 140, Skí. 16*. TODO: more parallels.

7 Hví þegið ér svá · þrungin goð,
at mæla né meguð;
sessa ok staði · vœlið mér sumbli at,
eða heitið mik heðan!"

Why shut ye up so, ye pressed Gods,
that ye cannot speak?
Choose seats and places for me at the simble,
or call me away hence!"

3-4 sessa ... heðan! ‘Choose ... hence!’ | That is, “Cease your dallying; give me a seat or tell me to leave!”

Bragi: 8 „Sessa ok staði · veþja þér sumbli at [R 15r/30]
 2 éþir aldri=gi;
 því't éþin vitu · hvéim alda skulu
 4 gamban-sumbl of geta.“

"Choose seats and places for thee at the simble
the Eese will never do,
for the Eese know for which man they shall
prepare the gomben-simble."

³ hvéim 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*, *Skí* and *Hárb*. CV suggest it means something like “costly”.

[Loki:] 9 „Mant þat Óðinn, · es vit i ár-daga
 2 blendum blóði saman?
 qlví bærgja · létsk eigi mundu,
 4 nema okkr véri býðum borit.“

“Recallest thou, Weden, when we in days of yore
 blended our blood together?
 Thou didst declare thou wouldest ne'er taste ale,
 unless it were for us both borne forth!”

ALL | Lock turns to Weden, chief of the Eese, and reminds him of an oath of blood-brotherhood the two undertook in the early days of the world. The circumstances of this oath are otherwise entirely unknown.

[Óðinn:] **10** „Rís þá Víðarr · ok lát ulfs fóður
 2 sitja sumbli at,
 síðr oss Loki · kvéði lasta-stófum
 4 Égis hóllu i.“

[R 15r/34]

“Then rise, O Wider, and let the Wolf’s father [= Lock]
 sit at the simble,
 lest Lock greet us with words of blame
 in Eagre’s hall.”

1 Rís þá Víðarr · ok lát ulfs fóður ‘Rise thou, Wider, and let the Wolf’s father’ | For the alliteration see note to st. 2/4. A C7th Proto-Norse form of the line might be: *Rís þan Wiðarr · auk lát wulfis fóður.

P4 þá stóð Víðarr upp ok skenkти Loka, en áðr hann drykki, kvaddi
 2 hann ásuna:

[R 15v/1]

Then Wider stood up and poured a drink to Lock, but before he [= Lock] drank, he greeted the Eese:

II „Héilir ęsir, · héilar ęsynjur
 2 ok oll ginn-héilog goð,
 nema sá ęjinn ęss · es innar sitr
 4 Bragi békkjum á.“

[R 15v/3]

“Hail the Eese! Hail the Ossens,
 and all yin-holy Gods!
 But for that one os who sits further within:
 Bray, upon the benches.”

ALL | The first line is identical to the prayer in *Sigrdr 4*. An intriguing possibility suggests itself, viz. that this formula for hailing the Gods may actually have been used in Heathen drinking-toasts, where the second helming (ll. 3–4) would follow the hailing by asking for gifts. If this is the case it would greatly increase the dramatic effect of Lock’s insult in ll. 3–4, since he, instead of asking for a boon, subverts the prayer by insulting one of the gods present, something that would have have come off as shocking to the Heathen audience expecting a typical prayer.

[Bragi] kvað: **12** „Mar ok měki · gef’k þér mǐns férar

[R 15v/4]

2 ok bótir þér svá baugi Bragi,
 síðr þú ósum · qfund of gjaldir;
 4 grém þú eigi goð at þér!“

“Steed and sword I give thee of my own wealth
 and so Bray restores thee with a bigh,
 lest thou with envy repay the Eese;
 anger not the Gods against thee!”

1 Mar ok mēki ‘Steed and sword’ | Formulaic pair; cf. *Háv* 83/2.

2 bótir þér svá baugi ‘restores thee with a bigh’ | Cf. the comment in *Hár* 42.

[Loki] kvað: 13 „Jós ok arm-bauga · munt é vesa
 2 beggja vanr Bragi,
 ása ok alfa, · es hér inni eru,
 4 þú est við víg varastr,
 ok skjarrastr við skot.“

[R 15v/6]

“Of horse and arm-bighs wilt thou always be
 both lacking, Bray!
 Of the Eese and Elves which are here within
 thou art wariest of war
 and shiest of shot.”

[Bragi] kvað: 14 „Véit’k, ef fyr útan véra’k, · svá sem fyr innan em’k,
 2 Égis hóll of kominn,
 hófuð þitt · béra’k í hendi mér;
 4 lít’k þér þat fyr lygi.“

[R 15v/8]

“I know if I were without, as I am within
 come into Eagre’s hall,
 that head of thine would I hold in my hands;
 this I see for thy lie.”

1-2 Véit’k, ef fyr útan véra’k, · svá sem fyr innan em’k, / Égis hóll of kominn ‘I know if I were outside, as I am inside come into Eagre’s hall’ | As said in P1, the law of grith (a truce of non-violence, even between enemies) applies inside the hall, and Bray and the other gods are honour-bound not to injure Lock.

4 lít’k þér þat fyr lygi | ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be ‘litt es þér þat fyr lygi’ ‘that is little [punishment] for thee for lying’. Based on the similarity of é (= tt) and c Finnur Jónsson (1932) gives lyka’k þér þat fyr lygi ‘that I would bring thee for thy lie’.

[Loki] kvað: 15 „Snjallr est í sessi, · skal=at-tu svá gera,
 2 Bragi bék-skrautuðr;

[R 15v/10]

4 vega þú gakk · ef vręjðr séir;
 hyggsk vétr hvatr fyrir.“

“Valiant art thou in the seat; thou shalt not do so,
 Bray the bench-adorner!
 Go to strike if thou art wroth;
 the bold thinks not ahead.”

ALL | Lock attacks Bray's excuse; a truly brave man would break even the grith-truce to avenge such a personal insult.

[Iðunn] kvað: 16 „Bið ek, Bragi, · barna-sifjar duga
 2 ok allra ósk-maga,
 at þú Loka · kveðir=a lasta-stófum
 4 Égis høllu i.“

[R 15v/11]

“I bid thee, Bray, to respect the ties of children
 and all adopted sons,
 that thou not greet Lock with words of blame
 in Eagre's hall.”

[Loki] kvað: 17 „Þegi þú, Iðunn, · þik kveð'k allra kvinna
 2 ver-gjarnasta vesa
 síðst þú arma þjina · lagðir ítr-þvegna
 4 umb þinn bróður-bana.“

[R 15v/13]

“Shut up, Idun! I call thee of all women
 the most man-eager,
 since thy brightly washed arms thou didst lay
 around thy brother's bane.”

[Iðunn] kvað: 18 „Loka ek kveð'k=a · lasta-stófum
 2 Égis høllu i;
 Braga ek kyrri · bjór-réifan,
 4 vil'k=at at it vręjðir vegisk.“

[R 15v/15]

“I am not greeting Lock with words of blame
 in Eagre's hall;
 I am calming Bray, made rowdy from beer—
 I wish not that ye two wroth men should fight.”

[Gefjun] kvað: 19 „Hví it ésir tvéir · skuluð inni hér
 2 sár-yrðum saka-sk?
 Lopt-ki þat veit · at hann lækinn es

[R 15v/16]

4 ok hann **fjørg** qll **fia.**"

"Why shall ye two Eese here within
bandy wounding words?

Loft (= Lock) knows not that he is crazed,
and all the Farrows (= Gods) hate him."

4 **fjørg** qll **fia** 'and all the Farrows (= Gods) hate him' | 'fjorgvall fría' R

3 Lopt-ki þat væit 'Loft knows not' | For the rare poetic construction where a verb is negated by suffixing -gi to its subject cf. sts. 29/4 and 39/3 below.

4 **fjørg** qll **fia** 'and all the Farrows (= Gods) hate him' | 'fjorgvall' R is taken as an error for *fjorg avll*, norm. *fjørg qll*, where *fjørg* 'Farrows' (sg. *fjarg*) is a rare word for 'Gods'. — *fría* means 'love' but is emended to its antonym *fia* 'hate' since the statement that all the Gods love Lock can hardly be defended. Cf. *Hym* 22 for the Gods' hatred of one of Lock's children, the Middenyardswurm.

[Loki] kvað: 20 „Þegi þú, Gefjun, · þess mun'k nú geta
2 es þík glapði at **gæði**:
svéinn inn hvíti · es þér **sigli** gaf
4 ok þú lagðir lér yfir.“

[R 15v/18]

"Shut up, Yiven! *Him* will I now mention,
who seduced thy senses:
the white-hued swain who gave thee a necklace,
and thou laidest o'er him thy leg!"

3 *sigli* 'necklace' | A very rare poetic word ultimately derived from Latin *sigillum*. It only occurs in two other places in the Old Norse corpus: *Sigsk* 49/3 and *KormQ Lv* 56 (SkP 5).

[Óðinn kvað] þat: 21 „Órr est, Loki, · ok **ør·viti**,
2 es þú fér þér **Gefjun** at **græmi**
því't aldar **ør·log** · hygg at **qll** of viti
4 **jafn-gorla** sem **ek.**“

[R 15v/20]

"Mad art thou, Lock, and out of thy wits
when thou rousest Yiven's wrath against thee,
for all the orlays of men I think she knows
quite as clearly as I."

1 *Órr* ... ok *or·viti* 'Mad ... and out of thy wits' | Formulaic line, also occurring in *II HHund* 34 and *Oddrgr* 15. Cf. also st. 47 and G1 below.

[Loki] kvað: 22 „Þegi þú, **Óðinn**, · þú kunnir **aldri=gí**
2 **déila** **víg** með **verum**;
opt þú **gaft** · þeim's **gefa** **skyldir=a**,
4 **inum** **sléyurum**, **sigr.**“

[R 15v/22]

“Shut up, Weden! Thou couldst never
 deal out war amidst men—
 oft thou gavest to those thou shouldst not have given—
 to the duller men—victory.”

[Óðinn] kvað: 23 „Véitst ef ek **gaf** · þeim’s **gefa** né **skylda**,
 2 **inum sléyurum, sigr,**
 átta vetr · vast fyr **jørð** neðan
 4 **kýr mólkandi ok kona**
 ok hefir þar **børn** of **borit**
 6 ok hugða’k þat **args aðal.**“

[R 15v/24]

“Thou knowest, if I gave to to those I should not have given—
 to the duller men—victory,
 for eight winters wast thou beneath the earth
 a milch cow and a woman,
 and thou hast there borne children,
 and I’ve judged that a queer’s nature!”

4 kýr mólkandi ‘a milch cow’ | May also be read as “milking cows”, the nom. sg. *kýr* being identical to the acc. pl. *kýr*, and *mólká* meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for several reasons. Firstly, the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar; secondly, it conforms to a known pattern of insults in flying where the insultee is equated with a woman and said to have been impregnated (cf. *I HÍund*), cows, of course, only giving milk after calving; thirdly, it agrees well with another instance where Lock gives birth in the form of a female animal, namely the episode of the building of the wall around Osyard as told in *Gylf* 42.

[Loki] kvað: 24 „En þik **síga** kóðu · **Sáms-eyju** í
 2 **ok drapt à vett sem völur,**
 vitka líki · fórt ver-þjóð yfir,
 4 ok hugða’k þat **args aðal.**“

[R 15v/26]

“But thou, they said, didst sink down into Samsey,
 and didst beat on the drum like wallows.
 In a warlock’s likeness didst thou journey o’er the folk of men
 and I’ve judged *that* a queer’s nature!”

ALL | For Weden taking the shape of a witch or warlock cf. the story of Wrind (*Vsp* 31 n.) TODO: elaborate.

1 Sáms-eyju ‘Samsey’ | *Samsø* in Denmark, which features prominently in later legendary literature. TODO: elaborate.

2 drapt à vett sem völur ‘didst beat on the drum like wallows’ | A reference to “shaman”-like drums as attested in the later Lappish religion. TODO: elaborate.

[Frigg kvað:] 25 „**Ør-lögum** **ykkrum** · **skylið aldri=gí**

[R 15v/28]

2 **s**egja s²eggjum frá,
 hvat it ésir tvær · drýgðuð i ár-daga;
 4 firrisk é forn rök firar.“

“Of your orlays should ye two never
 speak to the youth.

No matter what ye two Eese did in days of yore,
 let ancient tales be ever shunned by folk.”

[Loki kvað:] 26 „Þegi þú, Frigg, · þú est Fjörgyns mér
 2 ok hēfir é ver-gjorn vesi,
 es þá Véa ok Vilja · létst þér, Viðris kvén,
 4 báða i baðm of tekkit.“

[R 15v/30]

“Shut up, Frie! Thou art Firgyn’s maiden
 and hast always been eager of men,
 [like] when thou Wigh and Will—O Withrer’s wife—
 both in thy bosom didst take.”

³ Véa ok Vilja ‘Will and Wigh’ | Weden’s brothers. The event alluded to here is a myth where Weden is exiled from the Eese and his wife, Frie, instead marries his two brothers. So *Yng* 3: *Öðinn átti tvá bróðr, hét annarr Vé, en annarr Vil; þeir bróðr hans stýrðu ríki'nu, þá er hann var í brottu. Þat var eitt sinn, þá er Öðinn var farinn langt í brott ok hafði lengi dualtsk, at ósum þótti ör-vént hans heim; þá tóku bróðr hans at skipta arfi hans, en konu hans Frigg gengu þeir báðir at eiga. En litlu síðar kom Öðinn heim, tók hann þá við konu sinni.* ‘Weden had two brothers; one was called Wigh, the other Will. Those brothers of his ruled the realm when he was departed. It was one time when Weden had journeyed far away and had tarried for long that the Eese thought his homecoming unlikely. Then his brothers took to divide his inheritance, but his wife Frie they both went to own. But a short while later Weden came home; then he took back his wife.’

[Frigg kvað:] 27 „Veitst ef inni étta'k · Égis holllum i
 2 Baldri líkan bur
 út né kvémir · frá ása sonum
 4 ok vérí þá at þér vręjðum vegit.“

[R 15v/32]

“Thou knowest, if I had within Eagre’s halls
 a boy like Balder,
 thou camest out from the sons of the Eese,
 and wouldest, wroth man, be fought!”

[Loki kvað:] 28 „ENN vill þú, Frigg, · at ek fléiri télja
 2 mína mēin-stafi:
 ek því réð · es þú ríða sér=at
 4 síðan Baldr at solum.“

[R 16r/1]

“Still wilt thou, Frie, that I recount more

of my evil deeds:
 It was my doing that thou wilt not henceforth see
 Balder ride to the halls.”

ALL | Lock caused the death of Balder, as alluded to in *Vsp* 31–33 (see note there) and *Bdr* 8–11 and described in depth in *Gylf* 49. It is probably this admission of guilt that seals Lock’s fate.

- [Frøyja kvað:] 29 „Órr est, Loki, · es þú yðra télr [R 16r/3]
 2 ljóta lēið-stafi;
 3 or-lög Frigg · hygg at qll viti
 4 þótt hon sjölf=gi segi.“
 “Mad art thou, Lock, when thou dost recount
 your ugly, loathsome deeds!
 All orlays I think that Frie might know,
 though she tell them not herself!”

- [Loki kvað:] 30 „Þegi þú, Freyja, · þik kann’k full-görva; [R 16r/4]
 2 es=a þér vamma vant:
 3 ása ok alfa, · es hér inni eru,
 4 hvær hefir þinn hór vestit.“
 “Shut up, Frow! I know thee full well—
 thou art not free of blemishes.
 Of the Eese and Elves which are here within
 each has been thy lover!”

ALL | For Frow’s promiscuity cf. *Prk* 13/4 n.

2. vamma vant ‘free of blemishes’ | Formulaic, cf. *Háv* 22/4: *hann es=a vamma vanr* ‘he is not free of blemishes’.

- [Frøyja kvað:] 31 „Fló ’s þér tunga, · hygg at þér fræmr myni [R 16r/6]
 2 ógótt of gala;
 3 vręjðir ’ro þér ęsir · ok ęsynjur,
 4 hryggr munt hęim fara.“
 “False is thy tongue, I think it further will
 sing evil [into being] for thee.
 Wroth with thee are the Eese and the Ossens:
 grieved wilt thou journey home.”

1–2 Fló ... gala ‘False ... thee’ | The language is strikingly similar to *Háv*, particularly 29/3–4 and 116/3–4.

4 hryggr munt hęim fara ‘grieved wilt thou journey home’ | Frow foresees the future; Lock will come to regret his insults.

Loki: 32 „Þegi þú, Freyja, · þú est for-déða
 2 ok meðini blandin mjók,
 síðst-u at bróðr þínnum · siðu blíð regin
 4 ok myndir þá, Freyja, frata.“

“Shut up, Frow! Thou art an evil-working woman,
 and mixed with much evil,
 since towards thy brother the blithe Reins bewitched thee
 and then wouldest thou, O Frow, fart.”

ALL | Lock accuses Frow of committing incest with her brother (Free) while bewitched by the Gods. Incest between siblings is particularly associated with the Wanes and Nearth is said to have begotten Free by his sister in st. 36 below.

3 blíð regin ‘the blithe Reins’ | A reverent formulaic epithet for the Gods, here used blasphemously by Lock. It otherwise occurs in *Grm* 6/1, 38/3 and 42/1. For another instance of Lock parodying reverent language cf. st. 11 above.

4 þá ‘then’ | In the act of (incestual) coitus, an especially graphic insult.

Njørðr: 33 „Þat’s vó-lítit · þótt sér varðir vers fái,
 2 hós eða hvárs;
 hitt’s undr, es óss ragr · es hérr inn of kominn
 4 ok hefir sá börn of borit.“

“It is little woe that women get themselves a man,
 a lover or whomever else,
 yet it is a wonder when a queer os is come here within,
 and this man has borne children!”

Loki: 34 „Þegi þú, Njørðr, · þú vast austr heðan
 2 gísl of sœndr at goðum;
 Hymis meyjar · hófðu þik at hland-trogi
 4 ok þér í munn migu.“

“Shut up, Nearth! Thou wast to the east hence
 sent as hostage for the Gods.
 Hymer’s daughters had thee for a lant-trough
 and pissed thee in the mouth!”

ALL | For Nearth as a hostage cf. *Väff* 39.

Njørðr: 35 „Sú es=umk líkn · es vas’k langt heðan
 2 gísl of sœndr at goðum:
 þá ek móg gat · þann’s mann-gi fíar,
 4 ok þikkir sá ása jaðarr.“

“This is my relief since I was far-away hence
 sent as hostage for the Gods;
 I thereafter begot the lad whom no man hates
 and he seems the peak of the Eese.”

3 mōg ... þann'smann-gi fíar 'the lad whom no man hates' | Free.

Loki: 36 „Hétt-u nú, Njorðr, · haf à hófi þik;
 ² mun'k=a því leyna lengr:
 við systur þinni · gatst slíkan mōg,
 ⁴ ok es=a þó ónu verr.“

[R 16f/16]

“Cease now, Nearth; restrain thyself!
 I will no longer hide it;
 by thy sister didst thou beget such a lad
 and naught can be expected worse.”

Týr: 37 „Fréyr 's bætstr · allra ball-riða
 ² ása gorðum ï;
 mey né grótir · né manns konu,
 ⁴ ok leysir ór hoptum hvern.“

[R 16f/17]

“Free is the best of all bold riders
 in the yards of the Eese;
 he makes no maiden weep nor any man's woman,
 and loosens each from his bonds!”

Loki: 38 „Pegi þú, Týr, · þú kunnir aldri=gi
 ² bera tilt með tvéim;
 handar ennar hogri · mun'k hinnar geta
 ⁴ es þér sleit Fénrir frá.“

[R 16f/19]

“Shut up, Tew! Thou couldst never
 settle strife between two;
 the right hand will I mention next,
 which from thee Fenrir tore.”

2 bera tilt með tvéim 'settle strife between two' | Uncertain. TODO.

3–4 handar ... frá. 'the right ... tore.' | As told in *Gylf* TODO.

Týr: 39 „Handar em'k vanr · en þú hróðrs vitnis;
 ² þol es beggja þráa;
 ulf=gi héfir ok vel · es i bøndum skal

[R 16f/21]

4 bíða ragna røkrs.“

“A hand am I missing, but thou the Famous Wolf;
 both yearnings are a bale!
 Nor does the Wolf have it well which in its bonds
 shall await the Twilight of the Reins.”

3 ulf=gi hçfir ok vel · es ï böndum skal | Alliteration is absent from this otherwise metrically acceptable line and no obvious emendation suggests itself.

Loki: 40 „Þegi þú, Týr, · þat varð þinni konu
 at högn átti mogg við mér!
 Qln né pønning · hafðir þess aldri=gí
 van-réttis, vç-sall.“

“Shut up, Tew! It happened to thy woman
 that she had a son by me!
 No ell [of wool] nor penny hadst thou ever for that
 injustice, O wretch!”

[R 16r/23]

ALL | This event is entirely unsubstantiated, and Tew's nameless wife is not known from any other source.

3 Qln ‘ell [of wool]’ | Wool, measured in ells, was often used for barter in Iceland and Norway.

Freyr: 41 „Ulf sé’k liggja · áar-ósi fyr
 und’s rjúfask regin;
 því munt nést, · nema nú þegir,
 bundinn, bølva smiðr!“

“The Wolf I see lying before the river-mouth
 until the Reins are ripped;
 there wilt thou next—unless thou now shut up—
 be bound, O smith of bales!”

[R 16r/25]

Loki: 42 „Golli kęypta · lépst Gymis dóttur
 ok seldir þitt svá sverð,
 en es Múspells synir · ríða Myrk-við yfir
 vęitst=a þà, vç-sall, hvé veg!“

“With gold thou hadst Gymer's daughter [= Gird] bought,
 and didst so sell thy sword,
 but when Muspell's sons ride over Mirkwood
 knowest thou not, O wretch, how to fight!”

[R 16r/26]

ALL | Lock alludes to the events of *Ski*: Free gave his sword to his servant Shirner and sent him on a mission to convince Gird, Gymer's daughter, to sleep with him. The mission was successful and Free and Gird were united, but he did not get back his sword. This comes back to bite Free at his fight with Surt, for which see *Vsp* 51/3 n.

Byggvir: 43 „Véitst ef øðli éttak · sem Ingunar Freyr,
 2 ok svá sél-ligt setr:
 mærgi sméra · mólða'k þá mæin-króku
 4 ok lémða alla i liðu.“

[R 16r/29]

“Thou knowest, if I had pedigree like Ingwin-Free
 and such blessed pasture—
 finer than bone-meal would I mill this harm-crow,
 and beat all his limbs lame!”

ALL | Free's servant Bewer (*Byggvir*, < *bygg* ‘barley’) comes to his defence.

1 øðli ‘pedigree’ | Free is the son of Nearth and the legendary ancestor of the Ingling dynasty originally based at Upsal.

1 Ingunar Freyr ‘Ingwin-Free’ | A rare (probably cultic) name for the god Free, whose usual name *Freyr* originally simply means ‘Lord’.

Ingunar- appears to be the gen. of a name **Ingunn* and is probably related to OE *Ing-winas* ‘friends of Ing [DANES]’ (*Beow* 1044, 1319) and Latin *Ingaevónēs* ‘a Germanic tribe around the North Sea’ (Tacitus, *Germania* 2). It clearly contains the same root as *Yngvi* ‘Ing’, an earlier name for Free found in the Cist male given name *Inguimorus* (Tacitus, *Annals* 1.60, 1.68, 2.17 et c.), the ON compound *Yngvi-Freyr* ‘Ing-Free’ (i.e. “Lord Ing”), and the OE Rune Poem (rune ȳ, st. 22, where it is again associated with the Danes).

Loki: 44 „Hvat 's þat it litla · es þat loggra sé'k
 2 ok snap-víst snapir?
 At eyrum Fréys · munnt é vesa
 4 ok und kvérnum klaka.“

[R 16r/31]

“What's this little thing I see wagging its tail
 and snap-wisely snapping?
 At Free's ears wilt thou always be
 and chirping under mills!”

1 loggra ‘wagging its tail’ | A hapax; cognate with Danish and Norwegian *logre* ‘wag (one's tail)’.

[Byggvir kvað:] 45 „Byggvir ek héiti, · en mik bráðan kveða
 2 goð ǫll ok gumar;
 því em'k hér hróðugr · at drekka Hropts mægir
 4 allir q̄l saman.“

[R 16r/32]

“Bewer I am called, and hurried call me
 all Gods and men.

Therefore I am honoured here when Roft's lads [the EESE] drink ale all together."

¹ **Byggvir** | ‘Beyggvir’ *R*

² goð ... ok gumar ‘Gods and men’ | This pairing also occurs in *Lok* 55/4 and *Reg* 19.

[Loki kvað:] **46** „**P**egi þú, Byggvir, · þú kunnir aldri=gi
² deíla með mǫnnum mat;
 ok þik í flęts strái · finna né móttu
⁴ þá’s vógu verar.“

[R 16v/1]

“Shut up, Bewer! Thou couldst never deal out food amidst men, and in the bench-straw they could not find thee when the warriors fought.”

[Héim·dallr kvað:] **47** „**Q**lr est, Loki · svá’t es or·viti,
² hví né lętsk=a þú, Loki?
 því’t of-drykkja · veldr alda hvęim
⁴ es sīna mélgi né man=at.“

[R 16v/3]

“Drunk art thou, Lock, so that thou art out of thy wits; why holdest thou not back, Lock? For over-drinking makes every man no more mind his speech.”

[Loki kvað:] **48** „**P**egi þú, Héim·dallr, · þér vas i ár-daga
² it ljóta líf of lagit;
 qrgu baki · munt é vesa
⁴ ok vaka vqrör goða.“

[R 16v/5]

“Shut up, Homedal! For *thee* in days of yore was thy ugly life laid down. With a stiff back wilt thou always be and waking, O Watchman of the Gods.”

² líf of lagit ‘life laid down’ | His course of life was decreed by the Norns. Formulaic language; cf. *Skí* 13/4.

³ qrgu ‘stiff’ | ‘*argo*’ *R* is ambiguous since *a* can represent both *q* and *au*. It is here read as a variant of *qrögū*, neutr. dat. sg. of *qrögr* ‘upright, arduous, harsh’; but it can also be read as *aurgu* ‘muddy’. The former is thought to give better sense since it specifies Homedal’s *ljóta líf* ‘ugly life’, ‘all that standing must hurt your back, Watchman of the Gods!’

⁴ vqrör goða ‘Watchman of the Gods’ | Formulaic epithet of Homedal, who had to guard the rainbow bridge of the Gods against their enemies. See *Grm* 13 n.

- [Skaði kvað:] 49 „Létt 's þér, Loki; · mun=at-tu lęngi svá
 2 leika lausum hala,
 því't þik á hjørvi skulu · ins hrím-kalda magar
 4 gørnum 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.”

ALL | The speaker of sts. 49 and 51 is not indicated in R and is not directly named in Lock's answers, but is certainly Shede. She would otherwise be the only deity mentioned in P1 without a speaking role, and Lock's mention of the killing of Thedse (st. 50) is only effective if it relates personally to whomever he is attacking, which is only the case for Shede.

3–4 því at þik á hjørvi skulu · ins hrím-kalda magar / gørnum binda goð. ‘for on a sword with
 thy rime-cold lad's / guts the Gods shall bind thee’ | See P8 below.

- [Loki kvað:] 50 „Véitst ef mik á hjørvi skulu · ins hrím-kalda magar
 2 gørnum binda goð,
 fyrstr ok øfstr · vas'k at fjør-lagi
 4 þar's vér á Þjatsa þrifum.“

“Thou knowest, if on a sword with my rime-cold lad's
 guts the Gods shall bind me,
 first and highest was I in life-taking
 when we on Thedse laid hands.”

4 þar's vér á Þjatsa þrifum ‘where we on Thedse laid hands’ | A reference to a longwinded myth told most fully in *Skn* 2–4 and *Hauſtl* 2–13. After Idun was abducted by the etin Thedse, the Eese forced Lock to recover her, which he set out to do by flying to his home in the shape of a hawk. When he found Idun he turned her into a nut, took her in his claws, and turned back to Osyard. Thedse quickly spotted him, set chase in the shape of an eagle, and was soon closing the distance. Standing in Osyard, the Eese saw the chase from afar and hurriedly threw wood shavings on the ground; just as Lock had flown over them they set fire to the shavings; the fire rose and scorched the wings of Thedse, who fell down to the ground and was killed. Not long thereafter, Shede, Thedse's daughter, came to Osyard to avenge her father, but the gods convinced her to settle with them, after which she married Nearth. It is most sensible that Lock brings this myth up in order to insult Shede; cf. note to the previous st.

- [Skaði kvað:] 51 „Véitst ef fyrstr ok øfstr · vast at fjør-lagi
 2 þa's ér á Þjatsa þrifuð,
 frà miñnum véum · ok vøngum skulu
 4 þér é kold róð koma.“

“Thou knowest that if first and highest thou wast in life-taking
 when ye laid hands on Thedse:
 from my wights and wongs shall for thee
 ever cold counsels come.”

3 frá mīnum vēum · ok vongum ‘from my wights and wongs’ | From her cultic sites; viz. her sanctuaries and sacred meadows.

[Loki kvað:] 52 „Léttari í mólum · vast við Laufeyjar son
 2 þa’s létsk mér á bęð þinn bōdit;
 getit verðr oss slíks · ef vér gørva skulum
 4 télja vømmin vör.“

[R 16v/12]

“Lighter in speech wast thou with Leafie’s son [= Lock, me]
 when thou didst summon me to thy bed.
 Such will be said of us if we clearly shall
 recount our blemishes.

P5 Þá gekk Sif framm ok byrlaði Loka í hrím-kalki mjóð ok mélti: [R 16v/15]
 Then Sib stepped forth and poured for Lock mead in a rime-chalice, and spoke:

1 Sif | replaced with a ;-like symbol R

1 Sif | That Sib is the speaker is supported by P1 and by the fact that st. 54 mentions Thunder, her husband.

53 „Héill ves þú nú, Loki, · ok tak við hrím-kalki
 2 fullum forns mjaðar,
 hældr þú hana ęina · látir með ása sonum
 4 vamma-lausa vesa.“

[R 16v/12]

“Hale be thou now, Lock, and receive this rime-chalice,
 full of ancient mead,
 but thou oughtst to let me alone among the sons of the Eese
 remain blemish-less.”

1–2 Héill ... mjaðar ‘Hale ... mead’ | Formulaic; repeated identically in Skí 37/1–2.

3 hana ‘her’ | Sib speaks in the third person.

P6 Hann tók við horni ok drakk af:
 He received the horn and drank thereof:

[R 16v/17]

54 „Ęin þú vérir · ef þú svá vérir,
 2 vör ok gröm at veri;
 ęinn ek vœit, · svá’t ek vita þikkjumk,

[R 16v/18]

4 hór ok af Hlór·riða,
ok vas þat sá inn lé-vísi Loki.“

"Alone wouldst thou remain, if thou hadst remained
wary and wroth against men-folk.
I know one—whom I think me to know—
adulterer behind even Loride's back—
and that was the guile-wise Lock!"

⁴ Hlór·riða ‘Loride’ | “The Loud Rider”; Thunder.

⁵ lē-visi Loki 'guile-wise Lock' | Formulaic, also occurring in *Hym 37*. Cf. also *Vsp 35* where Lock is called lē-gjárr 'guile-eager' and *Vsp 17* where Lother (possibly to be identified with Lock) gives men lō, which may be an accusative form of lē.

"The fells all quake—I think on his journey
from home Loride must be.
He will bring to rest him who here maligns
all the Gods and men!"

ALL | It seems that Lock's mere mention of Thunder invites his presence, probably a suggestion of the efficacy of invoking this god. The same thing occurs when the ettin Rungner is at the banquet of the Eese in *Skrn 24*: *En er ósun leiddu-sk ofr-yðri hans, þá nefna heir Þór. Því nést kom Þórr í þollina og hafði á lopti barnar'inn ok var all-reiðr ok spyrri, hvverr hví rðer, er jötnar bund-visir skulur har drekka, eða hvverr seldi Hrungni grið at viera í Val-höll eða hví Freyja skal skenkjá bonum sem at gildi ása.* ‘But when the Eese grew tired of his boasting words, then they say Thunder’s name. Just thereafter Thunder came into the hall and held his hammer aloft and was all-wroth, asking whose doing it is that hundred-wise ettins shall drink there, or who gave Rungner grið to be in Valhall, or why Frow shall pour drinks for him like at the banquets of the Eese.’

¹ Fjöll qll skjalfa ‘The fells all quake’ | The movement of gods, especially Thunder, is often signalled by cosmic disturbance. Cf. *Prk* 21 n.

[Loki kvað:] **56** „Þegi þú, Býyla, · þú est Byggvis kvæn
 ok mæni blandin mjók;
² ó-kynja'n mæira · kom-a með ása sonum
 oll est, **deigja**, **dritin**.“
⁴

"Shut up, Beal! Thou art Bewer's wife,
and mixed with much evil.
A greater disgrace came not amidst the sons of the Eese;
thou art all, dough-girl, dungy!"

⁴ ḡll est, dēgja, dritin 'thou art all, dough-girl, dungy' | *dēgja* 'dough-girl' is a derivative of *dēigr* 'dough' and refers to a young maid at a farm who carries out tasks like kneading dough, milking the cows, and carrying water. Lock insulhs her; she's still covered with cow dung.

P7 Þá kom Þórr at ok kvað:

[R 16v/23]

Then Thunder arrived and quoth:

57 „Þegi þú, rog véttr, · þér skal miñn þrúð-hamarr,
 2 Mjollnir, mál fyr-nema!
 Hérða klett · drep'k þér halsi af,
 4 ok verðr þá þínu fjørvi of farit.“

[R 16v/24]

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 The rock of thy shoulders [HEAD] I will cut from thy neck,
 and then is thy life destroyed!”

¹ þrúð-hamarr ‘thrith-hammer’ | “Strength-hammer”, *þrúðr* ‘thrith’ being an obsolete word for strength used only in connection with Thunder or ettins. *þrúðr* ‘Thrith’ is also the name of Thunder’s daughter.

[Loki kvað:] 58 „Jarðar burr · es hér nú inn kominn;

[R 16v/26]

2 hví þbrasir þú svá, Þórr?
 En þá þorir ekki · es skalt við ulf’inn vega
 4 ok svelgr hann allan Sig-fǫður.“

“Earth’s Son is here now come inside,
 why thrashest thou so, Thunder?
 But thou wilt nowise dare when thou shalt fight the Wolf
 and he swallows Syefather (= Weden) whole.”

^{3–4} es skalt við ulf’inn vega / ok svelgr hann allan Sig-fǫður ‘when thou shalt fight the Wolf / and he swallows Syefather (= Weden) whole.’ | A reference to the Rakes of the Reins, where Weden is slain by the Wolf. Thunder, meanwhile, dies while slaying the Wyrm; see *Vsp* 51–53, *Vafþ* 53.

[Þórr kvað:] 59 „Þegi þú, rog véttr, · þér skal miñn þrúð-hamarr,

[R 16v/28]

2 Mjollnir, mál fyr-nema!
 Upp ek þér verp · ok á austr-vega,
 4 síðan þik mann-gi sér.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 I will throw thee up and onto the eastern ways,
 whereafter no man will see thee!”

³ austr-vega ‘eastern ways’ | The desolate eastern wastelands where Thunder hunts ettins, troll-women and other unnatural creatures.

[Loki kvað:] 60 „Austr-fórum þínum · skalt aldri=gí

[R 16v/29]

2 **séga séggjum frá**
 síðst í hanska þumlungi · hnúkðir þú, Ein-heri,
 4 ok þóttisk=a þá Þórr vesa!“

“From thy eastern journeys shalt thou never
 speak to the youth,
 since into a glove’s thumb thou crawledest, Oneharrier,
 and didst not seem to be Thunder then!”

2 séga séggjum frá ‘speak to the youth’ | Lock here borrows from Frie’s use of this expression in st. 25 above.

3 í hanska þumlungi · hnúkðir þú ‘since into a glove’s thumb thou crawledest’ | Sts. 60 and 62 allude to Thunder’s encounter with the ettin Shrimer, which is retold in *Gylf* 45. A closely related narrative is mentioned in *Hárb* 26, although the ettin is there called Feller.

[Þórr kvað:] 61 „Pegi þú, rög véttr, · þér skal mǐnn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 hendi inni hógrí · drep’k þik Hrungnis bana,
 4 svá’t þér brotnar bēina hvat.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 With my right hand I will beat 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 nesti náa
 ok svaltsk þá hungri hēill.“

“I intend for myself to live a long life
 although thou mightst threaten me with the hammer.
 Sharp seemed Shrimer’s straps to thee,
 and then couldst thou not reach thy provisions,
 and then wast thou dying, healthy, of hunger!”

[Þórr kvað:] 63 „Pegi þú, rög véttr, · þér skal mǐnn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrungnis bani · mun þér í hēl koma
 4 fyr Ná-grindr neðan.“

“Shut up, thou queer wight! Thee shall my thrith-hammer
 Millner, deprive of speech!

Rungner's bane will take thee to hell,
down beneath Neegrind!"

- [Loki kvað:] **64** „Kvað'k fyr ḡsum, · kvað'k fyr ása sonum,
 2 þat's mik hvatti hugr,
 en fyr þér ɻinum · mun'k út ganga
 4 því't ek vœit at þú vegr.

[R 17r/2]

"I spoke before the Eese; I spoke before the sons of the Eese
 whatever my heart did goad me,
 but for thee alone will I walk out
 for I know that thou dost strike.

- 65** Ql gørðoir þú, Égir, · en þú aldri munt
 2 síðan sumbl of gøra;
 eiga þín ɻll, · es hér inni es,
 4 leiki yfir logi
 ok brenni þér á baki."

[R 17r/4]

Ale hast thou made, Eagre, but thou wilt never
 henceforth make a simble!
 All thy estate which is here within—
 let flame play over it
 and burn thee in the back!"

From Lock (*Frá Loka*)

- P8** En eptir þetta falst Loki í Fránangrs-forsí í lax líki. Þar tóku ésir
 2 hann. Hann var bundinn með þórmum sonar Nara; en Narfi,
 sonr hans, varð at vargi. Skaði tók eitr-form ok festi upp yfir
 4 and-lit Loka; draup þar ór eitr. Sigyn, kona Loka, sat þar ok helt
 munn-laug undir eitr'it, en er munn-laugin var full bar hón út
 6 eitr'it, en meðan draup eitr'it á Loka. Þá kipptist hann svá hart
 við, at þaðan af skalf jorð ɻll; þat eru nú kallaðir land-skjálftar.

[R 17r/6]

BUT AFTER THIS Lock hid himself in Freenanger's Force in the likeness of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve was made a wolf/outlaw. Shede took a venomous serpent and fastened it up above Lock's face; from it ran venom. Syein, Lock's wife, sat there and held a basin under the venom and when the basin was full she carried out the venom, but meanwhile the venom ran onto Lock. Then

he struggled so hard that thereof all the earth quaked; such are now called earth-quakes.

ALL | The myth of the binding of Lock is alluded to in *Vsp* 34 and told at length in *Gylf* 50, which does not entirely agree with *Lok* P8. According to *Gylf*, the Eese captured two of Lock's sons, Wonnel and "Nare or Narve". They turned Wonnel into a wolf (*vargr*, which also means 'outlaw') and forced him to tear his brother Narve apart. They took Narve's intestines used them to bind Lock on top of three sharp stones with one digging into his shoulder-blades, the other into his loins, the third into his houghs. The intestines hardened into iron and Lock was bound fast. Since the author of *Gylf* knew *Vsp*, it is possible that he combined a text similar to P8 with *Vsp* H1, interpreting *Vala víg-bjnd* as 'Wonnel's war-bonds'. Wonnel is otherwise only known as the son of Weden, and there is no reason as to why he could not have bound Lock.

Stanza from *Gylf*

Gr „*Ørr* est, Loki, · ok *or·viti*,
 2 hví né *læt=sk=a þú*, *Loki?*
 3 *or-lög* Frigg · *hygg* at *qll viti*
 4 *þótt* hon *sjøl=gi segi.*“

“Mad art thou, Lock, and out of thy wits,
 why holdest thou not back, O Lock?
 All orlays I think that Frie might know,
 though she tell them not herself.”

ALL | In *Gylf* 20 this stanza is cited as proof of Frie's foresight regarding the orlays of men. It is introduced by the words *svá sem bér er sagt*, at *Öðinn mælti sjalfr 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 under *Eddbr*); l. 1 corresponds to st. 21/1 (spoken by Weden), l. 2 to st. 47/2 (spoken by Homedal), and ll. 3–4 to st. 29/3–4 (spoken by Frow). It is possible that it derives from an alternate version of *Lok*, but it could also have been formed due to Snorre's misremembering the rest of the stanza after the first line, which is also attributed to Weden in st. 21.

Lay of Thrim (*Pryms kviða*)

Dating (Sapp, 2022): C9th (0.741)
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 (2022)'s model agrees with that judgment.

Comedic stories involving Thunder and his ettin-bashing seem to have been very popular in Viking age Norway and Iceland, and the god himself is not infrequently the butt of the joke in them. Apart from *þrk* there are also the Eddic poems *Hym* and *Hárb*, and the Scaldic poems *Haustl* and *þdr*. Fragment from a lost Eddic poem about Thunder's fight with the ettin Garfrith and his daughters also survive in *Gylf*; see *Eddbr* 6 below.

Lay of Thrim

- I Vrœðr vas þá Ving-Þorr · es hann vaknaði
ok süns hamars · of saknaði,
skegg nam at hrista, · skor nam at dýja,
réð Jarðar burr · umb at breifask.

W
ROTH WAS THEN WING-THUNDER when he woke,
and of his hammer was bereft.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

I Vreiðr | Reiðr R

¹ *Vrejðr* | Initial *v-* is restored for the sake of improved alliteration but is not strictly metrically necessary; cf. st 13 where it definitely does not alliterate. It is justified since *Prk*, which is generally considered to be the oldest Eddic poem, probably predates the West Norse sound change *vr-* > *r-*; cf. *Háv* 32/2 n.

¹ Ving-Þorr ‘Wing-Thunder’ | A rare poetic name for Thunder; it only elsewhere occurs in *Alv* 6. The first element is not *véng* ‘wing (of a bird)’ but perhaps means ‘swinging’ (cf. Swedish *vingla*), referring to his 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.

³ skegg nam at hrista, · skør nam at dýja ‘His beard he took to rustle, his locks he took to rip’ | Apparently formulaic. Cf. *Brot* 13/1.

- ² 2 Ok hann þat orða · alls fyrst of kvað:
² „Heyr-ðu nú, Loki, · hvat ek nú méli
³ es eigi vœit · jarðar hver-gi
⁴ né upp-himins: · öss es stolinn hamri!“

[R 17t/15]

And he this word first of all did say:
 “Hear thou now, Lock, what I now speak,
 which no man knows anywhere on Earth
 nor in Up-heaven: the os [I] is robbed of His hammer!”

¹ Ok hann þat orða · alls fyrst of kvað ‘And he this word first of all did say’ | The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem, *Oddrgr* 3/5, *Brot* 5/2.

³⁻⁴ jarðar ... upp-himins ‘Earth ... Up-heaven’ | A formulaic meristic expression for the whole cosmos; see Index: Earth and Up-heaven.

- ³ 3 Gingu þeir fagra · Freyju túna
² ok hann þat orða · alls fyrst of kvað:
³ „Munt-u mér, Freyja, · fjaðr-hams léa
⁴ ef ek miñn hamar · métta’k hitta?“

[R 17t/17]

Went they to the fair yards of Frow,
 and he this word first of all did say:
 “Wilt thou Me, O Frow, the feather-hame lend,
 if I My hammer might find?”

² hann ‘he’ | The speaker is Thunder, since he speaks about “my hammer”.

³ fjaðr-hams ‘feather-hame’ | A “feather-skin” by which the wearer can transform or fly like a bird.

- Freyja kvað: 4 „Þó mynda’k gefa þér · þótt ór golli véri
² ok þó se[lj]a · at véri ór silfri.“

[R 17t/19]

“Yet would I give it to Thee though it were golden,
 and yet hand it to Thee if it were silvern.”

² selja ‘hand’ | *selja*, cognate of English *sell*, here has its older sense of ‘hand over’, cf. Gotish *saljan* ‘offer; θέειν’ (Streitberg, 1910, p. 116).

- 5 Fló þá Loki, · fjaðr-hamr dunði,
² und’s fyr útan kom · ása garða
 ok fyr innan kom · jötna héima.

Then flew Lock—the feather-hame rustled—
 until he came outside the Yards of the Eese,
 and he came inside the Homes of the Ettins.

[R 17r/20]

¹ Loki ‘Lock’ | Though Thunder is the one asking for the feather-hame (3/4 “if I my hammer might find”), it is Lock who takes off flying.

- 6 Prymr sat á haugi, · þursa dróttinn,
² greýjum sínum · goll-bǫnd snøri
 ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the mound, the lord of Thurses:
 on his greyhounds the golden leashes he twirled,
 and on his steeds the manes he cut even.

[R 17r/22]

¹ sat á haugi ‘sat on the mound’ | Meditating on mounds was a common pastime for the ancients. Cf. *Vsp* 41 n. 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, magic, and ritual, and a reminder that even light-hearted poems like *Pyk* held religious significance.

^{2–3} greýjum 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.

- [Prymr kvað:] 7 „Hvat ’s með ǫsum? · Hvat ’s með ǫlfum?
² Hví est einn kominn · i jötun-héima?“
 [Loki kvað:] „Illt ’s með ǫsum, · illt ’s með ǫlfum!
⁴ Hefir þú Hlór-riða · hamar of folginn?“

“What’s with the Eese? What’s with the Elves?
 Why art thou alone come into the Ettin-homes?”—
 “Tis ill with the Eese! Tis ill with the Elves!
 Hast thou the hammer of Loride (= Thunder) hidden?”

[R 17r/23]

³ illt ’s með ǫlfum | required by sense and 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.

⁴ Hlór·riða ‘Loride’ | “The Loud Rider”, Thunder.

- [Þrymr kvað:] **8** „Ek hēfi Hlór·riða · hamar of folginn [R 17r/25]
² átta rōstum · fyr jorð neðan;
⁴ hann engi maðr · aptr of hēimtir
 nema fóri mér · Freyju at kvén.“

“I have the hammer of Loride hidden
 eight rests beneath the earth.
 It will no man fetch again
 unless he bring me Frow for a wife.”

² átta rōstum ‘eight rests’ | Eight leagues; a “rest” being an old distance measurement. See Index.

⁴ Freyju ‘Frow’ | Frow, who is probably originally the Indo-European dawn-goddess. The Ettins apparently have a great desire to obtain her; in *Gylf* 42 the ettin who builds the wall of Ossyrd asks specifically for Frow in return, along with the Sun and the Moon (for which see *Vþ* 24).

- 9** Fló þá Loki, · fjaðr-hamr dunði, [R 17r/27]
² und's fyr útan kom · jotna hēima
⁴ ok fyr innan kom · ása garða;
⁵ mótti hann Þór · miðra garða
 ok hann þat orða · alls fyrst of kvað:

Then flew Lock—the feather-hame rustled—
 until he came outside the Homes of the Ettins
 and he came inside the Yards of the Eese.
 He met Thunder in the middle yards,
 and he [= Thunder] this word first of all did say:

⁵ hann þat | emend. (cf. st. 2 n.); þat hann with elsewhere unprecedented word order R

⁴ mótti hann Þór ‘He met Thunder’ | This line is compatible with the reconstructed disyllabic form *Þóar acc. sg. if the pronoun *hann* is excised; for that form see note to *Hym* 23/1.

- 10** „Hēfir þú ørendi · sem erfiði? [R 17r/29]
² Seg-ðu á lopti · lóng tíðendi!
⁴ Opt sitjanda · sǫgur of fallask,
 ok liggjandi · lygi of bællir.“

“Hast thou an errand of hardship?
 Tell thou the long tidings aloft!
 Oft the sitting man’s stories fail each other
 and the lying down blows up his lie.”

1 Hefir þú ørendi · sem ǫrfiði? ‘Hast thou an errand of hardship?’ | Thunder asks Lock whether he is the bearer of ill tidings. The rhyming pair *ørendi* ‘errand’ ... *ǫrfiði* ‘trouble, hardship’ also occurs in *HHj* 5/1.

3–4 Opt sitjanda · sǫgur of fallask, // ok liggjandi · lygi of bęllir. ‘Oft the sitting man’s stories fail each other // and the lying down blows up his lie.’ | Proverbial. If one waits and mulls over bad news after receiving them, details will be left out and excuses thought up. It is therefore best that Lock immediately tell Thunder what he has learned. ON *liggja* ‘lie (recline)’ and *ljúga* ‘lie (speak untruth)’ are entirely different verbs; it is unfortunate that they sound the same in English.

[Loki kvað:] **II** „Hefík ørendi, · ǫrfiði ok: [R 17r/31]

² Þrymr hęfir þiñn hamar, · þursa dróttinn;
hann ǫngi maðr · aptr of héjmtir
⁴ nema hónum fóri · Fréyju at kvēn.“

“I have an errand, hardship also:
Thrim has thy hammer, the lord of Thurses.
It will no man fetch again
unless he bring him Frow for a wife.”

12 Ganga þeir fagra · Fréyju at hitta [R 17r/33]

² ok hann þat orða · alls fyrst of kvað:
„Bitt-u þík, Fréyja, · brúðar lini!
⁴ Vit skulum aka tvau · i jötun-héima.“

They go the fair Frow to find,
and he this word first of all did say:
“Bind thyself, Frow, with bridal linen!
We two shall drive into the Ettin-homes.”

2 hann ‘he’ | The speaker is either Thunder or Lock.

3 brúðar lini! ‘bridal linen’ | The dress of the bride.

13 Vręið varð þá Fréyja · ok fnasaði, [R 17v/1]

² allr ása salr · undir bifðisk,
stókk þat it mikla · mén brísinga:
⁴ „Mik věitst verða · ver-gjarnasta
ef ek ek með þér · i jötun-héima.“

Wroth became Frow then, and snorted;
all the hall of the Eese under her shook;
down crashed the great Necklace of Blazes—
“Thou knowest that I will become most eager for men
if I drive with thee into the Ettin-homes!”

¹ fnasaði ‘snorted’ | A rare word. TODO.

³ mēn brisinga ‘Necklace of Blazes’ | The *Brisinga-mēn* (second element *mēn* ‘neckring, necklace, jewel’) is a jewel worn by Frow. It is probably a symbol of fire and light (especially if Frow is identified with the Dawn, for which cf. *Vsp* 24) as shown by the first element *brisingr*, which is listed as a poetic synonym for fire in Þul *Elds* 4 (SkP 3) and appears with the sense “blaze” in Norwegian dialects. This is further supported by the obscure myth wherein the two probable fire-figures Lock—identified in folklore with the Ash-Lad—and Homedal—whose fire-related epithets include *Hēim-dallr* ‘World-Brilliant’, the Watchman of the Gods (*Grm* 13), the White Os, Goldentooth, and Haldenshid (*Eddbr* 3;Pi)—fight over it (*Skm* 15, 23; *ÚlftrU Húsdr* 2 (SkP 3)). Cf. *Haustl* 9 where Lock is called *girði-hjóft brísing* ‘girdle-thief of the blaze’, i.e. ‘thief of the Blaze-girdle [= the Necklace of Blazes].

Archaeologically the Blaze-Necklace seems to appear in various finds depicting a lady or goddess wearing an oversized “disc-on-bow”-type brooch (Arrhenius, 1962, pp. 79–84). Several oversized such disc-on-bow brooches are known from Viking Age Scandinavia, especially Sweden, and are some of the finest pieces of jewelry surviving from the period (Arrhenius, 1962, p. 87). These brooches, which with their gilt bronze and *cloisonné*-fitted red garnets would give off a real fire-like lustre, are doubtless cultic objects; they are far too large and heavy to have been worn as part of daily dress—the one from Kärsta, Uppland, Sweden is as long as 28.5 cm—and are found exclusively in hoards and as single finds, never in graves (Arrhenius, 1962, pp. 84–85, 93–94, 97). I include a photograph of a particularly beautiful such brooch from the village Othemars in Othem parish, Gotland (item number 453312 HST), Figure 4.

⁴ verða · ver-gjarnasta ‘become most eager of men’ | Presumably Frow is speaking out of self-awareness of her lustful inclinations, i.e., she will be gripped by uncontrollable lust if surrounded by strange men. It is also possible that she worries about being accused of promiscuity by the other gods but that is not the literal sense of the words. For Frow’s alleged looseness cf. *Lok* 30; in *Lok* 26 Frie is likewise called *ver-gjorn* ‘eager of men’.



Figure 4: The disc-on-bow brooch from Othemars, Gotland. Viking Age, ca. 900 CE. © Ola Myrin, Historiska museet/SHM, CC BY 4.0. <https://samlingar.shm.se/object/AECAAAD2-4C29-4164-BB36-E6F589FDE1A5>

- 14** Senn vóru ęsir · allir á þingi [R 17v/3]
 2 ok ęsynjur · allar á málí,
 ok umb þat rēðu · ríkir tívar:
 4 hvé þeir Hlór·riða · hamar of sótti?
 Soon were the Eese all at the Thing,
 and the Ossens all at speech,
 and of this counseled the mighty Tews,
 how they Loride's hammer might get.
-

1–3 Senn ... tívar ‘Soon ... Tews’ | The very same three lines also occur *Bdr* 1/1–3; see Note there.

- 15** Þá kvað þat Hęim·dallr, · hvítastr ása, [R 17v/5]
 2 vissi vq̄l framm · sém vanir aðrir:
 „Bindu vér Þór þá · brúðar lini;
 4 hafi hann it mikla · mén brísinga!
 Then quoth this Homedal, whitest of the Eese;
 he foreknew well like the other Wanes:
 “Let us bind Thunder, then, with bridal linen;
 let him have the great Necklace of Blazes!
-

1 Þá kvað þat Hęim·dallr, · hvítastr ása ‘Then quoth this Homedal, whitest of the Eese’ | Formulaic way of introducing speech in some *Ancient-words-law*-poetry. The template is *þá kvað þat X* · Y, where the name X can be either mono- or disyllabic and Y (taking up the b-verse) is an epithet or descriptor and always alliterates with X. This formula has been exceptionally productive and is found in 21 other instances in the Poetic Edda; it never occurs in poetry in SkP. Other occurrences are: *Drk* 17/1, 18/1, 20/1, 22/1, 25/1, 30/1; *Rþ* 43/3; *I HHund* 54/3; *Brot* 7/1, 10/1; *I Guðr* 6/1, 12/1, 17/1, 23/1, 24/1, 25/1; *Akv* 13/3, 25/1; *Ghv* 4/1, 8/1; *Hamð* 12/1 (n.).
I Guðr 4/1 has *þá kvað Gjaf-laug*, · *Gjuka systir*, but judging by the use of *þá kvað þat X* ... at 6 other places in that poem that is probably a scribal error from earlier **þá kvað þat Gjaf-laug* ..., in which case the total rises to 22.
 A variant formula is *bitt kvað þa X* · Y as found in *Sigsk* 31/1, and *Hamð* 6/1, 9/1, 22/1, 24/1, 26/1. A rare variant is *Akv* 27/1: *mér kvað þat Gunn·arr*; · *geir-Nifungr*.

2. vissi vq̄l framm ‘he foreknew well’ | i.e. saw the future. Compare the derived adjective *fram-víss* ‘forth-wise, prescient’

- 16** Lótum und hónum · hrynya lukla [R 17v/6]
 2 ok kven-váðir · umb kné falla
 en á brjósti · bréiða stéina
 4 ok hag-liga · umb høfuð typpum!“
 Let us by his side hang jingling keys,
 and women’s garments to fall about his knees,
 but on the breast broad stones,
 and skillfully let us tip his head.”
-

ALL | A unique description of Wiking Age bridal dress. Cf. the description's of dress in *Rþ*, which is, however, a much younger poem than *þrk*. Being the mistress of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast may be tortoise brooches (also mentioned in *Vkv* 25, 36.) or beads in a large necklace. The “tipping” of the head refers to some sort of bridal hat which would have included a veil (cf. st. 27 below).

- 17** Þá kvað þat Þórr, · þrúðugr óss:
² „Mik munu ęsir · argan kalla
 ef ek bindask lét · brúðar lini!“

[R 17v/8]

Then quoth this Thunder, the mighty Os:
 “Me will the Eese call queer
 if I let me be bound with bridal linen!”

- 18** Þá kvað þat Loki · Lauf-ęyjar sonr:
² „Pegi þú, Þórr, · þeira orða!
³ Þegar munu jotnar · Ǫs-garð búa
⁴ nema þiñn hamar · þér of héimtir.“

[R 17v/9]

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!”

² Pegi þú, Þórr, · þeira orða! ‘Shut up thou, Thunder, with those words!’ | Formulaic line; cf. *I Guðr* 24/2: *Pegi þú, hjóð-leið, · þeira orða.*

^{3–4} Þegar ... héimtir. ‘Shortly ... dost fetch!’ | Guarding the lands of the Gods and men from transgressive and destructive forces is Thunder's task, and the Hammer his most important tool. Cf. *Vþp* 24–25, *Hár* 23–24, *Hym* 22, and a couplet by the obscure poet Thurburn Disease-scold, cited in *Skm* 11 (*Þdis Þórr* in *SKP* 3): *Þórr hefr Yggz með órum · Ǫs-garð af þrek varðan.* ‘Thunder has with the messengers of Ug [gods] mightily guarded Osyard.’

- 19** Bundu þeir Þór þá · brúðar lini
² ok inu mikla · mnei brísinga,
³ létu und hónum · hrynya lukla
⁴ ok kven-váðir · umb kné falla
⁵ en á brjósti · breiða stéina
⁶ ok hag-liga · of hofuð typpðu.

[R 17v/11]

They bound Thunder then with bridal linen,
 and with the great Necklace of Blazes.
 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 · Lauf-eyjar sonr: [R 17v/13]
 „Mun’k auk með þér · ambótt vesa,
 vit skulum aka tvau · i jötun-héima.“

Then quoth this Lock, Leafie's son:
 “I too will with thee be a handmaid;
 we two shall drive into the Ettin-homes.”

3 vit ... tvau ‘we two’ | It is a fundamental characteristic of Thunder in the Norse mythology that he is very seldom alone on his adventures, but almost always has a travel companion or sidekick (Lindow, 1988, p. 123). — *tvau* ‘two’ is here in the neuter, which is used for mixed-sex groups. This is either an error due to mindless copying of st. 11, or a backhanded insult against Thunder by Lock.

- 21** Senn vóru hafrar · héim of vreknir,
 skyndir at skóklum, · skyldu vél rinna;
 2 björg brotnuðu, · brann jorð loga;
 4 ók Óðins sonr · i jötun-héima. [R 17v/14]

Soon were the he-goats driven home,
 hastened onto the cart-poles; they were to run well.
 Crags burst, the 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 *hafra dróttinn* ‘Lord of He-goats’ (*Hym* 20, 31).

3 björg brotnuðu, · brann jorð loga ‘Crags burst, the 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 drives to fight Rungner. A possibly Indo-European parallel is the Vedic myth of Indra breaking the mountains and releasing the rivers (as described most famously in *RV* 1.32). Cf. also *Bdr* 3 where the ground rumbles beneath the riding Weden.

- 22** Þá kvað þat Prymr, · þursa dróttinn: [R 17v/16]
 „Standið upp, jotnar, · ok stráið békki!
 Nú fórið mér · Fréyju at kvón,
 4 Njarðar dóttur · ór Nóa-túnum.

Then quoth this Thrim, the lord of Thurses:
 “Stand up, ye ettins, and strew the benches!
 Now bring me Frow for a wife,
 Nearth's daughter from the Nowetons!

- 23** Ganga hér at garði · goll-hyrnðar kýr,
 2 øxn al-svartir, · jötni at gamni,
 fjalð á’k meiðoma, · fjalð á’k menja; [R 17v/18]

4 **q**innar mér Freyju · á·vant þykkir.“

Here march to the courtyard 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.”

1–2 goll-hyrnðar kýr, øxn al-svartir ‘golden-horned kine, all-black oxen’ | Two releted formulae. Together they emphasize the great value and sacrificial purpose of the oxen; both have Indo-European parallels and appear together in Latvian *Daina* 33863 (*Melni vērsi, zelta ragi, / nāk par jūru baurodami* ‘Black oxen, golden horns, come bellowing over the sea.’) (Calin, 1996, pp. 37–40). *goll-hyrnðar kýr* is also found in *HÍf* 4/2a, and the term *gollin-horni* ‘golden-horned one’ appears as a poetic synonym for ‘ox’ in the *Júl Óxna* 3. — The singular of *øxn al-svartir* appears in *Hym* 18 (*oxi al-svartr* ‘an all-black ox’). 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 propicandorum numinum gratia Frø deo rem diuinam furuis hostis fecit. Quem litationis morem annuo feriarum circuitu repetit 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 Frøblod.’ This ancient ritual taboo finds parallel even in the Tanakh, where animals dedicated to YHWH were to be ḥayyim; (‘unblemished, pure’, *Leviticus* 1:3).

TODO: write about the IE parallels

24 Vas þar at kveldi · of komit snimma
2 ok fyr jotna · q̄l framm borit;
 q̄inn át oxa, · átta laxa,
4 krásir allar, · þér's konur skyldu,
 drakk Sifjar verr · sóld þrjú mjáðar.

[R 17v/20]

There was the evening come early,
and for the ettins ale brought forth.
He [= Thunder] alone ate an ox, eight salmons,
all the dainties meant for the women;
Sib's husband [= Thunder] drank three sieves of mead.

3–5 Einn ... mjáðar. ‘He alone ... of mead.’ | Thunder is renowned for his great appetite; cf. *Hym* 15 where he eats two of Hymer's oxen and *Gylf* 46–47 where he drinks a large part of the sea.

5 Sifjar verr ‘Sib's husband’ | It is curious that the same kenning is used in *Hym* 15 which also describes Thunder's eating; it is perhaps a borrowing from the present stanza.

25 Þá kvað þat Prymr, · þursa dróttinn:
2 „Hvar sátt-u brúðir · bíta hvassara?
 Sá'k=a brúðir · bíta enn bréiðara
4 né qñn mœira mjøð · mœy of drekka!”

[R 17v/23]

Then quoth this Thrim, the lord of Thurses:
“Where sawest thou brides bite sharper?”

I never saw brides bite yet broader;
nor yet more mead a maiden drink!"

- 26 Sat in al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns máli:
 „Át vetr Freyja · átta nóttum,
 4 svá vas hon óð-fús · i jötun-héima.“

Sat the all-clever handmaid [= Lock] in front,
who found a word against the ettin's speech:
“Frow ate naught for eight nights;
so madly she longed for the Ettin-homes.”

- 27 Laut und linu, · lysti at kyssa,
 2 en hann utan stokk · end-langan sal:
 „Hví eru qndótt · augu Freyju?
 4 Þykkja mér ór augum · eldar brinna!“
 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 so hostile?
 Methinks there are fires burning from her eyes!”

4 eldar ‘fires’ | emend.; om. R

1 linu ‘linen’ | Like in many other Eurasian cultures, the face of the bride was thickly veiled.

2 end-langan sal ‘across the length of the hall’ | Lit. ‘[across] the endlong hall’. — A formulaic b-verse. In *Ancient-words-law* it otherwise occurs as part of a formulaic long-line expressing people entering halls; cf. Vkv 8 n. In *Leeds-meter* the acc. pl. end-langa sali is found in *Skí 3* and in *Speeches-meter* a variant dat. sg. end(i)-longu búsi is attested in *Am i8/ib, 24/ib*; .

3 qndótt ‘so hostile’ | A rare word. TODO.

4 Þykkja mér ór augum · eldar brinna! ‘Methinks there are fires burning from her eyes!’ | The line is clearly corrupt in R (‘picci mer or augum brenna’); if we place the cæsura between ór and augum the a-verse is only three syllables long and alliteration must quite unnaturally fall on the weakly stressed preposition ór ‘from’. Since vowel alliteration is required by augum, *eldar ‘fires’ has been inserted between ‘eyes’ and brenna ‘burns’. This requires the form of 3sg. pres. ind. hykki ‘it seems, -thinks’ R to be changed to 3pl. hykkja, for which reason Finnur Jónsson (1932) has the b-verse as *eldr of brinna instead, but the pre-verbal particle of is not otherwise used before the verb brinna ‘burn’ in Prk, and inserting it seems too hypothetical. An alternative emendation of the line that does not require the changing of the verb is *þykki mér eldr · ór augum brinna, but the b-verse with anacrusis is unmetrical and does not appear anywhere else in Prk. — The same expression is attested in Gylf 51: eldar brenna ór augum hans ok nösum ‘fires burn from his eyes and nostrils’ (cf. Vsp H3 n.).

- 28 Sat in al-snotra · ambótt fyrir
 2 es orð of fann · við jötuns máli:
 „Svaf vetr Freyja · átta nóttum,

4 svá vas hón őð-fús · i jötun-hejma.“

Sat the all-clever handmaid in front,
who found a word against the ettin's speech:
“Frow slept naught for eight nights;
so madly she longed for the Ettin-homes.”

1 fyri | add. †f.† R.

29 Inn kom in arma · jötna systir,
2 hin's brúð-fear · biðja þorði:
„Lát þér af hǫndum · hrингa rauða
4 ef þú ǫðlask vill · ástir mīnar,
 ástir mīnar, · alla hylli!“

[R 17v/30]

In came the wretched sister of the ettins,
she who for the bride-fee had dared ask:
“Slide off from thy hands the red rings,
if thou wilt win my affections,
my affections, all [my] holdness.”

ALL | 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.

2 brúð-fear 'the bride-fee' | Thunder's hammer.

5 ástir mīnar, · alla hylli 'my love; all [my] holdness' | Possibly formulaic. There are no preserved parallels in poetry, but there may be one in *Gylf* 49 (excerpt, following the death of Balder): *En er góðin vitkuðist, þá meði Frigg ok spurið, hverr sá verí með ósum, er eignast vildi „allar ástir mīnar (so TW; ástir hennar 'her loves' SU) ok hylli, ok vili bann riða á hel-veg ok freista, ef bann fái fundit Baldr, ok bjóða Helju út-lausn, ef hón vill láta fara Baldr hein í Ás-garð.“* But when the gods came back to their wits, then Frige spoke and asked which one among the Ese would have “all my affections and holdness and would ride on the Hellway and try whether 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 (*Ednbr* 5:1 below) that Snorre had access to now-lost Eddic poetry concerning Balder's death, and it may thus be the case that one of these poems contained the same two long-lines as the present ll. 4–5. For such a sharing of several lines cf. st. 14/1–3 above, which are identical to *Bdr* 1/1–3.

30 Þá kvað þat Þrymr, · þursa dröttinn:
2 „Berioð inn hamar · brúði at vígja,
 leggið Mjöllni · i meyjar 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 us two together by the hand of Ware!”

⁴ Várar ‘Ware’ | According to *Gylf* 35 *Vör* is the goddess who governs vows between men and women. Here she is apparently invoked as a witness in the wedding ceremony, perhaps a reflex of authentic pagan wedding customs of the Wiking Age.

- 31** Hló Hlór·riða · hugr i brjósti [R 17v/34]
² es harð-hugaðr · hamar of þekkði;
 Þrym drap hann fyrstan, · þursa dróttin,
⁴ ok étt joðtuns · alla lamði.

Laughed Loride'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.

¹ Hló Hlór·riða · hugr i brjósti ‘Laughed Loride's heart in his chest’ | Cf. III *Guðr* 9/1: *Hló þá Atla · hugr i brjósti* ‘Then laughed Attle's heart in his chest’.

- 32** Drap hann ina qoldnu · joðtna systur, [R 18r/1]
² hin's brúð-féar · of beðit hafði;
 hón skell of hlaut · fyr skillinga,
⁴ en hogg hamars · fyr hringa fjólð.
 Svá kom Óðins sonr · ęndr 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.

Lay of Wayland

(*Völundar kviða*)

Dating (Sapp, 2022): Cioth (o.428)–early Cíth (o.475)

Meter: *Ancient-words-law*

Introduction

The Lay of Wayland (*Vkv*) is a psychologically complex, well wrought poem. The verses themselves are preserved only in R, but the beginning of the foreword is found on the very last page of A.

Vkv is a narrative poem telling the story of Wayland the Smith. Wayland was one of the most famous figures in Germanic legend, and independent versions of his tale are found in Germany, England, and Iceland. In his most archetypal form, Wayland (ON *Völundr*, OE *Weland* or *Welund*, MHG **We-lent*) is an uncannily talented smith who is taken captive and hamstrung by the greedy tyrant Nithad (ON *Nið-uðr*, OE *Nípphad*, MHG **Nídung*), who forces him to make jewels for him and his family. Wayland plans a cruel revenge against the king: he murders his two sons and rapes his daughter, Beadhild (ON *Bœðv-ildr*, OE *Beaduhild*, MHG **Botil*), making her pregnant. At last, he escapes in a self-made flight suit, having regaining his mobility.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his “bear-cubs”) and thus ends his male lineage. Likewise he defangs Nithad's “cunning wife” (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* ‘powerless’; in st. 12 it describes Wayland after he wakes in shackles, but in st. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness concludes the poem in Beadhild's haunting words: “I nowise knew withstand him; I nowise could withstand him.”

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *Piðr 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 *Piðr*. 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 *Vǫlundr* is replaced with the Low German *Velent* [sic], *Nið·uðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about “Velent, the excellent smith, whom Warrings (*væringjar*) call Wayland (*Vǫlundr*)”. Apparently Wayland was so famous that “all men seem to praise his workmanship so, that the maker of any smith’s work which is made better than other works, is called a Wayland (*Vǫlundr*) with regards to workmanship.”

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expunged. She is the anonymous “king’s daughter”, an unnamed maiden (*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 reconciles with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

Thus, by the time of the *Piðr* 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 *Piðr*). Parts of the narrative are depicted on the early C8th Frank’s casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

From Wayland (*Frá Völundi*)

P1 Nið·uðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur; hón hét Bœð·ildr. Bréðr vóru þrír, synir Finna konungs. Hét einn Slag·fiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í Ulf-dali ok gerðu sér þar hús. Þar er vatn, er heitir Úlfssjár. Snemma of morgin fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar vóru hjá þeim álfstarhamir þeira; þat vóru val-kyrjur. Þar vóru tvér dótr Hlǫð·vés konungs: Hlað·guðr svan-hvít ok Her·vør al·vitr. In þriðja var Ql·rún Kjárs dóttir af Val-landi. Þeir höfðu þér heim til skála með sér. Fekk Egill Ql·rúnar, en Slag·fiðr svan-hvítrar, en Völundr al·vitrar. Þau bjuggu sjau vetr. Þá flugu þér at vitja víga ok kvómu eigi aprí. Þá skreið Egill at leita Ql·rúnar, en Slag·fiðr leitaði svan-hvítrar, en Völundr sat í Ulf-dolum. Hann var hagastr maðr, svá at menn viti í fornum sögum. Nið·uðr konungr létt hann hóndum taka, svá sem hér er um kveðit:

Nithad was the name of a king in Sweden. He had two sons and one daughter; she was called Beadhild. Three brothers were there, the sons of a king of the Finns. One was called Slayfynn, 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 by the lake-shore three women and they were spinning linen. There beside were them their swan-hames; those were Walkirries. There were two daughters of king Ludwigh: Ladguth Swanwhite and Harware Elwright. The third was Alerune, daughter of Coser of Walland. The men took the women to their halls with them. Eyel got Alerune and Slayfynn Swanwhite and Wayland the Elwright. The couples lived there for seven winters; then the women left to attend battles, and did not come back. Then Eyel fared on skis to search for Alerune and Slayfynn 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 captive, about which it is here sung:

² hón hét 'she was called' | *ok hét bón 'and she was called' A* ² vóru 'were' | *so A; om. R* ⁴ gerðu 'made' | *after this word the rest of the ms. ends for loss of following foll. A*

9 Kjárs ... af Val-landi 'Coser of Walland' | I.e. 'Caesar of Rome/France'. Of course no specific historical emperor can be identified by this name, but rather it is an anachronistic reflex of the position, a title which has been misunderstood as a proper name. Cf. *Wid* 4/3, where Coser (OE *Cásere*) is said to rule the Greeks. For the form see st. 15/4 n., for other occurrences see Index.

The Lay of Wayland

- I Meyjar flugu sunnan · Myrk-við i gógnum
2 al-vitr ungar, · ör-log drygja;
þér á sévar-strond · settusk at hvílask,
4 dróris suð-rónar · dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood
—young elwights—to fulfill orlay.
They on the lake-shore set down to rest;
the southern ladies span costly linen.

¹ Myrk-við ‘Mirkwood’ | A great border forest, surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

² al-vitr ‘elwights’ | “Strange beings, foreign wights”, from Proto-Norse *alja-wihtiz or borrowed from OE *æl-wihta* pl. ‘strange creatures, monsters’.

² *or-log drýgja* 'fulfill orlay' | That is, to fulfill their preordained destinies, viz. to attend battles as Walkiries and choose which men to take away (cf. P1 and st. 3). Clunies Ross (2005, p. 103), La Farge and Tucker (1992, p. 319) and others see these words as a sign of English influence and consider *drýgja or-log* as 'engage in war', considering *or-log* a semantic borrowing from OE *or-lega* 'war, strife' (cf. Dutch *oorlog* 'war'). This is unnecessary. ON *or-log* otherwise only means 'fate, destiny', as may OE *or-leg* as seen by an 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 eadlre · or-leg dréogð* 'then for ever and ever suffers her orlay'.

- 2 Ein nam þeira · Egil at vþrja
2 fogr mér fira · faðomi ljósum;
3 ounnur vas Svanhvít, · svan-fjaðrar dró,
4 [...] en in þriðja · þeira systir
6 varði hýitan · hals Volundar.

[R 18r/21]

One of them took to embrace Eyel
—the fair maiden among men—in her pale bosom.
Second was Swanwhite; her swan-feathers she rustled,
[...]
And the third sister among them
embraced the white throat of Wayland.

⁴ [...] | A line mentioning Slayfnn has probably been lost here.

⁶ hvítan ‘white’ | Pale skin being a sign of noble ancestry; cf. 17/3

- 3 Sótu síðan · sjau vetr at þat,
en hinn átta · allan þróðu,
en hinn niúnda · nauðr of skilði.

[R 18r/24]

4 meyjar fýstusk · á myrkvan við,
al-vitr ungar · or-log drýgja.

They stayed then seven winters after that,
and all the eighth they yearned,
and the ninth did need divorce them.
The maidens longed for the Mirky Wood:
the young elwights, to fulfill orlay.

4 Kom þar af vøjði · veðr-eygr skyti
2 Völundr lðandi · of langan veg,
Slag-fiðr ok Egill, · sali fundu auða,
4 gingu út ok inn · ok umb sôusk.

Came there from the hunt the stormy-eyed shooter:
Wayland passing over a long way.
Slayfnn and Eyel found the halls deserted;
they walked out and in, and looked about.

² Völundr ... veg ‘Wayland ... way’ | *emend. based on st. 9/3–4; om. R*

5 Austr skréjð Egill · at Ql-runu,
2 en suðr Slag-fiðr · at Svan-hvítu,
en ęinn Völundr · sat i Ulf-dqlum.

East skied Eyel after Alerune,
and south Slayfnn after Swanwhite,
and alone Wayland stayed in the Wolfdales.

6 Hann sló goll rautt · við gim fastan,
2 lukði alla · linn-baugu vel;
svá bœjð hann · sinnar ljóssar
4 kvánar, ef hónum · koma gerði.

He struck red gold against fastened gemstone;
he enclosed all the serpent-bighs well;
so he awaited his own bright wife,
if to him she might come.

² linn-baugu ‘serpent-bighs’ | *emend.; ‘lind bauga’ R*

¹ sló goll rauft · við gim fastan ‘struck red gold against fastened gemstone’ | A description of the cloisonné technique wherein red garnet is encased in thin gold plates. Finds featuring this technique are very common in the period between ca. 300–700 CE, but almost non-existent afterwards (Nerman, 1931, pp. 33–37). As *Vkv* was most likely composed one or two centuries after 700 this reflects a memory of the material culture of an earlier period. For a similar instance cf. *HHf* 9.

[R 18r/26]

[R 18r/27]

[R 18r/29]

2 linn-bauga 'serpent-bighs' | It is unclear whether this word refers to rings actually fitted with snake-heads or is merely a poetic description of twisted rings or spirals. Archeological examples of the former include the so-called "snake-head rings" (German *Schlangenkopfringe*, Swedish *ormhuvudringar*) from the early Migration Period (Nerman, 1931, p. 38), and the snake- or dragon-shaped armlet from the Viking Age found in a hoard in Undrom, Ångermanland, northern Sweden (item number 108822 HST; <https://samlingar.shm.se/object/5C5658C4-0813-4DFF-947F-E5E4C4BAB965>).

7 Þat spyrr Níð·uðr, · Níara dróttinn,
 2 at **ejinn** Völundr · sat i Ulf-dolum;
 nótum fóru seggir, · neglðar vóru brynjur,
 4 skildir bliku þeira · við inn skarða mána.

[R 18r/31]

That learns Nithad, lord of the Nears,
 that alone Wayland was staying in the Wolfdales.
 At night journeyed warriors—nailed were their byrnies—
 their shields gleamed by the sickle moon.

¹ Niara 'the Nears' | An obscure tribe, perhaps the residents of *Närke*, an ancient province of Sweden. See Index.

³ neglðar vóru brynjur 'nailed were their byrnies' | The "byrnies" here are some kind of plate armour.

8 Stigu ór sǫðlum · at salar gafli,
 2 gingu inn þaðan · end-langan sal,
 són a bast · bauga dregna,
 4 sjau hundruð allra, · es sá segrar átti.

[R 18r/33]

They stepped off their saddles by the hall's gables,
 went thence inside the endlong hall.
 They saw on a bast-rope bighs drawn up,
 seven hundred in all, which that man owned.

² gingu ... sal 'went ... hall' | The line appears to be a variant of the formulaic *hann/bón inn of gekk · end-langan sal* 'he/she went inside the endlong hall' which also occurs in below *Vkv* 16/2 and 30/2 and in *Oddrgr* 3/3. For *end-langan sal* 'endlong hall' in general cf. *þrk* 27/2 n.

9 Ok þeir af téku · ok þeir a létu
 2 fyr **ejinn** útan, · es af létu.
 Kom þar af veði · veðr-eygr skyti
 4 Völundr líðandi · of langan veg.

[R 18v/2]

And they took them off and they slid them [back] 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 eínn útan, · es af létu 'save for one, which off they slid' | This bigh is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. It may have been kept for its particular beauty. Finnur Jónsson (1932) writes (*my translation from the Danish*): "The ring which Nithad kept must have had special properties, and distinguished itself before others. There is no doubt that the ring is a flight ring; whether this was clear to the poet is however questionable. This much is certain, that Wayland seems to be able to fly away only after he has got back the ring; that is, the one which Beadhild brings him." This is by no means certain. Wayland was a craftsman of legendary skill and could certainly have built wings for himself without a magical flight-ring. That is what he does in the Low German version; it is also what happens in the related Daidalos myth. For both of these see the introduction to the present poem.

10 Gekk hann brúnni · beru hold stéikja;

[R 18v/4]

2 ár brann hrísi · all-purr fura,
viðr inn vind-þurri, · fyr Völundi.

Went he the brown she-bear's flesh to roast;
in early morn burned the twigs of all-dry pine—
the wood wind-dry—before Wayland.

2 ár | metr. and sens. emend.; hár R

11 Sat á ber-fjalli, · bauga talði,

[R 18v/5]

2 alfa ljóði · eíns saknaði;
hugði at hefði · Hlóð-vés dóttir,
4 al-vitr unga · véri aprí komin.

Sat he on the bear-pelt, bighs he counted—
the prince of elves was missing one!

Thought he that Ludwigh's daughter [= Harware] might have it,
that the young elwight might be come back.

1 bauga talði 'bighs he counted' | Wayland's grief and loneliness are skilfully illustrated by his counting all seven hundred rings, something which had apparently become a habit for him.

2 alfa ljóði 'prince of elves' | Probably referring to Wayland's nature as a Wild Man, something also seen by his hunting of bears, skiing, and fierce gaze, all associated with his Finnish or Saami ancestry. Cf. 14/2b and 32/1b, where Nithad calls him *vísi alfa* 'chief of elves'.

12 Sat svá lengi, · at sofnaði,

[R 18v/7]

2 ok vaknaði · vilja-lauss;
vissi sér á hóndum · hofgar nauðir,
4 en à fótum · fjötur of spenntan.

Sat he so long that asleep he fell,
and he awoke, powerless.
He knew on his hands heavy restraints,
and on his feet a fetter tightened.

[Vǫlundr kvað:] 13 „Hværir ’ro jofrar · þeir’s á lögðu
bæsti-síma · ok bundu mik!“ [R 18v/9]

“Which are the princes that have laid on
the bast-cordage, and bound me?”

14 Kallaði nú Níð·uðr, · Níara dróttinn:

„Hvar gatst, Vǫlundr, · vísi alfa,
óra aura, · i Ulf-dölum?
Goll vas þar eigi · á Grana lejðu,
fjarri hugða’k vårt land · fjöllum Rínar.“ [R 18v/10]

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.”

ALL | Grane was the horse of the legendary hero Siward, who slew the dragon Fathomer and took his gold (see *Fáfn*); these events are here, as in the later German *Nibelung* tradition, supposed to have taken place around the Rhine. Nithad’s speech is sarcastic: “How did you get so rich, Wayland? Was there a dragon’s hoard in the Wolfdales? Clearly not, so you must have stolen from me.”

[Vǫlundr kvað:] 15 „Man’k at mēiri · mēti óttum,
es vér heil hjú · hēima vórum:
Hlað·guðr ok Hér·vør · borin vas Hlögð·vé,
kunn vas Ql·rún · Kíars dóttir.“ [R 18v/13]

“I recall that we owned a greater treasure
when we a whole household were at home.
Ladguth and Harware were born to Ludwigh;
known was Alerune, Coser’s daughter.”

ALL | 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 is at the same time aware that Nithad neither believes him nor cares.

4 Kíars ‘Coser’s’ | For the sense of this name see note to P1 above. — For the sake of meter the uncontracted hiatus form *Kíarr* must be restored from *Kjárr*; the verse is otherwise only three syllables long. The uncontracted form is also metrically necessary in *Akv* 8/ib and *Edáð Bandr* 2 (*SkP* i). — The development from Latin *Caesar* to ON *Kíarr* ~ *Kjárr* requires some elucidation. The word was first borrowed from Classical Latin into PGmc. as **kaisaraz* (cf. OHG *khēisur-* in *Hild* 33, OE *Cāserē* in *Wid* 4/3), which would be expected to yield ON ***keisarr* were it not for an obscure Norse sound change causing the debuccalization of **s* > **b* > Ø in the first syllable of 3-syllable words when followed by *r* in a following syllable (cf. ON *órr* ~ *várr* ‘our’ < **óarr* < **ósarr* < PN **onsaraz* < PGmc. **unseraz*; ON *járn* ~ *éarn* < *isarn*), so that **keisarr* > *kiarr* (~ **kéárr*). The loss of the diphthong is not unexpected, **-*ei(j)a-* being an utterly illegal vowel glide. The later ON *keisari*, *keiseri* is undoubtedly borrowed from Low German.

16 *Úti stóð kunnig · kvón Nið·aðar*
 2 *ok hón inn of gekk · end-langan sal,*
 stóð à golfi, · stilti røddu:
 4 „es=a sá nú hýrr, · es ór holti fèrr.“

[R 18v/15]

Outside stood the cunning wife of Nithad;
 and 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 stóð kunnig · kvón Nið·aðar* ‘Outside stood the cunning wife of Nithad’ | *emend. required by the sense (cf. st. 30/1-2); om. R*

1 *Úti stóð kunnig · kvón Nið·aðar* ‘Outside stood the cunning wife of Nithad’ | Formulaic long-line template; cf. *I HHund* 48/3, *Brot* 5/1. That it in fact a formulaic line is shown by its combination with other formulaic lines, both here and in *Brot* 5.

2 *ok hón inn of gekk · end-langan sal* ‘and she went inside the endlong hall’ | Formulaic; cf. st. 8/2 n. above.

P2 Nið·uðr konungr gaf dóttur sinni Bøðv·ildi gull-hring þann er
 2 hann tók af basti’nu at Völundar, en hann sjalfr bar sverð’it 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. But the queen quoth:

17 „Tenn hónum teygja-sk · es hónum ’s tétt sverð,
 2 ok hann Bøðv·ildar · baug of þekkir,
 ómun eru augu · ormi inum frána;
 4 sniðið er hann · sina magni,
 ok setið hann síðan · i Sévar-stoð.“

[R 18v/19]

“His teeth are bared when he is shown the sword,
 and Beadhild’s bigh he recognizes;
 reminiscent are his eyes to the gleaming serpent’s.
 Snithe ye from him the might of his sinews,
 and set him thereafter on Seastead!”

P3 Svá var gjort, at skornar vóru sinar í knés-fótum ok settir í holm
 2 einn, er þar var fyrir landi, er hét Sévar-staðr. Þar smíðaði hann
 konungi alls-kyns gor-simar; engi maðr þorði at fara til hans,
 4 nema konungr einn. Völundr kvað:

[R 18v/21]

So it was done that the sinews in his houghs were cut and he was placed on the lonely islet which lay there before the land and which was called Seastead.

There he forged for the king every kind of jewel. No man dared go to him,
save the king alone. Wayland quoth:

18 „Skínn Níð·aði · sverð á linda,
² þat's ek hvæsta · sem hagast kunna'k
 ok ek hæða'k · sem hógst þötti;
⁴ sá 's mér fránn mékir · é fjarri borinn;
 sé'k=a þann Völundi · til smiðju borinn.

[R 18v/24]

“The sword shines on Nithad’s belt,
 which I sharpened as most handily I could,
 and I hardened as most pleasingly seemed.
 That gleaming blade is ever further from me carried;
 I see it not for Wayland to the smithy carried!

¹ Skinn ‘shines’ | Metrically deficient, since *sk-* and *s-* cannot alliterate. A possible emendation is *se'k* ‘I see’.

19 Nú berr Bøðv·ildr · brúðar minnar
² —bíð'k=a þess bót— · bauga rauða.“

[R 18v/27]

Now does Beadhild bear my bride’s
 —I await no recompense for that—red bights.”

20 Sat—né svaf á-valt— · ok sló hamri;
² vél gerði hældr · hvatt Níð·aði;
 drifu ungrir tværir · á dýr séa
⁴ synir Níð·aðar · í Sévar-stjóð.

[R 18v/28]

He sat—never slept—and struck the hammer;
 wiles he most boldly planned for Nithad.
 Two young ones were drifting to see costly things:
 Nithad’s sons, to Seastead.

¹ Sat—né svaf á-valt— ‘He sat—never slept—’ | Compare *Ghv* 13/3: *bófu mik—né drékkðu—* ‘[they] lifted me—drowned [me] not—’.

21 Kvómu til kistu, · krofðu lukla,
² opin vas ill-úð, · es þeir i sónu,
 fjolð vas þar mæina, · es mogum sýndisk
⁴ at véri goll rautt · ok gør-simar.

[R 18v/30]

Came they to the chest, demanded the keys;
 open was the evil when inside they looked.

A host was there of harms, which to the lads seemed
like were they red gold and jewelry.

- [Völundr kvað:] 22 „Komið ǫjinir tvær, · komið annars dags;
 2 ykkr létk þat goll · of gefit verða;
 segið-a meyjum · né sal-þjóðum,
 4 manni øngum, · at mik fyndið.“

[R 18v/33]

“Come alone ye two, come another day;
 to you, I say, this gold will be given.
 Tell no maidens nor hall-folk
 —not a man!—that *me* ye met.”

- 23 Snimma kallaði · seggr á annan,
 2 bróðir á bróður: · „gongum baug séa!“
 Kvómu til kistu, · kröfðu lukla,
 4 opin vas ill-úð · es þeir í litu.

[R 19r/1]

Early called one youth to another,
 brother to brother: “Let us go see the bighs!”
 Came they to the chest, demanded the keys;
 open was the evil when inside they gazed.

- 24 Snæið af høfuð · húna þeira
 2 ok und fén fjöturs · fótr of lagði,
 en þér skálar, · es und skorlum vóru,
 4 svéip útan silfri, · seldi Níð·aði.

[R 19r/3]

He sliced off the heads of those bear-cubs,
 and under the fetter's fen their feet he laid.
 And the bowls which were under their curls
 he coated with silver, gave to Nithad.

1 húna ‘bear-cubs’ | An affectionate term for young boys, perhaps relating to warrior-initiations done in bear-skins. This word is repeated by Nithad in st. 32 and mirrored by Wayland in st. 34.

2 fén fjöturs ‘the fetter's fen’ | Unclear. The smithy or islet may be Wayland's “fetter”, in which case he buried them in a fen on the island.

3 þér skálar, · es und skorlum vóru ‘those bowls which were under their curls’ | i.e. their skulls.

- 25 En ór augum · jarkna-stéina
 2 sendi kunnigri · kvón Nið·aðar;
 en ór tønnum · tveggja þeira
 4 sló brjóst-kringlur, · sendi Boðv·ildi.

[R 19r/5]

And from the eyes arkenstones
he sent to the cunning wife of Nithad.
And from the teeth of the two
he struck breast-brooches, sent to Beadhild.

¹ jarkna-stčina ‘arkenstones’ | Probably round crystals.

- 26** Þá nam Boðv·ildr · baugi at hrósa
² [...] · es brotit hafðoi,
 „þori'g=a'k sęgja, · nema þér ęinum.“

Then Beadhild began the bigh to praise,
[...] which she had broken,
“I dare not tell, save to thee alone.”

[R 19r/7]

ALL | Something appears to be missing before this stanza, but the narrative can be gleaned. Beadhild breaks the bigh given to her by Nithad (mentioned above in sts. 10—see note there—and 17), and fears his father’s anger. She goes to Wayland in secret and begs him to fix it. The sight of the ring reminds Wayland of his wife and he is furious; he decides to begin with his revenge, and rapes Beadhild.

² [...] | The meter requires a half-line here, perhaps containing a repetition of ia: *baugi at hrósa* ‘the bigh to praise’.

- Völundr kvað: **27** „Ek bóti svá · brest à golli,
² at fęðr þinum · fęgri þykkir,
 ok móðr þinni · miklu bętri,
⁴ ok sjalfri 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't bętr kunni,
² svá't hón i sessi · of sofnaði.
 „Nú hęfi'k hęfnt · harma minna
⁴ allra nema ęinna · i·við-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't bętr kunni ‘for he knew better’ | 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 i-við-gjarna ‘insidious ones’ | King Nithad and his house.

- 29** „**V**él ek,“ kvað **V**ölundr, · „**v**erða’k á fitjum,
² þeim’s mik **N**íð-aðar · nómur rekkar.“
Hléjandi **V**ölundr · hóf-sk at lopti,
⁴ grátandi **B**oðv-ildr · gekk ór eyju,
 tregði fór friðils · ok fóður ræiði.

“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.

[R 19r/12]

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 stóð kunnig · kvón Níð-aðar,
² ok hón inn of gekk · end-langan sal,
 en hann á sal-garð · setti-sk at hvíla-sk,
⁴ „**V**akir þú **N**íð-uðr, · **N**iara dróttinn?“

Outside stood the cunning wife of Nithad
 and she went inside the endlong hall,
 but he on the courtyard set down to rest—
 “Art thou awake, O Nithad, lord of the Nears?”

[R 19r/14]

¹ stóð ‘stood’ | emend.; stendr R

- [Níð-uðr kvað:] **31** „**V**aki’k á-valt · vilja-lauss,
² sofna’k minst, · síðst sonu dauða,
 kell mik i hofuð, · kold eru-m’k róð þín,
⁴ vilnumk þess nú, · at við **V**olund dómá’k.“
- “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.”

[R 19r/17]

¹ Vaki’k á-valt · vilja-lauss ‘I am always awake, powerless’ | This line references sts. 12 and 20, but there Wayland was the powerless man who never slept. By his revenge the suffering has been transferred onto Nithad.

³ kold eru-m’k róð þín ‘cold seem thy counsels’ | A severe insult to a woman of power, for such counsels to her husband was how she would influence worldly affairs. In this way Wayland’s revenge reaches also Nithad’s wife.

[Nið·uðr kvað:] 32 „Seg mér þat Völundr, · vísi alfa,
af hēlum hvat · varð hūnum mīnum?“ [R 19r/19]

“Tell me this, Wayland, chief of elves:
what became of my healthy bear-cubs?”

[Völundr kvað:] 33 „Eiða skalt mér áðr · alla vinna,
at skips borði · ok at skjaldar rönd,
at mars bōgi · ok at mēkis egg
at þú kvēlj=at · kvón Völundar,
né brúði minni · at bana verðir,
þótt kvón eígim, · þá's ér kunnioð,
eða jóð eígim · innan hallar. [R 19r/20]

“Oaths shalt thou first all swear to me—
by side of ship and rim of shield,
by bough of steed and edge of sword—
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 side ... of sword’ | Nithad must swear oaths by the tools of trade of the warrior i.e. on his martial honour. Cf. II HHund, where broken oaths are to come back “biting” the oath-breaker by cursing his ship, horse, and sword, in that order.

4 kvēlj=at ‘shalt not torment’ | A negative imperative. The 2nd. sg. imper. of *kvēla* ‘torment’ is *kvēl*, but the negative clitic *=at* causes the *-j-* of the stem to reappear in a rare *liaison* effect. This indicates that forms like *kvēl* were still understood to contain *-j*, just no longer pronounced, but which could reappear in the correct circumstance.

4–5 kvón Völundar ‘wife of Wayland’, brúði minni ‘my bride’ | Beadhild, who is now pregnant.

34 Gakk til smiðju, · þeirar's gørðir, [R 19r/24]
þar fiðr belgi · blóði stokna,
snæið'k af hófuð · hūna þinna
ok und fén fjöturs · fótr of lagða'k.

Go to the smithy which thou madest;
there wilt thou find bellows blood-besprinkled.
I sliced off the heads of thy bear-cubs,
and under the fetter’s fen their feet I laid.

35 En þér skálar, · es und skórum vóru,
svéip'k útan silfri, · seld'a'k Nið·aði,
en ór augum · jarkna-stéina, [R 19r/26]

4 sənda'k kunnigri · kvón Níð·aðar.

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 Én ór tønnum · tveggja þeira
2 sló'k brjóst-kringlur, · sənda'k Bøðv·ildi;
 nú gengr Bøðv·ildr · barni aukin,
4 eิงa 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 eิงa dóttir · ykkur beggja. ‘the only daughter of you both’ | Formulaic, near-identical to *Heiðr* st. 25/1-2: (*Vaki, Angantýr, · vegr þik Hervr, // eิงa dóttir · ykkur Svífu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: ángan dohtar ‘only daughter (accusative)’).

[Nið·uðr kvað:] 37 „Méltir=a þat mál, · es mik mærr tregi,
2 né þik vilja'k Vǫlundr · verr of nítá;
 es=at svá maðr hór, · at þik af hæsti taki,
4 né svá qflugr, · at þik neðan skjóti,
 þar's þú skollir · við ský uppi.“

“Thou couldst not have spoken a speech which would grieve me more;
nor could I worse wish, Wayland, to deny thee.
There is no man so high that he might take thee from a horse,
nor so strong that he might shoot thee from below,
where thou dost jeer by the clouds above!”

38 Hléjandi Vǫlundr · hóf-sk at lopti,
2 en ó·kátr Nið·uðr · sat þa ęptir.

Laughing, Wayland threw himself in the air;
but gloomy, Nithad stayed behind.

[Nið·uðr kvað:] 39 „Upp rís þakk·ráðr, · þréll minn batsti,
2 bið Bøðv·ildi, · mey ina brá-hvítu,
 gangi fagr-varíð · við fóður róða.“

[R 19r/28]

[R 19r/30]

[R 19v/1]

[R 19v/2]

"Rise up, Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel."

¹ Þakk·ráðr 'Thankred' | A German name never found elsewhere in ON, but equivalent to MHG *Dancrät*.

^{2–3} mey hina brá·hvítu ... fagr·varið 'the brow-white maiden ... fair-clothed' | Nithad still has some doubt in his heart and by these words tries to convince himself of the innocence of his daughter (*mér* 'maiden, virgin').

[Nið·uðr kvað:] **40** „Es þat satt Boðv·ildr, · es sǫgðu mér,
² sǫtuð it Völundr · saman í holmi?“

[R 19v/3]

"Is it true, Beadhild, as they told me—
stayed thou and Wayland together on the islet?"

[Boðv·ildr kvað:] **41** „Satt 's þat Nið·uðr · es sagði þér:
² sǫtum vit Völundr · saman í holmi
eina ǫgur-stund, · éva skyldi;
⁴ ek vétr hónum · vinna kunna'k,
ek vétr hónum · 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.

Speeches of Allwise (*Al·víss mól*)

Dating (Sapp, 2022): Cioth (o.851)
Meter: *Leeds-meter*

Introduction

The **Speeches of Allwise** (*Alv*) is essentially a list of poetic synonyms set in a frame narrative of Thunder being visited by a dwarf insisting that he has been promised his daughter's hand. The synonyms are often archaic, representing older common Indo-European and Germanic words that have been displaced by younger words in the common register. Some are not found elsewhere.

Sts. 20 and 30 are cited in *Skm*, where they are attributed to *Alv* in TODO (A, C) and to *Al·svinn's mól* 'the Speeches of Allswith' in other mss. (TODO).

NOTE: The translation is currently incomplete.

The Speeches of Allwise

- 1 „Békki bréiða · nú skal brúðr með mér
2 héim i sinni snúask;
 hratat of mégi · mun hværum þíkkja;
4 héima skal=at hvíld nema.“

“SPREAD OUT ON THE BENCHES shall now the bride with me;
turn home by my side.
A hurried engagement it will seem to each;
at home shall she not take rest!”

- 2 „Hvat 's þat fira; · hví est svá fólr umb nasar;
2 vast-u i nögt með ná?
 þursa líki · þíkki mér á þér vesa;

4 est=at-tu til brúðar borinn.“

“What sort of man is this; why art thou so pale about the nose;
wast thou tonight with a corpse?

The likeness of a thurse methinks thou art;
thou wast not born for a bride!”

3 „Al·víss ek héiti · bý’k fyr jorð neðan
2 á’k undir stéjini stað.
vagna vers · ek em á vit kominn
4 bréðði engi fóstu héiti fira.“

“Allwise I am called; I live beneath the earth;
I own under a stone my home.

The man of wagons [= Thunder] I am come to visit;
let no man break a firm promise!”

3 vagna vers ‘man of wagons’ | The “wagons” may here be constellations in the heavens, namely the *Charles’ Wain* (Great Bear, Big Dipper) and *Women’s Wain* (Little Bear, Little Dipper). Cf. *Skm* 31, where heaven/the sky is kenned *land sólar ok tungls ok himin-tungla, vagna ok veðra* ‘the land of sun and moon, and the heavenly bodies, wagons and winds.’

4 „Ek mun bregda · því’t ek brúðar á
2 flæst umb róð sem faðir.
vas’k=a ek héima · þá’s þér héjtit vas
4 at sá éinn es gjof es með goðum.“

“I will break it, for about the bride
I have the greatest say, as her father.
I was not at home when it was promised thee,
but he [I] alone is the giver among the gods!”

5 „Hvat ’s þat rekka · es í róðum télsk
2 fljóðs ins fagr-glóa;
fjarra-fléina · þik munu fair kunna;
4 hværr héfir þik baugum borit?“

“What sort of champion is this who claims to have a say
about the fair-glowing girl?
O foreign tramp, few men will know thee;
who has borne bights to thee?”

6 Ving-þórr ek héiti · ek héfi víða ratat
2 sonr em’k Síð-grana;

4 at ó·sátt mǐnni · skalt þat it unga man hafa
 ok þat gjaf-orð geta.

“Wing-Thunder I am called; I have widely roamed;
 I am the son of Sidegrane.
 Against my assent shalt thou have this young girl,
 and get that gift-word!”

7 Sáttir þínar · es ek vil snemma hafa
 2 ok þat gjaf-orð geta.
 4 eiga vilja · heldr an án vera
 þat it mjall-hvíta man.

“Thy assent I wish to have soon,
 and get that gift-word,
 I would rather have than be without
 this snow-white girl.”

8 „Meyjar óstum · mun=a þér verða
 2 vísi gestr of varit,
 ef þú ór heimi kant · hverjum at segja
 4 allt þat's ek vil vita.

“The maiden's love will not be thee,
 O wise guest, denied,
 if thou from every home canst tell
 all I wish to know:

9 Seg-ðou mér þat Al·víss · qll of rök fira
 2 vqr=umk dvergr at vitir,
 hvé sú jorð hejtir · es liggr fyr alda sonum
 4 heimi hverjum i.“

Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the earth is called which lies before the sons of men
 in every home.”

10 „Jorð hejtir með mōnnum · en með qlfum fold.
 2 kalla vega vanir.
 4 i-grón jötnar · alfar gróandi
 kalla aur upp-regin.“

“‘Earth’ it is called among men, but among elves ‘fold’;

call it ‘ways’ the Wanes;
 ‘evergreen’ ettins, elves ‘growing’;
 call it ‘mud’ the Up-reins.”

- 11 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vör=umk dvergr at vitir;
 hvé sá himinn hētitr · erakendi
 4 hēimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the heaven is called ...
 in every home.”

³ erakendi ‘..’ | A string too corrupt to restore without excessive conjecture; it at least appears to contain the relative pronoun *er* ‘which’, younger form of *es* and the adjective *kenndr* ‘known’. Based on the first line, the alliteration must have fallen on *b-*, and the root that first suggests itself is *hēð* ‘height’. A possible restoration is then *es à hēð es kenndr* ‘which is known on high’.

- 12 „Himinn hētitr með mōnnum · en Hlýrnir með goðum
 2 kalla Vind-ófni vanir;
 upp-hēim jöttnar · alfar fagra-réfr
 4 dvergar drjúpan sal.“

“‘Heaven’ it is called among Men but ‘Leerner’ among Gods;
 ‘Wind-owner’ call it the Wanes;
 ‘upham’ Ettins, Elves ‘fair roof’,
 Dwarfs ‘dripping hall’.”

- 13 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vör=umk dvergr at vitir;
 hversu māni hētitr · sá’s mēnn sjá
 4 hēimi hverjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 how the moon is called which men do see
 in every home.”

- 14 „Máni hētitr með mōnnum · en Myllinn með goðum,
 2 kalla hverfanda hvél hēļju i;
 skyndi jöttnar · en skin dvergar
 4 kalla alfar ár-tala.“

“Moon it is called among Men, but ‘Milen’ with Gods,
 they call it ‘turning wheel’ in Hell,
 ‘haster’ 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 „Sēg-ðu mér þat Al·víss · qll of rök fira
² vqr=umk dvergr at vitir;
 hvé sú sól heitir · es sjá alda synir.
⁴ hēimi hværjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the sun is called, which the sons of men see,
 in every home.”

16 „Sól heitir með mónum · en Sunna með goðum
² kalla dvergar Dvalins leika;
 Ey-glói jötnar · alfar fagra-hvél
⁴ al-skír ása synir.“

TODO.

17 „Sēg-ðu mér þat Al·víss · qll of rök fira
² vqr=umk dvergr at vitir;
 hvé þau ský heita · es skúrum blandask
⁴ hēimi hværjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the clouds are called where showers are mixed
 in every home.”

18 „Ský heita með mónum, · en skúr-vón með goðum;
² kalla vind-flot vanir;
 úr-vón jötnar, · alfar veðr-mégin;
⁴ kalla i helju hjalm huliðs.“

“Clouds they are called among Men, but ‘shower-hope’ among Gods;
 ‘wind-fat’ the Wanes call them;
 ‘drizzle-hope’ the Ettins, Elves ‘weather-strength’;
 in Hell they call them ‘helmet of the hidden’.”

19 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vør=umk dvergr at vitir;
 hvé sá vindr heitir · es víðast ferr
 4 hęimi hvęjum i.“

TODO.

20 „Vindr heitir með mōnnum, · en Vófuðr með goðum;
 2 kalla gneggjuð ginn-regin.
 ópi jötnar · alfar dyn-fara
 4 kalla i helju hviðuð.“

“Wind it is called among Men but ‘Waver’ among Gods,
 ‘neigher’ call it the Yin-Reins;
 ‘weeper’ Ettins, Elves ‘din-farer’;
 in Hell they call it ‘stormer’.”

21 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vør=umk dvergr at vitir;
 hvé þat logn heitir · es liggja skal
 4 hęimi hvęjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the calm is called, which shall lie
 in every home.”

22 „Logn heitir með mōnnum, · en légi með goðum,
 2 kalla vinds flot vanir;
 of-hlý jötnar · alfar dag-sefa,
 4 kalla dvergar dags veru.“

“Calm it is called among men and ‘lowering’ among gods,
 ‘wind’s fat’ call the Wanes;
 ‘great lee’ Ettins, Elves ‘day-sleep’,
 call it Dwarfs ‘day’s rest’.”

23 „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vør=umk dvergr at vitir;
 hvé sá marr heitir · es mēnn róa
 4 hęimi hvęjum i.“

“Tell me this, Allwise—of all rakes of men,

I think, dwarf, thou dost know:
 what the ocean is called, where men do row,
 in every home.”

- 24 „Sér heitir með mōnnum, · en sii-légi með goðum,
 2 kalla vág vanir;
 ál-héim jötnar, · alfar laga-staf,
 4 kalla dvergar djúpan mar.“

“Sea it is called among men but ‘ever-low’ among gods;
 ‘wave’ the Wanes call it;
 ‘eelhome’ Ettins, Elves ‘staff of waters’;
 Dwarfs call it ‘deep ocean.’”

- 25 „Seg-ðu mér þat Al·víss · qll of rök fira
 2 vqr=umk dvergr at vitir;
 hvé sá eldr heitir · es brenn fyr alda sonum
 4 héimi hvørjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the fire is called, which burns for the sons of men,
 in every home.”

- 26 „Eldr heitir með mōnnum · en með qsum funi
 2 kalla vág vanir;
 frekan jötnar · en for-brënni dvergar
 4 kalla i helju hrqðoð.“

“Fire it is called among men but among the Eese ‘flame’,
 ‘wave’ the Wanes call it;
 ‘the greedy’ Ettins, but ‘burner’ Dwarfs;
 in Hell they call it ‘hurrier’.”

- 27 „Seg-ðu mér þat Al·víss · qll of rök fira
 2 vqr=umk dvergr at vitir;
 hvé viðr heitir · es vex fyr alda sonum
 4 héimi hvørjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the wood is called, which grows for the sons of men,
 in every home.”

- 28** „Viðr heitir með mǫnnum. · en vallar fax með goðum
 2 kalla hlíð-þang halir;
 3 ęldi jǫtnar · alfar fagr-lima
 4 kalla vǫnd vanir.“

“Wood it is called among men but ‘mane of the plain’ among gods,
 ‘slope-kelp’ heroes call it;
 ‘firewood’ Ettins, Elves ‘fair-limb’;
 ‘wands’ the Wanes call it.”

1 vallar fax | *emend.*; vallar-far *R.*

- 29** „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vør=umk dvergr at vitir;
 3 hvé sú nött heitir · in Nǫrvi kenda
 4 hęimi hvęjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the night is called, begotten to Narrow,
 in every home.”

- 30** „Nött heitir með mǫnnum · en njól með goðum,
 2 kalla grímu ginn-regin;
 3 öljós jǫtnar · alfar svefn-gaman
 4 kalla dvergar draum-Njorun.“

“Night it is called among men but ‘nível’ among the gods;
 call it ‘mask’ the Yin-Reins.
 ‘Un-light’ ettins, elves ‘sleep-joy’;
 call it dwarfs ‘dream-Narn.’”

- 31** „Seg-ðu mér þat Al-víss · qll of rök fira
 2 vør=umk dvergr at vitir;
 3 hvé þat sǫð heitir · es sáa alda synir
 4 hęimi hvęjum i.“

“Tell me this, Allwise—of all rakes of men,
 I think, dwarf, thou dost know:
 what the seed is called, which the sons of men sow,
 in every home.”

- 32** „Bygg heitir með mǫnnum · en barr með goðom
 2 kalla vǫxt vanir.

⁴ éti jötnar · alfar laga-staf
 kalla i hélju hnippinn.“

“Barley it is called among Men but ‘leaf’ among Gods;
‘growth’ the Wanes call it;
‘eating’ Ettins, Elves ‘staff of waters’;
in Hell they call it ‘drooping’.”

³³ „Seg-ðu mér þat Al·víss · qll of rök fira
² vör=umk dvergr at vitir;
 hvé þat ql héitir · es drekka alda synir
⁴ héimi hværum i.“

“Tell me this, Allwise—of all rakes of men,
I think, dwarf, thou dost know:
what the ale is called, which the sons of men drink,
in every home.”

³⁴ „Ql héitir með mónum · en með ósum bjórr;
² kalla veig vanir;
 hréina-lög jötnar · en i hélju mjøð;
⁴ kalla sumbl Suttungs synir.“

“Ale it is called among Men but among the Eese ‘beer’;
‘draughts’ the Wanes call it;
‘pure water’ the Ettins but in Hell ‘mead’;
‘simble’ Sutting’s sons call it.”

³⁵ „Í ejnu brjósti · ek sá’k aldri=gi
² fléiri forna stafi;
 miklum tólum · ek kveð téldan þik;
⁴ uppi est dvergr of dagaðr;
 nú skinn sól i sali.“

“In a single breast I never saw
more ancient staves—
with mighty tricks I call thee tricked:
thou art, dwarf, dayed up;
now shines the sun into the halls!”

Thule of Righ (*Rígs þula*)

Dating (Sapp, 2022): early C11th (o.240), late C11th (o.204), late C12th

(o.195), C13th (o.280)

Meter: *Ancient-words-law*

Introduction

The Thule of Righ (*Rþ*) is an enigmatic, powerful poem. It serves as an etiology for the origin of the caste system, and a celebration of the superior blood of the martial nobility.

The poem itself is difficult to date, but comes off as rather late. The meter is also unusually free, and there are numerous 3-syllable lines. *Rþ* uses a highly formulaic language, with some unique expressions. Of particular note are the alliteration between the adverb *mēirr* ‘further’ and *miðra*, e.g. in st. 2/1: *gekk mēirr at þat*.

Rþ is only preserved in a single leaf in the C14th ms. **W**, where it follows, and is written in the same hand, as the Prose Edda and four grammatical treatises. Numerous leaves are unfortunately missing from **W**—among them the conclusion to *Rþ*.

TODO: Dumezil three-part society, racial caste system, Irish influence. Many interesting things to write here!

The Thule of Righ

- PI Svá segja mēnn í fornum sōgum, at éinn-hvērr af ósum, sá er [W 78r/1]
- ² Héim-dallr hét, fór férðar sinnar ok framm með sjóvar-ströndu
- ³ nökkurri, kom at éjnum húsa-bó ok nefndisk Rigr; eptir þeiri
- ⁴ sōgu er kvéði þetta.

SO DO MEN SAY IN ANCIENT SAWS, that one of the Eese—he who was called Homedal—went on his journey and, passing forth along a certain lake shore,

came upon a lone homestead and called himself Righ. According to that saw
is this poem.

- 1 Ár kvóðu ganga · grónar brautir
 2 qflgan ok aldinn · ós kunnigan,
 ramman ok róskvan · Ríg stíganda.

[W 78r/TODO]

OF YORE, THEY SAID, did walk on green roads
 a mighty and ancient os, cunning:
 the strong and brisk Righ, striding.

1 Ár ‘Of yore’ | *emend.*; at W

1 Ár ‘Of yore’ | Formulaic. It is very common for poems to begin with *ár* ‘of yore, in the beginning’. Cf. *Vsp* 3/1, *Hym* 1/1, *I HHund* 1/1, *I Guðr* 1/1, *Sigþ* 1/1.

- 2 Gekk meírr at þat · miðrar brautar,
 2 kom hann at húsi, · hurð vas á gëtti;
 inn nam at ganga, · ęldr vas á golfi,
 4 hjón sótu þar · hór at arni,
 Ái ok Edda · aldin-falda.

[W 78r/TODO]

He went further after that in the middle of the road,
 came to a house—the door was wide open.
 He took to go inside, fire was on the floor,
 a couple sat there, hoary by the hearth:
 Great-Grandpa and Great-Grandma in an old-time shawl.

4 at | *sens. emend.*; at W

- 3 Rígr kunni þeim · róð at sègja;
 2 meírr setti-sk hann · miðra fletja
 en á hlið hvára · hjón sal-kynna.

[W 78r/TODO]

Righ knew to tell them counsels,
 further he set himself down on the middle of the bench,
 and on either side—the couple of the hall.

- 4 Þá tók Edda · ökkvinn hléif,
 2 þungan ok þykkvan, · þprunginn sóðum,
 bar hjón meírr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krásá bætstr;

[W 78r/TODO]

6 r̄eis hann upp þaðan, · réð=sk at sofna;
 Then Great-Grandma took a lumpy loaf—
 heavy and thick, stuffed with chaff—
 carried it further after that in the middle of a trencher;
 broth was in a bowl—she set it on a platter.
 A cooked calf was the best dainty;
 he [= Righ] rose up thence, resolved to sleep.

5 Rígr kunni þeim · róð at segja; [W 78r/TODO]
 2 meiðr lagðisk hann · miðrar rækku,
 en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels;
 further he laid himself down in the middle of the bed,
 and on either side—the couple of the hall.

6 Þar vas hann at þat · þrjár nētr saman; [W 78r/TODO]
 2 gekk hann meiðr at þat · miðrar brautar;
 liðu meiðr at þat · mónuðr níu.

There he was after that for three nights amidst them;
 he went further after that in the middle of the road;
 passed further after that nine months.

7 Jóð ól Edda, · jósu vatni [W 78r/TODO]
 2 hørund-svartan, · hétu Þréi.

Great-Grandma begot a child—they sprinkled it with water:
 swarthy of skin, they called it Thrall.

² hørund-svartan ‘swarthy of skin’ | *emend.*; hørfi svartan ‘swarthy with flax(?)’ W

¹ jósu vatni ‘they sprinkled it with water’ | A reference to the Heathen naming ceremony wherein water would be poured on a newborn, somewhat resembling the Christian baptism. See *Háv* 156.

8 Hann nam at vaxa · ok vél dafna; [W 78r/TODO]
 2 vas þar á hǫndum · hrókkit skinn,
 kropnir knúar, · [...]
 4 fingr digrir, · fúlligt and-lit,
 lotr hryggr, · langir hélar.

He took to grow and have it well;
 there on his hands was wrinkled skin,
 crooked knuckles, [...],

stubby fingers, loathsome face,
stooping back, long heels.

- 9 Nam mēirr at þat · magns of kosta,
² bast at binda, · byrðar görva;
 bar hēim at þat · hrís gérstan dag.

[W 78r/TODO]

He took further after that to try his strength:
 bast to bind, burdens to make;
 he carried home after that brushwood on a gloomy day.

- 10 Þar kom at garði · gengil-bēina,
² aurr vas á iljum, · armr sól-brunninn,
 niðr-bjúgt es nef, · nefndisk Þír.

[W 78r/TODO]

There came to the farm a gangle-boned woman:
 mud was on her footsoles, her arm sunburnt,
 downturned her face—she called herself Thew.

¹ gengil-bēina ‘gangle-boned woman’ | Derogatory, somebody who (due to poverty) only travels by foot.

³ Þír ‘Thew’ | The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiuwi* ‘maid(-servant)’, being further root-related to *þea ~ þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þeow* ‘slave, servant’.

- 11 Mēirr sētti-sk hōn · miðra flētja,
² sat hjá henni · sonr húss,
 róddu ok rýndu, · rēkkju görðu
⁴ préll ok Þír · þprungin dógr.

[W 78r/TODO]

Further she set herself down on the middle of the bench,
 beside her sat the son of the house [= Thrall].
 They spoke and whispered, made a bed—
 Thrall and Thew—in hard-pressed nights.

¹ Mēirr sētti-sk hōn · miðra flētja | *emend. based on other sts.; miðra flētja · mēirr sētti-sk hōn*
^W

- 12 Bōrn ólu þau, · bjuggu ok unðu;
² hygg’k at héti · Hrēimr ok Fjósñir,
 Klúrr ok Kleggi, · Kéfsir, Fúlnir,
⁴ Drumbr, Digraldi, · Drøttr ok Hösvir,
 Lútr ok Leggjaldi; · lögðu garða,
⁶ akra tøddu, · unnu at svínnum,

[W 78r/TODO]

gęita gęttru, · grófu torf.

Children they begot, settled and were content.
I think that they were called Rame and Feesner,
Clour and Cledge, Chafser, Foulner,
Drumber, Digrald, Drant and Hazer,
Lout and Ledgald.—They laid yard-fences,
dunged fields, fed swine,
herded goats, dug turf.

- 13 Dótr vóru þér · Drumba ok Kumba,
² Økkvin-kalfa · ok Arin-nęfja,
 Ysja ok Ambótt, · Eikin-tjasna,
⁴ Tøtrug-hypja · ok Trønu-beina;
 þaðan eru komnar · þréla éttrir.

[W 78r/TODO]

The daughters were these: Drumb and Cumb,
Inkencalf and Arnneb,
Eaze and Ambight, Oakentarsen,
Tattrypip and Tranebone—
thereof are come the lines of thralls.

- 14 Gekk Rígr at þat · réttar brautir
² kom hann at høllu · hurð vas á skíði
 inn nam at ganga, · qldr vas á golfi
⁴ hjón sótu þar · heldu á syslu.

[W 78r/TODO]

Went Righ after that on straight roads;
he came to a hall—the door was hinged.
He took to go inside; fire was on the floor.
A couple sat there, busy with their chores:

² høllu ‘hall’ | sens. and metr. emend., cf. st. TODO; om. W

- 15 Maðr tølgði þar · mæið til rifjar,
² vas skegg skapat, · skør vas fyr ęnni
 skyrtu þróngva · skokkr vas á golfi.

[W 78r/TODO]

A man there carved a stick into a loom-beam.
His beard was shapely, locks hung down his forehead,
his shirt tight; a toolbox was on the floor.

- 16 Sat þar kona, · svęigði rokk,
² bréiddi faðm, · bjó til váðar;

[W 78r/TODO]

4 svéigr vas á hófði, · smokkr vas á bríngu,
 dúkr vas á halsi, · dvergar á oxlum;
 Afi ok Amma · óttu hús.

There sat a woman, twirled a distaff,
 stretched out her arms, readied a cloth.
 A scarf was on her head, a smock on her breast,
 a kerchief on her throat, brooches on her shoulders—
 Grandpa and Grandma owned a house.

17 Rígr kunni þeim · róð at segja,
 2 reis frá borði · réð at sofna.
 Męírr lagðisk hann · miðrar rækku
 4 en á hlið hvára · hjón sal-kynna.
 Þar vas hann at þat · þrjár nétr saman;
 6 liðu męírr at þat · mónuðr níu.

Righ knew to tell them counsels;
 rose from the table, resolved to sleep.
 Further he laid himself down in the middle of the bed,
 and on either side—the couple of the hall.
 There he was after that for three nights amidst them;
 passed further after that nine months.

18 Jóð ól Amma, · jósu vatni,
 2 kölluðu Karl · kona svéip ripti
 rauðan ok rjóðan · riðuðu augu.

Grandma begot a child, they sprinkled it with water,
 called it Churl; the woman wrapped him in cloth,
 red and ruddy; his eyes trembled.

19 Hann nam at vaxa · ok vél dafna,
 2 qxn nam at témja · arðr at górvu
 hús at timbra · ok hlóður smíða
 4 karta at górvu · ok kþyra plóg.

He took to grow and turn out well;
 oxen he took to tame, the ard to make,
 houses to timber and storehouses to forge,
 carts to make and drive the plough.

20 Héim óku þá · Hangin-luklu

[W 78r/TODO]

[W 78r/TODO]

[W 78r/TODO]

[W 78r/TODO]

- 2 **g**éita-kyrtlu · **g**iptu Karli.
Snor hjtir **s**ú, · **s**ettisk und ripti.
4 **B**juggu hjón, · **b**auga dfildu,
 bréiddu **b**léjur, · ok **b**ú grðu.

Home they then drove with Hangenkey,
in a goatskin-skirt, married her to Churl.
Daughter-in-law she is called; she sat down beneath a felt.
The couple settled, shared their wealth,
hung tapestries and made a home.

- 21 **B**orn ólu þau, · **b**juggu ok unðu;
2 **h**ét **H**alr ok Drengr, · **H**olðr, **þ**egn ok Smiðr,
 Bréiðr, **B**óni, · **B**undin-skeggi,
4 **B**úi ok **B**oddi · **B**rott-skeggr ok **S**eggr.

Children they begot, settled and were content.
They were called Hale and Drang, Health, Thane and Smith,
Broad, Bond, Boundenshag,
Bower and Bod, Brantshag and Seg.

- 22 **E**nn hétu svá · **q**ðrum nöfnum
2 **S**not, **B**rúðr, **S**vanni, · **S**varri, Sprakki,
 Fljóð, Sprund, ok **V**íf, · **F**ejma, Ristill—
4 **þ**aðan eru komnar · **k**arla éttir.

Further some were thusly called other names:
Snoot, Bride, Swannie, Swarrie, Sprackie,
Fleed, Sprund and Wife, Fome, Ristle—
therof are come the lines of churls.

ALL | Most of these terms are mentioned in *Skm* 84. TODO.

- 23 **G**ekk **R**ígr þaðan · **r**éttar brautir
2 kom hann at **sal**, · **s**uðr horfðu dyrr,
 vas **hurð hnigin**, · **h**ringr vas í **g**étti.

Went Right thence on straight roads;
he came to a hall, south faced the doors;
the door was opened, a ring was on the gate.

- 24 **G**ekk hann inn at **þ**at · **g**olf vas stráat
2 **s**ótu hjón · **s**ósk í augu
 faðir ok móðir · **f**ingrum at lika.

[W 78r/TODO]

[W 78v/1]

[W 78v/TODO]

[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 Sat hús-gumi · ok snøri stræng
 2 alm of bændi · qrvar skepti;
 en hús-kona · hugði at òrmum,
 4 strauk of ripti · sterti ðrmar.

[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 Kęisti fald, · kinga vas á bringu,
 2 síðar slóður, · sérk blá-faan;
 brún bjartari, · brjóst ljósara,
 4 hals hvítari · hréinni 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 Rígr kunni þeim · róð at segja;
 2 mēirr settisk hann · miðra flætja
 en á hlið hvára · hjón sal-kynna.

[W 78v/TODO]

Righ knew to tell them counsels,
further he set himself down on the middle of the floor-bench,
and on either side: the couple of the hall.

- 28 Þá tók móðir · mérktan dúk,
 2 hvítan af hørvi, · hulði bjóð;
 hón tók at þat · hléifa þunna,
 4 hvíta af hvéiti, · ok hulði dúk.

[W 78v/TODO]

Then Mother took a patterned cloth,
white of flax—she covered the platter.
She took after that thin loaves,
white of wheat—and covered the cloth.¹⁵

¹⁵Note the strong parallelism. The rich household can afford such an excess of expensive fabric and bread that they can cover a plate with an embroidered (*mærkr*) flaxen cloth, and then cover that cloth with loaves of wheat-bread.

- 29 Framm setti hón · skutla fulla [W 78v/TODO]
² silfri varða á bjóð;
 fán ok flëski · ok fugla stékta;
⁴ vín vas í kónnu, · varðir kálkar
 drukku ok dómðu, · dagr vas á sinnum.

Forth she set trenchers filled—
 silver-covered on platters—
 with gizzard and pork and roasted fowls.
 Wine was in a flagon; the women from goblets
 drank and discussed; the day was waning.

³ fán 'gizzard' | I am convinced by Fritzner (TODO: cite), who sees this word as a variant of *þóarn* 'gizzard'.

- 30 Rígr kunni þeim · róð at segja, [W 78v/TODO]
² rēis Rígr at þat, · rækju gørði.
 Righ knew to tell them counsels;
 Righ rose after that; he made the bed.

- 31 Þar vas hann at þat · þrjár nétr saman; [W 78v/TODO]
² gekk hann meírr at þat · miðrar brautar;
 liðu meírr at þat · mónuðr niú.
 There he was after that for three nights amidst them;
 he went further after that on the middle of the road;
 passed further after that nine months.

- 32 Svéin ól móðir, · silki vafði, [W 78v/TODO]
² jósu vatni — · Jarl létu héita;
 bleikt vas hár, · bjartir vangar,
⁴ qotul vóru augu · sem yrmlingi.
 Mother begot a swain, swaddled him in silk;
 they sprinkled him with water, let him be called Earl.
 Pale was his hair, bright his cheeks;
 fierce were his eyes like the young serpent's.
-

4 *qtul* vóru augu · sem yrmlingi ‘fierce were his eyes like the young serpent’s’ | It is common throughout Norse texts that people of noble stock distinguish themselves through their appearance, especially a sharp, piercing gaze. This occurs e.g. in *Vkv* where the gaze of the king’s son Wayland is like the serpent’s, and at the beginning of *II HHund*, where Hallow, disguised as a thrall-woman, is almost caught due to his unslavelike eyes, which, like in the present stanza, are said to be *qtul* ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á flætjum;
 2 lind nam at skelfa, · leggja strængi,
 alm at bæygja, · orvar skepta,
 4 flætin at fleyja, · frökkrur dýja,
 hestum ríða, · hundum verpa,
 6 sverðum bregða, · sund at frémja.

[W 78v/TODO]

There Earl grew up on the floor-benches;
 he took to shake the linden shield, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist Frankish spears,
 ride horses, sic hounds,
 brandish swords, practice swimming.

- 34 Kom þar ór runni · Rígr gangandi,
 2 Rígr gangandi, · rúnar kęnndi;
 sitt gaf hęiti, · son kvęšk eiga;
 4 þann bað hann eignask · óðal-völlu,
 óðal-völlu, · aldnar bygðir.

[W 78v/TODO]

There from a thicket came Righ, walking:
 Righ, walking, taught him runes.
 He gave him his own name, said that he had a son,
 bade him possess the ethel-plains:
 the ethel-plains, the olden farms.

ALL | Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy by 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 Rejð hann męiřr þaðan · myrkan við
 2 hélug fjoll · und's at høllu kom;
 skapt nam at dýja, · skelfði lind,
 4 hęsti hleypti, · ok højri brá;
 víg nam at vékja, · vøll nam at rjóða,
 6 val nam at fella, · vá til landa.

[W 78v/TODO]

He [= Righ-Earl] rode further thence through the mirky wood,
 through the frosty fells till to a hall he came.
 The shaft he took to hoist, shook the linden shield,
 leapt with his horse and brandished his blade.
 War he took to rouse; the plain he took to redder;
 men he took to fell—he won the lands.

- 36** Réð hann **ei**nn at þat · átján búum;
 2 **a**uð nam skipta · **q**llum vœita
 mœiðmar ok mœsma, · mara svang-rifa;
 4 hringum hrœytti, · 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 hrœytti 'rings he scattered' | Cf. StarkSt Frag 1/2a *bring-brœytanda* 'ring-scatterer'
 [GENEROUS MAN] which contains the same words.

- 37** Óku **é**rir · úrgar brautir
 2 kvómu at **h**øllu · þar's **h**érsir bjó:
 móttu **m**eyju · mjó-fingraðri
 4 hvítri ok horskri, · hétu Erna.

[W 78v/TODO]

Messengers drove on drizzling roads,
 came to a hall where a ruler lived,
 met a maiden slender-fingered,
 white and wise—they called her Erne.

1 Óku | okū W 3 móttu | mótti W 3 **m**eyju | om. W 3 mjó-fingraðri | mjó-fingraði W

3 móttu | Past singular mótti is impossible, since the maiden is the one being met. móta 'meet'
 takes the dative.

3 **m**eyju | A feminine dat. sg. noun meaning 'maiden, girl' is required here by the meter and the
 following adjectives; *meyju* dat. sg. of *mér* fits with the alliteration, but is by no means certain.

- 38** Bóðu hœnnar · ok hœim óku,
 2 **g**iptu Jarli, · gekk hón und líni;
 saman bjuggu þau · ok sér unðu,
 4 éttir jóku · ok aldrs nutu.

[W 78v/TODO]

They asked for her hand and drove home,
 married her to Earl—she went 'neath the linen.

Together they settled and were content,
increased their lineage and enjoyed life.

² gekk hón und líni ‘she went neath the linen’ | She donned the bridal veil; cf. *þrk* 27.

- 39** Burr vas hinn Ȅlsti, · en Barn annat;
² Jóð ok Aðall, · Arfi, Mogr,
 Niðr ok Niðjungr, · (nómu lèika)
⁴ Sonr ok Sveinn, · (sund ok tafl)
 Kundr hét Ȅinn; · Konr vas hinn yngsti.

[W 78v/TODO]

Byre was the eldest and Bairn the other;
 Ede and Athel, Arver and Maw,
 Nith and Nithing (they learned to partake)
 Son and Swain (in swimming and tables);
 Cund was one called; Kin was the youngest.

³⁻⁴ nómu lèika ... sund ok tafl ‘they learned to partake in swimming and tables’ | This sentence is embedded in the list of names. Swimming and board games were stereotypic pastimes for aristocrats; cf. the two Scaldic stanzas attributed to Earl Rainwald (Rv Lv 1) and King Harold Hardrede (Hlharð *Gamv* 4), respectively, where each man recounts his *þróttir* ‘skills, pursuits’.

- 40** Upp óxu þar · Jarli bornir:
² hæsta tømðu, · hlífar bøndu,
 skeyti skófu, · skelfðu aska.
⁴ En Konr ungr · kunni rúnar:
 évin-rúnar · ok aldr-rúnar.

[W 78v/TODO]

There grew up the sons of Earl;
 horses they tamed, shield-rims they bent,
 shafts they planed, shook ashen spears—
 but Kin the Young knew runes,
 ever-runes and life-runes.

⁴ Konr ungr ‘Kin the Young’ | A folk etymological pun on *konungr* ‘king’. The King is the highest rank, above even the earls.

- 41** Męírr kunni hann · mǫnnum bjarga,
² eggjar dëyfa, · égi légja;
 klök nam fugla, · kyrra Ȅlda,
⁴ sófa ok svefja, · sorgir légja,
 afl ok Ȅljun · átta manna.

[W 78v/TODO]

Further he knew how to rescue men,
 dull blades, lower the sea.

He learned the chirping of birds, to calm fires,
to lull and put to sleep, to lower sorrows,
the strength and zeal of eight men.

- 42 Hann við Ríg Jarl · rúnar dældi;
 2 brögðum bætti · ok bætr kunni;
 3 þá ǫðladisk · ok þá ǫiga gat,
 4 Rígr at hæita, · rúnar kunna.

[W 78v/TODO]

With Righ-Earl he shared runes,
employed tricks and knew better.
Then he earned for himself and won the right
to be called Righ, to know runes.

- 43 Rejð Konr ungr · kjørr ok skóga;
 2 kolfi flæygði · kyrði fugla;
 3 þá kvað þat kráka · —sat kvisti ein—
 4 „Hvat skalt, Konr ungr, · kyrra fugla?
 5 Héldr mætti þér · hestum riða
 6 hestum riða · ok hér fella.

[W 78v/TODO]

Kin the Young rode through brushes and woods,
hurled his bolts, hunted birds.
Then quoth a crow—sat on a branch alone—
“Why shalt thou, Kin the Young, hunt birds?
It better befit thee horses to ride,
horses to ride and hosts to fell?”

6 hestum riða ‘horses to ride’ | restored due to the fitting alliteration; om. (presumably by haplography)
W

- 44 Á Danr ok Danpr · dýrar hallir;
 2 óðra óðal · an ér hafið;
 3 þeir kunnu vel · kjól at riða,
 4 egg at kenna, · undir rjúfa.“

[W 78v/TODO]

Dan and Danp own costly halls,
nobler ethel than ye have.
They know well the ship to ride,
the blade to teach, wounds to tear.”

2 ér ‘ye’ | metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

2 óðal ‘ethel’ | Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’ | i.e. to sail.

4 egg at kænna ‘the blade to teach’ | To wage war. A euphemism; to “teach someone the blade” is to fight (and kill) him.

(At this point fol. 78 of **W** ends, and the rest of the poem is lost. TODO: other sources.)

Leeds of Hindle

(*Hyndlu ljóð*)

Dating (Sapp, 2022): late Círith (0.996)

Meter: *Ancient-words-law*

Introduction

The **Leeds of Hindle** (*Hdl*) is a poorly preserved poem found only in F. A single st. is cited in *Gylf* and attributed to the *Vgluspjōr skamma* ‘Short Spae of the Wallow’. The relation of that poem to the *Hdl* in its present form is unclear.

NOTE: The translation is currently incomplete.

The Leeds of Hindle

- 1 „Vaki mér meyja, · vaki mīn vina,
2 Hyndla systir, · es ī hēlli býr;
 nú ’s røkr røkra, · ríða vit skulum
4 til Val-hallar · ok til vés hejlags.

“WAKE, MAIDEN OF MAIDENS! Wake, my friend!
O Hindle, sister, who livest in the cave!
Now’s the twilight of twilights; we two shall ride
to Walhall and to the holy wigh!

- 2 Biðjum Hērja·foðr · ī hugum sitja,
2 hann geldr ok gefr · goll verðugum,
 gaf hann Hēr·móði · hjalm ok brynu,
4 en Sig·mundi · sverð at þiggja.

Let us bid the Father of Hosts (= Woden) to remain in good heart;
 he pays and gives gold to the worthy.
 He gave Harmod helmet and byrnie,
 and Syemund a sword to receive.

2 hann geldr ok gefr · goll verðugum 'he pays and gives gold to the worthy' | Closely related
 to *I HHund* 9/3, which is why Finnur Jónsson (1932), Guðni Jónsson (1954) emend *verðugum* 'the
 worthy' to *verðungu* 'the retinue'.

3 Gefr hann **sigr** sonum, · en **svinnum** aura,
 2 mélsku **mørgum** · ok **man-vit** firum,
 byri gefr **brøgnum**, · en **brag** skoldum,
 4 gefr hann **mann-sëmi** · **mørgum** rekki.

He gives victory to sons and ounces [of silver] 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.

4 **pór** mun'k blóta, · **þess** mun'k biðja,
 2 at hann **é** við þik · **ejin-art** láti;
 þó 's hónum ó-títt · við **jötuns** brúðir.

To Thunder I will bloat; of this I will bid,
 that he always be upright with thee
 even though he hates the ettin's brides.

5 Nú tak-tu **ulf** þinn · **éinn** af stalli,
 2 lát hann **rinna** · með **runa** mínum.—
 [Hyndla kvað:] „Séinn es **goltr** þinn · **goð-veg** troða,
 4 vil'k=at **mar** mínn · **métan** hlóða.

Now take thy one wolf from the stable;
 let him run alongside my boar."—
 "Slow is thy boar to tread the Godways;
 I wish not to load my noble steed.

6 Fló est **Fréyja**, · es **fréistar** míni,
 2 víesar 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 n.

- 7 „Dulið est Hyndla, · draums étla'k þér,
2 es kveðr ver minn · i val-sinni.
þar's goltr glóar · Gollin·bursti,
4 Hildi·svíni, · es mér hagir gérðu,
dvergar tvær · Dáinn ok Nabbi.

Deluded art thou, Hindle; I think thee dreamy
as thou sayest that my man is on the slain-path
where the boar Goldenbristle glows,
the Hildswine, which for me made
the two skilful dwarfs Downen and Nab.

4 Hildi·svini 'Hildswine' | The 'battle-swine', presumably an alternative name of Goldenbristle.

- 8 Senn i sgoðlum · sitja vit skulum
2 ok of jofra · éttir dóma,
gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and of rulers' lineages speak,
of those men who came from the gods.

- 9 Þeir hafa vœðjat · vala malmi
2 Ottarr ungi · ok Angantýr;
skylt 's at vœita, · svá't skati hinn ungi
4 fœður-leifð hafi · ept fréndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ongenthew—
it must be granted so that the young prince
may have the patrimony of his kinsmen.

- 10 Hœrg hann mér gérði · hlaðinn stœnum;
2 nú 's grjót þat · at gleði orðit;
rauð hann i nýju · nauta blóði;
4 é trúði Ott·arr · à ósynjur.

A harrow he made me, loaded with stones;
now that stone-pile has turned into glass.

He reddened it in the fresh blood of oxen;
always did Oughter trust on the Ossens.

- 11 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's skjoldunga, · hvat 's skilfinga,
 4 hvat 's qðlinga · hvat 's ylfinga
 hvat 's hóld-borit, · hvat 's hérslorit
 6 mæst 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?”

- 12 „Þú est Óttarr · borinn Inn-stéini,
 2 en Inn-stéinn vas · Qlfi inum gamla,
 Qlfr vas Ulf, · Ulfr Sé-fara,
 4 en Sé-fari · Svan inum rauða.

“Thou¹⁶ 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.

¹⁶Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 13 Móður átti faðir þinn · mænju gøfga,
 2 hygg at héti · Hlédis gyðja,
 Fróði vas faðir þeirar, · en Friund móðir;
 4 qll þótti étt su · með yfir-mønnum.

Thy father won thy esteemed mother with torcs,
I think that she was called Leedise the gidden.
Frood was her father and Friend her mother;
all that lineage seemed to be among overmen.

³ Friund | emend. from meaningless †friauit F

- 14 Auði vas áðr · qflgastr manna,
 2 Half-danr fyrri · héstr skjoldunga,

frég vóru folk-víg, · þau's framir gérðu,
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.

15 Eflðoi-sk við Ey-mund · óðstan manna
² en vá Sig-trygg · með svolum eggjum,
 eiga gekk Alm-véig, · óðsta kvinna,
⁴ ólu þau ok óttu · átján sonu.

He (= Halfdane) became the in-law of Eanmund, the noblest of men,
 but he slew Sytrue with cool edges.

He went to have Elmwey, the noblest of women;
 they begot and had eighteen sons.

¹ Eflðoi-sk 'became the in-law' | Lit. "was strengthened by". Elmwey was Eanmund's daughter or sister.

16 Þaðan eru skjoldungar, · þaðan eru skilfingar,
² þaðan eru qðlingar, · þaðan eru ynglingar,
 þaðan es hoðl-borit, · þaðan es hērs-borit,
⁴ mest manna val · und Mið-garði;
 allt 's þat étt þín, · Óttarr hēimski.

Thence come Shieldings! Thence come Shilvings!
 Thence come Athlings! Thence come Inglings!^a
 Thence is born of hero! Thence is born of chief
 the greatest choice of men within Middenyard!
 This is all thy lineage, O foolish Oughter!"

^aNote the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Index), it seems likely that Wolvings is the original reading.

17 Vas Hildi·gunnr · hennar móðir,
² Svófu barn · ok Sé·konungs;
 allt 's þat étt þín, · Óttarr hēimski.
⁴ varði at viti svá, · vilt-u enn lengra?

Hildguth was her mother,
 the child of Sweve and Sea-king.
 This is all thy lineage, O foolish Oughter!—
 It is meaningful that one might know thus; wilt thou yet further?

18 Dagr átti Þóru · dręngja móður,
 2 ólusk í étt þar · óðstir kappar,
 Frað-marr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsur-marr, · Ælfur inn gamli.
 varðar at viti svá, · vilt-u 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?

19 Ketiill hét vinr þeira · Klypps arf-þegi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hó-alfr of getinn.

Kettle was their friend, the heir of Clip;
 he was the father of thy mother's mother.
 There was Frood, yet earlier Keer,
 but by Hild was Highelf begotten.

...

Fragments from Snorre's Edda

Introduction

A number of Eddic lines, stanzas and groups of stanzas are quoted in Snorre's Edda. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily R and A), but a few are found nowhere else. These fragments will be edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homdal's galder, see below), not introduced by reference to their source but rather with phrases like *pá kvað hann* 'then he quoth'.

1. A lost riddle-poem

This half-stanza is quoted in *Gylf* 2, being the second Eddic stanza in the text, following *Háv* 1 which is uttered by Yilfer himself when he enters the hall of the Eese in the same chapter. The whole section is clearly referencing other Eddic mythic wisdom contests and seems particularly reminiscent of *Vafþ*.

P1 Hann sá þrjú há-séti ok hvert upp frá qðru, ok sátu þrír menn
2 sinn í hverju. Þá spurði hann, hvert nafn hofðingja þeira véri.
Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háséti sat, var
4 konungr, ok heitir Hárr, en þar nést sá, er heitir Jafn-hárr, en
sá ofast, er Þriði heitir. Þá spyrr Hárr komandann, hvárt fleira
6 er erendi hans, en heimill er matr ok drykkr honum sem qllum
þar í Háva höll. Hann segir, at fyrst vill hann spyrja, ef nökcurr
8 er fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema
hann sé fróðari,

HE [= Yilfer] SAW THREE HIGH-SEATS, and each one higher than the last; 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 he is as welcome to food and drink as all there in the High One's hall. He [= Yilfer] asks whether anyone within is a learned man. High says that he will not come out whole unless he be more learned [than he],

- 1 „ok statt-u **framm** · meðan þú **fregn**
 2 **sitja** skal **sá** es **segir.**“
 “and stand forth while thou askest;
 sit shall he who speaks!”

2. Nearth and Shede

The following passage is almost the whole of *Gylf* 23, excepting at the very end *svá er sagt* 'so it is said', after which is quoted *Grm* ii. 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).

- P1 Inn þriði áss er sá, er kallaðr er Njorðr. Hann býr á himni, þar
 2 sem heitir Nóa-tún. Hann réðr fyrir gongu vinds ok stillir sjá ok
 4 eld. Á hann skal heita til sé-fara ok til veiða. Hann er svá auðigr
 6 ok fé-séll, at hann má gefa þeim auð, landa eða lausa-fjár. Á hann
 8 skal til þess heita. Eigi er Njorðr ása éttar. Hann var upp fóddr
 10 í Vana-heimi, en Vanir gísluðu hann goðunum ok tóku í móti at
 12 gíslingu þann, er Hónir heitir. Hann varð at sétt með goðum ok
 Vönum. Njorðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns.
 Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á
 fjöllum nökkrum, þar sem heitir Þrym-heimr, en Njorðr vill
 vera nérf sé. Þau séttust á þat, at þau skyldu vera níu nétr í Þrym-
 heimi, en þá aðrar níu at Nóa-túnum. En er Njorðr kom aftr til
 Nóa-túna af fjalli'nu, þá kvað hann þetta:

THE THIRD OS IS HE WHO IS CALLED NEARTH. He lives in the heaven in the place called Nowetons. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanes gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanes. Nearth has that

woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetons. But when Nearth came back to the Nowetons from the fell, he quoth this:

I „L_eið eru=mk fjoll, · vas'k=a l_engi á,
 2 nétr ejnar níu;
 ulfa þytr · mér þótti illr vesa
 4 hjá s_ongv_i svana.“

“Loathsome I find the fells, I was not long thereon—
 only nine nights.
 The howl of the wolves seemed ill to me
 against the song of swans.”

P2 Þá kvað Skaði þetta:

Then Shede quoth this:

2 „Sofa némát'k=a'k · s_evar b_eðjum á
 2 fugls jarmi fyrir;
 sá mik v_ekr · es af v_iði k_om_r
 4 morgun hverjan m_ar.“

“I could not sleep on the bed of the sea
 for the bleating of the bird.
 He awakes me, when from the wide sea he comes,
 every morning, the mew.”

P3 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hón mjók 2 á skíðum ok með boga ok skýtr dýr. Hón heitir qndur-goð eða qndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis with her bow and shoots beasts. She is called ski-god or ski-dise.

3. Homedal's Galder (*Héim-dalla-galdr*)

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: *Heim-dallar hoſuð heitir sverð. Svá er sagt, at hann var lostinn manns hoſföi í gegnum. Um þat er kveðit í Heim-dallar-galdri, ok er síðan kallat hoſuð mjótuðr Heim-dallar* ‘A sword is called Homedal’s head. So it is said that he was pierced through with a man’s head; about that it is sung in Homedal’s galder, and thenceforth the head is called Homedal’s bane.’

- P1** Heim-dallr heitir einn. Hann er kallaðr hvíti óss; hann er mikill
 2 ok heilagr. Hann bóru at syni meyjar níu ok allar systr; hann
 heitir ok Hallin-skíði ok Gullin-tanni; tennr hans vóru af gulli.
 4 Hestr hans heitir Gull-toppr. Hann býr þar er heitir Himin-björg
 við Bif-röst; hann er vqrðr goða ok sitr þar við himins enda at
 6 géta brúar’innar fyrir berg-risum. Hann þarf minna svefn en
 fugl. Hann sér jafnt nótt sem dag hundrað rasta frá sér; hann
 8 heyrir ok þat, er gras vex á jorðu eða ull á sauðum, ok allt þat
 er héra létr. Hann hefir lúðr þann er Gjallar-horn heitir, ok
 10 heyrir blástr hans í alla heima. Heim-dallar sverð er kallat hoſuð
 manns. Hér er svá sagt: [...]
 12 Ok enn segir hann sjalfr í Heimdallar-galdri:

HOMEDAL IS THE NAME OF ONE. 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 teeth were of gold. His horse is named 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 lur called the Horn of Yell, and his blowing can be heard in all realms. A man’s head is called ‘Homedal’s sword’. Here it says so: [...] And further he himself says in Homedal’s Galder:

¹ Heim-dallr ‘Homedal’ | “World-Brilliant”. For the word *dallr* ‘(possibly) brilliant, splendid’ see *Vaff* 25 n. Homedal appears to be an original fire-god, as seen by his epithets which resemble those of the Vedic *Agní*.

¹ hvíti óss ‘the White Os’ | Cf. *þrk* 15/1b: *hvítastr ñsa* ‘whitest of the Eese’.

³ Hallin-skíði ‘Haldenshid’ | “The one with slanting sticks;” seemingly a name for a kind of (ritual?) fire. It appears alongside *Héim-dali* as a poetic synonym for the ram in *þul Hríðs* 1 (*SkP* 3).

³ Gullin-tanni; tennr hans vóru af gulli ‘Goldentooth; his teeth were of gold.’ | The name is self-explanatory. A direct cognate occurs in *RV* 5.2-3 as an adjective describing *Agni*, the god of fire: *bíranya-dantam súci-varṇam ... a-payam* ‘I saw him with golden teeth and flaming color’, where OI *bíranya-danta* < PIE *ǵʰlb̥, *enjó-h*, *dontos* ~*ǵʰlb̥, *t-iHno-h*, *dontō* > PGmc *gulþina-tanþo > ON *Gollin-tanni*.

¹¹ [...] | Here the text cites *Grm* 13; see there.

- 1 „Níu em'k móðra mógr,
 2 níu em'k systra sonr.“
 “Of nine mothers am I the lad,
 of nine sisters am I the son.”
-
- 1 móðra ‘mothers’ | so STW; meyja ‘maidens’ U 2 sonr ‘son’ | om. T

4. Gna and the Wanes

The following passage is from *Gylf* 35, which lists the Ossens.

- P1 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum.
 2 Hón á þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat
 var eitt sinn, er hón reið, at vanir nøkkvørir 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:

- I „Hvat þar flýgr, · hvat þar fær,
 2 eða at lopti líðr?“
 “What flies there, what fares there,
 or passes through the air?”

P2 Hón svarar:

She answers:

- 2 „Né ek flýg, · þó ek fær
 ok at lopti lið'k
 á Hóf-varpni, · þeim's Ham-skærpir
 4 gat við Garð-rofu.“
 “I fly not, though I fare,
 and pass through the air,
 on Hoofwarpner, whom Hamsherper
 begot with Yardrove.”

P3 Af Gnár nafni er svá kallat, at þat gnéfar, er hótt ferr:

From Gna's name it is so called that something which fares high up *protrudes*.

5. Balder's death

Gylf 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Vsp* 31–33). At the end of the chapter, a single *Leeds-meter* speech-stanza is quoted.

P1 Því nést sendu ésir um allan heim ørind-reka at biðja, at Baldr
 2 véri grátinn ór Helju, en allir gerðu þat, menninir ok kyvendin
 ok jorðin ok steinarnir ok tré ok allr málmr, svá sem þú munt
 4 sét hafa, at þessir lutir gráta, þá er þeir koma ór frosti ok í hita.
 Þá er sendi-menn fóru heim ok hófðu vel rekit sín ørindi, finna
 6 þeir í helli nökkvorum, hvar gýgr sat; hón nefndist Þókk. Þeir
 biðja hana gráta Baldr ór helju, hón segir:

THEHEREAFTER THE EEESENT AN ERRAND-RUNNER through all the Home to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all ore, just like thou must have seen that these things weep when they come out of cold and into heat. When the messengers journeyed home and had run their errand well, they find in a certain cave where a gow was sitting; she called herself Thanks. They ask her to weep Balder out of hell. She says:

I „Þókk mun gráta · þurrum tórum
 2 Baldrs bál-farar;
 kyks né dauðs · naut'k=a Karls sonar
 4 hafi Hél því's héfir.“

"Thanks will weep—with dry tears—
 for Balder's pyre-journey [DEATH].
 Neither living nor dead did I benefit from Churl's son [= Balder];
 let Hell have what she has!"

P2 En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest
 2 hefir illt gjört með ásum.

But men guess that this must have been Lock, Leafy's son, who has done the most evil among the Eese.

6. Thunder's journey to Garfrith

Skm 26, here edited in part, tells of Thunder's journey to the ettin Garfrith and his following killing of the ettin and his two daughters, Yelp and Grope.

Thunder's fight with Garfrith and his daughters was clearly a very popular story in the late Wiking Age. Its retelling takes up most of the Scaldic *Pdr*, of which 19 full stanzas and 4 half-stanzas survive. The killing of Yelp is also invoked in a pagan prayer to Thunder quoted in *Skm 11*: *stét of Gjölp dauða* 'Thou didst step over the dead Yelp' (*VetrL Lv 1/ib* in *SkP 3*). The story apparently remained popular after Christianization as seen by an following anecdote from the Kings' Saws. As king Harold 'Hardrede' Siwardson (1015–1066) was walking with his retinue, they witnessed an argument between a blacksmith and a tanner. Harold asked one of his court poets to compose a stanza (viz. *PjóðA Lv 5* in *SkP 2*) about the incident while at the same time casting the blacksmith as Thunder and the tanner as Garfrith. The king was impressed and asked the poet to make another stanza, this time about Siward and Fathomer. The story of Garfrith is further alluded to in a curious way in *Saxo Grammaticus* (2015, pp. 598–613) 8.14.1–20, where a party guided by a man named Thirkettle (Latin *Thorkillus*) visit Garfrith's (Latin *Gerrubus*) cave and find his mutilated corpse along with those of three young women with their backs broken. Thirkettle tells them that this was once done by the god Thunder (Latin *Thor*).

Although the story of *Skm 26* is clearly based partly on *Pdr* (from which it cites at length), it may also rely on a now-lost poem in *Leeds-meter* since it quotes two stanzas in that meter. Of these sts. the first is found in all four main manuscripts while the second only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they are likely to come from the same poem.

¶ Pá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Pá spennti
 2 hann sik megin-gjörðum ok studdi for-streymis Gríðar-völ, en
 Loki hélt undir megin-gjarðar. Ok þá er Þórr kom á miðja ó'na,
 4 þá óx svá mjök ó'in, at uppi braut á qxl honum. Pá kvað Þórr
 þetta:

THEN JOURNEYED THUNDER to that river which is called Wimbre, greatest of all rivers. Then he tied his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock clung to the might-girdle. And when Thunder came to the middle of the river, then it waxed so great that it broke over his shoulders. Then Thunder quoth this:

I „Vax=at-tu nú, Vimur, · alls mik þik vaða tíðir
 2 jöttna garða Ȑ;
 vēitst, ef þú vex · at þá vex mér ós-megin
 4 jafn-hött upp sem himinn.“

"Wax not now, 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 even as high as the heaven."

P2 Þá sér Þórr uppi í gljúfrum nökkrum, at Gjölp, dóttir Geir·røðar
 2 stóð þar tveim megin ár'innar, ok gerði hón ár-vøxt'inn. Þá tók
 Þórr upp ór ónni stein mikinn ok kastaði at henni ok mélti svá:
 4 „At ósi skal ó stemma.“ Eigi missti hann, þar er hann kastaði til,
 ok i því bili bar hann at landi ok fekk tekit reyni-runn nökkrum
 6 ok steig svá ór ánni. Því er þat orð-tak haft, at reynir er bjørg
 Þórs.

Then Thunder sees that up in some certain gorges Yelp, daughter of Garfrith,
stood on both sides of the river, and she caused the river's growth. Then
Thunder took up from the river a great stone and threw it at her and spoke
so: "At its source shall the river be dammed." He did not miss his target, and
in that moment he threw himself towards land and caught hold of a certain
rowan shrub, and so he got out of the river. From this comes the saying that
the rowan is Thunder's deliverance.

2 stóð þar tveim megin ár'innar, ok gerði hón ár-vøxt'inn 'stood on both sides of the river, and she caused the river's growth' | She stood with her legs spread and befouled the river with urine or menstrual blood.

P3 En er Þórr kom til Geir·røðar, þá var þeim fé-lögum vísat fyrst í
 2 geita-hús til her-bergis, ok var þar einn stóll til sétis, ok sat Þórr
 þar. Þá varð hann þess varr, at stóll'inn fór undir honum upp at
 4 réfri. Hann stakk Gríðar-veli upp í raft'ana ok lét sigask fast á
 stól'inn. Varð þá brestr mikill, ok fylgði skrékr. Þar hofðu verit
 6 undir stóli'num dótr Geir·røðar, Gjölp ok Greip, ok hafði hann
 brotit hrygg'inn í báðum. Þá kvað Þórr:

But when Thunder came to Garfrith's, him and his followers were first shown
into a goathouse for lodgings, and therein was but one chair for sitting and
Thunder sat down there. Then he became aware that the chair under him was
moving upwards into 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 the backs of them both. Then
Thunder quoth:

7 på kvað Þórr: | *so U; om. all others.*

2 „**E**inu *sinni* · neytta'k alls mēgins
 2 **j**ötna gorðum **i**
 þá's **Gj**olp ok **Gr**éip, · dótr **G**eir-raðar,
 4 vildu **h**efja 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.”

ALL | so U; om. all others.

1 *sinni* ‘time’ | metr. and sens. emend.; om. U.

7. The tree Glazer

The original context of this half-stanza in *Leeds-meter* is obscure. The present excerpt represents the whole ch. 42 of *Skm.*

P1 Hví er gull kallat barr eða lauf Glasí? Í Ás-garði fyrir durum
 2 Val-hallar stendr lundr, sá er Glasir er kallaðr, en lauf hans allt
 er gull-rautt, svá sem hér er kveðit, at

WHY IS GOLD called the needle or leaf of Glazer? In Osyard, before the doors of Walhall stands a tree which is called Glazer, and its leafing is all golden red, as it is sung here, that

1 **G**lasir stendr · með gollnu laufi
 2 fyrir **S**igtýs **s**olum.
 Glazer stands with golden leaf
 before Sye-Tew's (Weden's) halls.

P2 Sá er viðr fegrstr með goðum ok mónum.

It 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 Fenmerswolf—is found in the short work on kennings today called the *Little Scalda* (*Litla skálða*), a text which probably served as a source for Snorre (for which see further Males (2020, pp. 129–47)). A variant of this stanza is transparently paraphrased in *Gylf* 28: *Hann var górr af sex*

blutum: af dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok af sinum bjarnarins ok af anda fisksins ok af fogls bráka. ‘It [Glapner] was made of six things: of the cat’s din and of the woman’s beard and of the mountain’s root and of the bear’s sinews and of the fish’s breath and of the fowl’s spittle.’ The small variants—*bráka* ‘spittle’ for *mjölk* ‘milk’, and the inverted order of lines 2 and 3—suggest that Snorre had access to a somewhat different version.

1 Ór kattar dyn · ok ór konu skeggi,
 2 ór fisks anda · ok ór fugla mjölk,
 3 ór bergs rótum · ok bjarnar sinum,
 4 ór því vas hann Gleipnir gorr.

“FROM CAT’S DIN and from woman’s beard;
 from fish’s breath and from fowls’ milk;
 from mountain’s roots and bear’s sinews;
 from this was Glapner made.”

Norse Heroic Poetry

First Lay of Hallow Hundingsbane

(*I Helga kviða Hundings-bana*)

Dating (Sapp, 2022): late C12th (c.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

1 Hér hefr upp kvéði frá Helga Hundings bana, þeira ok Hǫð·brodds.
2 Volsunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Ár vas alda · þat's arar gullu
2 hnigu hēilög vøtn · af Himin-fjöllum;
3 þá hafði Helga · inn hugum stóra
4 Borg-hildr borit · i Brá-lundi.

[R 20r/21]

It was early of ages when eagles shrieked;
holy waters poured down from the Heavenfalls;
then to Hallow the great of heart
had Burhild in Browlund given birth.

1 Ár vas alda 'It was early of ages' | This formulaic introduction immediately situates the events of the poem in the distant mytho-heroic past, indeed, if one compares *Vþ 3/1* where the same line occurs, at the beginning of history.

1 arar gullu ‘eagles shrieked’ | In celebration of the birth of a great warrior to feed them. Cf.
TODO (beasts of battle motif).

- 2 Nótt varð i bó, · nornir kvómu,
[R 20r/23]
þér’s qðlingi · aldr of skópu;
þann býðu fylki · frégstan verða
4 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns oncame,
they who shaped the athling’s age.
They bade that battle-arrayer become the noblest
and among princes seem the best.

- 3 Snøru þér af aflu · or·lög·þóttu
[R 20r/25]
þá’s borgir braut · i Brálundi;
þér of greiddu · gollin-símu
4 ok und máná sal · miðjan fæstu.

They turned with strength orlay strands
when castles were broken in Browlund.
They arranged a golden cord
and beneath the moon’s hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · ęnda fólu,
[R 20r/27]
þar átti lofðungr · land á milli,
brá nipt Nera · á norðr-vega
4 ęnni fæsti, · ey bað hón halda.

In the east and west they hid its ends;
there the praised man owned land in between.
The kinswoman of Nare [NORN] pulled onto the northern ways
a single strand—she bade it hold forever.

- 5 Eitt vas at angri · Ylfinga nið
[R TODO]
ok þeiri meyju · es mun-úð fóddi;
hrafni kvað at hrafni, · sat á hóm meiði
4 and·vanr ótu: · Ek vœit nøkkut!

TODO.

- 6 Sténdr i brynju · burr Sig·mundar,
[R TODO]
dógrs eïns gamall, · nú ’s dagr kominn!

4 Hvéssir augu · sem hildingar,
sá's varga vinr, · vit skulum tētitir!

TODO.

7 Drótt þótti sá · döglingr vera,
2 kvóðu með gumnum · ár of kominn;
sjalfr gekk vísi · ór víg-þrimu
4 ungum fóra · ítr-lauk grami.

[R TODO]

TODO.

8 Gaf hann Hé尔ga nafn · ok Hring-staði,
2 Sól-fjöll, Sné-fjöll · ok Sigars-völlu,
Hring-stoð, Hó-tún · ok Himin-vanga,
4 blóð-orm búinn · bróðr Sin-fjotla.

[R TODO]

TODO.

9 Þá nam at vaxa · fyr vina brjósti
2 almr ítr-borinn · ynðis ljóma.
Hann galt ok gaf · goll verðungu,
4 sparði eigi hilmir · hodd blóð-rekin.

[R TODO]

TODO.

10 Skammt lét vísi · vígs at bíða
2 þá's fylkir vas · fimm-tán vetra
ok hann harðan lét · Hunding veginn,
4 þann's lengi réð · löndum ok þegnum.

[R TODO]

TODO.

11 Kvøddu síðan · Sig mundar bur
2 auðs ok hringa · Hundings synir
því't þeir óttu · jøfri at gjalda
4 fíjar-nám mikit · ok fóður dauða.

[R TODO]

TODO.

12 Lét=at buðlungr · bótir uppi
2 né niðja in héldr · nef-gjold fää;

[R TODO]

4 vón kvað hann myndu · veðrs ins mikla
 grára gejra · ok gremi Óðins.

TODO.

13 Fara hildingar · hjor-stefnu til,
 2 þeirar's logðu · at Loga-fjöllum;
 sleit Fróða-frið · fjánða á milli,
 4 fara Viðris gréy · val-gjorn umb ey.

[R TODO]

TODO.

14 Sætti-sk vísi, · þa's vegit hafði
 2 Ólf ok Ejjólf, · und Ara-stéini,
 Hjörvarð ok Hóvarð, · Hundings sonu;
 4 farit hafði hann allri · étt geir-Mímis.

[R TODO]

TODO.

15 Þá brá ljóma · af Loga-fjöllum
 2 en af þeim ljómum · leiptrir kvómu;
 þá vas und hjolmum · á Himinvanga;
 4 brynjur vóru þeira · blóði stokknar,
 en af geírum · geislar stóðu.

[R TODO]

TODO.

16 Frá ár-liga · ór ulf-íði
 2 doqlingr at því · dísir suð-rønar
 ef þér vildi héim · með hildingum
 4 þá nött fara; · þrymr vas alma.

[R TODO]

TODO.

17 En af hestri · Högna dóttir,
 2 —líddi randa rym — · rési sagði:
 „Hygg at vér eígim · aðrar sýslur
 4 an með baug-brota · bjór at drekka.

[R TODO]

TODO.

18 Hefir minn faðir · møyju sinni

[R TODO]

2 **g**rimmum héjtit · **G**ran·mars syni;
 en ek héfi, **H**élgji, · **H**ögð·brodd kveðinn
 4 **k**onung ó·nēisan · sem **k**attar son.

TODO.

19 **P**á kómr **f**ylkir · **f**ára nátta [R TODO]
 2 nema hónum **v**ísir · **v**al-stefnu til
 eða **m**ey nemir · frá **m**ildingi.“

TODO.

20 „**U**ggi **e**igi þú · **I**sungs bana!
 2 Fyrr mun **d**olga **d**ynr · nema **d**auðr **s**éa'k!“

TODO.

21 **S**éndi **þ**oru · **a**ll-valdr þaðan [R TODO]
 2 of lopt ok of **l**og · **l**eiðar at biðja,
 ið-gnógan · **ó**gnar ljóma
 4 **b**rögnum **b**jóða · ok **b**urum þeira.

TODO.

22 „**B**iðið **s**kjót-liga · til **s**kipa ganga [R TODO]
 ok ór **B**rand-eyju · **b**úna verðal!“
 2 **þ**aðan beïð þengill · und's **þ**ing kvómu
 4 **h**alir **h**und-margir · ór **H**ęðins-eyju.

TODO.

23 Ok þar af **s**troñdum · ór **S**tafns-nēsi [R TODO]
 2 **b**eið hans út skriðu · ok **b**úin golli;
 spurði **H**élgji · **H**jor·lçif at því:
 4 Héfir þú **k**annaða · **k**oni ó·nēisa?

TODO.

24 En **u**ngr konungr · **q**ðrum sagði: [R TODO]
 2 **S**éint kvað at **t**elja · af **T**rönu-eyri
 lang-högðuð skip · und **l**íðondum,
 4 þau's í **Q**rva-sund · útan fóru:

TODO.

- 25** „Tolf hundruð · tryggra manna;
² þó ’s i Hó-túnnum · hólfu fléира,
 víg-lið konungs; · vón erum rómu!“

[R TODO]

TODO.

- 26** Svá brá stýrir · stafn-tjoldum af
² at mildinga · mængi vakði,
 ok döglingar · dags-brún séa,
⁴ ok siklingar · snøru upp við tré
 vef-nistingum · à Varins-firði.

[R TODO]

TODO.

- 27** Varð ára ymr · ok járna glymr,
² brast rönd við rönd, · røru vikingar;
 ejisandi gekk · und qölingum
⁴ lofðungs floti · löndum fjarri.

[R TODO]

There was splashing of oars and clashing of swords;
 shield struck against shield—the Wikings rowed.
 TODO.

¹ járna ‘swords’ | The contracted form is metrically preferred. TODO.

- 28** Svá vas at høyra · es saman kvómu
² Kólgu systir · ok kilir langir
 sem bjørg eða brim · brotna myndi.

[R TODO]

TODO.

- 29** Draga bað Helgi · hó segl ofarr,
² varð=at hrønnum · hófn þing-loga,
 þá’s ógur-lig · Égis dóttir
⁴ stag-stjórn-mørum · steypa vildi.

[R TODO]

TODO.

- 30** En þeim sjølfum · Sig-rún ofan
² folk-djorf of barg · ok fari þeira,

[R TODO]

snørisk ramm-liga · Rón ór hendi
₄ gjalfr-dýr konungs · at Gnipa-lundi.

TODO.

31 Svá't þar umb aptan · ï Una-vögum,
₂ flaust fagr-búin · fljóta knóttu,
 en þeir sjalfir · frá Svarins-haugi
₄ með hérmðar hug · hér kónnuðu.

TODO.

32 Frá goð-borinn · Guð-mundr at því:
₂ „Hværr 's land-reki · sá's liði stýrir
 ok hann fækna-lið · færir at landi?“

TODO.

33 Sin-fjölti kvað, · slöng upp við ró
₂ rauðum skildi, · rönd vas ór golli;
 þar vas sund-vorðr · sá's svara kunni
₄ ok við qðlinga · orðum skipta:

TODO.

and with athlings bandy words.

34 „Seg þat í aptan, · es svínum gefr
₂ ok tilk yðrar · tégir at solli,
 at sé Ylfingar · austan komnir
₄ Gunnar gjarnir · frá Gnipa-lundi.

TODO.

35 Þar mun Høð-broddr · Hølga finna,
₂ flug-trauðan gram · ï flota miðjum,
 sá's opt hefir · qrnu sadda,
₄ meðan þú á kvernum · kysstir þýjar.“

TODO.

36 „Fátt mant, fylkir, · fornra spjalla
₂ es þú qðlingum · ó-sönnu bregðr.“

[R TODO]

[R TODO]

[R TODO]

[R TODO]

[R TODO]

[R TODO]

þú héfir etnar · ulfa krásir
 4 ok bróðr þínum · at bana orðit,
 opt sór sugin · með svolum munni,
 6 héfr í hréysi · hvar-leiðr skriðit!“

TODO.

37 „þú vast völva · í Varins-eyju,
 2 skoll-vís kona, · bart skrók saman;
 kvaðst engi mann · eiga vilja,
 4 segg bryndaðan, · nema Sín-fjóta!

[R TODO]

TODO.

38 „þú vart in skóða,“ (kvað) „skass, val-kyrja,
 2 qtol, á-máttlig, · at Al-fjóður;
 mundu éin-hérjar · allir bérjask,
 4 své-vís kona, · of sakar þínar!

[R TODO]

TODO.

39 Níu óttu vit · á nesi Sógu
 2 ulfa alna, · ek vas éinn faðir þeira!“

[R TODO]

TODO.

40 „Faðir vas=at-tu · fénris-ulfa,
 2 qllum ellri, · svá't ek muna,
 síðst þik géldu · fyr Gnipa-lundi
 4 þursa meyjar · á þörs-nesi!

[R TODO]

TODO.

41 Stjúpr vast Sig·gjirs, · látt und stqðum héima,
 2 varg-ljóðum vanr · á viðum úti;
 kvómu þér ó·gogn · qll at hendi
 4 þá's bróðr þínum · brjóst raufaðir;
 gørðir þik frégjan · af firin-verkum!

[R TODO]

TODO.

42 Þú vart brúðr Grana · á Brá-velli,

[R TODO]

2 **goll-bitluð** vart · **gør** til rásar,
 hafða'k þér **móðri** · **margt sketið** riðit
 4 **svangri** und **søðli**, · **simul**, for·bergis!“

TODO.

43 „**Svēinn** þöttir þú · **sið-lauss** vesa [R TODO]
 2 þá's þú **Gollnis** · **gæitr** molkaðir
 en í **annat** sinn · **Imðar** dóttir
 4 **töttrug-hypja;** · vill þú **tqlu** lengri?“

TODO.

44 „**Fyrr** vilda ek · at **Freka-stéini** [R TODO]
 2 **hrafna** séðja · á **hréum** þínum
 en **tíkr** yðrar · **téygja** at solli
 4 eða **gefa** **goltum**; · dæli **gröm** við **þik!**“

TODO.

45 „**Véri** ykkr, **Sin-fjotli**,“ (kvað) „**sómra** myklu [R TODO]
 2 **gunni** at **heýja** · ok **glaða** ornu
 an **sé** ó·nýtum · **orðum** at bregðask
 4 þó'tt **hring-brotar** · **héiptir** dæli.

TODO.

46 **Þíkkja-t** mér **góðir** · **Gran-mars** synir, [R TODO]
 2 þó dugir **síklingum** · satt at **méla**;
 þeir hafa **markat** · á **Móins-heimum**,
 4 at **hug** hafa · **hjórum** at bregða.“

TODO.

47 **Þeir** af **ríki** · **rinna** létu [R TODO]
 2 **Svipuð** ok **Svegjuð** · **Sól-héima** til,
 dala **dogg-ótta**, · **døkkvar** hliðir,
 4 **skalf** **Mistar** **marr** · hvar's **megir** fóru.

TODO.

48 Móttu þeir **tiggja** · í **tún-hliði**, [R TODO]

2 sögðu stríð-liga · stilli kvómu.
 Úti stóð Hǫð-broddr · hjalmi faldinn,
 4 hugði hann jó-reið · éttar sinnar:
 „Hví 's hér mðar litr · á Hniflungs?“

TODO.

5 Hniflungs | This is the only attestation of *hniflunger* rather than *nifflunger* in R ('*hniflungom*'),
 but the initial *h* is also metrically necessary in *Ghv* 12/3.

49 „Snúa-sk hér at sandi · snéfgir kjólar,
 2 rakka hirtir · ok rár langar,
 skildir margir, · skafnar árar,
 4 gofugt lið gylfa, · glaðir Ylfingar.

[R TODO]

TODO.

50 Ganga fimm-tán · folk upp á land,
 2 þó 's i Sogn út · sjau þúsundir,
 liggja hér í grindum · fyr Gnipa-lundi
 4 brím-dýr blá-svört · ok búin golli.
 Þar 's miklu mest · mengi þeira;
 6 mun-a nú Hęlgí · hjor-þing dvala.“

[R TODO]

TODO.

51 „Rinni raukn bitluð · til regin-þinga
 en Spor-vitnir · at Sparins-heiði.
 Mélnir ok Mýlnir · til myrk-viðar;
 4 látið engi mann · eptir sitja
 þeira 's bæn-logum · bregða kunni!

[R TODO]

TODO.

52 Bjóði þér Högna · ok Hrings sonum,
 2 Atla ok Yngva, · Ólf inum gamla;
 þeir 'u gjarnir · gunni at heyja;
 4 lótum volsunga · viðr-nám fää!“

[R TODO]

TODO.

53 Svipr éinn vas þat · es saman kvómu

[R TODO]

2 fólvir oddar · at Freka-stéini;
 ey var Hélgí · Hundings bani
 4 fyrstr i folki · þar's firar børðusk,
 óstr à ímu, · all-trauðr flugar;
 6 sá hafði hilmir · hart móð-akarn.

TODO.

54 Kvómu þar ór himni · hjalm-vitr ofan,
 2 —óx geira gnýr— · þér's grami hlífðou;
 þá kvað þat Sig-rún, · —sár-vitr flugu—
 4 át holða skér · af Hugins barri:

[R TODO]

There out of heaven came helmet-wights down
they who shielded the lord; the sound of spears grew loud.
Then ...

55 „Héill skalt, vísi, · virða njóta,
 2 átt-stafr Yngva, · ok una lífi
 es þú fællt hefir · inn flugar-trauða
 4 jofur, þann's olli · Égis dauða.

[R TODO]

TODO.

56 Ok þér, buðlungr, · samir bēði vel
 2 rauðir baugar · ok in ríkja mér;
 héill skalt, buðlungr, · bēði njóta
 4 Högna dóttur · ok Hring-staða
 sigrs ok landa; · þá's sókn lokit!“

[R TODO]

TODO.

Lay of Hallow Harwardson

(*Helga kviða Hjor·varðs-sonar*)

Dating (Sapp, 2022): early Cíith (o.385)–late Cíith (o.550)
Meter: *Ancient-words-law* (1/1–12/2, 31–43), *Leeds-meter* (12/3–30/4)

Heroic prosimetrum. According to Lindblad forms a group with *II HHund*.

From Harward and Syelind (*Frá Hjor·varði ok Sigr·linn*)

1 Pi Hjor·varðr hét konungr; hann átti fjórar konur. Ein hét Alf·hildr;
2 sonr þeira hét Heðinn. Qnnur hét Sér·eiðr; þeira sonr hét Hum-
3 lungr. In þriðja hét Sin·rjóð; þeira sonr hét Hymlingr. Hjor·varðr
4 konungi hafði þess heit strengt at eiga þá konu er hann vissi vé-
5 nsta. Hann spurði at Sváfnir konungr átti dóttur allra fegrsta; sú
6 hét Sigr·linn. Ið·mundr hét jarl hans; Atli var hans sonr er fór
7 at biðja Sigr·linnar til handa konungi. Hann dvalðisk vetr-langt
8 með Sváfni konungi. Frán·marr hét þar jarl, fóstri Sigr·linnar;
9 dóttir hans hét Álf. Jarl'inn réð, at meyjar var synjat, ok fór
10 jarl'inn heim. Atli jarls sonr stóð einn dag við lund nǫkkurn,
11 en fugl sat í limu'num uppi yfir hánum ok hafði heyrtil, at
12 hans menn kölluðu vénstar konur þér, er Hjor·varðr konungr
13 átti. Fugl'inn kvakaði, en Atli hlýddi, hvat hann sagði. Hann
14 kvað:

Hearward was the name of a king; he had four wives. One was called Elfchild; their son was called Headen. Another was called Searath; their son was called Humbling. The third was called Sindread; their son was called Himbling. King Hearward had undertaken a vow to have those women whom he knew the most handsome. He learned that king Swebner had a daughter fairest of all; she was called Syelind. Ithmund was the name of his earl; Attle was his son, who journeyed to ask for Syelind's hand on behalf of the king. He stayed

over the winter with king Swebner. Frenmar was the name of an earl there, the foster-father of Syelin; his daughter was called Anlave. The earl decided that the maiden was denied him and the earl journeyed home. Attle the earl's son one day stood by a certain tree, but a bird sat in the branches above him and had overheard that his men said that the women which king Hearward had were the most handsome. The bird twittered, and Attle listened to what it said. It quoth:

5 allra | corr. from 'vęnallra' R

Fugl kvað: 1 „Sátt-u Sigr·linn, · Sváfnis dóttur,
 2 meyna fegrstu · i munar-hejmi?
 3 Þó hag-ligar · Hjor·varðs konur
 4 gumnum þykkja · at Glasis-lundi.“

“Hast thou seen Syelind Swebner’s daughter,
 the fairest of maidens in the realm of love [WORLD]?
 Although Hearward’s wives seem handsome
 to the men in Glazerslund.”

Atli kvað: 2 „Munt við Atla · Ið·mundar son
 2 fugl fróð-hugaðr · flęira méla?“
 Fugl kvað: „Mun’k ef mik buðlungr · blóta vildi
 4 ok kýs’k þat’s ek vil · ór konungs garði.“

“Wilt thou with Attle Idmund’s son,
 O wise-minded fowl, speak yet more?”
 “I will, if the prince will make me a blookt,
 and I may choose what I wish from the house of the king.”

Atli kvað: 3 „Kjós=at-tu Hjor·varð · né hans sonu
 2 né inar fogru · fylkis brúðir,
 3 eigi brúðir · þér’s buðlungr á;
 4 kaupum vel saman, · þat’s vina kynni.“

TODO 3.

Fugl kvað: 4 „Hof mun’k kjósa, · hǫrga marga,
 2 goll-hyrnðar kýr · frà grams búi,
 3 ef hónum Sigr·linn · sœfr à armi
 4 ok ó-nauðig · joſri fylgir.“

“Hoves will I choose and many harrows,
 golden-horned kine from the ruler’s estate

if on his arm Syelin will sleep
and without force follow the lord."

² goll-hyrnðar kýr 'golden-horned kine' | Formulaic, also found in *Prk 23/1b*.

P2 Þetta var áðr Atli fóri. En er hann kom heim ok konungr spurði
² hann tíðinda, hann kvað:

TODO.

⁵ „Höfum **erfiði** · ok ekki **orendi**;
² mara þraut óra · à **megin-fjalli**,
urðum **síðan** · **Sé**:morn vaða;
⁴ þá vas oss **synjat** · **Sváfnis** dóttur,
hringum góddrar, · es vér **hafa** vildum.“

TODO 5

P3 Konungr bað at þeir skyldu fara annat sinn; fór hann sjálfr. En
² er þeir kómu upp á fjall ok sá á Sváfa-land lands-bruna ok jó-
reyki stóra. Reið konungr af fjalli'nu fram í land'it ok tók nátt-
⁴ ból við aina. Atli helt vørð ok fór yfir á'na. Hann fann eitt
hús. Fugl mikill sat á húsi'nu ok gétti ok var sofnaðr. Atli
⁶ skaut spjóti fugl'inn til bana en í húsi'nu fann hann Sigr-linn
konungs dóttur ok Á-lofju jarls dóttur ok hafði þér báðar braut
⁸ með sér. Frán:marr jarl hafði hamazt í arnar líki ok varit þér
fyr her:num með fjöl-kynngi. Hróð:marr hét konungr, biðill
¹⁰ Sigr-linnar. Hann drap Sváfa-konung ok hafði rént ok brennt
land'it. Hjörvarðr konungr fekk Sigr-linnar en Atli Á-lofar.

TODO.

P4 Hjörvarðr ok Sigr-linn áttu son mikinn ok vénan. Hann var
² þogull; ekki nafn festist við hann. Hann sat á haugi. Hann sá
ríða val-kyrjur níu ok var ein gófug-ligust. Hón kvað:

TODO. She quoth:

⁶ „Síð munt, **Helgi**, · **hringum ráða**,
² **ríkr róg-apaldr**, · né **Rǫðuls-völlum**,
qrn góð **ár-la**, · ef þú é þegir,

4 þótt-u harðan hug, · hilmir, gjaldir.“

TODO 6

[Hēlgi] kvað: 7 „Hvat létr fylgja · Hēlga nafni,
2 brúðr bjart-lituð, · alls bjóða réðr?
Hygg fyr qllum · at-kvēðum vel;
4 þigg eigi þat · nema þik hafa!“

TODO 7

[Val-kyrja] kvað: 8 „Sverð veit'k liggja · i Sigars-holmi,
2 fjórum féra · an fimm tøgu;
4 éitt es þeira · qllum bætra
víg-nesta bol · ok varit golli.

“Swords I know lying in Sigarsholm:
four less than fifty.
One of them is better than all—
a bale of war-covers(?) [SHIELDS]—and covered with gold.



Figure 5: Hilt of the Snartemo sword, front and reverse. Migration period, ca. 500 CE. © Eirik Irgens Johnsen, CC BY-SA 4.0. <https://www.unimus.no/portal/#/photos/d8932af5-1082-4938-9b4b-ca6b86f2bdfb>

- 9 **Hringr** 's i h̄jalti, · hugr 's i miðju,
 2 ógn 's i oddi, · þeim's eiga getr;
 liggr með eggju · ormr dreyr-fáiðr
 4 en á val-bostu · verpr naðr hala.“

A ring is on its hilt; heart is in the middle;
 terror is in the point for him who gets to own it.
 Along the edge lies a serpent painted in blood
 and on the walbast an adder eats its tail.”

¹ Hringr 's i h̄jalti 'A ring is on its hilt' | The sword is a so-called *ring-sword*. It was popular among Germanic warriors of the Migration Period to have oath-ring on their sword-hilts as a symbol of fidelity to their lords, but this custom was entirely extinct by ca. 700 (Nerman, 1931, pp. 40–44) and the detail thus serves to emphasize the exceptional age of the sword. It also helps us date at least this part of the poem, for it is highly unlikely that an Icelandic antiquarian of the C12th would have been aware of this circumstance, whereas a Norwegian of the C10th conceivably might. Cf. *Sigsk* 68 which probably also refers to a ring-sword. A well preserved Norwegian ring-sword survives from Snartemo in Vest-Agder, dating to around 500 CE (object ID C26001); see Fig. 5.

⁴ val-bostu 'walbast' | An unclear part of the sword-hilt; see *Sigrdr* 6.

- P5** Ey-limi hét konungr; dóttir hans var Sváfa. Hón var val-kyrja ok
 2 reið lopt ok lög. Hón gaf Helga nafn þetta ok hlífði hónum opt
 síðan í orrustum. Helgi kvað:

TODO. Hallow quoth:

- 10 „Est=at, **Hjör-varðr**, · h̄eil-ráðr konungr,
 2 folks odd-viti, · þótt frégr séir;
 léfst-u eðl eta · joþra byggðir
 4 en þeir angri við þik · ekki góðu.

TODO 10

- 11 Æn **Hróð-marr** skal · h̄ringum ráða,
 2 þeim es óttu · órir niðjar;
 sá sé=sk fylkir · fést at lífi,
 4 hygg=sk al-dauðra · arfi at ráða.“

TODO 11

- P6** Hjör-varðr svaraði at hann myndi fá lið Helga ef hann vill hefna
 2 móður-fqður síns. Þá sótti Helgi sverð'it er Sváfa vísaði hánum
 til. Þá fór hón ok Atli ok felldu Hróð-mar ok unnu morgn þrekvirki. Hann drap Hata jötun er hann sat á bergi nokkuru. Helgi

ok Atli lógu skipum í Hata-firði. Atli helt vørð inn fyrra hlut
 6 nétr'innar. Hrim·gerðr Hata dóttir kvað:

TODO. Attle kept watch the first part of the night. Rimegird Hate's daughter quoth:

12 „Hverir 'ro hólðar · í Hata-firði?
 2 Skjoldum es tjaldat · á skipum yðrum,
 frókn-liga látið, · fatt hygg yðr séask;
 4 kennið mér nafn konungs!“

TODO 12

Atli kvað: 13 „Hælgi hann hætitir · en þú hver-gi mátt
 2 vinna grand grami,
 éarn-borgir · 'ro umb qölings flota
 4 knegu-t oss fólur fara.“

TODO 13

14 Hvé þík heitir, (kvað Hrim·gerðr) halr inn á·máttki?
 2 Hvé þík kalla konir?
 Fylkir þér trúir · es þík í fögnum létr
 4 bæts stafni búa.

TODO 14

Atli kvað: 15 „Atli ek hæti, · atall skal'k þér vera,
 2 mjök em'k gífrum gramastr;
 úrgan stafn · ek hæfi opt búit
 4 ok kvalðar kveld-riður.

TODO 15

16 Hvé þú hætir, · hála ná-gróðug?
 2 Nefn þinn, fala, fóður;
 níu röstum · es þú skyldir neðar vesa
 4 ok vaxi þér á baðmi barr!“

TODO 16

Hrim·gerðr kvað: 17 „Hrim·gerðr ek hæti, · Hati hét minn faðir,

2 þann vissa'k á·máttkastan jötun;
 margar brúðir · hann lét frá bái tekna
 4 und's hann Héldi hjo.“

“Rimegird I am called—Hater was my father called,
 I knew him to be the uncanniest ettin;
 many brides he had taken from their homes
 before Hallow cut him down.”

18 „Þú vast, hála, · fyr hildings skipum
 2 ok látt i fjarðar-mynni fyrir;
 résis rekka · es vildir Rón gefa
 4 ef þér kómi't i þverst þvari.“

TODO 18

Hrimgerðr kvað: **19** „Duliðr est nú, Atli, · draums kveð'k þér vesa,
 2 síga létr þú brýnn fyr bráar;
 móðir mën · lá fyr mildings skipum,
 4 ek drékkða Hlýð-varðs sonum i hafi.

TODO 19

20 Gneggja myndir þú, Atli, · ef gyladr né vérir:
 2 bréttir sinn Hrimgerðr hala!
 Aptar-la hjarta · hygg at þitt, Atli, sé
 4 þótt þú hafir *réina rødd.“

Thou wouldest neigh, Attle, if thou wert not a gelding;
 Rimegird wags her tail!
 A cowering heart I think thine, Attle, is,
 although thou hast a stallion's voice.”

4 *réina | hreina R.

Atli kvað: **21** „Réini mun þér ek þikkja · ef þú réyna knátt
 2 ok stíga'k á land af legi;
 qll munt lémja=sk · ef mér 's al-hugat
 4 ok sveigja þinn hala, Hrimgerðr!“

“A stallion wilt thou think me if thou mightst experience it,
 and I step aland from the lake;
 TODO.”

Hrim·gerðr kvað: 22 „Atli, gakk á land · ef aſli tręysti=sk
 2 ok hittumk i vík Varins,
 ríſfa rétti · es þú munt, rekkr, fá
 4 ef þú mér i krymmur kómr.“

TODO 22

Atli kvað: 23 „Mun'k=a ek ganga · áðr gumnar vakna
 2 ok halda of vísa vørð;
 es=a mér or·vënt · néð öruru kómr
 4 skass upp undir skipi.“

TODO 23

Hrim·gerðr kvað: 24 „Vaki þú, Hélgji, · ok bót við Hrim·gerði
 2 es þú lést hoggvinn Hata;
 3 éina nött · kná hón hjá joſtri sofa,
 4 þa hefir hón bølva bótr.“

“Wake thou, Hallow, and restore Rimegird
 since thou didst let Hate be cut down.
 A single night may she sleep by the ruler,
 then she has restitution for her bales.”

Hélgji kvað: 25 „Loðinn héitir es þik skal éiga, · —læið est mann-kyni—,
 2 sá býr i Þoll-eyju þurs,
 3 hund-víss joſtunn, · hraun-búa verstr,
 4 sá 's þér makligr maðr.“

TODO 25

Hrim·gerðr kvað: 26 „Hina vilt heldr, Hélgji, · es réð hafnir skoða
 2 fyrrí nött með firum;
 mar-gollin mér · mér þötti aſli bera;
 4 hér sté hón land af legi
 ok fësti svá yðarn flota;
 6 hón éin því veldr · es ek éigi má'k
 buðlungs mónum bana.“

TODO 26

Hélgji kvað: 27 „Heyr þú nú, Hrim·gerðr, · ef ek bóti harma þér,

2 ség þú górr grami:
 Vas sú **ein** véttir · es barg **qðlings** skipum
 4 eða **fóru** þér **fléjiri** saman?“

TODO 27

Hrimgerðr kvað: **28** „Prennar níundir meyja, · þó reið ein fyrir,
 2 hvít und **hjalmi** mér;
 marir hristusk, · stóð af **mönnum** þeira
 4 dogg i **djúpa dali**,
 hagl i **háva** viðu,
 6 þaðan kómr með **qoldum ár**;
 allt vas mér þat **leitt** es **leit'k.**“

TODO 28

Héldi kvað: **29** „Austr lít-tu nú, Hrimgerðr, · ef þik lostna héfr
 2 **Héldi** **hel-stófum**;
 á landi ok á **vatni** · borgit 's **qðlings** flota
 4 ok **siklings** mónum it sama!“

TODO 29

Atli kvað: **30** „Dagr 's nú, Hrimgerðr, · en þik **dvalða** héfir
 2 **Atli** til **aldr-laga**;
 hafnar mark · þykkir **hlög-ligt** vesa,
 4 þar's þú i **stéins líki** **stendr!**“

TODO 30

P7 Helgi konungr var all-mikill her-maðr. Hann kom til Ey-lima
 2 konungs ok bað Svýfu, dóttur hans. Þau Helgi ok Sváfa veittu-sk
 várar ok unnusk furðu mikit.
 4 Sváfa var heima með feðr sínum en Helgi í hernæði; var Sváfa
 val-kyrja enn sem fyrr.
 6 Heðinn var heima með fóður sínum, Hjörvarði konungi, í Noregi.
 Heðinn fór einn saman heim ór skógi jóla-aptan ok fann troll-
 8 konu; sú reið vargi ok hafði orma at taumum ok bauð fylgð sína
 Heðni. „Nei,“ sagði hann. Hón sagði: „Þess skaltu gjalda at
 10 bragar-fulli!“
 Um kveld'it óru heit-strengingar; var framm leiddr sonar-goltr;

12 lögðu menn þar á hendr sínar ok strengdu menn þá heit at bragar-
 fulli. Heðinn strengði heit til Svófu Ey-lima dóttur, unnustu
 14 Helga, bróður síns, ok iðraðisk svá mjök at hann gekk á braut
 villi-stígu suðr á lönd ok fann Helga bróður sinn. Helgi kvað:

TODO.

31 „Kom hęill, Hęöinn, · hvat kannt segja
 2 nýra spjalla · ór Nor·egi?
 Hví 's þér, stillir, · stökkt ór landi
 4 ok est e᷑inn kominn · oss at finna?“

TODO 31

32 „Mik héfir myklu glópr · męiri sóttan:
 2 Ek héfi körna · ina konung-bornu
 brúði þína · at bragar-fulli.“

TODO 32

33 „Sakask eigi þú! · Sqonn munu verða
 2 qł-mól, Hęöinn, · okkur beggja;
 mér héfir stillir · stökkt til eyrar,
 4 þriggja nátta, · skyla'k þar koma;
 if's mér à því · at aptr koma;
 6 þá má at góðu · gorask slíkt ef skal.“

TODO 33

34 „Sagðir þú, Hęögi, · at Hęöinn véri
 2 góðs verðr frá þér · ok gjafa stórra;
 þér es sómra · sverð at rjóða
 4 an frið gefa · fjónundum þínum.“

TODO 34

P8 Þat kvað Helgi því at hann grunaði um feigð sína ok þat at fylgjur
 2 hans høfðu vitjat Heðins þá er hann sá konu'na ríða vargi'num.
 Álfr hét konungr, sonr Hróð·mars, er Helga hafði voll haslaðan
 4 á Sgars-velli á þriggja nátta fresti. Þá kvað Helgi:

TODO.

35 „Rēið á vargi · es røkvit vas,
 2 fljóð eitt es hann · fylgju beiddi;
 hon vissi þat · at veginn myndi
 4 Sigrlinnar sonr · à Sigars-völlum.“

TODO 35

P9 Þar var orrusta mikil ok fekk þar Helgi bana-sár.

That was a great battle, and there Hallow got his bane-wound.

36 Sændi Hēlgi · Sigar at ríða
 2 eptir Ey·lima · eingga-dóttur;
 biðr brá·lliga · búna verða
 4 ef hon vill finna · fylki kvikvan.

TODO 36

37 „Mik hefir Hēlgi · hingat sêndan
 2 við þik, Sváfa, · sjalfa at mélá,
 þik kvaðsk hilmir · hitta vilja
 4 áðr ítr-borinn · qndu týndi.“

TODO 37

38 „Hvat varð Hēlga · Hjör-varðs syni?
 2 Mér 's harð-liga · harma leitat;
 ef hann sér of lék · eða sverð of bætit,
 4 þeim skal ek gumna · grand of vinna!“

TODO 38

¹ Hvat varð | 'H varþ' R

39 „Fell hér í morgun · at Freka-stéini
 2 buðlungr sá's vas · batstr und sólu;
 Ólfr mun sigri · qllum ráða
 4 þó'tt þetta sinn · þorf-gi véri.“

TODO 39

40 „Héil ves, Sváfa! · Hug skalt dæila,

2 sjá mun i hēimi · hindstr fundr vera;
 tjá buðlungi · blóða undir;
 4 mér hēfir hjorr komit · hjarta it nésta.

TODO 40

41 Bið'k þik, Sváfa, · brúðr, grátt=at-tu,
 2 ef þú vill miðu · málí hlýða
 at þú Héðni · hvílu gørvir
 4 ok jøfur ungan · óstum leiðir.“

TODO 41

42 „Mélt hafða'k þat · i munar-hēimi
 þá's mér Héldgi · hringa valði;
 myndi'g=a ek lostig · at liðinn fylki
 4 jøfur ó·kunnan · armi vørja.“

TODO 42

43 „Kyss mik, Sváfa, · kóm'k eigi áðr
 Rog-héims á vit · né Røðuls-fjalla
 áðr hefnt hafi'k · Hjor·varðs sonar,
 4 þess es buðlungr vas · bætstr und sólu!“

TODO 43

P10 Helgi ok Sváfa er sagt at véri endr-borin.

Hallow and Sweve, it is said, were reborn.

Second Lay of Hallow Hundingsbane (*II Helga kviða Hundings-bana*)

Dating (Sapp, 2022): late Cíirth (o.587)

Meter: *Ancient-words-law* (TODO)

Introduction

TODO: Introduction.

The latter part of the poem contains a touching description of Syreun's visit to Hallow's grave mound, where the two lovers embrace one last time. 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", Roud 22568 "The Night Visiting Song"), where two lovers separated by death reunite one last time in the grave before being forced to part at cock-crow, although in some variants of 179 and 22568 the supernatural element is not explicit. The following text is a version of Roud 22568 as 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.

From the Walsings (*Frá Völsungum*)

P1 Sig·mundr konungr Völsungs sonr átti Borg·hildi af Brá-lundi.
 2 Þau hétu son sinn Helga ok eptir Helga Hjor·varðs syni. Helga
 fóstraði Hagall. Hundingr hét ríkr konungr; við hann er Hund-
 4 land kennt. Hann var her-maðr mikill ok átti marga sonu þá er
 í hernaði vóru. Ó·friðr ok dylgjur voru á milli þeira Hundings
 6 konungs ok Sig·mundar konungs; drópu hvárir annarra fréndr.
 Sig·mundr konungr ok hans étt-menn hétu Völsungar ok ylfin-
 8 gar. Helgi fór ok njósnaði til hirðar Hundings konungs á laun.
 Hemingr, sonr Hundings konungs, var heima. En er Helgi fór
 10 í brott þá hitti hann hjarðar svein ok kvað:

TODO.

I „Seg Hémingi · at Hélgi man
 2 hværn i brynu · bragnar félldu,
 ér ulf gráan · inni hófðuð
 4 þar's Hamal hugði · Hundingr konungr.“

TODO.

P2 Hamall hét sonr Hagals. Hundingr konungr sendi menn til Ha-
 2 gals at leita Helga. En Helgi mátti eigi forðask annan veg en tók
 kléði ambáttar ok gekk at mala. Þeir leituðu ok fundu eigi Helga.
 4 Þá kvað Blíndr inn bol-vísi:

TODO.

- 2 „Hvøss eru augu · i Hagals þýju,
 2 es-a þat karls étt · es á kvénum stendr,
 stqinar rifna, · støkkr lúðr fyrir.

TODO.

- 3 Nú hefir hørð dómi · hildingr þegit
 2 es vísi skal · val-bygg mala;
 hældr es sómri · hændi þejri
 4 meðal-kafli · an mǫndul-tré.“

TODO.

P3 Hagall svaraði ok kvað:

TODO.

- 4 „Þat 's lítil vó · þótt lúðr þrumi
 2 es mér konungs · mǫndul hrórir;
 hón skévaði · skýjum øfri
 4 ok vega þorði · sem víkingar
 áðr hana Helgi · høptu gørði;
 6 systir 's hón þeira · Sigars ok Högna,
 því hefr qtol augu · ylfinga man.“

TODO.

- P4 Undan komsk Helgi ok fór á her-skip. Hann felldi Hunding
 2 konung ok var síðan kallaðr Helgi Hundings bani. Hann lá með
 her sinn í Bruna-vágum ok hafði þar strand-høgg ok ótu þar
 4 hrátt. Högni hétt konungr; hans dóttir var Sig-rún; hón var val-
 kyrja ok reið lopt ok lög; hón var Sváva endr-borin. Sig-rún reið
 6 at skipum Helga ok kvað:

TODO. Syerun rode up to Hallow's ships and quoth:

- 5 „Hværir láta fljóta · fløy við bakka?
 2 Hvar, her-megir, · hejma eiguð?
 Hvær bíðið ér · i Bruna-vágum?
 4 Hvært lystir yðr · lejð at kanna?“

TODO.

- 6 „Hamall létr **f**ljóta · **f**ley við bakka;
 2 eígum **h**ejma · i **H**lés-eyju;
 bíðum **b**yrrar · i **B**runa-vögum;
 4 austr lystir oss · **l**eið at kanna!“

TODO.

- 7 „**H**var hęfir, **h**ilmir, · **h**ildi vakða
 2 eða **g**øgl alin · **G**unnar systra?
 Hví 's **b**ryrja þín · **bl**óði stokkin?
 4 **H**ví skal und **h**jølmum · **hr**átt kjöt eta?“

TODO.

- 8 „**Þ**at vann **n**ést **n**ýs · **n**iðr Ylfinga
 2 fyr **v**estan **v**er, · ef þik **v**ita lystir,
 es ek **b**jörnu tók · i **B**raga-lundi
 4 ok **é**tt ara · **o**ddum sadda'k.

TODO.

2 ef þik vita lystir 'if thou hast lust to know' | Formulaic b-verse, also occurring in *Heilr* 2/3b, 5/2b, 6/3b.

- 9 Nú 's **s**agt, mér, · hvaðan **s**akar gørðusk,
 2 því vas á **l**egi mér · lítt stéikt etit.“

TODO.

- 10 „**V**ig lýsir þú; · **v**arð fyr Hélga
 2 Hundingr konungr · hníga at velli;
 bar sókn saman · es sefa hęfnduð
 4 ok **b**usti **bl**óð · á **b**rimis eggjar.“

TODO.

- 11 „Hvat vissir þú · at þeir séi,
 2 snót svinn-huguð, · es sefa hęfnduð?
 Margir 'ro **hv**assir · **h**ildings synir
 4 ok á·munir · ossum niðjum.“

TODO.

12 „Vas'k=a ek **fjarri**, · folks odd-viti,
 2 **gér** à morgun · **grams aldr-lokum**;
 þó tél'k **slögjan** · **Sig·mundar bur**
 4 es í **val-rúnum** · **víg-spjöll** segir.

TODO.

13 **L**eit'k þik umb sinn fyrr · à **lang-skipum**
 2 þá's þú **byggðir** · **blóðga stafna**
 ok **úr-svalar** · **unnir léku**;
 4 nú vill **dylja=sk** · **döglingr** fyr mér
 en **Högna mér** · **Helga** kænnir.“

TODO.

15 Gran·marr hét ríkr konungr er bjó at Svarins-haugi. Hann átti
 2 marga sonu: Höð·broddr, annarr Guð·mundr, þriði Starkaðr.
 Höð·broddr var í konunga-stefnu. Hann fastnaði sér Sig·rúnu
 4 Högna dóttur en er hón spyrr þat þá reið hón með valkyrjur um
 lopt ok um lög at leita Helga.
 6 Helgi var þá at Loga-fjöllum ok hafði barit-sk við Hundings
 sonu. Þar felldi hann þá Álf ok Eyj·ólf, Hjor·varð ok Her·varð ok
 8 var hann all-víg-móðr ok sat undir Ara-steini. Þar hitti Sigrún
 hann ok rann á hals hónum ok kyssti hann ok sagði hónum
 10 erendi sitt, svá sem segir í Völsunga kviðu inni fornu:

TODO.

14 Sótti **Sig·rún** · **sikling glaðan**,
 2 **héim** nam hön **Helga** · **hond** at sókja,
 kyssti ok **kvaddi** · **konung** und **hjalmi**,
 4 þá varð **hilmi** · **hugr** á vífi;
 fyrr lét=sk hön **unna** · af **qllum hug**
 6 **syni** **Sig·mundar** · an hön **sét hafði**.

TODO.

15 „Vas'k **Höð·broddi** · í **her fóstnuð**
 2 en **jofur annan** · **eiða vilda'k**;
 þó séumk, **fylkir**, · **frénda reiði**;
 4 **hefi'k müns fóður** · **mun-ráð brotut**.“

TODO.

- i6** Nam=a Högna mér · of hug méla;
² hafa kvað=sk hön Hélga · hylli skyldu.

TODO.

- i7** „Hirð eigi þú · Högna rēiði
² né illan hug · éttar þínnar;
⁴ þú skalt, mér ung, · at mér lifa;
⁴ étt átt, in góða, · es ek séumk.“

TODO.

- P6** Helgi samnaði þá miklum skipa-her ok fór til Freka-steins ok
² fengu í hafi of-viðri mann-hétt. Þá kvómu leiptr yfir þá ok stóðu
⁴ geislar í skipin. Þeir sá í lopti’nu at val-kyrjur níu riðu ok kenndu
⁶ þeir Sig-rúnu. Þá légði storm’inn ok kvómu þeir heilir til lands.
⁸ Gran-mars synir sótu á bjargi nökkuru er skipin sigldu at landi.
⁶ Guð-mundr hljóp á hest ok reið á njósn á berg’it við hofn’ina; þá
⁸ hlóðu Völsungar seglum; þá kvað Guð-mundr, svá sem fyrr er
ritat í Hélga-kviðu:

TODO.

7–8 svá sem fyrr er ritat í Hélga-kviðu ‘TODO’ | Viz. in I HHund 32.

”

- i8** Hværr es fylkir · sá’s flota stýrir
² ok fækna-lið · fórir at landi?“

TODO.

- P7** Sin-fjölti Sig-mundar sonr svaraði ok er þat enn ritat. Guð-mundr
² reið heim með her-sogu. Þá sömnuðu Gran-mars synir her;
⁴ kómu þar margir konungar. Þar var Högni, faðir Sig-rúnar, ok
⁶ synir hans, Bragi ok Dagr. Þar var orrusta mikil ok fellu al-
lir Gran-mars synir ok allir þeira hofðingjar nema Dagr Högna
sonr fekk grið ok vann eiða Völsungum. Sig-rún gekk í val’inn
ok hitti Höð-brodd at kominn dauða. Hón kvað:

TODO.

- 19 Mun=a þér, Sig·rún, · frá Sefa-fjöllum,
 2 Hǫð-broddr konungr, · hníga at armi;
 liðin es ǫvi, · opt náir hrévi
 4 grán-stóð gríðar, · Gran·mars sona.

TODO.

P8 Þá hitti hón Helga ok varð all-fegin. Hann kvað:

TODO.

- 20 Es=at þér at qllu, · al-vitr, gefit,
 2 þó kveð'k nǫkkvi · nornir valda;
 fellu ï morgun · at Freka-stéini
 4 Bragi ok Högni · —varð'k bani þeira—

TODO.

- 21 en at Styr·kleifum · Starkaðr konungr
 2 en at Hlé·bjorgum · Hro·llaugs synir;
 þann sá'k gylfa · grimm-úðgastan
 4 es barði-sk bolr, · vas à brot høfuð.

TODO.

- 22 Liggja at jørðu · allra flæstir
 2 niðjar þínir · at nóm orðnir;
 vannt=at-tu vígi, · vas þér þat skapat
 4 at þú at rógi · rík-menni vart.

TODO.

P9 Þá grét Sig·rún. Hann kvað:

Then Syerun wept. He quoth:

- 23 „Huggask-tu, Sig·rún! · Hildr hefir þú oss verit;
 2 vinna=t skjoldungar skopum.“
 „Lifna mynda'k nú kjósa · es liðnir eru
 4 ok knétt'a'k þér þó i faðmi fela-sk.“

TODO.

P10 Þetta kvað Guð·mundr, Gran·mars sonr:

TODO.

- 24** Hværr es skjoldungr · sá's skipum stýrir,
 2 létr gunn-fana · gollinn fyr stafni?
 Pikkja mér friðr · i farar broddi;
 4 verpr víg-roða · umb víkinga.

TODO.

- Sin·fjötli kvað: **25** Hér má Høð·broddr · Helga kęnna
 2 flóttá trauðan · i flota miðjum;
 hann hefir øðli · éttar þínnar,
 4 arf fjörsunga, · und sik þrungit.

TODO.

- 26** Því fyrr skulu · at Freka-steini
 2 sáttir saman · umb sakar dóma;
 mál es, Høð·broddr, · hęfnd at vinna
 4 ef vér légra hlut · lengi bórum.

TODO.

- 27** Fyrr munt, Guð·mundr, · gęitir of halda
 2 ok berg-skorar · brattar klífa,
 hafa þér i hęndi · hęsli-kylfu;
 4 þat 's þér bliðara · an brimis dómar.

TODO.

- 28** Þér es, Sin·fjötli, · sómra myklu
 2 gunni at hęyja · ok glaða qrnū
 an ó·nýtum · orðum at dęila
 4 þótt hildingar · hęiptir dęili.

TODO.

- 29** Þikki=t mér góðir · Gran·mars synir,
 2 þó dugir siklingum · satt at méla,
 þeir mérkt hafa · à Móins-hęimum

4 at hug hafa · hjórum at bregða;
 eru hildingar · hóldsti snjallir.

TODO.

Pri Helgi fekk Sigrúnar ok óttu þau sonu; var Helgi eigi gamall.
 2 Dagr Högna sonr blótaði Óðin til fóður-hefnda. Óðinn léði
 Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at
 4 Fjoturlundi. Hann lagði í gognum Helga með geir'num. Þar
 fell Helgi, en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

Hallow got Syerun for a wife and they had sons; Hallow was not old. Day, Hain's son, made a bloot to Weden for the sake of avenging his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at the place called Fetterlund; he ran Hallow through with the spear. There fell Hallow, but Day rode to the fells and told Syerun the news:

30 „**T**rauðr em'k, systir, · trega þér at segja
 2 því't ek héfi nauðigr · nipti grótta:
 Fell i morgun · und **F**joturlundi
 4 buðlungr sá's vas · bætstr i héimi
 ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying it—
 for, forced, must I make my kinswoman weep:
 this morning fell in Fetterlund
 that noble who was the best in the world
 and on the throats of princes stood.”

[Sigrún kvað:] **31** „Þík skyli allir · ęiðar bíta,
 2 þeir es **H**elga · hafðir unna,
 at inu **l**jósa · **L**eiptrar vatni
 4 ok at **ú**r-svölum · **U**nnar steini!

“*Thee* should all oaths bite,
 which thou to Hallow hast sworn,
 by the shining water of Lafter,
 and by the spray-cold stone of Ithe.

32 **S**kríði=at þat skip, · es und þér skríði,
 2 þó'tt óska-byrr · ęptir leggi=sk!
 Renni=a sá marr, · es und þér renni,
 4 þó'tt fięndr þina · forða=sk ęigir!

May the ship not glide which glides beneath thee,
although it has a wished-for gust behind it!
May the horse not run which runs beneath thee,
although from thy foes thou must escape!

33 Bíti-a þér þat sverð, · es þú bregðir,
 2 nema sjólfum þér · syngvi of hofði!
 Þá véri þér hefnt · Hélda dauða,
 4 ef þú véri vargr · á viðum úti,
 auðs and-vani · ok alls gamans,
 6 hofðir eigi mat, · nema á hréum spryngir!“

May the sword not bite for thee which thou brandishest,
unless it sing around thy very own head!
Then were on thee Hallow's death avenged,
if thou wert a wolf in the woods outside,
bereft of wealth and all pleasure;
hadst no food, save thou plundered carion!“

Dagr kvað: 34 „Ór est, systir, · ok or-vita,
 2 es bróðr þinum · biðr for-skapa!
 Einn veldr Óðinn · qllu bolvi,
 4 því't með sifjungum · sak-rúnar bar!

“Mad art thou, sister, and out of thy wits,
when onto thy brother thou dost bid a cruel shape!
Alone is Weden at fault for all evil
for he carried strife-runes amidst kin!

1 Ór ... ok or-viti ‘Mad ... and out of thy wits’ | Formulaic, also occurring in *Lok* 21/1 and *Oddrgr* 15/1.

3 Einn veldr Óðinn · qllu bolvi ‘Alone is Weden at fault for all evil’ | Formulaic, also occurring (with other names than Óðinn ‘Weden’) at *I Guðr* 25/2 and *Sigr* 27/4.

35 Þér býðr bróðir · bauga rauða,
 2 qll Vandils-vé · ok Víg-dali;
 haf halfan héim · harms at gjoldum
 4 brúðr baug-varið · ok burir þinir.

Thy brother offers thee red bights,
all Wendelswigh and the Wighdales.
Have half the realm as restitution for the harm—
O bigh-adorned bride, and thy sons also.

- 36** „Sit’k=a svá sél · at Sefa-fjöllum,
 2 ár né of nétr, · at ek una lífi,
 nema at liði lofðungs · ljóma bregði,
 4 renni und vísa · Víg-blér þinig,
 goll-bitli vanr, · knega’k grami fagna!
- “I will not sit so happy in the Sevefells,
 at dawn nor night, that I should be content with living,
 unless the retinue of the man of praise splendidly shone,
 [and] beneath the ruler Wighblaw ran hither,
 wont to the golden bit—[and] I might greet the prince!

- 37** Svá hafði Héldgi · hrédda górv
 2 fjándr sína alla · ok fréndr þeira,
 sem fyr ulfi · óðar rynni
 4 gjetir af fjalli, · gëiska fullar!
- So would Hallow have terrified
 his enemies all and the kinsmen of theirs,
 like from a wolf did madly rush
 goats down a fell, full of fright.

- 38** Svá bar Héldgi · af hildingum
 2 sem ítr-skapaðr · askr af þyrni
 eða sá dýr-kalfr · döggu slunginn
 4 es øfri fær · qllum dýrum,
 ok horn glóa · við himin sjalfan.“
- So did Hallow surpass the princes
 like the nobly shaped ash the thorn,
 or the deer-calf, dew-besprinkled,
 which fares higher than all beasts,
 and its horns gleam against heaven itself.”

ALL | Cf. the very similar description of Siward in *II Guðr* 2.

- P12** Haugr var gjorr eptir Helga. En er hann kom til Valhallar, þá
 2 bauð Óðinn hónum qllu 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:

- 39** „Þú skalt, Hundingr, · hværum manni

² fót-laug geta · ok funa kynda;
² hunda binda, · hesta géta,
⁴ gefa svínum soð, · áðr sofa gangir!“

“Thou shalt, Hunding, for every man
make a foot-bath and kindle the fire,
bind the hounds, feed the horses,
give wastewater to the swine—before thou mightst go to sleep!”

P13 Ambótt Sigrúnar gekk um aptan hjá haugi Helga ok sá at Helgi
² reið til haugs’ins með marg a menn. Ambótt kvað:

Syerun’s maid-servant walked in the evening by Hallow’s barrow and saw that
Hallow rode to the barrow with many men. The maid-servant quoth:

40 „Hvárt ’ro þat svik éin · es séa þíkkjumk
² eða ragna rök · ríða mēnn dauðir,
² es jóa yðra · oddum keyrið,
⁴ eða es hildingum · hēim-før gefin?“

“Either these are only tricks, as I seem to see
—or the Rakes of the Reins?—dead men riding;
as ye drive your steeds by spear-points on—
or are the princes granted leave to go home?”

[Einn þeira kvað:] **41** „Es=a þat svik éin · es séa þíkki-sk
² né aldar rof · þó’tt-u oss lítir,
² þó’tt vér jóa óra · oddum keyrim,
⁴ né es hildingum · hēim-før gefin.“

“It is not only tricks, as thou seemest to see—
nor the Ripping of the Age, although thou behold us;
although we drive our steeds by spear-points on
the princes are not granted leave to go home.”

² aldar rof ‘Ripping of the Age’ | Formulaic. Cf. TODO *rjúfa-sk regin*. This is the same root, only zero-grade.

P14 Heim gekk ambótt ok sagði Sigrún:

The maid-servant went home and said to Syerun:

42 „Út gakk Sigrún, · frá Sæfa-fjöllum
² ef þik folks jaðarr · finna lystir;

upp 's haugr lokinn, · kominn es Hélgí!
 4 Dólgspor dreyra · döglingr bað þík
 at þú sár-dropa · svéfja skyldir.“

“Go outside, Syerun from the Sevefells,
 if thou hast lust to find the leader of the troop—
 the barrow is unlocked; Hallow is come!
 The ruler of bloody wounds bade thee
 that thou his wound-drops [BLOOD] shouldst calm.”

P15 Sigrún gekk í haug'inn til Helga ok kvað:

Syerun walked into Hallow's barrow, and quoth:

43 „Nú em'k svá fegin · fundi okkrum
 2 sem át-frækir · Óðins haukar
 es val vitu, · varmar bráðir,
 4 eða dögg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting
 like the ravenous hawks of Weden [RAVENS]
 when they know corpses, warm carrion,
 or, gleaming with dew, they see the day's brow [DAWN]!

44 Fyrr vil'k kyssa · konung ó-lifðan
 2 an þú blóðugri · brynu kastir;
 hár 's þitt, Helgi, · hélu þrungit,
 4 allr es vísi · val-dogg sleginn,
 hendr úr-svalar · Högna mági;
 6 hvé skal'k þér, buðlungr, · þess bót of vinna?“

Sooner would I kiss the unliving king,
 than thou the bloody byrnrie mightst cast away!
 Thy hair is, Hallow, with hoarfrost thick;
 the prince is all with corpse-dew [BLOOD] whipped;
 the hands spray-cold on Hain's in-law [= Hallow]—
 how shall I for thee, noble, remedy that?”

4. allr es vísi · val-dogg sleginn 'the prince is all with corpse-dew whipped' | Cf. *Bdr* 5, where the dead wallow says something similar.

[Helgi kvað:] 45 „Ein veldr þú, Sigrún · frá Sefafjöllum,
 2 es Hélgí es · harm-dogg sleginn:
 Grétr þú, goll-varið, · grimmum túrum,

4 sól-björt suð-rón, · áðr þú sofa gangir,
 hvært fellr blóðugt · á brjóst grami,
 6 úr-svalt, inn-fjalgt · ekka þrungit.

“Thou alone causest, Syerun from the Sevefells,
 that Hallow be with harm-dew whipped.
 Thou weepest—gold-covered—bitter tears—
 sun-bright southern lady—before thou goest to sleep.
 Each one falls bloody on the prince’s chest,
 spray-cold, stifled, pressed forth by grief.

46 Vé skulum drekka · dýrar væigar
 2 þótt misst hafim · munar ok landa!
 Skal engi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · bænjar líti.
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!”

Well shall we drink costly draughts
 although we may have lost both love and land!
 No one shall sing songs of sorrow,
 although he behold the wounds on my chest.
 Now are the brides shut within the barrow,
 the praised one’s dises, next to us, passed-on.”

5–6 brúðir, disir, 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.”

P16 Sigrún bjó séing í haug’num.

Syerun made a bed in the barrow:

47 „Hér hefi’k þér, Hélgji, · hvílu górvva,
 2 angr-lausa mjök, · Ylfinga niðr;
 vil’k þér í faðmi, · fylkir, sofna
 4 sem’k lofðungi · lifnum mynda’k!”

“Here I’ve for thee, Hallow, made a place of rest
 almost sorrowless, kinsman of the Wolvings!
 I will in thy arms, marshal, fall asleep,
 like I would with the living man of praise.”

⁴ sem’k lofðungi · lifnum mynda’k! ‘like I would with the living man of praise’ | I.e. ‘just as I would if you were still alive.’

[Helgi kvað:] **48** „Nú kveð'k **ens-kis** · **ør-vént** vesa,
 2 **síð** né **snimma**, · at **Sefa-fjöllum**
 es þú á **armi** · **ó-lifðum** **sófr**,
 4 **hvít**, í **haugi**, · **Högna** dóttir,
 ok est-u **kvík**, · in **konung-borna!**“

“Now, I say, there is naught more missing
 neither late nor soon from the Sevefells,
 when thou sleepest on the unliving arm
 (O white daughter of Hain) in the barrow—
 and thou art alive! (borne of the king).”

[Helgi kvað:] **49** „Mál 's mér at **ríða** · **roðnar** brautir,
 2 láta **fólvan** jó · **flug-stíg** troða;
 skal'k fyr **vestan** · **vind-hjalms** brúar
 4 áðr **Sal-gofnir** · **sigr-þjóð** veki.“

“It is time for me to ride the reddening roads,
 to let my pale steed tread the path of flight [SKY/HEAVEN].
 I must be west of the wind-helm's bridges [SKY/HEAVEN > CLOUDS?]
 before Salgovner awakens the victorious folk.”

ALL | The night has passed; dawn is breaking, and Hallow speaks. The manuscript does not indicate the change of scene.

1 roðnar 'reddening' | From the rising dawn.

P17 Þeir Héldi riðu léið sína, en þér fóru héim til bójar. Annan aptan
 2 lét Sigrún ambótt halda vorð 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:

50 „Kominn véri nú, · ef **koma** hygði,
 2 **Sig-mundar** burr · frá **sólum** Óðins;
 kveð'k **grams** þinig · **gréna-sk** vánir
 4 es á **ask-limum** · **qrnir** sitja
 ok **drífr** **drótt** qll · **draum-þinga** til.“

“He would be come by now if he had thought to come,
 Syemund's son [= Hallow] from Weden's halls.
 I say, hopes are fading of the prince's coming

when on ashen branches eagles sit,
and all mankind drifts off to dream-Things.

⁴ es á ask-limur · q̄rnir 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-binga til ‘drifts off to dream-Things’ | Drifts off to the courts of dreams, i.e. falls asleep. A fine metaphor.

51 Ves **q̄igi** svá **ór** · at **ein** farir,
² **dís** skjoldunga, · **draug-húsa** til!
Verða **qflgari** · **allir** á **nóttum**
⁴ **dauðir** **dólgar**, mér, · an of **daga ljósa**.“

Be not so mad that thou journey alone,
O dise of the Shieldings, to the ghost-houses!
Mightier at night do all become
dead fiends, maiden, than during the bright days!”

P18 Sigrún varð skamm-líf af harmi ok trega. Þat var trúá í fornesku, at menn véri endr·bornir, en þat er nú kólluð kerlingavilla. Helgi ok Sigrún er kallat at véri endr·borin. Hét hann þá Helgi Haddingja-skati en hón Kára Hálf-danar dóttir, svá sem kveðit er í Kóru ljóðum, ok var hón val-kyrja.

Syerun became short-lived for pain and grief. It was the belief in olden times that men were reborn, but that is now called an old wives' tale. Of Hallow and Syerun it is claimed that they were reborn. He was then called Hallow Hardingskate and she Cheer Halfdanessdaughter, as is told in the Leeds of Cheer, and she was a walkirrie.

¹⁻² Þat var trúá í fornesku ‘It was the belief in olden times’ | For another instance of beliefs in *forneskju* ‘olden times, antiquity’, see *Fáfn* Pt.

⁵ Kóru ljóðum ‘Leeds of Cheer’ | A now-lost heroic poem.

Spae of Griper (*Gripis spó*)

Dating (Sapp, 2022): early C11th (o.616)–late C11th (o.313).

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

Dating

Grip is unusually regular and well preserved. Indeed, every single one of its 53 *Ancient-words-law* stanzas is exactly four lines long, something otherwise attained only by the much shorter *III Guðr*. There is however a convincing explanation for this: our poem has not been transmitted for very long before ending up in the archetype of the heroic part of R.

Although Sapp (2022)'s model arrives at a most probable early C11th date for the poem, its results cannot take precedence over reliable linguistic diagnostic criteria in the discussion of dating. For *Grip* the relevant criteria are (1) the consistent contraction of older hiatus forms and (2) the exclusive occurrence of the short form of the name *Sig·urðr* 'Siward'. Hiatus contraction is not found in Scaldic poetry older than ca. 1150, and the form *Sig·urðr* is not consistently found in any other Eddic poem; in the Scaldic corpus the last use of the long *Sig-vørðr* occurs in ca. 1148 (ESk *Sigdr II* 1, SkP 2). Together these two traits point convincingly towards a late C12th dating, which would make the time between the poem's composition to its inclusion in the R archetype (ca. 1220) not more than 70 years, probably less.

From the Death of Sinfittle (*Frá dauða Sin·fjötla*)

P1 Sig·mundr Vølsungs sonr var konungr á Frakk-landi. Sin·fjötli
2 var eldstr hans sona, annarr Helgi, þriði Há·mundr. Borg·hildr,

kona Sig·mundar, átti bróður er hét ... En Sin·fjöldi, stjúp-sonr
 4 hennar, ok ... báðu einnar konu báðir ok fyr þá sǫk drap Sin·fjöldi
 6 hann. En er hann kom heim þá bað Borg·hildr hann fara á
 8 brot en Sig·mundr bauð henni fé-bótr ok þat varð hón at þig-
 gja. En at erfiðu bar Borg·hildr ql. Hón tók eitr mikit, horn
 10 fullt, ok bar Sin·fjölda. En er hann sá í horn'it skilði hann at
 eitr var í ok mélти til Sig·mundar: „Gjor-óttr er drykkr'inn, ái!“
 12 Sig·mundr tók horn'it ok drakk af. Svá er sagt at Sig·mundr var
 harð-gorr at hvár-ki mátti hánum eitr granda útan né innan. En
 14 allir synir hans stóðusk eitr á hórunð útan. Borg·hildr bar an-
 nat horn Sin·fjöldi ok bað drekka ok fór allt sem fyrr. Ok enn
 16 it þriðja sinn bar hón hánum horn'it ok þó á-mélis-orð með ef
 hann drykki eigi af. Hann mélти enn sem fyrr við Sig·mund;
 18 hann sagði: „Lát-tu grön sía þá, sonr!“ Sin·fjöldi drakk ok varð
 þegar dauðr. Sig·mundr bar hann langar leiðir í fangi sér ok
 20 kom at firði einum mjóvum ok löngum ok var þar skip eitt lítit
 ok maðr einn á. Hann bauð Sig·mundi far of fjorð'inn. En er
 22 Sig·mundr bar lík'it út á skip'it þá var bátr'inn hlaðinn. Karl
 mélти at Sig·mundr skyldi fara fyr inn á fjorð'inn. Karl hratt
 24 út skip'inu ok hvarf þegar. Sig·mundr konungr dvalðisk lengi
 í Danmörk í ríki Borg·hildar síðan er hann fekk hennar. Fór
 26 Sig·mundr þá suðr í Frakkland til þess ríkis er hann átti þar.
 Þá fekk hann Hjørðisar, dóttur Ey-lima konungs. Þeira sonr
 28 var Sig·urðr. Sig·mundr konungr fell í orrustu fyr Hundings
 sonum. En Hjør-dis giptisk þá Álfí, syni Hjálp·reks konungs.
 Óx Sig·urðr þar upp í barn-ósku. Sig·mundr ok allir synir hans
 30 vóru langt um fram alla menn aðra um afl ok vóxt ok hug ok alla
 at·gørvi. Sig·urðr var þá allra framarstr ok hann kalla allir menn
 í forn-fróðum um alla menn fram ok gøfgastan her-konunga.

TODO.

P2 Grípir hét sonr Ey-lima, bróðir Hjør-dísar. Hann réð löndum ok
 2 vas allra manna vítrastr ok fram-víss. Sig·urðr reið éinn saman
 4 ok kom til hallar Grípis. Sig·urðr vas auð-kęnnndr. Hann hitti
 mann at málí úti fyr høll'inni; sá néfndisk Geitir. Þá kvaddi
 Sig·urðr hann máls, ok spyrr:

Griper was the name of Eanlime's son, Hardise's brother. He ruled lands and
 was of all men the smartest, and forthwise. Siward rode alone and came to
 Griper's hall; Siward was easily recognized. He went up to speak to a man

outside of the hall; that one called himself Goater. Then Siward greeted him with speech, and asks:

The Spaes of Griper

- 1 „Hværr **byggir** hér · **borgir** þessar?
 2 Hvat þann **þjóð**-konung · **þegnar** nefna?“
 „**Grípir** heitir · **gumna** stjóri,
 4 sá's fastri **réðr** · **foldu** ok **þegnum**.“

“WHO DWELLS HERE in these strongholds?
 What is this great king called by thanes?”
 “Griper he is called: the steerer of men
 who rules the steadfast land and thanes.”

- 2 „Es horskr konungr · **héima** í landi?
 Mun sá **gramr** við mik · **ganga** at mélá?
 Mál's es þarfí · **maðr** ó-kunnigr,
 4 vil'k **fljót-liga** · **finna** Grípi.“

TODO

- 3 „Þess mun **glaðr** konungr · **Géiti** spryja
 hværr sá **maðr** sé · es **máls** kveðr Grípi.“
 „**Sig-urðr** ek heiti, · borinn **Sig-mundi**
 4 en **Hjor-dís** es · **hilmis móðir**.“

TODO

- 4 Þá gekk **Gétitir** · **Grípi** at segja:
 „Hér's maðr **úti** · ó-kuðr kominn;
 hann 's **ítar-ligr** · at **á-liti**;
 4 sá vill, **fylkir**, · **fund** þínn hafa.“

TODO

- 5 Gengr ór **skála** · **skatna** dróttinn
 ok **heilsar** vel · **hilmi** komnum:
 „Pigg þú hér, **Sig-urðr**, · véri **sómra** fyrr!
 4 En þú, **Gétitir**, tak · við **Grana** sjölfum.“

TODO

- 6 Mélá nómu · ok margt hjala
 2 þá's ráð-spakir · rekkar fundusk.
 „Seg-ðu mér ef þú veizt, · móður-bróðir,
 4 hvé mun Sig·urði · 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?”

- 7 „Þú munt maðr vesa · métstr und sólu
 2 ok héstr borinn · hværjum joþri;
 gjöfull af golli · en gløggr 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.“

- 8 „Seg gegn konungr · górr an ek spryrja
 2 snotr Sig·urði · ef þú sjá þíkkisk,
 hvat mun fyrst góðask · til farnaðar
 4 þá's ór garði em'k · genginn þinum?“

TODO

- 9 „Fyrst munt fylkir · fóður of hefna
 2 ok Ey·lima · alls harms reka;
 þú munt harða · Hundings sonu
 4 snjalla fælla— · munt sigr hafa.“

TODO

- 10 „Seg ítr konungr · éttingi mér
 2 hældr horsk-liga · es vit hugat mélum;
 sér þú Sig·urðar · snor brögð fyrir
 4 þau's hést fara · und himin-skautum?“

TODO

- 11 „Munt **q**inn vega · **orm** inn frána
 2 þann's **gr**óðugr liggr · á **Gnita-heiði**;
 þú munt **b**óðum · at **bana verða**
 4 **Regin** ok **Fáfn**; · rétt segir **Grípir**.“

TODO

- 12 „**Auðr** mun **órin** · ef **efli**'k sva
 2 **víg** með **virðum** · sem þú **visst** segir;
 leið at **huga** · ok **lengi** **ség**
 4 hvat mun **q**nn vesa · **évi** minnar?“

TODO

- 13 „þú munt **finna** · **Fáfnis** **bóli**
 2 ok **upp** **taka** · **auð** inn **fagra**
goll hlóða · á **Grana** **bógu**
 4 riðr til **Gjúka** · **gramr** **víg-risinn**.“

TODO

- 14 „Enn skalt **hilmi** · i **hugaðs-róðu**
 2 **fram-lyndr** **jofurr** · **fleira** **segja**;
gestr em'k **Gjúka** · ok ek **geng** **þaðan**,
 4 hvat mun **q**nn vesa · **évi** minnar?“

TODO

- 15 „Søfr á **fjalli** · **fylkis** **dóttir**
 2 **bjørt** i **brynu** · **eptir** **bana** **Hælga**;
 þú munt **hoggva** · **hvøssu** **sverði**,
 4 **brynu** **rista** · með **bana** **Fáfnis**.“

TODO

- 16 „**Brotin** es **brynj** · **brúðr** **méla** **ték**
 2 es **vaknaði** · **vif** **ór** **svefni**;
 hvat mun **snót** at **heldr** · við **Sig-urð** **méla**
 4 þat 's at **farnaði** · **fylki** **verði**?“

TODO

17 „Högn mun ríkjum þér · rúnar kenna
 2 allar þér's aldir · eignask skyldu
 ok á manns tungu · mélá hvérfja;
 4 lif með lékning · lif heill konungr!“

TODO

18 „Þá's því lokit · numin eru fróði
 2 ok em braut þaðan · búinn at riða;
 leið at huga · ok lengra seg
 4 hvat mun mæirr vesa · minnar évi?“

TODO

¹ Þá's því lokit · numin eru fróði | Alliteration is missing from this line and no obvious emendation can be found.

19 „Þú munt hitta · Heimis bygðir
 2 ok glaðr vera · gestr þjóð-konungs;
 farit es Sig·urðr · þat's ek fyr-vissa'k,
 4 skal=a fræmr an svá · fregna Gripi.“

TODO

20 „Nú fór mér ekka · orð þat's méltr
 2 því't langt framm of sér · fylkir lengra;
 vœitst of-mikit · angr Sig·urði,
 4 því þú Grípir þat · górra segja!“

TODO

21 „Lá mer umb ósku · évi þinnar
 2 ljósast fyrir · líta eptir;
 rétt em'k=a ek · ráð-spakr taliðr
 4 ne in heldr fram-víss · farit þat's ek vissa'k.“

TODO

22 „Mann vœit'k engi · fyr mold ofan
 2 þann's fléira sé · framm an þú Grípir;
 skal=at leynta · þótt ljótt sér
 4 eða mein gørisk · á mënum hag.“

TODO

- 23** „Es=a með lǫstum · logð évi þér;
 2 lát-tu, inn ítri, · þat, ǫðlingr, nema=sk,
 því at uppi mun · meðan ǫld lifir,
 4 nadd-éls boði, · nafn þitt vera.“

“With vices is thy age not laid out;
 let thyself, radiant athling, take that to heart,
 for remembered will while mankind lives,
 O beseecher of the sword-storm [BATTLE > WARRIOR], thy name be!”

- 24** „Verst hyggjum því · verðr at skiljask
 2 Sig·urðr við fylki · at só·goru.
 leið vísa þú · lagt 's allt fyrir,
 4 mér, mér ef þú vilt · móður bróðir.“

TODO

- 25** „Nú skal Sig·urði · segja gørva
 2 alls þengill mik · til þess neyðir.
 munt víst vita · at vét-ki lýgr.
 4 dógr eitt es þér · dauði étlaðr.“

TODO

- 26** „Vil'k=at ek ræiði · ríks þjóð-konungs
 2 góð-ráðs at * hældr · Grípis þiggja;
 nú vill víst vita · þótt vilkit sé
 4 hvat á sýnt Sig·urðr · sér fyr hondum.“

TODO

- 27** „Fljóð 's at Héimis · fagrt à·litum.
 2 hana Bryn·hildi · bragnar nefna.
 dóttir Buðla · en dýrr konungr
 4 harð-úgðigt man · Héimir fóðir.“

TODO

- 28** „Hvat 's mik at því · þótt mér sé

2 fogr á·liti · född at Héimis?
 þat skalt Grípir · gorva sęgja
 4 því't þú qll of sér · or·log fyrir.“

TODO

29 „Hón firrir þik · flestu gamni
 fogr á·liti · fostra Héimis;
 svefn þú né søfr · né umb sakar dómír
 4 gár=a þú manna · nema þú møy sér.“

TODO

30 „Hvat mun til líkna · lagt Sig·urði
 sęg Grípir þat · ef sjá þikkisk.
 mun'k møy náa · mundi kaupa
 4 þá ina fogru · fylkis dóttur.“

TODO

31 „It munuð alla · ejða vinna
 full fast-liga— · fá munuð halda;
 vesit hefir þú Gjúka · gestr eina nött
 4 mant=at horska · Héimis fóstru.“

TODO

32 „Hvárt 's þá Grípir · gëtt þess fyr mér
 sér þú gjöd-leysi · i grams skapi
 es skal við møy þá · mólum slítia
 4 es alls hugar · unna þóttumk.“

TODO

33 „Þú verðr siklingr · fyr svikum annars
 munt Grím-hildar · gjalda ráða;
 mun bjóða þér · bjart-haddat man
 4 dóttur sīna · drëgr hon vel at gram.“

TODO

34 „Mun'k við þá Gunnar · gorva hlëyti

² ok Guð·rúnu · ganga at eiga
² full-kvéni þá · fylkir véri
⁴ ef mēin-tregar · mér angraði-t.“

TODO

35 „Þik mun Grím·hildr · gorrva véla
² mun hön Bryn·hildar · biðja fýsa
² Gunnari til handa · gotna drótni
⁴ heitir þú fljót-liga fór · fylkis móður.“

TODO

36 „Mēin eru fyr hóndum · mák líta þat
² ratar gorr-liga · ráð Sig·urðar,
² ef ek skal mērrar · mēyjar biðja
⁴ qðrum til handa · þeirar ek unna vel.“

TODO

37 „Ér munuð allir · eða vinna
² Gunn·arr ok Högni · en þú gramr þriði,
² því't litum víxla · es à leið eruð
⁴ Gunn·arr ok þú — · Grípir lýgr eigi.“

TODO

38 „Hví gegnir þat · hví skulum skipta
² litum ok lótum · es à leið erum.
² þar mun flá·róði · fylgja annat
⁴ atalt með qllu — · enn seg Grípir!“

TODO

39 „Lit hefir þú Gunn·ars · ok lëti hans.
² mélsku þína · ok mēgin-hygjur;
² munt fastna þér · fram-lundaða
⁴ fóstru Héimis · sér vétr fyr því.“

TODO

40 „Verst hyggjum því · vándr mun'k hétinn

2 **Sig·urðr** með **séggjum** · at **só-gorū.**
 2 **vilda'k** **çigi** · **vélum** **béita**
 4 **jøfra** **bruúðr** · es **þósta** **véit'k.**“

TODO

41 „**Þú** munt **hvíla**, · **hërs** odd-viti,
 2 **mérr** **hjá** **meyju** · sem **þin** **móðir** **sé;**
 2 **því** mun **uppi** · **meðan** **qold** **lifir**,
 4 **þjóðar** **þengill**, · **þitt** **nafn** **vera.**

“Thou wilt lie, O point-knower of the host [WARRIOR],
 famous, beside the maiden like she were thy mother.
 For that will remembered while mankind lives,
 O prince of the nation, thy name be.

42 Saman munu **bru·llaup** · **béði** drukkin
 2 **Sig·urðar** ok **Gunn·ars** · **i** **sólum** **Gjúka;**
 2 **þá** **högmum** **víxlið** · es **it** **heim** **komið,**
 4 **hëfir** **hvèrr** **fyr** **því** · **hyggju** **sína.**“

TODO

43 „Mun **góða** **kvón** · **Gunn·arr** **çiga**
 2 **mérr** **með** **mønnum**, · —**mér** **seg** **Grípir!**—
 2 **þó'tt** **hafi** **þrjár** **nétr** · **þegns** **bruúðr** **hjá** **mér**
 4 **snar-lynd** **softi?** · **Slíks** **eru-t** **dómi!**

TODO

44 Hvé mun at **ynði** · **ëptir** **verða**
 2 **mégð** **með** **mønnum?** · **Mér** **seg** **Grípir!**
 2 **Mun** **Gunnari** · **til** **gamans** **ráðit**
 4 **síðan** **verða** · **eða** **sjølfum** **mér?**“

TODO

45 „**Minnir** **þik** **çíða** · **mátt** **þegja** **þó**
 2 **ann** **Guð·runu** · **góðra** **ráða**
 2 **en** **Bryn·hildr** **þikkisk** · **brúðr** **vas** **gefin**
 4 **snót** **fiðr** **vélar** · **sér** **at** **hefndum.**“

TODO

46 „Hvat mun at **bótum** · **brúðr** sú taka
 2 es **vélar** **vér** · **vífi** gerðum;
 hefir **snót** af mér · **svarna** **eiða**
 4 **ønga** **efnda** · en **unat** lítit?“

TODO

47 „Mun hön **Gunnari** · **görva** **segja**
 2 at þú **eiði** vel · **eiðum** þyrmir
 þá's **ítr** konungr · af **ollum** hug
 4 **Gjúka** arfi · à **gram** trúði.“

TODO

48 „Hvat 's þá, **Grípir?** · **Get** þess fyr mér;
 2 mun'k **saðr** vesa · at **sögu** þeiri,
 eða **lygr** á mik · **lof-sél** kona
 4 ok á **sjálfa** sik? · **Ség** Grípir þat!“

TODO

49 „Mun fyr **ræiði** · **rík** brúðr við þik
 2 né af **of-trega** · **all-vel** skipa.
 viðr þú **góðri** · **grand** aldrí=gi
 4 þó 's **víf** konungs · **vélu**ム bættuð.“

TODO

50 „Mun horskr Gunn·arr · at **hvøtun** hennar
 2 **Guð·þormr** ok Högni · **ganga** síðan?
 Munu **synir** Gjúka · af **sifjungum** mér
 4 **eggjar** rjóða? · **Enn** **ség** Grípir!“

TODO

51 „Þá 's **Guð·rún** · **grimmt** umb hjarta
 2 **bróðr** hennar þér · til **bana** ráða,
 ok at **øngu** verðr · **yndi** síðan
 4 **vitru** **vífi**, · **veldr** því Grím·hildr.

TODO

52 Því skal **h**ugga þik, · **h**ęrs odd-viti,
² sú mun **g**ipt lagit · á **g**rams évi;
 mun=at **m**étri **m**aðr · á **m**old koma
⁴ und **s**ólár **s**jöt · an, **S**ig·urðr, þikkir.“

For that shall she soothe(?) thee, O point-knower of the host;
 she will have laid venom in the ruler's age.
 No nobler man will come onto the earth
 'neath the sun's seat [SKY/HEAVEN], than thou, Siward, dost seem!

53 „**S**kiljumk héilir; · mun=at **sk**opum vinna!
² Nú **h**efir þú, **G**rípir, vél · **g**ört sem bęiddak;
 fljótt myndir þú · **f**riðri **s**egja
⁴ **m**üna évi · ef þú **m**éttir þat!“

“Let us part in health; one will not withstand the shapes!
 Now hast thou, Griper, done well as I asked.
 Fast wouldst thou have told finer things
 about my age, if thou couldst do so!”

Speeches of Rein (*Regins mól*)

Dating (Sapp, 2022): C1oth (0.666)–early C11th (0.259)

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

Introduction

The **Speeches of Rein** (*Reg*) is preserved in R, where it follows *Gríp* and precedes *Fáfn*. It is introduced with a large initial and an illegible title originally in red ink.

Reg in its written form clearly serves as the basis for three additional sources: *Vgl* 14–15 and 17–18 (for ch. 16 see *Gríp*) which cites sts. 1, 2, 6, and 18 verbatim and paraphrases many others; *Skm* 46–48 which is also based on *Fáfn* and *Sigrdr*; and *Norn* 4–6, which copies the entire sequence P6–26 with all relevant stanzas.

The Siward sequence

In R, *Reg* is the first of a group of three very similar “poems” in an unbroken narrative sequence (*Reg*, *Fáfn*, and *Sigrdr*), for which reason the whole group will be discussed here.

The existence of these three “poems”—indeed their very names—is really a product of later philology, and to paraphrase Bellows, it is doubtful whether it is logically sound. Although *Fáfn* is introduced by a title and large initial and thus separated from *Reg*, the division between *Fáfn* and *Sigrdr* is entirely arbitrary since the two are continuous in R. More importantly, none of the three “poems” is a unitary poetic composition, but throughout them one finds the same amalgamation of narrative prose and stanzas alternating between *Ancient-words-law* and *Leeds-meter*. It may be noted that the style of the stanzas in each meter is very similar throughout, so that we may be dealing with at least two long separate cycles treating the same overarching story which have been edited into a single text. A particularly likely example of overlap between the sources is the speech of the tits in *Fáfn* 32–39, where

there is a good narrative progression of thought in the stanzas of each meter, but which is confused if one reads both.

The whole group must properly be understood as a continuous prosimetrum where the redactor tells the story primarily through prose while the stanzas are reserved for direct speech. It is not improbable that this reflects an authentic convention of oral storytelling. In any case, the old division into three poems has been retained in the present edition for reasons of accessibility, but the reader is encouraged to read the entire sequence in order.

The Speeches of Rein

P1 Sig·urðr gekk til stóðs Hjálp·reks ok kaus sér af hest einn er
 2 Grani var kallaðr síðan. Þá var kominn Reginn til Hjálp·reks,
 sonr Hreið·mars. Hann var hverjum manni hagari ok dvergr
 4 of voxt. Hann var vitr, grimmr ok fjol-kunnigr. Reginn veitti
 Sig·urði fóstr ok kennslu ok elskoði hann mjók. Hann sagði
 6 Sig·urði frá for·ellri sínu ok þeim at·burðum at Óðinn ok Hónir
 ok Loki hofðu komit til And·vara-fors; í þeim forsi var fjolði
 8 fiska. Einn dvergr hét And·vari; hann var löngum í forsi'num í
 geddu líki ok fekk sér þar matar.
 10 „Otr hét bróðir várr,“ kvað Reginn, „er opt fór í fors'inn í otrs líki.
 Hann hafði tekit einn lax ok sat á ár-bakkanum ok át blundandi.
 12 Loki laust hann með steini til bana. Þóttusk ésir mjók heppnir
 verit hafa ok flógu belg af otrinum. Þat sama kveld sóttu þeir
 14 gisting til Hreið·mars ok sýndu veiði sína. Þá tóku vér þá honum
 ok lögðum þeim fjar·lausn at fylla otr-belginn með gulli
 16 ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla
 gulls'ins. Hann kom til Ránar ok fekk net hennar ok fór þá
 18 til And·vara-fors ok kastaði neti'nu fyr geddu'na en hón hljóp
 í net'it. Þá mélti Loki:

SIWARD WALKED to Helplic's stable and chose himself thereof a horse which was thenceforth called Grane. Then Rein, son of Rethmar, had come to Helplic's. He was craftier than every man and a dwarf in stature; he was clever, cruel and many-cunning. Rein granted Siward fosterage and teaching, and loved him much. He told Siward about his parentage, and about the events that Weden, Heener and Lock had come to Andwaresforce; in that force was a multitude of fish. One dwarf was called Andware; he was for a long time in the force in the likeness of a pike and got his food there.

“Otter was our brother called,” said Rein, “who often went forth in the force in the likeness of an otter. He had taken a salmon and sat on the riverbank and ate it with his eyes closed. Lock beat him with a stone to his death. The

Eese thought themselves to have been very lucky and flayed the skin from the otter. That same evening they sought lodgings at Rethmar's house, and showed their catch. Then we bound them and gave them as a life-ransom to fill the otter-skin with gold and cover even the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwaresforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

- 1 „Hvat 's þat fiska · es rinn flóði i;
 2 kann=at sér við víti varask?
 Hófuð þitt · leys-tu hélju ór;
 4 finn mér lindar loga!“

“WHAT SORT OF FISH is it which runs in the flood?
 It cannot help itself from harm.
 Redeem thy head out of Hell;
 find me the fountain-flame [GOLD]!”

4 finn | ok finn *N* 4 lindar | *emend.*; linar *R*; liondar *N*

- 2 „And·vari ek héiti, · Óinn hét minn faðir,
 2 margan héfi'k fors of farit.
 Auðligr norn · skóp oss i ár-daga
 4 at ek skylda i vatni vaða.“
 “Andware I am called; Owen was my father called;
 through many a force I have fared.
 A wretched norn shaped for us in days of yore
 that I should in the water wade.”

1 Óinn | Óðinn *wo. doubt corrupt N*

- 3 „Ségr-ðú þat, And·vari,“ (kvað Loki,) „ef þú éiga vill
 2 líf i lyða sölum:
 Hvær gjöld · fáa gumna synir
 4 ef höggvask orðum á?“
 “Tell this, Andware”—quoth Lock—“if thou wilt own
 life in the halls of men:
 Which recompense do the sons of men get,
 if they hew at each other with words?”

- 4 „Ofr-gjold · fáa gumna synir
 2 þeir's Vað-gelmi vaða;

4 ó·saðra orða · hvær's á annan lýgr,
of lengi leiða limar.“

“Terrible recompense do the sons of men get,
they who in Wadelmer wade.
By the results of untrue words is each
who lies to another long followed.”

ALL | Watery torment for criminals (both in this life and the next) is well attested in Germanic sources. See *Vsp* 39 and note for discussion.

P2 Loki sá allt gull þat er And·vari átti. En er hann hafði fram
2 reitt gull'it, þá hafði hann eptir einn hring ok tók Loki þann af
hánum. Dvergr'inn gekk inn í stein'inn ok mélti:

Lock saw all the gold which Andware owned. But when he had prepared the gold, then he still had one ring and Lock took it from him. The dwarf went into the stone and spoke:

5 „Þat skal goll · es Gustr átti
2 bróðrum tvéim · at bana verða
ok qðlingum · átta at rógi;
4 mun míns fíar · mann-gi njóta.“

“That gold which Gust owned shall
for two brothers become the bane,
and for eight nobles the cause of strife;
of my wealth will no man profit.”

P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á
fótr; þá skyldu ésirnir hlaða upp gulli'nu ok hylja. En er þat var
gört gekk Hreið-marr framm ok sá eitt grana-hár ok bað hylja.
4 Þá dró Óðinn framm hringinn And·vara-naut ok hulði hárit.

The Eese prepared the fee for Rethmar and stuffed the otter-skin and raised it on its feet; then the Eese should load up the gold and cover it. But when it was done Rethmar walked up to it and saw a single whisker strand and bade it be covered. Then Weden drew forth the ring Andwaresgift and covered the strand.

6 „Goll 's þér nú rætt“, (kvað Loki,) „en þú gjold héfir
2 mikil míns hofuðs;
syni þínnum · verðr=a sela skopuð;
4 þat verðr ykkarr beggja bani!“

“The gold is now prepared for thee”—quoth Lock—“and thou hast the great payment for my head.
For thy son will no welfare arise;
it will be the bane of you both!”

3 verðr=a | verðr=at N 4 verðr | es N

Hreiðmarr sagði: 7 „Gjafar þú gaft— · gaft=at qst-gjafar,
2 gaft=at af heilum hug!
Fjørvi yðru · skylduð ér firðir vesa
4 ef vissa'k þat far fyrir.“

“Thou gavest a gift—gavest not a gift of love;
gavest not out of true heart!
From your lives would ye be far removed,
if I had known that danger before!”

8 „Enn es verra, · þat vita pikkjumk,
niðja stríð um nept;
jofra ó-borna · hygg þá enn vesa
4 es þat 's til hatrs hugat.“

“Still worse is what I seem to know ahead:
the forced hatred of kinsmen.
In unborn princes I think it still
intends to stir up strife.”

9 „Rauðu golli“, (kvað Hreiðmarr,) „hykk mik ráða munu
svá lengi sem ek lifi;
hót þín · hréðumk ekki lyf
4 ok haldið heim heðan!“

“The red gold”—quoth Rethmar—I think I will wield
so long as I do live.
Thy threats I fear not at all—
and turn ye home hence!”

P4 Fáfnir ok Reginn kröfðu Hreið·mar nið-gjalda eptir Otr, bróður
2 sinn. Hann kvað nei við. En Fáfnir lagði sverði Hreið·mar,
föður sinn, sofanda. Hreið·marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kin-payment for Otter, their brother. He said no to it, but Fathomer ran his sword through Rethmar, his father, sleeping. Rethmar called out to his daughters:

10 „Lyng·heiðr ok Lofn·heiðr, · vitið mínu lífi farit!

² Mart's þat's þarf þéar!“

Lynghetiðr svaraði:
⁴ „Fó mun systir, · þótt fóður missi,
hefna hlýra harms.“

“Lingheath and Lovenheath! Witness my life destroyed;
much does the need compel!”

“Few a sister, though she might miss her father,
will avenge her brother's harm.”

² Mart's þat's þarf þéar! ‘much does the need compel!’ | The circumstances require yet more terrible actions; as his only children, Rethmar's daughters have a duty to avenge their father, even if by killing their brother.

11 „Al þú þó dóttur“, (kvað Hreiðmarr) „dís ulf-huguð,

² ef þú getr=at son · við siklingi;
fa þú mey manni · i megin-þarfar,
⁴ þá mun þeirar sonr · þjins harms reka.“

“Beget yet a daughter”—quoth Rethmar—“a wolf-minded lady,
if thou gettest no son by the prince.

Out of great need wed that maiden to a man;
then *her* son will avenge thy harm!”

³ manni · i megin-þarfar | mann imeginþarfar *R*

³ fa þú mey manni · i megin-þarfar ‘Out of great need wed that maiden to a man’ | Out of the great need to avenge her father; *þarfar* being pl. of *þarf* as used in the previous stanza.

ALL | Rethmar's last words foretell the life of Siward who will come to avenge him by slaying Fathomer. Lingheath must thus marry Eanlme and give birth to Hardise (the “wolf-minded lady”), Siward's mother.

P5 Þá dó Hreið·marr, en Fáfnir tók gull'it allt. Þá beiddisk Reginn

² at hafa fóður-arf sinn, en Fáfnir galt þar nei við. Þá leitaði
Reginn ráða við Lyng·heiði, systur sína, hvernig hann skyldi
⁴ heimta fóður-arf sinn. Hón kvað:

Then Rethmar died, but Fathomer took all the gold. Then Rein begged to have his father's inheritance, but Fathomer gave back a no. Then Rein sought counsel from Lingheath, his sister, over how he should take his father's inheritance. She quoth:

12 „Brúðar kvæðja · skalt blið-liga

² arfs ok óðra hugar;
es=a þat hóft · at þú hjørvi skylir

4 kvéðja Fáfni fíear!“

“From the bride shalt thou kindly ask
for heritance and nobler thoughts;
it is not fitting that thou by the sword
shouldst ask for Fathomer’s wealth!”

¹ Brúðar ‘From the bride’ | “From me.” It seems that Lingheath here offers Rein her part of the inheritance.

P6 Pessa hluti sagði Reginn Sig-urði. Einn dag, er hann kom til
² húsa Reginns, var hánum vel fagnat. Reginn kvað:

These things Rein told Siward. One day when he came to Rein’s house he was greeted heartily. Rein quoth:

ALL | The passage P6–26 is copied almost word-for-word in *Norn* 5–6, narrated by the eponymous Norn-Guest who claims to have accompanied Siward in this part of his adventure. Due to the striking similarity in both verse and prose indicating a close textual relationship the mss. of *Norn* are here treated as attesting the same base text as R.

13 „Kominn ’s hingat · konr Sig-mundar,

² seggr inn snar-ráði, · til sala várra;
móð hefir meðra · an maðr gamall,
⁴ ok es mér fangs vón · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
the youth of quick counsel to our halls!
He has greater heart than the old man,
and I expect a catch from the hungry wolf.

³ maðr gamall ‘the old man’ | Rein himself, who now plans to use Siward to do what he dares not: take Fathomer’s wealth.

14 Ek mun fóða · folk-djarfan gram;

² nú ’s yngva konr · með oss kominn;
sjá mun ríesir · ríkstr und sólu,
⁴ þrymr um qll lond · ör-log-símu.“

I will raise the troop-bold prince;
now the son of a king is come in our midst!
This one will become a ruler mightiest under the sun;
he fastens through all lands his orlay-strands!”

⁴ þrymr ... ör-log-símu ‘he fastens ... orlay-strands’ | His fate is being fixed through all lands. Cf. the first four sts. of *I HHund*.

- P7 Sig·urðr var þá jafnan með Regin ok sagði hann Sig·urði at Fáfnir
 2 lá á Gnita-heiði ok var í orms líki. Hann átti ógis-hjalm er oll
 kvíkventi hréddusk við. Reginn gerði Sig·urði sverð er Gramr
 4 hét. Þat var svá hvasst at hann brá því ofan í Rín ok lét reka ullar-
 lagð fyr straumi ok tók í sundr lagð'inn sem vatnit. Því sverði
 6 klauf Sig·urðr í sundr steðja Regins. Eptir þat eggjaði Reginn
 Sig·urð at vega Fáfni. Hann sagði:

Thereafter Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath and was in a Wyrm's likeness; he owned the helm of awe by which all living things were frightened. Rein made Siward the sword called Gram; it was so sharp that he held it upside down in the Rhine and let a lock of wool float down the stream; and it cut the lock even as it did the water. With that sword Siward struck asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

- 15 „Hótt munu hléja · Hundings synir
 2 þeir's Ey·lima · aldrs synjuðu,
 ef mēirr tiggja · munar at sókja
 4 hrингa rauða · an hęfnd főður.“

“Loudly laugh will Hunding's sons
 —they who denied Eanlime old age—
 if the chief is more eager to seek
 red rings than revenge for his father.”

- P8 Hjálp·rekr konungr fekk Sig·urði skipa-lið til főður-hefnda. Þeir
 2 fengu storm mikinn ok beittu fyr bergs-nös nakkvara. Maðr
 einn stóð á berg'nu ok kvað:

King Helpic got Siward a ship-retinue to revenge his father. They caught a great storm, and tacked their ships below a set of crags. A lone man stood on the crag and quoth:

- 16 „Hværir ríða þar · Réfils hęstum
 2 hávar unnir, · haf glymjanda?
 Segl-vigg eru · svęita stokkin,
 4 mun=at vág-marar · vind of standask.“

“Which men there ride Revil's horses [SHIPS]
 on the high waves, on the roaring sea?
 The sail-steeds [SHIPS] are spattered with sweat;
 the wave-chargers [SHIPS] will not bear the wind!”

17 „Hér eru vér **Sig-urðr** · á **sé-tréum**;
 2 es oss **byrr** gefinn · við **bana sjalfan**;
 fellr **brattr breki** · **bröndum héri**,
 4 **hlunn-vigg hrapa**— · **hvær spyrr at því?**“

“Here are we, Siward [and his men], upon sea-trees [SHIPS];
 we are given a gust toward our very deaths!
 The steep breaker falls higher than flames;
 the launcher-steeds [SHIPS] rush forth—who asks of this?”

¹ **sé-tréum** | Metr. emend.; **sé-trjám** R

18 „**H**níkar hétu mik · þá's **Hugin gladdi**
 2 **V**olsungr ungi · ok **vegit hafði**;
 nú mátt-u **kalla** · **karl af bergi**,
 4 **F**eng eða **Fjolni**; · **far vil'k þiggja.**“

“Nicker they called me when young Walsing
 gladdened Highen and had triumphed.
 Now mayst thou call me churl-from-the-crag,
 Feng or Fillner—I wish to beg passage.”

¹ þá's | add. ek T N 3 bergi | bjargi N

[R 29v/32–30r/1, N]

¹ Hugin gladdi 'gladdened Highen' | That is, when he had “fed the raven”, i.e., by the corpses of slain foes on the battlefield.

² Volsungr ungi 'young Walsing' | Siward's grandfather, the founder of the Walsing dynasty.

P9 Þeir viku at landi, ok gekk karl á skip, ok légði þá veðrit.

They turned to land and the man went on the ship, and then the weather calmed down.

19 „Ség mér þat, **Hnikarr**, · alls **hvár-tveggja vœitst**,
 2 **goða héill** ok **guma**:
 hvær **bøzt** eru · ef **bætask skal**,
 4 **héill** at **sverða svipun?**“

“Tell me this, Nicker, as thou knowest both
 the omens of gods and men:
 Which are the best—if one shall fight—
 omens for the swinging of swords?”

Hnikarr kvað: 20 „Morg eru **góð** · ef **gumar vissi**,
 2 **héill** at **sverða svipun**;

4 dyggja fylgju · hygg ins døkkva vesa
 at hrotta-mę̄ði hrafns.

“There are many good—if men knew them—
 omens for the swinging of swords.
 A good followeress I judge the dark one
 for the sword-tree of the raven [WARRIOR].”

21 Þat es annat · ef est út of kominn
 2 ok est á braut búinn:
 två þú lítr · à tái standa
 4 hróðr-fúsa hali.

“This is another, if thou art come outside
 and art ready on the road:
 thou wilt behold two standing on their toes
 glory-eager heroes.”

22 Þat ’s it þriðja · ef þjóta heyrir
 2 ulf und ask-limum,
 hæilla auðit · verðr þér af hjalm-stöfum
 4 ef sér þá fyrri fara.

“This is a third, if thou hearest howling
 a wolf beneath ashen branches
 TODO..”

23 Øngr skal gumna · i gogn vega
 2 síð skínandi · systur mána;
 þeir sigr hafa · es séa kunnu,
 4 hjor-léiks hvatir, · eða hamalt fylkja.

No man shall fight in evening
 facing the shining sister of the Moon [SUN].
 They have the triumph which can see
 —men brisk in sword-play [BATTLE]—or draw up the flying wedge.

4 hamalt fylkja ‘draw up the flying wedge’ | This formation, known in ON as the *svín-fylking* ‘swine-array’, was favoured by the Germanic peoples. It is mentioned already in Tacitus, *Germania* ch. 6: *acies per cuneos componitur* ‘their troops are drawn up in a wedge-like formation’. In the legendary saws the swine-array has a particular association with Weden. According to *Fornk* he taught it to the Danish king Harold Hildooth, who went on to win great victories with the formation until Weden betrayed him and taught it to the Swedish king Siward Ring, who defeated and slew Harold at the battle of the Browsolds (*Brávellir*). So *Fornk* 8: Bríni segir: „Svá lit-sk mér sem Hringr muní búinn a berja-sk ok hans lið. Hann befir undar-liga fylkt. Hann befir svín-fylkt ber sínum, ok mun eigi gott at berja-sk við hann.“ Pá segir Haraldr konungr: „Hverr mun Hringi bafa kennt hamalt at fylkja? Ek bugða engan kunna nema mik ok Óðin, eða mun Óðinum vilja skjóplast í sigr-gjöf’inni við mik? [...]“ ‘Brown says: “It seems to me that Ring is ready to fight, and his troop too. He has drawn them up in a strange way; he has drawn up his host in the swine-array, and it will not be good to fight against him. Then says king Harold: “Who can have taught Ring to draw up the flying wedge? I thought no one knew it save for me and Weden, or does Weden wish to take back his gift of victory from me? [...]”

24 Þat ’s fár mikit · ef fótí drepr
² þar’s þú at vígi vçðr;
 tálar dísir · standa þér á tvér hliðar
⁴ ok vilja þík sáran séa.

It is a great peril if thou stumblest thy foot
 where thou wadest forth in war.
 Treacherous dises stand on thy either side
 and wish to see thee harmed.

25 Kembðr ok þveginn · skal kónna hværr
² ok at morni mætr,
 því’t ó-sýnt es · hvar at aptni kómr;
⁴ illt ’s fyr heill at hrapa.

Combed and washed shall each keen man be,
 and by morning full,
 for it is unseen where by evening he comes—
 it is ill to rush ahead of the omens!

ALL | The wording of the first half of this stanza is very close to *Háv* 61 and *Vsp* 33; for discussion on personal hygiene and bathing see note to the former.

P10 Sig-urðr átti orrustu mikla við Lyngva Hundings son ok bróðr
² hans. Þar fell Lyngvi ok þeir þrír bróðr. Eptir orrustu kvað
 Reginn:

SIWARD HAD A great battle with Ling, Hunding's son, and his brothers. There Ling fell and three of his brothers. After the battle Rein quoth:

ALL | This passage is introduced by a bolded initial and the red text cap ‘(new) chapter’ in R.

26 Nú 's blóðugr qrn · bitrum hjørvi
 2 bana Sig·mundar · á baki ristinn;
 øngr es frémri, · sá's fold ryði,
 4 hilmis arfi · ok Hugin gladdi!

Now the bloody eagle with a bitter sword
 is carved on the back of Syemund's bane.
 No chieftain's heir is more successful
 who has reddened the earth and gladdened Highen!

4 Hugin gladdi 'has gladdened Highen' | See above.

P11 Heim fór Sig·urðr til Hjálp·reks. Þá eggjaði Reginn Sig·urðr
 2 til at vega Fáfni. Sig·urðr ok Reginn fóru upp á Gnita-heiði
 ok hittu þar slóð Fáfnis þá er hann skreið til vats. Þar góði
 4 Sig·urðr gróf mikla á vegi'num ok gekk Sig·urðr þar í. En er
 Fáfnir skreið af gullínu blés hann eitri ok hraut þat fyr ofan
 6 hófuð Sig·urði. En er Fáfnir skreið yfir gróf'ina þá lagði Sig·urðr
 hann með sverði til hjarta. Fáfnir hristi sik ok barði hófði ok
 8 sporði. Sig·urðr hljóp ór gróf'inni ok sá þá hvárr annan. Fáfnir
 kvað:

Siward journeyed home to Helpric. Then Rein incited Siward to fight Fathomer. Siward and Rein journeyed up on the Gnit-heath and found there Siward's trail as he was crawling to a body of water. There Siward made a great trench in the way and Siward went down into it. But when Fathomer crawled off from the gold he blew venom, and it flew over Siward's head. But when Fathomer crawled over the trench, then Siward ran him through with his sword unto the heart. Fathomer recoiled and struck his head and spurned. Siward leapt out of the trench, and then each of them saw the other. Fathomer quoth:

Speeches of Fathomer

(*Fáfnis mól*)

Dating (Sapp, 2022): Cíoth (o.442)–early Círth (o.402)
Meter: *Leeds-meter, Ancient-words-law* (TODO)

Introduction

The **Speeches of Fathomer** (*Fáfn*) is only preserved in R, where it has the title *Frá dauða Fáfnis* ‘From the death of Fathomer’. It directly continues the narrative of *Reg*, and is, like that poem, a prosimetrum.

The poetry of *Fáfn* is closely paraphrased by *Vqls* 18–19, and it is clear that the now-lost source underlying that text was near-identical to R.

Seward's slaying of the wyrm Fathomer was an exceptionally famous story in the Wiking Age and Scandinavian Middle Ages. Outside of *Reg–Fáfn* and *Vqls* the narrative is referenced in Scaldic poetry (TODO) and depicted pictorially on numerous objects. The most important of these is the Swedish runic inscription Sö 101 (ca. 1030 CE) from Ramsund, Södermanland. The Ramsund carving consists of a long serpent or wyrm inscribed with a generic memorial inscription. At the bottom right a figure thrusts a sword through the wyrm's body and in the space enclosed by it several important events following Seward's slaying of Fathomer are depicted with remarkably close correspondence to the version preserved in the Norse-Icelandic sources; see Fig. 6.

The Speeches of Fathomer

1 „Sveinn ok svéinn! · Hvørjum est svéini of borinn?

2 Hvørra est manna mógr?

es þú á Fáfni rautt · þinn inn frána méki;

4 stóndumk til hjarta hjorr!“

“O SWAIN and swain! To which swain art thou born;
 of which men art thou the son?
 When thou on Fathomer hast reddened this thy gleaming blade;
 the sword stands unto my heart!”

P1 Sig·urðr dulði nafns síns fyr því at þat var trúá þeira í forneskju
² at orð feigs manns métti mikit ef hann bólvaði ó·vin sínum með
 nafni. Hann kvað:

Soward belied his name, for it was their belief in olden times that a fey man's word could do much if he cursed his foe by name. He quoth:

¹ þat var trúá þeira í forneskju ‘it was their belief in olden times’ | For another instance of beliefs in *forneskju* ‘olden times, antiquity’, see *II HHund* P18.

² „Gofugt dýr ek héiti · en ek gengit hef'k
³ inn móður-lausi mógr,
⁴ fóður ek á'kk=a · sem fira synir,
⁵ geng ek eínn saman.“

“Noble Beast am I called, but I have gone
 as the motherless lad.



Figure 6: The Ramsund carving. Wiking Age, ca. 1030 CE. Details depicted:
 1. Siward slays Fathomer. 2. Siward roasts Fathomer's heart by a fire; he burns his finger and puts it in his mouth to cool it, inadvertently tasting the blood. 3. Two birds sit in the tree, presumably talking to Siward. 4. Rein lies decapitated surrounded by his bellows, tongs, and anvil. 5. Grane stands loaded with a chest on his back. 6. A wolf or dog; the only detail not found in the Norse version. © Bengt A. Lundgren/RAÄ, CC BY 4.0. <https://pub.raa.se/visa/dokumentation/7dd6614e-950b-42bf-b31f-4f910c74e936>

A father I have not like the sons of men;
I go alone.”

- 3 „Véitst, ef fóður né átt=at · sem fíra synir,
af hverju vastu undri alinn?
[...]“

“Knowest thou, if thou hast no father like the sons of men,
by which wonder thou wast begotten?”

³ [...] | Two lines appear to be missing here, but may have survived in the ms. underlying *Völs*. *Völs* 18 paraphrases: *Ef þú átt engan fóður né móður, af hverju undri ertu þá alinn? Ok þótt þú segir mér eigi þitt nafn á bana-dögri mínu, þá veiztu, at þú lýgr nú.* ‘If thou hast no father or mother, by which wonder art thou begotten? And although thou wilt not tell me thy name in my hour of death, thou knowest that thou art lying.’ It is apparently this now-missing appeal to Siward’s conscience—it would be shameful to lie to a dying man—that makes him reveal his true name.

- 4 „Étterni mitt · kveð’k þér ó·kunnigt vesa
ok mik sjalfan hit sama:
Sig·urðr ek heiti · Sig·mundr hét mǐnn faðir
es hef’k þik vópnum vegit.“

“My lineage, I say, is unknown to thee,
and my self the same.¹⁷
Siward I am called—Syemund was called my father—
who with weapons have smitten thee.”

¹⁷The sense is that Fathomer would not recognize Siward’s lineage (i.e. his father) or name, since he is an orphan who up until this point has not accomplished much. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

- 5 „Hvèrr þik hvatti, · hví hvætjask lést,
mínu fjörví at fara?
Inn frán-eygi svéinn, · þú áttir fóður bitran,
á-bornu skjór á skjetið.“

“Who goaded thee; why didst thou let thee be goaded
my life for to destroy?
O gleaming-eyed swain, thou hadst a sharp father;
inborn traits show quickly.”

⁴ á-bornu skjór á skjetið. ‘inborn traits show quickly’ | The original is cryptic. á *skjetið* means roughly ‘rapidly, quickly’, whence the expression *riða á skjetið* ‘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, · hендр mér full-týðu
 2 ok mǐnn inn hvassi hјorr;
 fár es hvatr · es hrоðask tेकр
 4 ef i barn-esku es blauðr.“

“My heart goaded me; my hands availed me
 and this my sharp sword.
 Few a man is bold when he takes to grow,
 if in his youth he be soft.”

7 „Vejt’k, ef þú vaxa nēðir · fyr þinna vina brjósti,
 2 sei maðr þik vręiðan vega;
 nú est haptr · ok hér-numinn,
 4 é kveða bandingja bifask.“

“I know that if thou hadst grown up upon thy kinsmen’s breast
 man would see thee wrathfully fight;
 now art thou a captive and war-taken;
 they say the boundling always trembles.”

8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k
 2 mиnум fçðr-munum,
 eigi em’k haptr · þótt véra hér-numi;
 4 þú fannt, at ek lauss lifi!“

“For that dost thou now upbraid me, Fathomer, that I be too far
 from the love of my fathers.
 I am not at all a captive, although I be war-taken;
 thou hast found that I live loose!”

9 „Heipt-yrði ejin · teler þú þér í hví-vętna
 2 en ek þér satt ejitt segi’k:
 It gjalla goll · ok it glóð-rauða fé,
 4 þér verða þeir baugar at bana!“

“With hateful words alone dost thou answer anything,
 but I tell thee truth alone:
 The clanging gold and the glowing red wealth—
 those bighs will be thy bane!”

10 „Féi ráða · skal fyrða hvęrr
 2 é til ins ejna dags
 því’t ejnu sinni · skal alda hvęrr

4 fara til héljar heðan.“

“Rule his wealth shall every man,
 always, until the one day;
for at one time shall every man
 journey hence to Hell.”

2 ins ḥina dags ‘the one day’ | His predetermined day of death. Siward dismisses the curse; he must die regardless of whether he takes the gold or not, and it is better to die wealthy and renowned than wretched and unknown.

11 „Norna dóm · munt fyr nęsjum hafa

2 ok ó·svinns apa;
í vatni þú drukknar · ef i vindi rér;
4 allt es feigs forað.“

“The doom of the Norns shalt thou have before the headlands,
 and that of an unwise ape.
Thou wilt drown in water if thou rowest in wind;
 everything is the pit of the fey.”

1 fyr nęsjum ‘before the headlands’ | I.e. ‘close at hand, imminent’. An established metaphor for imminent death, cf. the last st. of *Sont* (TODO).

ALL | Fathomer points out the danger of the curse: death will find Siward in any circumstance. The redactor of *Vøls* clearly misunderstood the import of the stanza when he thought it was a warning specifically against sailing on the windy sea, when it was only an illustration of one of the myriad potential ways Siward might die. *Vøls* 18 paraphrases: *Fatt vill þú at mínum dóum gera, en drukkna muntu, ef þú ferr um sjá ó·varliga, ok bið heldr á landi, und's logn er.* ‘Thou hast little wish to act according to my examples, but thou wilt drown if thou goest to journey carelessly at sea; and rather abide on land until it is calm.’

12 „Seg mér, Fáfnir, · alls þik fróðan kveða

2 ok vél mart vita:
Hværjar ’ro þér nornir · es nauð-gonglar ’ro
4 ok kjósa móðr frá mógum?“

“Tell me, Fathomer, as they call thee wise
 and knowing well enough:
Who are the Norns which attend in need
 and choose mothers from their lads?”

3 es nauð-gonglar ’ro ‘attend in need’ | Lit. ‘are attendant in need’; they help ailing mothers during childbirth. Cf. *Sigrdr 9*.

ALL | Siward asks a series of general mythological questions in a style closely resembling *Vaff*. These questions do not at all contribute to the narrative and it is not impossible that yet more of them have been removed for that reason; cf. note to st. 16.

13 „Sundr-bornar mjök · hygg at nornir sé,

2 **ęigu-t þér** étt saman;
 sumar 'ro ós-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 the daughters of Dwollen [DWARFESSES].”

14 „Ség mér þat, Fáfnir, · alls þík fróðan kveða
 2 ok vél margt vita,
 hvé sá holmr heitir · es blanda hþor-legi
 4 Surtr ok ésir saman.“

“Tell me this, Fathomer, as they call thee wise
 and knowing well enough:
 What is the islet called, where Surt and the Eese
 blend sword-water [BLOOD] together?”

15 „Ó-skópnir heitir · en þar qll skulu
 2 geyr um leika goð;
 Bil-röst brotnar · es á brott fara
 4 ok svima í móðu marir.“

“Unshopner it is called, and there shall all
 the Gods play with spears [MAKE WAR];
 Bilrest shatters when they go away,
 and the steeds swim in the sea.”

16 „Ógis hjalm · bar'k of alda sonum
 2 meðan of mënjam lá'k;
 4 ęjnn rammari · hugðumk qllum vesa,
 fann'k=a'k marga mogu.“

“The helmet of awe I carried over the sons of men
 while on the neckrings I lay;
 stronger than all I thought me alone to be;
 I did not find many lads.”

ALL | Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn mælti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlégr mik, er hann veldr ok þínum dauða, ok ferr þá, sem bann vildi.“* And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”, which may perhaps be a paraphrase of a lost st.

- 17 „Ógis hjalmr · bergr ेजnu-gi
 2 hvar's skulu vręjðir vega;
 þá þat finnr · es með flęirum kómr
 4 at ेंgi es ेजnna hvatastr.“

“The helmet of awe rescues no man
 wherever wroth ones should fight;
 this he then finds when among the many he comes—
 that none is the boldest of all.”

3-4 þá þat finnr · es með flęirum kómr / at ेंgi es ेजnna hvatastr ‘this he then finds when among the many he comes— / that none is the boldest of all’ | Near-identical to *Háv* 64/3-4; see there.

- 18 „Eitri ek fnésta · es á arfi lá'k
 2 miklum míns fóður.“

“Venom I snorted while I lay on the great
 inheritance of my father.”

- 19 „Inn rammi ormr, · þú góðir frés mikla
 2 ok gatst harðan hug;
 hęipt at męiri · verðr hólða sonum
 4 at þann hjalm hafi.“

“O mighty wyrm, thou madest a great snort,
 and didst get a hard heart.
 Greater hatred arises for the sons of men
 who might have that helm.”

- 20 „Réð'k þér nú, Sig·urðr, · en þú ráð nemir
 2 ok rið hęim heðan;
 it gjalla goll · ok it glóð-rauða fé,
 4 þér verða þér baugar at bana!“

“I counsel thee now, Siward—and thou oughtst to take the counsel,
 and ride home hence:
 The clanging gold and the glowing red wealth—
 those bights will be thy bane!”

- 21 „Ráð 's þér ráðit · en ek ríða mun
 2 til þess golls es i lyngvi liggr,
 en þú, Fáfnir, · ligg i fjor-brotum
 4 þar's þik Hęl hafi!“

"Thy counsel has been counseled, but I will ride
 to the gold which in the heather lies,
 but thou, Fathomer, lie in the lifeblood tracks,
 where Hell may have thee!"

4 þar's þik Hélf hafi 'where Hell may have thee' | Formulaic. TODO.

22 „Reginn mik réð, · hann þik ráða mun,
 2 hann mun okkr verða býðum at bana;
 fjor sitt láta · hygg at Fáfnir myni;
 4 þitt varð nú meðra megin.“

"Rein betrayed me; he will betray thee;
 he will become the bane of us both!
 Give up his life I think that Fathomer will—
 thy strength was now the greater."

P2 Reginn var á brott horfinn meðan Sig·urðr vá Fáfni ok kom þá
 2 aptr er Sig·urðr strauk blóð af sverði·nu. Reginn kvað:

Rein had disappeared while Siward fought Fathomer, and then came back as
 Siward wiped the blood off the sword. Rein quoth:

23 „Héill þú nú, Sig·urðr, · nú hefir sigr vegit
 2 ok Fáfni of farit;
 manna þeira · es mold troða
 4 þik kveð'k ó·blauðastan alinn.“

"Hail thee now, Siward—now hast thou won victory
 and Fathomer destroyed!
 Of those men who tread on the earth
 I declare thee unsoftest begotten."

24 „Þat 's ó·vist at vita · þá's komum allir saman,
 2 sig-tíva synir,
 hværr ó·blauðastr es alinn;
 4 margr es sá hvatr · es hjor né ryðr
 annars brjóstum i.“

"It is unsure to know, when we all come together,
 sons of the victory-Tews [MEN],
 who is unsoftest begotten.
 Many a man is bold who reddens no sword
 in another's chest."

25 „Glaðr est nú, Sig·urðr, · ok gagni fęginn
 es þú þerrir Gram á grasi;
 bróður mǐnn · hęfir þú bęnjaðan
 ok vęld ek þó sjalfr sumu.“

“Glad art thou now, Siward, and in gain rejoicing
 when thou driest Gram on the grass.
 My brother hast thou deathly wounded,
 and yet I myself bear some fault.”

26 „Þú því rétt · es ek ríða skyldak
 heilög fjöll hinig;
 fēi ok fjørvi · réði sá inn fráni ormr
 nema þú frýðir mér hvats hugar.“

“Thou didst counsel that I should ride
 o'er the holy fells hither.
 Wealth and life would the gleaming Wyrm rule
 if thou didst not brave my bold heart.”

P3 „Þá gekk Reginn at Fáfni ok skar hjarta ór hánum með sverði er
 Riðill heitir ok þá drakk hann blóð ór undinni eptir.

Then Siward walked up to Fathomer and cut the heart out of him with the
 sword called Riddle, and then he drank blood from the wound afterwards.

27 „Sit-tu nú, Sig·urðr, · en ek mun sofa ganga
 ok halt Fáfnis hjarta við funa!
 Eiskold ek vil · etin láta
 eptir þenna dręyra drykk.“

“Sit thou now, Siward—but I will go sleep—
 and hold Fathomer's heart by the fire!
 The heart-strings I wish to eat
 after this drink of blood.”

³ Eiskold 'heart-strings' | An obscure poetic synonym for heart in the neuter plural. The translation "heart-strings" is guesswork.

28 „Fjarri þú gekkt · meðan ek á Fáfni rauð'k
 mǐnn inn hvassa hjor;
 aſli mǐnu · átta'k við orms megin
 meðan þú i lyngvi látt.“

"Far didst thou go while I on Fathomer reddened
this my sharp sword.

My strength I held against the might of the Wyrm,
while thou in the heather layst."

29 „**L**engi **l**iggja · léfir þú þann **lyngvi** ï,
2 inn **a**ldna **j**ötun,
ef þú **s**verðs né nytir, · þess es ek **s**jalfr **g**orða,
4 ok þíns ins **h**vassa **h**jors.“

"Long in the heather wouldst thou have let lie
this ancient ettin [me],
if thou hadst not used the blade which I myself made
and this thy sharp sword."

30 „**H**ugr es bætri · en sé **h**jors megin
2 hvar's **v**ræiðir skulu **v**ega,
því at **h**vatan mann · ek sé **h**arð-liga **v**ega
4 með **s**lévu **s**verði **s**igr.

"Heart is better than might of sword may be
wherever writh men should fight,
for a bold man I see furiously fighting
with a sluggish sword to victory.

31 **H**vötum 's bætra · an séi ó·**h**vötum
2 i **h**ildi-léik **h**afask
gloðum 's bætra · an séi **gl**úpnanda
4 hvat sém at **h**ændi kómr.“

For the bold it is better than it may be for the unbold
to hold themselves in battle-play [WAR];
for the glad it is better than it may be for the gloomy
no matter what comes to their hands."

¹ Hvötum 's bætra · an séi ó·hvötum 'For the bold it is better than it may be for the unbold' | The line type "it is better for the X than it may be for the un-X" is apparently formulaic, also appearing in *Háv 71/1* (with emendation).

P4 Sig·urðr tók Fáfnis hjarta ok steikði á teini. Er hann hugði at
2 full-steikt véri ok freyddi sveit'inn ór hjarta'nu þá tók hann
fingri sínum ok skynjaði hvárt full-steikt véri. Hann brann ok
4 brá fingri'num í munn sér. En er hjart-blóð Fáfnis kom á tungu

hánum ok skildi hann fugls rødd. Hann heyrði at igður klókuðu
⁶ á hrísi'num. Igða'n kvað:

Siward took Fathomer's heart and roasted it on a stick. When he thought that it was fully roasted and the blood frothed out of the heart then he touched it with his finger to see whether it was fully roasted. He burned himself and jerked his finger in his mouth. But when the heart's blood of Fathomer came upon his tongue and he understood the speech of birds—he heard that tits were chirping in the bushes. The tit quoth:

¹ Sig·urðr 'Siward' | *The s is a capital in R.*

32 „Þar sitr Sig·urðr · svéita stokkinn,
² Fáfnis hjarta · við funa stékir;
 spakr þøtti mér · spillir bauga
⁴ ef hann fjar-sega · fránan étí.“

“There sits Siward spattered with blood;
 Fathomer's heart by the fire he roasts.
 Wise would I think the spiller of rings
 if he the gleaming life-muscle ate.”

ALL | Sts. 32–33 are cited in *Skm* 47.

Qnnur: 33 „Þar liggr Reginn, · rēðr umb við sik,
² vill télá mog · þann's trúir hónum;
 berr af rēði · róng orð saman,
⁴ vill bolva smiðr · bróður hefna.“

“There lies Rein, takes counsel with himself,
 wants to betray the lad who trusts in him.
 Out of wrath he carries twisted words together;
 the smith of bales wants to avenge his brother.”

¹ · | add. kvað qnnur ‘quot the other one’ Skm

Priðja: 34 „Høfði skemmr · láti hann inn hára þul
² fara til heljar heðan!
 Qllu golli · þá kná hann ęinn ráða,
⁴ fjolð, því's und Fájni lá.“

“A head shorter ought he to let the hoary thyle
 journey hence to Hell!

All the gold he can then rule alone:
the trove which 'neath Fathomer lay."

- Fjórða: 35 „Horskr þøtti mér · ef hafa kynni
 2 óst-ráð mikit · yðvar systra;
 hygði umb sik · ok Hugin gleddi;
 4 þar's mér ulfs vón · es eyru sé'k.“

"Sharp would he seem to me if he could take
the great loving counsel from you, my sisters;
he would think for himself and gladden Highen—
I expect a wolf where I see an ear!"

- 36 „Es=at svá horskr · hildi-meiðr
 2 sem ek hērs jaðar · hyggja mynda'k
 ef hann bróður létr · á brott komask
 4 en hann qðrum hēfr · aldrs of synjat.“

"The battle-tree [WARRIOR] is not as sharp
as I would have thought the peak of the host [RULER]
if he lets one brother get away
and he has denied the other old age."

- 37 „Mjók es ó-sviðr · ef hann eñnn sparir
 2 fþanda inn folk-skáa,
 þar's Reginn liggr · es hann ráðinn hēfr;
 4 kann=at hann við slíku at séa.“

"Very foolish is he if still he spares
that fight-shy fiend,
where Rein lies who has planned against him,
he cannot look out against such."

- 38 „Hoðði skemmma · láti hann þann inn hrím-kalda jötun
 2 ok af baugum búa;
 já mund-u fear · þess es Fáfnir réð
 4 eñin-valdi vesa.“

"A head shorter ought he to make that rime-cold ettin,
and take from him the bighs,
then of the wealth which Fathomer ruled
wilt thou be the lone ruler."

[Sig·urðr:] 39 „Verða-t svá rík skop · at Reginn skyli
 mitt ban-orð bera
 því at þeir bádir bróðr · skulu brá-liga
 fara til Hélfar heðan.“

“The Shapes will not be so powerful that Rein should
 bear my bane-word,
 for those brothers both shall hurriedly
 journey hence to Hell!”

P5 Sig·urðr hjó hófuð af Regin ok þá át hann Fáfnis hjarta ok drakk
 blóð þeira beggja, Reginns ok Fáfnis. Þá heyrði Sig·urðr hvað
 igður méltu:

Siward struck the head off of Rein and then he ate Fathomer's heart and
 drank the blood of them both, Rein's and Fathomer's. Then Siward heard
 what the tits spoke:

40 „Bitt þú, Sig·urðr, · bauga rauða;
 es=a konung-ligt · kvíða morgu.
 Mey veit'k éina, · myklu fegrsta,
 golli góddra, · ef þú geta méttir.

“Bind, O Siward, the red bighs;
 it is not kinglike to tarry much.
 I know one maiden fairest of all,
 endowed with gold—if thou mightst get her!”

41 „Liggja til Gjúka · grónar brautir,
 framm vísa skop · folk-líðondum;
 þar héfir dýrr konungr · dóttur alna,
 þá munt, Sig·urðr, · mundi kaupa.“

“Towards Yivick's home lie green highways:
 the Shapes show the way forth for wandering exiles.
 There the wealthy king has reared a daughter;
 her wilt thou, Siward, for a bride-fee buy.”

42 „Salr 's á hóu · Hindar-fjalli,
 allr 's hann útan · ǫldi svéipinn;
 þann hafa horskir · halir of górvan
 ór ó·dókkum · ógnar ljóma.“

“A hall is on the high Hinderfell;

it is all outside by fire enwrapped,
that one have wise men made
from an un-dark radiance of terror."

43 „Véit'k á **fjalli** · **folk-vitr sofa**
 2 ok **lēikr yfir** · **lindar váði;**
Yggr stakk þorni— · **aðra fælldi**
 4 **hør-Gefn hali** · es **hafa vildi.**“

“I know on the fell a war-wight sleeps
and over her licks the linden’s harm [FIRE].
Ug stung her with a thorn; the flax-Yevn [LADY] slew
the other heroes who wished to have her.”

44 „Knátt, **mogr, séa** · **mey und hjalmi**
 2 **þá's frá vígi** · **Ving-skorni ręið;**
 má-at **Sigr-drífar** · **svefni bregða,**
 4 **skjoldunga niðr,** · **fyr skopum norna.“**

“Thou wilt, lad, see the maiden beneath a helmet,
her who from the fray on Wingshorner rode.
No man may break Syedrive’s sleep,
O heir of the Shieldings, against the Shapes of the Norns.”

P6 Sig-urðr reið eptir slóð Fáfnis til bólis hans ok fann þat opit
 2 ok hurðir af járni ok gétti; af járni voru ok allir timbr-stokkar í
 húsi’nu en grafit í jorð niðr. Þar fann Sig-urðr stór-mikit gull
 4 ok fylldi þar tvér kistur. Þar tók hann ógis-hjálm ok gull-brynju
 ok sverð’it Hrotta ok marga dýr-gripi ok klyfjaði þar með Grana.
 6 En hestr’inn vildi eigi fram ganga fyrr en Sig-urðr steig á bak
 hónum.

Siward rode along Fathomer’s trail to his dwelling and found it open and doors and rabbits of iron. Of iron were also all the timber trunks in the house, and dug down into the earth. There Siward found very much gold and he filled there two chests. Then he took the helmet of awe and a golden byrnrie and the sword Rotte and many precious things and loaded Grane with them. But the horse did not want to go forth until Siward mounted his back.

Speeches of Syedrive (*Sigr·drífu mól*)

Dating (Sapp, 2022): Cioth (o.961)

Meter: *Ancient-words-law*(1, 5), *Leeds-meter*(2–4, 6–13/4, 18–22, 23/6–27),
Galders-law (13/5–14, 16–17, 23/1–23/5), *Speeches-meter* (15)

Introduction

The **Speeches of Syedrive** (*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 *Vqls*

A number of stanzas are quoted in N, the main ms. of *Vqls*. *Vqls* ch. 21 begins with the following passage, which is clearly based chiefly on *Sigrdr* P3, but in the mention of the gods perhaps also sts. 3–4:

Bryn·bildr segir, at tveir konungar bqrðust. Hét annarr Hjalm-Gunn-arr; hann var gamall ok hinn mesti hermað; ok hafði Óðinn honum sigr heitit. En annarr Agnarr éða Auða bróðir. „Ek fellda Hjalm-Gunn-arr í orrostu, en Óðinn stakk mik svefn-horni í befrid þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í móti at giptast engum þeim, er brðast kynni.“ Sig·urðr méltil: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þokkum vil ek kenna yðr, ef þat er nökkut, er vér kunnum, þat er yðr méltil líka, í rúnum éða qðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi góðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Bryn·bildr fylldi eitt ker ok férði Sig·urði ok méltil:

‘Byrnhild tells that two kings fought each other. The one was called Helm-Guther; he was old and the greatest warrior, and Weden had promised him victory. But the other was called Eyner or Ead’s brother.

"I made Helm-Guther fall in battle, but Weden stung me with a sleeping-thorn as revenge for that, and said that I should never thenceforth have victory and said that I must marry. But I made the vow in response to marry no such one as could be frightened." Siward spoke: "Teach us counsel about great things." She answers: "Ye will know better, but with thanks will I teach you if there be anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou mayst have use and pleasure from my wisdom and that thou mayst afterwards recall that of which we two speak." Byrnhild filled a vessel and brought it to Siward and spoke.'

After this the saw cites sts. 5–13 and 15–19 in uninterrupted sequence, and paraphrases sts. 20 ff. (TODO: edit these!) The order of stanzas in N is rather different from that of R. Both mss. have sts. 5–6 and 13–19 in the same order, but the order of sts. 7–12 in between is divergent. The following table illustrates the relationship:

	pres. ed.	R	N
5	Bjór fóri'k þér	5	6
6	Sig-rúnar skalt rísta	6	7
7	Ql-rúnar skalt kunna	7	10
8	Full skal signa	7*	11
9	Bjarg-rúnar skalt kunna	8	12
10	Brim-rúnar skalt rísta	9	8
11	Lim-rúnar skalt kunna	10	13
12	Mál-rúnar skalt kunna	11	9
13	Hug-rúnar skalt kunna	12a	14
14	À bjargi stóð	12b–13	–
15	À skildi kvað ristnar	14–15/4	15–17
16	Allar vóru af skafnar	15/5–16	18
17	Þat eru bókrúnar	17	19
18	Nú skalt kjósa	18	20
19	Mun'k=a ek flója	19	21

Contents

TODO.

The Speeches of Syedrive

- P1 Sig·urðr reið upp á Hindar-fjall ok stefndi suðr til Frakklands.
 2 Å fjalli'nu sá hann ljós mikit svá sem eldr brynni, ok ljómaði af til himins. En er hann kom at þá stóð þar skjald-borg ok upp

4 ór merki. Sig·urðr gekk í skjald-borg’ina ok sá at þar lá maðr ok
 svaf með öllum her-vánum. Hann tók fyrst hjálm’inn af hófði
 6 hánum; þá sá hann at þat var kona. Brynjan var fóst sem hón véri
 hold-gróin. Þá reist hann með Gram frá hófuð-smátt brynu’na
 8 í gögnum niðr ok svá út í gögnum báðar ermar. Þá tók hann
 brynu’na af henni en hón vaknaði ok settisk hón upp ok sá Sig·urðr
 10 ok mélti:

Siward rode up on the Hinderfell and stood looking south toward Frankland. On the fell he saw a light as great as if a fire burned; and the rays from it went up to heaven. But when he came to it there was a shield-wall rising up out of the ground. Siward went into the shield-wall and saw that a man lay there, sleeping in full armour. He first took the helmet off the man’s head; then he saw that it was a woman. The byrnies were as tight as if it were grown out of her flesh. Then he took Gram and cut the byrnies from the head-hole down through and then out through both sleeves. Then he took the byrnies off her, and she awakened and sat herself up and saw Siward and spoke:

I „Hvat bæit brynu’? · Hví brá’k svefni?

[R 31v/33]

2 Hvær fælldi af mér · fólvar nauðir?“

Hann svaraði:
 4 „Sig-mundar burr, · sléit fyr skómmu
 hrafns hré-lundir · hjorr Sig·urðar.“

“What bit the byrnies? How did I break my sleep?
 Who loosened from me these death-pale chains?”
 “Syemund’s son [= Siward] has just torn off
 the raven’s corpse-trees [BYRNIE?] with Siward’s sword.”

4 hrafns hré-lundir ‘the raven’s corpse-trees [BYRNIE?]’ | An unclear kenning. TODO.

[Sigdrífa kvað:] **2** „Lengi ek svaf, · lengi ek sofnuð vas,
 2 long eru lýða lé;
 Óðinn því veldr · es eigi móttak
 4 bregða blund-stófum.“

[R 32r/2]

“Long I slept, long was I asleep,
 long are the guiles of men.
 It is Weden’s fault that I could not
 break the staves of sleep.”

P2 Sig·urðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt
 2 mjaðar ok gaf hónum minnis-véig.

Siward set himself down, asking for her name. She then took a horn full of mead and gave him a draught of remembrance:

² minnis-wig ‘draught of remembrance’ | To drink someone’s *minni* ‘memory, remembrance’ seems originally to have referred specifically to the funerary toast, but here has clearly come to carry a broader sense, viz. to drink a toast to someone’s favour, whether man or god.

3 Heill Dagr, · heilir Dags synir,
2 heil Nött ok nipt!
4 Ö·vr eiðum augum · lítið okkr þinig
ok gefið sitjóndum sigr!

“Hail Day! Hail the sons of Day!
Hail Night and her kinswoman!
With unwrathful eyes look Ye towards us twain
and give the settlers [= us] victory.

ALL | *Sigrdr* 3–4 represent the only surviving poetic prayer to the collective Gods in the whole Norse literature (for prayers to individual gods, esp. Thunder and Weden, cf. Lindow (1988), and in the pres. ed. Canterbury Galder and B 380 under “*Galders*”). Both stanzas follow the same balanced outline: the first helming (ll. 1–2) invokes the relevant gods and the second (ll. 3–4) makes the request. The speaker is Sighdrive, who is the one offering the horn.

¹ Dags synir 'the sons of Day' | Their identity is uncertain, for Day does not have any known sons in the Norse mythology. Based on comparative mythology the most likely candidates are the heavenly Horse Twins, who are securely attested in the Vedic, Greek, and Baltic traditions. In the Vedic religion the two *āyināu* are the children of Father Heaven and follow the Dawn (Brereton and Jamison, 2020, pp. 81–84). In the Greek the two Διότες κούροι (lit. 'Sons of Zeus') are prominent horsemen, but their celestial role is less apparent. In the Latvian folksongs the *Dievu deli* 'Sons of Dievs' are still closely associated with the Heaven, although they are not always twins (Calin, 1996, pp. 53–65), while the Lithuanian horse-twins (*the Ašvieniai*) pull the Sun-chariot. Within the Germanic sphere, the Twins have often been associated with the Anglo-Saxon founding figures *Hengist* and *Horsa*, which however have no solar associations apart from their coming from the east; there are also the two stallions Yorewaker and Allswith which pull the Sun (*Grm* 38, *Sigrdrifumál* 15a/2), but they do not have any anthropomorphic riders. An archeological connection may be made with a pair of cultic figures from Grevensvænge, Denmark, dated to periods 4–5 (1100–700 BC) of the Nordic Bronze Age (Thrane, 2010). The two bronze figures, both wearing horned helmets, are depicted as sitting on their knees beside each other with their backs straight, facing forwards. They mirror each other, so that their inner elbows touch, placing the inner hand on the belly, while the outer arm raises a large axe. The two were originally connected at their knees by a bronze support, and belonged to a larger ensemble which was probably originally placed upon a cultic solar boat (Glob, 1961), in which case a solar association (like the other IE Twins) is certain.

² nipt ‘her kinswoman’ | The identity of this kinswoman (*nip* typically refers to a younger female relative) is not clear. According to *Gylf* to the daughter of Night is Earth, but Earth is also mentioned in st. 4. If we look beyond the Scaldic system as codified by Snorri, the kinswoman of Night may tentatively be identified with the obscure Germanic Dawn-goddess, whose Vedic equivalent (Sanskrit *usá*) is conceived of as the sister of Night (nákti, Brereton and Jamison, 2020, p. 93, in *RV* 1.113, 1.124.8, 7.71.1, etc.) This would be a ritual archaism predating the Scaldic system but it has the advantage of giving the stanza greater internally consistency; all gods described in it would be heavenly phenomena, who can “look” with their “eyes” on the invoker (something the Earth cannot). A similar “pre-Scaldic” archaism is found in *fold* in st. 4 below.

³ Ὁ·νρ̄ιδ̄um augm · litīd̄ okkr̄ þinig 'With unwrathful eyes look Ye towards us two' | I.e., 'gaze upon us with gracious eyes', the grace (or wrath) of the Gods being conveyed by their eyes turning towards the worshipper. Cf. *Hdl* 6/2-3.

This anthropomorphic conception of the divine gaze is very old and is found among both the Hebrews and Egyptians, which however speak about the face rather than the eyes. Biblical examples include the famous Priestly Blessing of *Numbers* 6:25–26 (“May YHWH light up His face to thee and grant grace to thee; / May YHWH lift up His face to thee and give thee peace.”), *Psalms* 4:6 (“Lift up the light of Thy face to us, YHWH”), and the chorus of *Psalms* 80 (“YHWH God of Armies, bring us back. / Light up Thy face, that we may be rescued”) while Egyptian examples involve the phrase *nfr br* ‘good, fair of face,’ which refers specifically to the grace of a god or god-like ruler (Spiegelberg, 1917, p. 115) and which is known from inscriptions as early as the 4th dynasty of the Old Kingdom (ca. 2600 BCE) (Abdelhamid, 2018, p. 146) until as late as the very last known Hieroglyphic inscription (GPH 436, from 394 CE) (Griffith, 1937, pp. 126–127; Parkinson, 1999, pp. 178–179). Spiegelberg (1917, p. 115) cites the following Middle Kingdom prayer to Osiris from the 18th dynasty (ca. 1400 BCE), which I find particularly similar to the present stanza (my translation from his German): “Mayst Thou be gracious to me (*hpt-k nəj*); may Thy face be fair towards me (*nfr br=k ՚m-nj*) on the day when I behold Thy fairness.”

4 Héilir ęsir, · héilar ǫsynjur,
² heil sjá in fjol-nýta fold!

Mál ok man-vit · gefið okkr mérum tvēim
⁴ ok léknis-hendr meðan lifum!

Hail the Eese! Hail the Ossens!
 Hail this much-bountiful Fold!
 Speech and manwit give Ye us famed twain,
 and a leecher's hands, while we live.”

[R 32r/7]

1 Héilir ęsir, · héilar ǫsynjur ‘Hail the Eese! Hail the Ossens!’ | The same line occurs in *Lok* 11, but is there subverted; just like here, the first half of that stanza hails the Gods, but the second half, instead of asking for a boon, instead insults one of the gods present by beginning with the word *nema* ‘except, save for’. The direction of influence is almost certainly from a prayer like the present stanza to *Lok*, for it is surely much less likely for a blasphemous parody of a prayer to inspire a real one than the reverse.

2 sjá in fjol-nýta fold ‘this much-bountiful Fold’ | The bountiful Earth, an expression with Indo-European roots. Throughout the rest of the Norse poetic corpus *fold* refers exclusively to the un-personified inanimate “land, earth” without religious associations, but the present instance seems to be a ritual archaism. Cf. the Old English *Æcerbót*: *Hál wes þú Fóldē · fira móðor!* ‘Hale be thou, Fold, mother of men’ and the Old Indian cognate *Pr̥tīvī* (Brereton and Jamison, 2020, p. 96), found frequently in *RV* (e.g. 1.89.4b: *mātā Pr̥tīvī* ‘mother Earth’). The common IE root is **pltb₂* ‘flat, broad’ which has been nominalized as a feminine noun (PGmc. **fildō* < **pltb₂-əbz₂*; OI *pr̥tīvī* < **pltb₂-u-ib₂*, Kroonen, 2013, p. 159). For this development cf. Hfr *Hákdr* 8 (in SkP 3), where Earth is the *brēið-léita brúðr Bál-eyg* ‘broad-faced bride of Bale-eye (= Weden)’. — For the epithet ‘much-giving’ cf. *Iliad* 3.89: *ἐτί χθονὶ ποιύν·βοτείρη* ‘upon the much-nourishing earth’, where the Greek *ποιύν*- is cognate with ON *fjel-*, both deriving from PIE **pélh₂-u-* ~ **pólh₂-u-* ‘much, many’ (Kroonen, 2013, p. 156).

4 léknis-hendr ‘a leecher's hands’ | The hands of a physician, i.e., hands with (magical) powers of healing. The singular *léknis-hendr* occurs on the Ribe galder stick (DR EM85;493), edited below under Galders.

P3 Hón nefndi=sk Sigdrífa ok var val-kyrja. Hón sagði, at tveir
² konungar borgu=sk. Hét annarr Hjalm-Gunn·arr; hann var þá
 gamall ok inn mesti her-maðr, ok hafði Óðinn hónum sigri heitit.
⁴ En annarr hét Agnarr, · *Auðu bróðir

es vētr ᛁngi · vildi þiggja.

6 Sigr·drífa felldi Hjalm-Gunn·ar í orrostu'nni, en Óðinn stakk
hana svefn-þorni í hefnd þess ok kvað hana aldri skyldu síðan
8 sigr vega í orrostu, ok kvað hana gipta=sk skyldu, „en sagða'k
hónum at strengða'k heit þar í móti, at gipta=sk öngom þeim
10 manni er hréða=sk kynni.“ Hann segir ok biðr hana kenna sér
speki ef hón vissi tíoendi ór qllum heimum. Sigr·drífa kvað:

She said her name was Syedrive and was a walkirrie. She said that two kings had fought; one was called Helm-Guther—he was old by then and the greatest warrior, and Weden had promised him victory,
but the other was called Eyner, Ead's brother,
who in no way wished to sue for peace.

Syedrive made Helm-Guther fall in the battle, but Weden stung her with the sleeping-thorn as revenge for that and declared that she would never thenceforth win victory in battle and said that she must marry, “but I told him that I had made a vow in response not to marry any man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom if she knew tidings out of all the Homes. Syedrive quoth:

4 *Auðu | emend.; Hauðu R

4 *Auðu | It is proven beyond a doubt by *Hele* 8 that the correct form of the name is in fact *Auða* (as found in *Völs* 21; see introduction above). The form with *b-* is thus due to corruption.

5 „Bjór fóri'k þér, · bryн-þings apaldr,
2 magni blandinn · ok megin-tíri,
fullr es ljóða · ok likn-stafa,
4 góðra galdrá · ok gaman-rúna.

[R 32r/18-20, N 24v/12-14]

Beer I bring thee—O apple-tree of the byrnie-Thing [BATTLE > WARRIOR]!—
mixed with might and mighty splendour.

It is full of leeds and grace-staves,
of good galders and pleasure-runes.

1 bryн-þings apaldr 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]' | bryн-þinga valdr 'wielder of byrnie-Things [BATTLES > WARRIOR]' N 4 gaman-rúna 'pleasure-runes' | gaman-+rædnat N

6 Sig-rúnar skalt rísta, · ef vilt sigr hafa,
2 ok rísta á hjalti hjors,
sumar á vētt-rínum, · sumar á val-bóstum,
4 ok nefna tysvar Tý.

[R 32r/20-22, N 24v/14-16]

Victory-runes shalt thou know, if thou wilt have victory,
and carve them on the hilt of the sword;

some on the weight-rims, some on the wal-basts,
and twice name Tew.

¹ sigr hafa 'have victory' | snotr vera 'be clever' *N* ² rista | †rist† *N* ³ sumar 'some' | *om.*
N ³ vétt-rínum 'weight-rims' | vétt-†rvnum† *N* ³ sumar 'some' | ok 'and' *N* ³ val-bóstum
'wal-basts' | val-†bystum† *N*

³ vétt-rínum 'weight-rims' | Unclear. TODO.

³ val-bóstum 'wal-basts' | Possibly the sword-pommel; this word also occurs in *HHj* 9. TODO.

⁷ **Ql**-rúnar skalt kunna · ef vilt at annars kvén
² véli=t þik í tryggð ef trúir;
 á horni skal þéti rísta · ok á handar baki
⁴ ok mérkja á nagli Nauð.

[R 32r/22–24, N 25r/1–

Ale-runes shalt thou know, if thou wilt that another man's wife
not betray thee in troth if thou trust her.
On the horn shall one carve them, and on the back of the hand,
and mark Need on the nail.

¹ at 'that' | *emend. from* †at† *N; om. R* ² véli=t þik í tryggð | véli þik eigi tryggð *N* ³ þér
'them' | þat 'it' *N*

⁴ Nauð 'Need' | i.e. the n-rune, †.

⁸ Full skal signa · ok við fári séa
 ok verpa lauki í lög;
 þá þat vejt'k, · at þér verðr aldri=gi
⁴ mēini blandinn mjóðr.

[R 32r/24–25, N 25r/3–

The cup shall one sign, and gaze against the danger,
and throw in the liquid a leek.
Then I know that it will never be
mixed with harm, thy mead.

¹ Full 'The cup' | ql 'The ale' *N* breaks alliteration. ⁴ mēini blandinn | *emend.*; mēin-blandinn
N

¹ signa 'sign' | Dedicating the cup by means of making a certain sign or speech over it. TODO.

^{3–4} þá ... mjóðr | only in N; om. R

⁹ Bjarg-rúnar skalt kunna · ef bjarga vilt
 ok leyða kind frá konum;
 á lófa þér skal rísta · ok of liðu spenна
⁴ ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–

Rescue-runes shalt thou know, if thou wilt rescue
 and loosen children from women;
 on the palm shall one carve them, and wrap them round the joints,
 and then bid the dises to avail.

¹ kunna 'know' | nema 'learn' *N* ¹ ef bjarga vilt 'if thou wilt rescue' | ef þú vilt borgit fá 'if thou wilt have rescued' *N* ⁴ þá 'then' | om. *N*

⁴ dísir 'dises' | Minor goddesses and fates; one of their roles was helping ailing women during childbirth. Cf. *Fáfn* 12 where *nornir* 'Norns' is used for the childbirth goddesses.

io Brim-rúnar skalt rísta · ef vilt borgit hafa [R 32r/27-29, N 24v/16-19]
² á sundi segl-mórum;
³ á stafni skal rísta · ok á stjórnar blaði
⁴ ok leggja ełd í ár;
⁵ es=a svá brattr breki · né svá bláar unnir,
⁶ þó kómsk-tu héll af hafi.

Surf-runes shalt thou carve, if thou wilt rescue
 sail-steeds [SHIPS] on the sound;
 on the stem shall one carve them, and on the rudder's blade,
 and lay fire into the oar.
 There is not so steep a breaker nor so dark blue waves
 that thou not come whole off the sea.

¹ rísta 'carve' | gjóra 'make' *N* ³ skal rísta 'shall [one] carve' | skal þér rísta 'shall [one] carve them' *N* ⁵ es=a 'There is not' | falla=t 'There fall not' *N*

⁴ leggja ełd í ár 'lay fire into the oar' | i.e. mark it with fire in some way.

⁶ þó kómsk-tu héll af hafi 'that thou not come whole off the sea.' | Lit. "yet comest thou whole off the sea."

ii Lim-rúnar skalt kunna · ef vilt léknir vesa [R 32r/29-31, N 25r/7-9]
² ok kunna sár at séa;
³ á bęrki skal þér rísta · ok á baðmi viðar,
⁴ þeim's lúta austr limar.

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.¹⁸

¹⁸Probably referring to a characteristically bent mountain birch bowing to the east.

³ baðmi 'beam' | barri 'leaf' ⁴ þeim's | þess es *N*

- 12 Mál-rúnar skalt kunna · ef vilt at **mann-gi** þér [R 32r/31—34, N 24v]
 2 heiptum gjaldi **harm**;
 þér of **vindr**, · þér of **vefr**,
 4 þér of **setr** allar **saman**,
 á **því** **þingi** · es **þjóðir** skulu
 6 í **fulla dóma** **fara**.

Speech-runes shalt thou know, if thou wilt that no man
 should repay thy insults with harm;
 them dost thou wind, them dost thou weave,
 them dost thou put all together,
 on that Thing whereas peoples shall
 go to full judgments.

1 vilt | om. N 2 gjaldi | †giallda† N 5 þjóðir 'nations' | mænn N breaks alliteration.

- 13 Hug-rúnar skalt kunna · ef vilt **hværjum** **vesa** [R 32r/34—32v/3, N 25]
 2 **gęð-svinnari** **guma**;
 þér of **réð**, · þér of **ręist**,
 4 þér of **hugði** **Hropr**,
 af þejim **legi** · es **lekit** **haffði**
 6 ór **hausi** **Hęiðdraupnis**
 ok ór **horni** **Hoddrofnis**.

Mind-runes shalt thou know, if thou wilt be
 sense-swifter than every man;
 them did counsel, them did carve,
 them did Roft think out,
 from that liquid which had leaked
 out of Heathdreepnner's skull
 and out of Hoardrovner's horn.

1 kunna 'know' | nema 'learn' N 2 gęð-svinnari 'sense-swifter' | gęð-horskari 'sense-sharper' N

5—7 af ... Hoddrofnis 'from ... Hoardrovner's [horn]. | om. N

- 14 Á **bjargi** stóð · með **Brimis** eggjar, [R 32v/3—4]
 2 **hafði** sér á **höfði** **hjalm**;
 þá **mélti** **Míms** **hofuð**
 4 **fróðligt** it **fyrsta** orð,
 ok **sagði** **sanna** stafi.

On the barrow he stood along Brimer's edges;
 he had on his head a helmet.
 Then Mime's head spoke,

learnedly, the first word,
and said true staves:

15 Á skildi kvað ristnar · þejim's stendr fyr skínanda goði,
 2 á eyra Árvakrs, · ok á Alsvinns hófi,
 3 á því hvéli · es snýsk und rēið Hrungnis,
 4 á Slepnis tønnum · ok á slæða fjötum,

[R 32v/5-7, N 25r/11-13]

On the shield, he said, [runes] were carved—on the one that stands before
the shining god [sun];
on Yorewaker's ear and on Allswith's hoof,
on the wheel which turns beneath Rungner's chariot,
on Slapner's teeth and on the fetters of sleds,

2 á eyra Árvakrs, · ok á 'on Yorewaker's ear and on' | om. N 3 á | ok á N 3 snýsk 'turns' |
stendr 'stands' N 3 Hrungnis 'Rungner's' | emend. based on sense and meter; Raygnis R; Raugnis N
N 4 tønnum 'teeth' | taumum 'reins' N

1 skildi ... þejim's stendr fyr skínanda goði 'the shield ... that stands before the shining god' | For
this notion cf. Grm 39, according to which the Sun is covered by a disc shielding the earth from
its heat. Without it, the whole world would burn up.

2 á eyra Árvakrs, · ok á Alsvinns hófi 'on Yorewaker's ear and on Allswith's hoof' | The two
horses that pull the Sun across the heavens; cf. Grm 38, Sigdr 3/1 and note.

6 á bjarnar hrammi · ok á Braga tungu,
 7 á ulfs klóum · ok á arnar nefi,
 8 á blóðgum végjum · ok á brúar sporði,
 9 á lausnar lófa · ok á líknar spori,

[R 32v/7-9, N 25r/13-15]

on the bear's paw and on Bray's tongue,
on the wolf's claws and on the eagle's beak,
on bloody wings and on the bridge's head,
on the palm of release and the trail of grace,

6 nefi | †nefiut† N 8 ok á | ok N

10 á gleri ok á golli · ok á gumna héllum,
 11 í víni ok virtri · ok vili-sessi,
 12 á Gungnis oddi · ok á Grana brjósti,
 13 á nornar nagli · ok á nefi ugлу;

[R 32v/9-11, N 25r/15-18]

on glass and on gold and on men's luck-charms,
in wine and beerwort and the comfortable seat,
on Gungner's point and on Grane's chest,
on a norn's nail and on an owl's beak.

9 gumna héllum ‘men’s luck-charms’ | góðu silfri ‘good silver’ *N* 10 vili-sessi ‘the comfortable seat’ | voglu sessi ‘a wallow’s seat’ *N* 10 vili-sessi ‘the comfortable seat’ | í guma holdi ‘in a man’s flesh’ add. *N* 11 Gungnis oddi ‘Gungner’s point’ | Gaupnis oddi ‘Yeapner’s point’ (*an elsewhere unknown spear*) *N* 11 Grana brjósti ‘Grane’s chest’ | gígjar brjósti ‘a gow’s chest’ *N*

16 Allar vóru af skafnar, · þér’s vóru á ristnar,
 2 ok hvírfðar við inn helga mjóð
 ok sendar á víða vega:
 4 þér ’ro með ósum, · þér ’ro með qlfum,
 sumar með vísum vqnum,
 6 sumar hafa mēnskir mēnn.

All were shaven off—those that were carved on—
 and mixed into the holy mead,
 and sent on wide ways:
 they are among the Eese, they are among the Elves,
 some among the wise Wanes,
 some have manly men.

2 hvírfðar ‘mixed’ | †hréðdar† (*for hrórðar ‘stirred’?*) *N* 4 ósum ... qlfum ‘Eese ... Elves’ | qlfum ... ósum ‘Elves ... Eese’ *N* 4 þér ’ro ‘they are’ | sumar ‘some’ *N* 5 sumar ‘some’ | ok ‘and’ *N*

17 Þat eru bók-rúnar, · þat eru bjarg-rúnar
 2 ok allar ql-rúnar
 ok métar megin-rúnar
 4 hvéim’s þér kná ó-villtar · ok ó-spilltar
 sér at héllum hafa;
 6 njót-tu ef namt
 und’s rjúfask regin!

They are book-runes, they are rescue-runes,
 and all ale-runes,
 and noble might-runes—
 for whomever knows them unfalsified and uninjured
 to have for himself as charms.
 Use them if thou learn them
 until the Reins are ripped!

1 þat eru ‘the are’ | ok ‘and’ *N* 3 ok métar ‘and noble’ | ok mérar ok ‘and renowned and’ *N* 4 ó-spilltar | †of villtar† *N* 7 rjúfask | rjúfa *N*

1 bók-rúnar ‘book-runes’ | Or ‘beech-runes’. The word may also be emended to bót-rúnar ‘cure-runes’, since the letters *c* and *t* were, in the TODO minuscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair bót ‘cure’ : bjarg ‘rescue’ is surely stronger than bók ‘book, beech’ : bjarg ‘rescue’, and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair bót-runar : bjarg-rúnar is already found in a runic charm (B 257, edited under Galders from Bryggen).

[R 32v/11–14, N 25r/18]

[R 32v/14–16, N 25r/21]

18 „Nú skalt **kjósá** · alls þér ’s **kostr** of boðinn,
 2 **hvassa** vápna **hlynř**,
 3 **søgn** eða þøgn · haf þér **sjalfr** í hug;
 4 oll eru **møin** of **metin**.“

[R 32v/16–18, N 25v/3–5]

“Now shalt thou choose, as the choice is offered thee,
 O maple-tree of sharp weapons [WARRIOR]!
 Speech or silence have for thyself in thy heart;
 all the harms are measured¹⁹!”

¹⁹i.e. in advance.

19 „Mun’k=a ek **flója** · þótt mik **føigan** vitir,
 2 em’k=a ek með **bleyði** **borinn**;
 3 ást-rqð þín · ek vil **ql** hafa
 4 svá **lengi** sem ek **lifi**.“

[R 32v/18–20, N 25v/5–8]

“I shall not flee, although thou know me to be fey;
 I was not born with softness.²⁰
 Thy loving counsels, all, will I have
 for as long as I may live.”

²⁰TODO: Note about this common heroic expression.

2 með ‘with’ | om. N

20 „Þat rēð’k þér it **fyrsta** · at við **fréndr** þína
 2 **vamma-laust** **verir**;
 3 **síðr** þú **hefnir** · þótt þeir **sakar** **göri**;
 4 þat kveða **dauðum** **duga**.“

[R 32v/20–22]

“This I counsel thee first: that thou against thy kinsmen
 defend thyself faultlessly.
 Late oughtst thou to take revenge, although they incur charges;
 that, they say, befits the dead.”

21 Þat rēð’k þér **annat**, · at **čið** né **sværir**,
 2 **nema** þann ’s **saðr** **séi**,
 3 **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.²¹

²¹The punishment is one of torment in the afterlife; see note to *Vsp* 39. — The whole stanza is paraphrased in *Vols* ch. 21: *Ok sver eigi rangan eið, því at grimm befn fylgir griðrofi.* ‘And swear no wrong oath, for grim revenge follows the grith-breach.’

3 simar ‘strands’ | i.e. ‘strands of fate’; cf. *I HHund* 3, where the norns are said to twist such strands. Often emended to *limar* ‘ramifications’ in accordance with *Reg* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *befnd* ‘revenge’.

22 Þat réð'k þér þriðja · at þú þingi á
2 dýli=t við hejmska hali
því't ó·sviðr maðr · létr oft kveðin
4 verri orð an viti.

[R 32v/24–25]

This I counsel thee third: that thou on the Thing
not bandy with foolish men;
for an unwise man often lets be spoken
worse words than he ought to know.

23 Allt es vant · ef við þegir;
2 þá þikkir þú með bléyði borinn
eða sónnu sagðr;
4 héttr es heimis-kviðr
nema sér góðan geti.
6 Annars dags · lát hans qndu farit
ok launa svá lýðum lygi.

[R 32v/25–28]

Everything is wrong if thou shut up in reply;
then thou seemest born with softness,
or truthfully accused.
Risky is the hometown-verdict,
unless one get himself a good one.
On another day destroy his life,
and thus repay the people for the lie.

6 qndu ‘life’ | lit. ‘breath, spirit’. Cf. *Vsp* 17 where *qnd* is Weden’s gift to the first men.

24 Þat réð'k þér it fjórða · ef býr for-déða
2 vamma-full á vegi:
ganga 's betra · an gista séi
4 þótt þik nótta nemi.

[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 For·njósnar augu · þurfu fíra synir
 2 hvar's skulu vrejðir vega;
 opt bol-vísar konur · sitja brautu nér;
 4 þér's deyfa sverð ok sefa.

[R 32v/30–32]

Eyes of looking-out do the sons of men need,
wherever wroth men should fight;
oft bale-wise women sit near the highway,
they who dull sword and sense.

¹ For·njósnar ‘looking-out’ | Verbal noun to *nýssask fyrir* ‘look out, look ahead’, as found in *Háv* 7.

26 Þat réð'k þér it fimmta, · þó'tt fagrar séir
 2 brúðir bækkjum á,
 sifja silfr · láta þínum svefni ráða,
 4 teygj=at þér at kossi konur.

[R 32v/32–34]

This I counsel thee fifth: although thou seest
fair brides on the benches,
let not kinsmen’s silver rule thy sleep;
lure not women to thee for kisses.

27 Þat réð'k þér it séttu, · þó'tt með seggjum fari
 2 qlöðr-mál til qfug:
 drukkinn dæila · skal=at við dolg-viðu
 4 margan stelr vín viti.

[R 32v/34]

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 due to the loss of a number of pages; the so-called **Great Lacuna**. The poetry contained on these pages undoubtedly belonged to the Walsing cycle and would have dealt at length with the life of Siward.

The author of *Vqls* 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—it is these which are edited here. They largely correspond to the story which would have been found in the Great Lacuna and it is probable that most of them derive from the now-lost poems.

The stanzas are numbered based on their occurrence in *Vqls*.

- 1 Ristu af magni · mikla hellu,
2 Sig-mundr hjørvi · ok Sin fjøtli.

They carved with strength the great stone,
Syemund with sword, and Sinfittle.

- 2 Eldr nam at ósask · en jorð at skjalfa
ok hár logi · við himni gnéfa;
fár treystisk þar · fylkis rekka
4 ełd at ríða · né yfir stíga.

The fire took to rage and the earth to shake
and high flame to rise to heaven.
Few there dared of the marshall's champions
the fire to ride or to step over it.

- 3 Sig·urðr Grana · sverði kęyrði;
2 ełdr sloknaði · fyr qđlingi;

4 logi allr légðisk · fyr lof-gjörnum;
 bliku reiði, · es Reginn átti.

Siward drove Grane on by his sword;
 the fire went out before the athling;
 the flame all lowered before the praise-eager man;
 the harness flashed which Rein had owned.

4 Sig·urðr vá at ormi, · en þat síðan mun
 öngum fyrnask, · meðan qld lifir.
 En hlýri þiñn · hvárki þorði
 qld at ríða · né yfir stíga.

Siward smote the Wyrm and that will afterwards
 by none be forgotten while mankind lives—
 but *thy brother* dared neither
 the fire to ride nor to step over it.

5 Út gekk Sig·urðr · ann·spjalli frà,
 holl-vinr lofða, · ok hnípaði,
 svá at ganga nam · gunnar-fúsum
 sundr of síður · serkr járn-ofinn.

TODO: translation.

6 Sumir við-fiska tóku, · sumir vitnis-hré skífðu,
 sumir Gutt·ormi gófu · géra hold
 við mun-gáti · ok marga hluti
 aðra í tyfrum.

Some took wood-fishes [SERPENTS], some sliced wolf-carrion,
 some gave Godthorn hound-flesh
 with strong drink and many other
 things in magic potions.

ALL | This st. is apparently related to *Brot 4*, with which it shares (in divergent form) its first two lines. It is cited in *Vøls 30*, where it is introduced by the words *sem skáldit kvað: ‘as the scald quoth’*

Fragment of a Lay of Siward (*Brot af Sig·urðar kviða*)

Dating (Sapp, 2022): Cioth (o.974)
Meter: *Ancient-words-law*

Introduction

Following the Great Lacuna the text of R picks up in the middle of a lay about Siward and Byrnhild, namely the present **Fragment** (*Brot*). According to the following prose (see *I Guðr*) the poem began with Siward's death. It is perhaps the original "long" Lay of Siward, contrasting with the Short Lay of Siward (*Sigk*).

Although most of *Brot* is lost, parts of *Vqls* up to ch. 32 are clearly based on it, A version of st. 4 is cited in *Vqls* 30.

TODO: Translation is in progress.

Fragment of a Lay of Siward

- 1 „hvat hefir Sig·urð · saka unnit
2 es þú fróknan vill · fjørvi néma?“
“[What has Siward] done for a crime,
that thou wilt deprive the brave of life?”

¹ *hvat hefir Sig·urð* ‘[What has Siward]’ | *om. R*

¹ *hvat hefir Sig·urð* ‘[What has Siward]’ | A full reconstruction, which however can be held as reasonably secure owing to the parallelism in the following stanza.

- 2 „Mér hefir Sig·urðr · seldra eiða
eiða seldra · alla logna;
þá vélti hann mik · es hann vesa skyldi

4 allra **eiða** · **ei**nn full-trúi.“

“To me has Siward given oaths,
oaths given—all broken;
he tricked me when he should have been
of all the oaths the one true keeper.”

3 „Þik héfir Bryn·hildr · **ból** at górvá
2 **héiptar** hvattan · **harm** at vinna;
fyrr man hön **Guð·rún** · **góðra ráða**
4 en **síðan** þér · **sín** at njóta.“

TODO: Translation.

4 Sumir **ulf** sviðu, · sumir **orm** sniðu,
sumir **Goð·þormi** · af **géra** deildu,
áðr þeir **métti** · **méins** of lystir
á **horskum hal** · **hendr** of leggja.

Some roasted a wolf; some cut up a serpent;
some shared hound-flesh with Godthorm,

TODO..

ALL | A related st. is cited in N (*Völs* 30). It is sufficiently different to be edited on its own; see *Völsbr* 6 above.

5 Úti stóð **Guð·rún** · **Gjúka** dóttir
ok hön þat **orða** · **alls** fyrst of kvað:
„Hvar ’s nú **Sig·urðr** · **séggja** dróttinn
4 es **fréndr** münir · **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 ahead?”

6 **Ei**nn því Hogni · **and**-svør vëtti:
2 „**Sundr** hoðum **Sig·urðr** · **sverði** høggvinn;
gnapir é **grár** jór · **yfir** **gram** dauðum.“

Alone then Hain this answer granted:
“We have cut Siward asunder by sword;
his grey steed ever neighs over the dead prince.”

¹ Einn því Hogni · and-svör veitti ‘Alone then Hain this answer granted’ | Shared with *Sigsk* 17/1, 45/1, which however have *eiðu* (neut. dat. sg.) for *einn* (masc. nom. sg.) The difference is probably a mere spelling error, but it is unclear which form of the line is original.

- 7 Þá kvað þat Bryn·hildr · Buðla dóttir:
² „vél skuluð njóta · vápna ok níu landa;
³ eīnn myndi Sig·urðr · ǫllu ráða
⁴ ef hann lengr lítlu · lifi heldi.“

Then quoth this Byrnheld, Budle's daughter:
 “Well shall ye enjoy weapons and nine lands!
 Alone would Siward rule them all
 if a little longer he had held his life.

³ myndi | myndiv *R*

- 8 Véri=a þat sórmt · at hann svá réði
² Gjúka arfi · ok gota mèngi,
³ es hann fimm sonu · at folk-róði
⁴ gunnar fusa · getna hafði.“

It would not have been right that he should so have ruled
 Yivick's inheritance and the multitude of the Gots,
 when to rule the folk he had begot
 five sons eager for war.

- 9 Hló þá Bryn·hildr · —bór allr dunði—
² eīnu sinni · af ǫllum hug:
³ „Vél skuluð njóta · landa ok þegna
⁴ es þér fróknan gram · falla létuð.“

Then Byrnheld laughed—the town all resounded—
 a single time out of all her heart:
 “Well shall ye enjoy the lands and thanes,
 since ye made the brave prince to fall.”

¹⁻² Hló ... hug ‘Then ... heart’ | Found near-identically in *Sigsk* 30/1-2.

³ Vél skuluð njóta · landa ok þegna | Alliteration is missing in this line and no obvious emendation can be found.

- 10 Þá kvað þat Guð·rún · Gjúka dóttir:
² „Mjok mélir þú · miklar firnar;
³ gramir hafi Gunnar · gótvæð Sig·urðar,

4 hεipt-gjarns hugar · hεfnt skal verða.“

Then quoth this Guthrun, Yvick's daughter:
 “Many great evils hast thou spoken;
 let the fiends have Guther, Siward's gravedigger!
 For the evil heart there must be revenge.”

³ gramir hafi 'let the fiends have' | Apparently a common curse; cf. *Hárþ* 60.

11 Soltinn varð Sig·urðr · sunnan Rínar,

2 hrafn at mεiði · hótt kallaði:

„Ykkr mun Atli · eggjar rjóða,

4 munu víg-skáa · of viða ejðar.“

Siward expired to the south of the Rhine;
 a raven on a branch loudly called out:
 “On you two will Attle redder his blades;
 the oaths will destroy the war-harried men!”

¹ Soltinn varð 'expired' | Lit. "became, turned dead"; *soltinn* 'dead; starved, dejected' is the past participle of *svelta* 'die; starve'. Apart from the present st. *soltinn* is used in three other places in Norse poetry: *Sigþ* 47/2 ('dejected'), 50/3 ('dead') and *II Guðr* 10 ('dejected'). The penchant for this participle together with the shared subject matter may indicate a close relationship between these three poems.

12 Framm vas kvelda · fjlð vas drukkit

2 þá vas hví-vetna · vil-mál talit;

sofnuðu allir · es i séing kvómu,

4 eðinn vakði Gunn·arr · qllum lengr.

The evening was late, much was drunk;
 then were all kinds of pleasant speeches told.
 All fell asleep when they had come to bed;
 alone did Guther wake longer than all.

13 Fót nam at hróra · fjlð nam at spjalla

2 hitt hér-glotuðr · hyggja téði,

hvat þeir i bøðvi · báðir sognðu

4 hrafn ey ok qrn · es þeir hēim riðu.

His foot he took to move, much he took to consider.
 Of this the troop-destroyer thought,
 what in the fray those two had said,
 the raven always and the eagle, when they rode home.

- 14 Vaknaði Bryn·hildr · Buðla dóttir
 2 dís skjoldunga · fyr dag lítlu:
 „hvétið mik eða letið mik · harmr es unninn
 4 sorg at segja · eða svá láta.“

Byrnhild awoke, Budle's daughter,
 the dise of shieldings, a little before day:
 “TODO.”

- 15 Þögðu allir · við því orði
 2 fár kunni þeim · fljóða lótum
 es hón grátandi · gørðisk at segja
 4 þat's hléjandi · holða beiddi:

All were silent at that word;
 TODO.
 when she, weeping, made ready to tell
 that which, laughing, she had asked of men.

ALL | Sts. 15–20 are transparently paraphrased in *Völs* 31: Nú þóttist engi kunna at svara, at Brynhildr beiddi þess bléjandi, er bón harmaði með gráti. Þá mélти bón: „Dat dreymdi mik, Gunn·arr, at ek áttar kalda seng, en þú riðr í hendr óvinum þínum, ok qll ét yður mun illa fara, er þér eruð eið-rofa, ok mundir þú þat óglöggt, er þit blönduðuð blöði saman, Sigurðr ok þú, er þú rétt hann, ok befir þú bonum allt illu launat þat, er hann gerði vel til þín ok létt þík fremstan vera, ok þá reyndi þat, er hann kom til vár, hvé hann belt sína eiða, at hann lagði okkar i milli it sharp-eggjáða sverð, þat er eitri var bert. [...] ‘(15) Now nobody thought himself able to answer how Byrnhild had laughed when she asked for what she now grieved by weeping. (16) Then she spoke: “I dreamt, Guther, that I had a cold bed, but thou didst ride into the hands of thy enemies, (17) and all your lineage will fare ill, for ye are oath-breakers, (18) and thou didst not kindly recall how ye two blended your blood together, thou and Siward, when thou betrayed him; and thou hast all cruelly repaid him for how he was good towards thee and let thee be the foremost; (19) and it was proven when he came to us how well he kept his oaths (20) by that he laid between us the sharp-edged sword which was hardened with venom. [...]’

- 16 „Hugða'k mér, Gunn·arr, · grimmt i svefní,
 2 svalt allt i sal · étta'k séing kalda,
 en þú gramr riðri · glaums and·vani
 4 fjöttri fatlaðr · i fjánda lið.

“I had a cruel thought, Guther, in my sleep:
 everything died in the hall, I had a cold bed,
 and thou, prince, didst ride without cheerful fellows,
 bound by fetters, into a troop of foes.

- 17 Svá mun qll yður · étt Niflunga
 2 afli gengin— · eruð ejð-rofa!

So will all your line of Nivlings
part from power—ye are oath-breakers!

- 18** Mant=at-tu Gunn·arr · til gorva þat
 2 es þit blóði i spor · báðir rænnduð,
 nú hæfir þú hönum þat allt · illu launat
 4 es hann fræmstan þik · finna vildi.

Thou didst not recall, Guther, clearly enough
that your blood in your tracks ye both did drive.
Now hast thou for all that cruelly repaid him,
when he would have *thee* as the foremost man.

4 þik 'thee' | so in paraphrase *N*; sik 'himself' *R*

2 þit blóði i spor · báðir rænnduð 'your blood in your tracks ye both did drive' | Referring to a ritual of blood-brotherhood, wherein the brothers-to-be would spill and mix their blood into their footprints on the ground. Blood-brotherhood is also mentioned in *Lok* 9, and the footprint-ritual is described in *Saxo Grammaticus* (2015) 1.6.7: *Si quidem icturi foedus veteres vestigia sua mutui sanguinis aspersione perfundere consueverant, amicitarum pignus alterni cruris 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** Þa ræyndi þat · es riðit hafði
 2 móðigr á vit · mìn at biðja,
 hvé hér-glotuðr · hafði fyrri
 4 eðum haldit · við inn unga gram.

Then it was proven when he had ridden,
brave, to visit and ask for my hand,
how the troop-destroyer [WARRIOR] had uheld
his side of the oaths against the young lord:

- 20** Bæn-vond of lét · brugðinn golli
 2 marg-dýrr konungr · á meðal okkar;
 ełdi vóru eggjar · utan gorvar
 4 en qítr-dropum · innan fáðar.“

He placed a wound-wand [SWORD] wrapped in gold,
the much-adorned king, between us two.
With fire was its blade on the outside made,
but with poison-droplets on the inside stained.”

1 golli | gylli *R*

From the Death of Siward (*Frá dauða Sig·urðar*)

¶ Hér er sagt í þessi kviðu frá dauða Sig·urðar ok víkr hér svá til
2 sem þeir drépi hann úti. En sumir segja svá at þeir drépi hann
inni í rekkju sinni sofanda. En þýðverskir menn segja svá at þeir
4 drépi hann úti í skógi, ok svá segir í Guð·rúnar kviðu inni fornu
at Sig·urðr ok Gjúka synir hefði til þings riðit þá er hann var
6 dreppinn. En þat segja allir einnig at þeir sviku hann í tryggð ok
vógu at hánum liggjanda ok ó·búnum.

Here it has been said in this lay from the death of Siward, and it picks up at the point when they slew him outside. But some say that they slew him inside in his chamber, sleeping. But the Germans 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 unison, that they betrayed him while he trusted them and struck at him lying down and unarmed.

First Lay of Guthrun

(*I Guð·rúnar kviða*)

Dating (Sapp, 2022): Cioth (0.988)
Meter: Ancient-words-law

Introduction

After Siward's death Guthrun is so upset that she cannot make herself weep until she sees his body.

1 Guð·rún sat yfir Sig·urði dauðum. Hón grét eigi sem aðrar
2 konur en hón var búin til at springa af harmi. Til gengu bēði
3 konur ok karlar at hugga hana en þat var eigi auð-velt. Þat er
4 sogn manna at Guð·rún hefði etit af Fáfnis hjarta ok hón skilði
 því fugls rødd. Þetta er enn kveðit um Guð·rúnu:

Guthrun sat over Siward, dead. She did not weep like other women but she was ready to burst apart from grief. To her came both women and men to console her, but that was not easily done. It is the saying of men that Guthrun had eaten of Fathomer's heart and therefore she understood the speech of birds. This is further sung about Guthrun:

The First Lay of Guthrun

1 Ár vas þat's Guð·rún · gørðisk at døyja,
2 es hón sat sorg-full · yfir Sig·urði,
3 gørði-t hón hjúfra · né hondum sláa
4 né kvæina of · sem konur aðrar.

It was of yore that Guthrun made ready to die
as she sat sorrowful over Siward;

she did not pant nor beat her hands
nor wail over him like other women.

2-4 hón ... aðrar 'as she ... women.' | Closely related to *II Guðr* 10/3-5.

- 2 Gingu **jarlar** · al-snotrir framm,
2 þeir's **harðs** **hugar** · **hana** lóttu;
4 þey=gi **Guð·rún** · **gráta** mátti,
4 svá vas hón **móðug**; · **mundi** hón springa.

Earls went all-clever forth,
they who would loosen her hard heart,
yet nowise could Guthrun weep,
so moody was she—she would burst apart.

- 3 Sótu ítrar · **jarla** brúðir
2 **golli** búnar · fyr **Guð·rúnū;**
4 hvér **sagði** þeira · **sínn** of-trega
4 þann's **bitrastan** · of **beðit** hafði.

The splendid brides of the earls sat
adorned with gold before Guthrun.
Each one of them told her own great sorrow,
the bitterest one she had endured.

- 4 Þá kvað **Gjaf-laug**, · **Gjúka** systir:
2 „Mik vœt'k à **moldu** · **munar-lausasta**;
4 hefi'k **fimm** vera · **for-spell** beðít,
4 tveggja dótra, · þriggja systra,
 átta bróðra, · þó ek **qin** lifi.“

Then quoth Yeflie, Yivick's sister:
“I know myself on the earth am the most joyless.
Of five husbands have I suffered the loss,
of two daughters, three sisters,
eight brothers—yet I alone live.”

4 tveggja dótra, · þriggja systra | No alliteration is found in this line and no obvious emendation can be found.

- 5 þey=gi **Guð·rún** · **gráta** mátti;
2 svá vas hón **móðug** · at **mög** dauðan
 ok **harð-huguð** · of **hrør** fylkis.

Yet nowise could Guthrun weep;
so moody was she after the lad's death,
and hard-hearted over the marshal's corpse.

- 6 Þá kvað þat Hér·borg, · Húna-lands dróttning:
² „Héfi'k harðara · harm at segja:
 mínr sjau synir · sunnan lands,
⁴ verr inn átti, · í val fellu.

Then quoth this Harburg, Hunland's queen:
“I have a harder harm to tell.
My seven sons to the south of their land,
—my husband eighth—in battle fell!”

- 7 Faðir ok móðir, · fjórir bróðr,
² þau á vágí · vindr of lék,
 barði bára · við borð-pili.

My father and mother, four brothers—
them on the wave the wind outplayed;
the breaker beat against the ship-side.

- 8 Sjölf skylda'k gófga, · sjölf skylda'k gótvá,
² sjölf skylda'k hondla, · hel-för þeira;
 þat ek allt of beið · eín misseri
⁴ svá't mér maðr engi · munar leitaði.

I alone had to honour them; I alone had to bury them;
I alone had to handle their hell-journey [DEATH].
This all I suffered in one half-year,
while noone found me any joy.

² hel-för | emend.; hér-för R

- 9 Þá varð'k hapta · ok hér-numa
² sams misseris · síðan-verða;
 skylda'k skreyta · ok skúa binda
⁴ hér-sis kván · hværjan morgin.

Then I became a captive and taken in war,
in the latter part of that same half-year.
I had to dress and bind the shoes
of the ruler's wife every morning.

10 Hön ógði mér · af af-brýði
 2 ok hǫrðum mik · hǫggum keyrði;
 fann'k hús-guma · hvær-gi inn bætra
 4 en hús-fréyju · hvær-gi verri.“

She tortured me out of jealousy
 and with hard blows drove me on.
 A husband nowhere I've met better,
 but a housewife nowhere worse.”

11 Þey=gi Guð·rún · gráta mátti;
 2 svá vas hön móðug · at mōg dauðan
 ok harð-huguð · of hrør fylkis.

Yet nowise could Guthrun weep;
 so moody was she after the lad's death,
 and hard-hearted over the marshal's corpse.

12 Þá kvað þat Goll·rond, · Gjúka dóttir:
 2 „Fó kannt, fóstra, · þótt fróð séir,
 ungu vífi · and-spjöll bera.“
 4 Varaði hön at hylja · of hrør fylkis.

Then quoth this Goldrand, Yivick's daughter:
 “Little canst thou, foster-mother—though thou be wise—
 to a young wife give answers.”—
 She bade them uncover the marshal's corpse.

13 Svipti hön bléju · af Sig·urði
 2 ok vatt vengi · fyr vífs knéum:
 „Lít-tu á ljúfan, · legg þú munn við grón
 4 sem þú halsaðir · heilan stilli.“

She drew the shroud off of Siward
 and turned his cheeks before the wife's knees:
 “Look on thy beloved! Lay thy mouth to his lips
 like thou didst embrace the hale prince.”

² knéum | metr. emend. by restoration of old biatus form; knjám R

14 Á leit Guð·rún · einu sinni;
 2 sá hön döglingi skor · dréyra 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 marshal gone,
 the heart-fort [CHEST] of the ruler cut by sword.

15 Þá hné Guð·rún · hóll við bólstri;
² haddr losnaði, · hlýr roðnaði
 en regns dropi · rann niðr umb kné.

Then Guthrun sank down, sloped against the bolster;
 her hair loosened, her cheek reddened,
 and a rain-drop ran down to her knee.

16 Þá grét Guð·rún, · Gjúka dóttir,
² svá't tór flugu · tresk i gognum
 ok gullu við · gëss i túni,
⁴ mérir fuglar · es mér attí.

Then wept Guthrun, Yivick's daughter,
 so that the tears flew through her veil(?)
 and in response shrieked the geese in the yard,
 the famèd fowls which the maiden owned.

² tresk 'veil(?)' | A guess translation; this word is an unexplained *hapax*.

17 Þá kvað þat Goll·rønd, · Gjúka dóttir:
² „ykkar vissa'k · ástir mæstar
 manna allra · fyr mold ofan;
⁴ unðir þú hvár-ki · úti né inni,
 systir mün, · nema hjá Sig·urði.“

Then quoth this Goldrand, Yivick's daughter:
 "I knew the love between you two was the greatest
 of all men above the earth.
 Thou wast never content outside or inside,
 O sister of mine, save by Siward's side."

18 „Svá vas miñn Sig·urðr · hjá sonum Gjúka
² sem véri gęir-laukr · ór grasi vaxinn,
 eða véri bjartr stéjnn · á band dreginn:
⁴ jarkna-stéjnn · yfir qđlingum.

"So was my Siward beside the sons of Yivick
 like were a garlic out of grass grown,

or were a bright stone on a string drawn:
an arkenstone over the athlings.

1–2 Svá vas ... vaxinn ‘So was ... grown’ | These two lines are almost identical to *II Guðr* 2/1–2. Since the present poem is probably older (Sapp, 2022), it is likely the source.

2 geir-laukr ‘garlic’ | Or ‘spear-leek’. I have opted for this translation based on etymology (cf. OE *gār-lēa* ‘spear-leek’), but the botanical identity is unclear. *II Guðr* 2 has *grónn laukr* ‘green leek’ instead. For the cultural importance of leeks and onions see note to *Vsp* 4.

3–4 eða véri ... þölingum. ‘or were ... athlings.’ | Beaded necklaces were commonly worn by Scandinavian women of the time, and the beads were mostly of opaque coloured glass. Siward is likened to a bright crystal, the sons of Yivick to dull glass.

- 19** Ek þóttu auk · þjóðans rekkum
 2 hverri hérri · Hęjrans dísí;
 nú em’k svá lítil · sem lauf séa
 4 opt í jólstrum · at jqfur dauðan.

I also seemed to the ruler’s champions
higher than any of the Lord of Hosts’ dises [WALKIRRIES].
Now am I so small as if a leaf I were,
high in the willows, after the ruler’s death.

- 20** Sakna’k í sessi · ok í séingu
 2 müns mál-vinar— · valda megar Gjúka;
 valda megar Gjúka · münu bøyvi
 4 ok systr sinnar · sórum gráti.

I miss in the seat and in the bed
my confidant—at fault are the lads of Yivick;
the lads of Yivick are at fault for my bale
and for their sister’s [my] bitter weeping.

- 21** Svá ér umb lýða · landi eyðið
 2 sem ér of unnuð · eiða svarða;
 man=a þú, Gunn·arr, · golls of njóta;
 4 þeir munu þér baugar · at bana verða
 es þú Sig·urði · svarðir eiða.

Even so may ye ruin the land for folk,
as ye fulfilled the sworn oaths!
Thou wilt not, Guther, enjoy the gold;
those bighs will for thee become the bane
on which thou to Siward didst swear the oaths.

4 þeir munu þér baugar · at bana verða ‘those bighs will for thee become the bane’ | I.e. ‘the wealth will be the end of you’. Formulaic; cf. *Fáfn* 9, 20.

- 22** Opt vas í túní · tæiti mejrí
 2 þa's miñn Sig·urðr · sǫładi Grana,
 ok þeir Bryn·hildar · biðja fóru,
 4 armrar véttar · illu heillí.“

Oft in the courtyard there was greater cheer
 when my Siward saddled Grane
 and they journeyed to ask for Byrnhild's hand,
 that wretched wight of ill omen.”

- 23** Þá kvað þat Bryn·hildr · Buðla dóttir:
 2 „Vón sé sú véttr · vers ok barna
 es þik Guð·rún · gráts of bęiddi
 4 ok þér í morgun · mál-rúnar gaf.“

Then quoth this Byrnhild, Budle's daughter:
 “TODO.”

- 24** Þá kvað þat Goll·rond · Gjúka dóttir:
 2 „Þegi þú, þjóð-leið, · þeira orða!
 Urðr qðlinga · hęfir þú é vesit;
 4 rekr þik alda hvę · illrar skępnu
 sorg sára · sjau konunga
 6 ok vin-spell · vífa mest.“

Then quoth this Goldrand, Yivick's daughter: “Shut up, thou most loathsome woman, with those words.
 The Weird of athlings hast thou always been.
 Thou art driven by every wave of evil fate,
 [art] the sore sorrow of seven kings,
 and the greatest spoiler of women's friendship.”

2 Þegi þú, þjóð-leið, · þeira orða ‘Shut up, thou most loathsome woman, with those words’ | Same line is found with *Þorr* ‘Thunder’ for *þjóð-leið* ‘most loathsome woman’ in *þrk* 18/2.

- 25** Þá kvað þat Bryn·hildr · Buðla dóttir:
 2 „Veldr einn Atli · qllu bǫlví
 of borinn Buðla · bróðir miñn
 4 þa's vit í hǫll · hünskrar þjóðar

6 **ǫ**ld á **j**øfri · **orm**-bøðs litum;
 þess hefi'k **gangs** · **goldit** síðan,
 þeirar **sýnar**; · **sóumk** ey.“

Then quoth this Byrnhild, Budle's daughter:
 “Alone is Attle at fault for all evil,
 born of Budle, my own brother,
 since we two in the hall of the Hunnish folk
 beheld the fire of the snake-bed [GOLD] on the prince.
 For that journey I have paid ever since,
 for that sight—I always worried over it.”

² Vældr éinn Atli · qllu bølvi ‘TODO’ | Cf. II HHund 34/3 and Sigsk 27/4.

³ of borinn Buðla · bróðir mënн ‘born of Budle, my own brother’ | Identically shared with Sigsk 56/5.

26 **St**óð hón und **stoð** · **str**engði hón elfi,
² brann **Bry**n-hildi · **Bu**ðla dóttur
 ǫldr ór **augum**; · **e**itri fnésti
⁴ es hón **s**ór of **leit** · á **Sig**-urði.

She stood beneath a pillar, fueled her anger;
 in Byrnhild Budle's daughter burned
 fire from her eyes; she spit venom
 when she beheld the wounds on Siward.

P2 Guð-rún gekk þaðan á braut til skógar á eyði-merkr ok fór allt til
² Danmarkar ok var þar með Þóru, Hákonar dóttur, sjau misseri.
 Bryn-hildr vildi eigi lifa eptir Sig-urð. Hón lét drepa þréla sína
⁴ átta ok fimm ambóttir, þá lagði hón sik sverði til bana svá sem
 segir í Sig-urðar kviðu inni skómmu.

Guthrun went away thence through the woods of the wastelands and journeyed all the way to Denmark and stayed there with Thure, Hathkin's daughter, for seven half-years. Byrnhild did not want to live after Siward. She had her eight thralls and five handmaids slain; then she ran herself through with a sword unto her death, as it says in the Short Lay of Siward.

Short Lay of Siward

(*Sig·urðar kviða in skommu*)

Dating (Sapp, 2022): early C11th (c.876)

Meter: *Ancient-words-law*

Introduction

The **Short Lay of Siward** (*Sigsks*) continues the story of Siward, focusing on his death and Byrnhild's subsequent grieving. Despite its title, *Sigsks* has ca. 280 long-lines and is thus one of the longest poems in R, something which suggests that it was once preceded by an even longer poem about Siward (cf. *Vølsbr* above).

Dating

The language of *Sigsks* has some archaic and unusual features.

The most notable archaic feature is its use of the particle *of* before nominals. This particle originally corresponds to an older Germanic *ga- (thus Anon *Bjark* 1/4b (SkP 3): *of sinnar* ‘companions’ < PGmc *ga-sinhaniz > OE *ge-siþas* ‘id.’) but becomes obsolete early in ON poetry except for when preceding verbs; in the Scaldic corpus attestations of *of* before nominals occur almost exclusively (?—TODO) before ca. 1000 CE (SkP 5, p. xcic).

Before nouns *of* occurs twice; 23/1a: *of dolgr* (no non-Norse parallels but see note) and 58/5a: *of skop* (= OE *ge-sceap*). It also occurs twice in 36/2b, 61/4b: *of likr* (= OE *ge-líc*). The latter case is unique; here *of* replaces the usual fossilized *g-* in *g-likr*, which proves that the poet of *Sigsks* had a strong intuitive sense of the semantics of this particle and precludes a later composition.

Archaic are the use of the particle *of* before nouns and the adjective *likr* (see st. 23/1 n.) and the long form *haufuð* in st. 23. Unusual is its preference for three-syllable verses.

Contrary to Sapp's statistical model the aforementioned archaic traits allow us to date the poem to the 10th century. It should therefore be of interest

to the reader that its depictions of widow-suicide (*sati*) and the afterlife are likely authentically pagan.

Short Lay of Siward

1 Ár vas þat's Sig·urðr · sótti Gjúka
 2 vølsungr ungi · es vegit hafði;
 tók við tryggðum · tvøggja bróðra
 4 seldusk ǫiða · ǫljun-fróknir.

It was of yore when Siward sought out Yivick,
 the young Walsing who had triumphed.
 He got the truces of two brothers;
 oaths they exchanged, men brave of zeal.

2 Mey buðu hónum · ok mæjðma fjolð,
 Guð·rúnu ungu · Gjúka dóttur;
 drukku ok dómðu · dógr mart saman
 4 Sig·urðr ungi · ok synir Gjúka,

They offered him a maiden, and a multitude of treasures
 for young Guthrun, Yivick's daughter.
 They drank and discussed for many days and nights together,
 young Siward and the sons of Yivick,

3 und's þeir Bryn·hildar · biðja fóru
 2 svá't þeim Sig·urðr · ræið i sinni
 vølsungr ungi · ok vega kunni;
 4 hann of ǫtti · ef hann ǫiga knétti.

till they journeyed to ask

4 Søggr inn suðr-óni · lagði sverð nøkkvit
 2 mækí mál-faan · á meðal þeira
 né hann konu · kyssa gérði
 4 né húnscr konungr · høfja sér af armi
 mey frum-unga; · fal hann megj Gjúka.

The southern youth laid an unsheathed sword,
 a picture-painted blade between them;
 nor did he kiss the woman,

nor did the Hunnish king hold in his arms
the most young maiden; he left that to the lad of Yivick.

2 mékki mál-faan ‘a picture-painted blade’ | Also occurring in *Skí 23/1, 25/1*; see there.

- 5 Hón sér at lífi · löst né vissi
2 ok at aldr-lagi · ekki grand
vamm þat's véri · eða vesa hygði;
4 gengu þess á milli · grímmar urðir.

TODO: Translation.

- 6 Eín sat hón úti · aptan dags,
2 nam hón svá bért · umb at mélask:
„Hafa skal'k Sig·urð, · —eða þó svelti!—
4 móg frum-ungan, · mér á armi.

TODO: Translation.

2 nam hón svá bért · umb at mélask: | This line is missing alliteration and no obvious emendation can be found.

- 7 Orð mélta'k nú, · iðrumk eptir þess,
2 kvón 's hans Guð·rún · en ek Gunn·ars,
ljótar nornir · skópu oss langa þró.

A words I now spoke—I regret it afterwards.
His wife is Guthrun, but I am Guther's;
ugly norns shaped for us a long yearning.

- 8 Opt gengr hón innan, · illa of fylld,
2 ísa ok jokla, · aptan hværn,
es þau Guð·rún · ganga á beð
4 ok hana Sig·urðr · sveipr i ripti,
konungr inn húnski, · kvón frjá sína.

TODO: Translation.

- 9 Vón geng'k vilja, · vers ok beggja,
2 verð'k mik góla · af grímmum hug.

TODO: Translation.

- 10 Nam af þeim hęiptum · hvętja-sk at vígi:
 2 „þú skalt, Gunn·arr, · gorst of láta
 mënū landi · ok mér sjalfri;
 4 mun'k una aldri · með qđlingi.

TODO: Translation.

- 11 Mun'k aptr fara · þar's áðan vas'k
 2 með ná-bornum · niðjum münūm,
 þar mun'k sitja · ok sofa lífi
 4 nema þú Sig·urð · svelta látir
 ok jøfur qđrum · óðri verðir.

TODO: Translation.

- 12 Lótum son fara · feðr i sinni;
 2 skal=at ulf ala · ungan lengi.
 Hvęim verðr hólða · hefnd lettari
 4 síðan til sátta · at sonr lifi.“

TODO: Translation.

- 13 Reiðr varð Gunn·arr · ok hnipyndaði,
 2 sveip sünūm hug, · sat umb allan dag;
 hann viissi þat · vil-gi gor-la
 4 hvat hónum véri · vinna sómst
 eða hónum véri · vinna bezt,
 6 alls sik Vølsung · vissi firðan
 ok at Sig·urð · soknuð mikinn.

TODO: Translation.

¹ Reiðr varð Gunn·arr · ok hnipyndaði | This line is missing alliteration and no obvious emendation can be found.

- 14 Ýmist hann hugði · jafn-langa stund,
 2 þat vas eigi · árar titt
 at frå konung-dóm · kvánir gengi;
 4 nam hann sér Høgna · heita at rúnūm,
 þar átti hann · alls full-trúa.

TODO: Translation.

- 15 „E_in ’s mér Bryn·hildr · qllum bætri,
 2 of borin Buðla, · hón ’s bragr kvenna;
 fyrr skal’k mīnu · fjørvi láta
 4 an þeirar meyjar · meiðum týna.

TODO: Translation.

- 16 Vill þú okkr fylki · til f_éar véla?
 2 Gótt ’s at ráða · Rínar malmi,
 ok unandi · auði stýra
 4 ok sitjandi · sélum njóta.“

TODO: Translation.

It is good to rule the ore of the Rine [GOLD]
 and, being content, to wield the wealth, and, sitting, to enjoy fortune.”

- 17 E_inu því Högni · ann·svør vœitti:
 2 „Samir eigi okkr · slíkt at vinna,
 sverði rofna · svarna eiða,
 4 eiða svarna, · unnar tryggðir.

This one answer Hain then granted:
 “It does not befit us two in such wise—
 by the sword to break the sworn oaths—
 the sworn oaths, the taken truces.”

¹ E_inu því Högni · ann·svør vœitti ‘This one answer Hain then granted’ | Shared with st. 45/1 below and *Brot 6/1*.

- 18 Vitum=a vit à moldu · mēnn in sélli
 2 meðan fjórir vér · folki róðum
 ok sá inn hūnski · he_r-Baldr lifir,
 4 né in métri · mágð à moldu
 ef vér fimm sonu · fóðum lengi
 6 óttum góða · óxla knéttim.

We will not know on the earth a more blessed man
 as long as we four rule the nation
 and the Hunnish host-Balder [WARRIOR = Siward] lives;
 nor a nobler in-law on the earth
 if we rear five sons for long,
 good of lineages, we let them grow.

19 Ek v^éit gor-la · hvaðan vegir standa:
² Eru Bryn·hildar · brek of mikil.“

TODO: Translation.

20 „Vit skulum Guð·þorm · gorva at vígi,
² yngra bróður, · ó·fróðara;
⁴ hann vas fyr útan · eⁱða svarna,
 eⁱða svarna, · unnar tryggðir.“

“We shall make Godthorm ready for war,
 our younger brother, the less learned.
 He was outside of the sworn oaths—
 the sworn oaths, the taken truces.”

21 Délt vas at eggja · ó·bil-gjarnan,
² stóð til hjarta · hjorr Sig·urði.

It was easy to incite the unyielding man;
 the sword was stood unto the heart of Siward.

¹ eggja · ó·bil-gjarnan ‘incite the unyielding man’ | Also found in a proverb in *Gr*.

² stóð til hjarta · hjorr ‘the sword stood unto the heart’ | Formulaic. Cf. *Vsp* 52/3–4, *Fáfn* 1/4.

22 Réð til hefnnda · her·gjarn i sal
² ok eptir varp · ó·bil-gjörnum;
⁴ fló til Guð·þorms · Grams ramm-liga
 kyn-birt éarn · ór konungs hendi.

The war-eager one turned to revenge in the hall
 and threw after the unyielding man;
 towards Godthorm flew strongly Gram's
 flashing-white iron from the hand of the king.

23 Hn^e hans of dolgr · til hluta tvæggja;
² h^endr ok haufuð · hn^e á annan veg
 en fota-hlutr · fell apr^t i stað.

His enemy knelt down in two parts:
 his arms and head knelt to the side,
 but the part of his feet fell backwards to the ground.

² haufuð | metr. emend.; höfuð R

¹ of dolgr ‘enemy’ | Identical in sense to *dolgr*. The prefixing of a noun by the particle *of* is a highly archaic feature; cf. introduction to the poem above. The authenticity of *of dolgr* is confirmed by another attestation in Egill *Arkv* 22 (SkP §) from ca. 962 CE.

² *haufuð* | The long form *haufuð* is metrically beneficent.

24 Sofnuð vas Guð·rún · ī séingu

² sorga-laus · hjá Sig-urði;
en hön̄ vaknaði · vilja firrð
⁴ es hön̄ Fréys vinar · flaut ī dréyra.

Guthrun was asleep in the bed,
sorrowless beside Siward,
but she awoke deprived of strength of will
when in the blood of Free’s friend [= Siward] she floated.

⁴ Fréys vinar ‘Free’s friend’ | It is not clear why Siward is called the friend of this god in particular.
TODO: any other kennings of this type? Cf. *Ing-wine*.

25 Sva sló hön̄ svárar · sínar hендr

² at ramm-hugaðr · ręis upp við bęð:
„Grát=a þú, Guð·rún, · svá grimm-liga,
⁴ brúðr frum-unga— · þér bróðr lifa.

So harshly did she beat her hands
that the strong-minded man rose up against the bed:
“Weep thou not, Guthrun, so horribly,
O most young bride—thy brothers still live!

26 Á’k til ungan · ęrfi-nytja,

² kann=at hann firrask · ór fjánd-garði;
þeir sér hafa · svárt ok dátt
⁴ en nér numit · ný-lig ręð.

TODO: Translation.

27 Ríðr=a þeim síðan · þótt sjau alir,

² systur sonr · slíkr at þingi;
ek veit gor-la · hví gegnir nú:
⁴ ęin velldr Bryn·hildr · qllu bolvi.

TODO: Translation.

I know clearly why the reason behind this now:
alone is Byrnild at fault for all evil.

- 28** Mér unni mér · fyr mann hværn
 2 en við Gunnar · grand ekki vann'k;
 3 þyrmða'k sifjum, · svörnum eitðum,
 4 síðr véra'k hétinn · hans kvánar vinr.“

Me that maiden loved more than any man,
 but with Guther I did no wrong;
 I respected the kinship, the sworn oaths—
 late will I be called a ‘friend’ of his wife.

ALL | Siward comforts Guthrun by blaming Byrnild for his death while defending the innocence of her brother Guther who has no apparent motive to kill Siward when he has not done anything ill against him.

- 29** Kona varp qondu · en konungr fjørvi,
 2 svá sló hón sváran · sinni hendi
 at kvóðu við · kálkar i vó
 4 ok gullu við · gess i túni.

The woman lost her breath but the king his life;
 so harshly did she beat her hand
 that in response clanged the chalices in the cupboard
 and in response shrieked the geese in the yard.

4 ok gullu við · gess i túni ‘and in response shrieked the geese in the yard’ | Identically shared with *I Guðr* 16/3.

- 30** Hló þá Bryn·hildr, · Buðla dóttir,
 2 eínu sinni · af qllum hug
 es hón til hvílu · heyra knátti
 4 gjallan grát · Gjúka dóttur.

Then laughed Byrnild Budle's daughter
 a single time out of all her heart,
 when from the resting place she heard
 the shrill weeping of Yivick's daughter.

1–2 Hló...hug ‘Then ... heart’ | Also found in *Brot* 9/1–2 with variation in the first b-verse.

- 31** Hitt kvað þá Gunn·arr, · gramr hauk-stalda:
 2 „Hlér=a þú af því, · heipt-gjorn kona,
 gloð à golfi, · at þér góðs viti;
 4 hví hafnar þú · inum hvíta lit?
 Féikna fóðir, · hygg at fęig séir.

This quoth then Guther, the lord of young warriors
 “Thou dost not laugh, O feud-eager woman
 glad on the floor, since thou knowest any good.
 Why dost thou abandon thy pale colour?
 Rearer of wickedness, I think thou art fey!

- 32 Þú v  rir þ  ss   verðust kvenna
 2 at fyr augum þ  r   Atla hjoggim,
 s  ir br  ðr   num   bl  ðugt s  r,
 4 undir dr  yrgar,   kn  ttir yfir binda.“

TODO: Translation.

- 33 „Fr  r=a ma  r þ  r engi, Gunn·arr,   hefir full-vegit!
 2 L  tt s  =sk Atli   fu   na;
 hann mun ykkar   nd si  arri
 4 ok    esa   flit meira.

“No one taunts thee, Guther; thou hast fully triumphed!
 Little does Attle fear thy wrath;
 he will breathe longer than you two,
 and always be the greater power.

- 34 Segja mun’k þ  r, Gunn·arr,   —sjalfr veitst gor-la—
 2 hv   er y  r snimma   til saka r  du  ;
 var  k=at ek til ung   ne of  prungin
 4 full-g  dd f  i   fleti br  dur.

TODO: Translation.

- 35 N   ek vilda þ  t   at mik verr  tti
 2   dr er Gj  kungar   ri  du   at gar  i
   r  r   hestum,   j  d-konungar,
 4 en   ira f  r   q  rf-gi v  ti.

Nor did I wish that a husband should have me
 before ye Yivickings rode to the court
 three on your horses, great kings—
 but their TODO.

- 36   im h  t=umk þ  
 2 es me   golli sat    Grana b  gum;

4 vas=at hann ī augu · yðr of líkr,
 né à engi hlut · at á-litum;
 þó þikki-skér · þjóð-konungar.

Then I vowed myself to *him*
 who sat with the gold on the back of Grane.
 In his eyes he was not like *you*
 nor in any part of his appearance,
 yet ye think yourselves great kings!

¹ Þeim hét=umk þá | There is certainly some corruption here seen by the unusual meter of this orphaned “line”, but the syntax and sense otherwise appears in order and no obvious emendation suggests itself.

37 Ok mér Atli þat · éinni sagði
 2 at hvár-ki lét=sk · høfn of dæila,
 goll né jarðir, · nema gefa-sk léta'k;
 4 ok engi hlut · auðins fíær,
 þá's mér jóð-ungri · éigu seldi
 6 ok mér jóð-ungri · aura talði.

TODO: Translation.

38 Þá vas à hvørfun · hugr mǐnn umb þat
 2 hvárt ek skylda vega · eða val fella,
 bøll ī brynu, · umb bróður sòk.
 4 Þat myndi þá · þjóð-kunnt vesa,
 mǫrgum manni · at munar striði.

TODO: Translation.

39 Létum síga · sátt-mól okkur;
 2 lék mér meiðr ī mun · meiðmar þiggja,
 bauga rauða, · burar Sig mundar,
 4 né ek annars manns · aura vilda'k.

TODO: Translation.
 No other mans ounces of silver would I have.

40 Unna éinum · né ýmissum,
 2 bjó=at umb hvørfan · hug mén-Skögul;
 allt mun þat Atli · éptir finna
 4 es hann mīna spyrr · morð-før gorva,

TODO: Translation.

- 41** at þey=gi skal · þunn-géo kona
² annarrar ver · aldri lejða;
 þá mun á hefndum · harma mënna.“

TODO: Translation.

- 42** Upp reis Gunn·arr, · gramr verðungar,
² ok umb hals konu · hœndr of lagði;
 gingu allir, · ok þó ýmsir,
⁴ af heilum hug, · hana at letja.

TODO: Translation.

- 43** Hratt af halsi · hvéim þar sér;
² lét=a mann sik letja · langrar gongu.

TODO: Translation.

- 44** Nam hann sér Högna · hvætja at rúnum:
² „Seggi vil'k alla · i sal ganga,
 þvína með münnum · —nú 's þorfr mikil—
⁴ vita ef mejini · morð-för konu
 und's af méli · enn mejin komi,
⁶ þá lótum því · þarfar ráða.“

TODO: Translation.

- 45** Eínú því Högni · and·svor vötti:
² „Letj=a maðr hana · langrar gongu
 þar's hon aptr·borin · aldri verði!
⁴ Kröng of kom=sk · fyr kné móður,
 hon é borin · ó·vilja til,
⁶ morgum manni · at móð-trega.“

This one answer Hain then granted:
 “Let no man restrain her from the long journey
 where she might never be born again!
 Sick she arrived before her mother knees—
 she was ever born to ill will,
 to heart-grief for many a man.”

2–3 langrar gongu / þar's hön aptr·borin aldri verði 'the long journey where she might never be born again' | The underlying conception is a bit unclear. Is the suicide thought to prevent her from being reborn, or is the sense that she will be so happy with Siward that she will not desire to return among the living?

- 46** Hvarf sér ó·hróðugr · and·spilli frà
2 þar's mørk mënja · meiðum dældi.

TODO: Translation.

- 47** Leit hön of alla · eigu sïna,
2 soltnar þýjar · ok sal-konur;
3 goll-brynu smó · —vas=a gótt i hug—
4 áðr sik miðlaði · mékis eggjum.

She beheld throughout all her estate
the dejected handmaids and hall-women.
She donned a golden byrnrie—there was no good in her heart—
before she pierced her stomach with the short-sword's edges.

ALL | Byrnhild dons a golden byrnrie and lethally wounds herself by disembowlement (see note to l. 3 *miðlaði*). There is a notable contradiction here, s Byrnhild cuts through the byrnrie she has just donned.

4 *miðlaði* 'pierced her stomach' | *miðla* usually means 'to deal out, share' but here has the unparalleled sense 'cut something at the middle'. The image is thus that Byrnhild plunges her sword into her belly (cf. the Japanese *hara-kiri* or 'bowel-cutting') and disembowels herself.

- 48** Hnē við bólstri · hön á annan veg
2 ok hþor-unduð · hugði at róðum:

She knelt down against the bolster on her side
and, sword-wounded, thought of counsel:

- 49** „Nú skulu ganga · þeir's goll vili
2 ok minna því · at mér biggja;
3 ek gef hverri · of hroðit sigli,
4 bók ok bléju, · bjartar váðir.“

TODO: Translation.

3 of hroðit sigli 'TODO' | of *broðit* corresponding to OE *ge-broden*. For *sigli*, only found thrice in Norse corpus, see *Lok 20*.

- 50** Þogðu allir, · hugðou at róðum,

2 ok allir senn · ann·svor vettu:
 „Órnar soltnar · munum enn lifa,
 4 verða sal-konur · sómð at vinna.“

TODO: Translation.

51 Und's af hyggjandi · hør-skrýdd kona,
 2 ung at aldri, · orð viðr of kvað:
 „Vil'k=at ek mann trauðan · né tor·bønan
 4 umb óra sǫk · aldri týna,

Until wisely the linen-clad woman
 young of age quoth a word in reply:
 “I wish not that anyone reluctant or hardly asked
 for our sake should lose his life,

ALL | Byrnhild relents. She will not force those who are reluctant to die with her, but they will receive greater honour in the afterlife if they follow her now than if they go on living.

52 þó mun á bænum · brinna yðrum
 2 féri eyrir · þá's ér framm komið,
 neitt Mænju góð, · mìn at vitja.
 yet will on your limbs burn fewer
 ounces of silver when ye arrive
 —nor any boons of Mene [GOLDEN JEWELS]—to visit me.

53 Sæt-sk-tu niðr, Gunn·arr, · mun'k segja þér
 2 lífs ør-véna · ljósa brúði;
 mun=a yðvart far · allt i sundi
 4 þótt ek hafa · qndu látit.

Sit down Guther—I will tell thee,
 TODO.

54 Sótt munuð it Guð·rún, · snemmr an hyggir;
 2 hefir kunn kona · við konung'
 daprar minjar · at dauðan ver.

TODO: Translation.

55 Þar 's mér borin, · móðir fóðir;
 2 sú mun hvítari · an inn heiði dagr,

Svan·hildr, vesa, · sólar geísla.

There a maiden is born, her mother rears her;
she will be whiter than the clear day,
Swanhild, [than] the sun-ray.

³ sólar geísla 'sun-ray' | Swanhild is also likened to a *sólar geisli* in *Gbv* 15.

- 56** Gefa munt Guð·runu · góðra nökcurum,
² skæhti skóða · skatna mængi;
 mun=at at vilja · ver-sél gefin,
⁴ hana mun Atli · eiga ganga,
 of borinn Buðla · bróðir miðn.

TODO: Translation.

⁵ of borinn Buðla · bróðir miðn 'born of Budle, my own brother' | Identically shared with *I Guðr* 25/3.

- 57** Margs á'k minna-sk · hvé við mik fóru
² þá's mik sára · svikna hofðuð;
 vaðin at vilja · vas'k meðan lifða'k.

TODO: Translation.

- 58** Munt Odd·runu · eiga vilja
² en þík Atli mun · eigi láta;
 it munuð lúta · à laun saman,
⁴ hón mun þér unna · sem ek skylda'k,
 ef okkr góð of skop · gorði verða.

TODO: Translation.

- 59** Þík mun Atli · illu bæta,
² mund-u í øngan · orm-garð lagiðr.

TODO: Translation.

- 60** Þat mun ok verða · þvígít lengra
² at Atli mun · qndu týna,
 sélu sinni, · ok sofa lífi.
⁴ Því't hónum Guð·rún · grýmir à bœð
 snorþum eggjum · af sörum hug.

TODO: Translation.

- 61** Sómri véri Guð·rún, · systir okkur
 2 frum-ver sínnum · [...]
 ef hénni gífí · góðra ráð
 4 eða étti hon hug · oss of líkan.

TODO: Translation.

- 62** Ó·qrt méli'k nú · en honig ęigi mun
 2 umb óra sęk · aldri týna;
 hana munu hęfja · hóvar bórur
 4 til Jón·akrs · óðal-torfu.

TODO: Translation.

- 63** [...] eru i vör-úðum · Jón·akrs sonum;
 2 mun honig Svan·hildi · sęnda af landi,
 sīna mey · ok Sig·urðar.

TODO: Translation.

- 64** Hana munu bíta · Bikka róð
 2 því't Jormun·rekkr · ó·þarf lifir;
 þá's qll farin · étt Sig·urðar,
 4 eru Guð·rúnar · gróti at flęiri.

TODO: Translation.

- 65** Biðja mun'k þik · bónar einnar,
 2 sú mun i héimi · hinzt bón vesa:
 Lát-tu svá bręða · borg á velli
 4 at undir oss qllum · jafn-rúmt séi,
 þeim es sultu · með Sig·urði.

TODO: Translation.

- 66** Tjaldi þar umb þá borg · tjoldum ok skjoldum,
 2 vala-ript vel fóð · ok vala mēngi;
 bręnni mér inn hünska · à hlið aðra.

TODO: Translation.

Let me be burned on the Hunnish man's side.

- 67** Brænni inum hünska · à hlið aðra
 2 müna þjóna, · mænnum gøfga,
 tvá at høfðum · ok tveir haukar;
 4 þá's ɔllu skipt · til jafnaðar.

Let be burned on the Hunnish man's other side
 my servants noble of neckrings,
 two by his head, and two hawks,
 TODO.

- 68** Liggi okkar ɔnn i milli · malmr hring-variðr,
 2 egg-hvasst éarn, · svá ɔndr lagit
 þá's vit béði · bęð ɔnn stigum
 4 ok héturn þá · hjóna nafni.

Let yet lie between us two the ring-adorned metal [SWORD],
 the edge-sharp iron, once again laid
 like when we both mounted one bed
 and then were called by a wedded couple's name.

ALL | Cf. *Brot* 20.

¹ malmr hring-variðr 'ring-adorned metal [SWORD]' | A ring-sword, long obsolete by the time of
Sigk. See *HHJ* 9/1 n.

- 69** Hrynya hónum þá · à hél þey=gi
 2 hlunn-blik hallar, · hringa litkuð
 ef hónum fylgir · færð mìn heðan;
 4 þey=gi mun vör for · aum-lig vesa.

TODO: Translation.

- 70** Því't hónum fylgja · fimm ambóttir,
 2 átta þjónar, · øðlum góðir,
 fostr-man mitt · ok faðerni
 4 þat's Buðli gaf · barni sínū.

For he is followed by five handmaids,
 eight servants of good lineages,
 my foster-daughter, and the paternity
 which Budle gave unto his child [me].

71 Margt sagða ek, · mynda'k fléira
2 es mér meir mjótuðr · mál-rúm géfi;
ómun þverr, · undir svella,
4 satt éitt sagða'k— · svá mun'k láta!“

Many things I said, I would yet more
if the Measurer gave me greater room to speak.
My voice is waning, my wounds are swelling,
truth alone I've spoken—so will I die!”

Hell-ride of Byrnhild (*Hel-reið Bryn·hildar*)

Dating (Sapp, 2022): late Círth (o.650)

Meter: *Ancient-words-law*

Introduction

The Hell-ride of Byrnhild (*Helr*) describes how Byrnhild after her death 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 when her road is blocked by a certain gow or troll-woman. The poem consists of their conversation.

Helr is attested in full in R where it follows *Sigsk* and is followed by II *Guðr*. It is also attested with the exception of st. 6 in *Norn* 9. *Norn* is attested in several mss., including F. The *Norn* variants are divergent to the point that *Norn's Helr* cannot be directly copied from R, but it is unclear whether it ultimately derives from R through a chain of copies or whether both derive from a lost archetype predating R. At the very least we can tell from the similarities between the prose of *Norna-Gests Þáttr* and R that the two are unlikely to be related through oral tradition alone.

Text

Pi Eptir dauða Bryn·hildar vóru góð ból tvau: annat Sig·urði, ok
2 brann þat fyrr, en Bryn·hildr var á góðru brennd ok var hón í reið
þeiri er guð-vefjum var tjølduð. Svá er sagt at Bryn·hildr ók með
4 reið'inni á hel-veg ok fór um tún þar er gýgr nokkur bjó. Gýgr'in
kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but Byrnhild was burned on the other, and she was in that chariot which was canopied with god-weave. So it is said that Byrnhild drove with

the chariot onto the Hellway and passed near a yard where a certain gow lived.
The gow quoth:

ALL | The equivalent passage in F: *En birð-maðr einn spyr: „hversu för Bryn·bildr þá með?“ Gestr svarar: „þá drap Bryn·bildr sjau bréla sína ok fimm ambáttir en lagði sik sverði í gegnum ok bað sik að með þessa menn til báls ok brenda sik dauða. Ok svá var gert, at henni var gert annat bál en Sigurði annat ok var barn fyrri brenndr en Bryn·bildr. Henni var ekit í reið inni ok var tjaldat um guð-vef ok purpúra ok glóðaði allt við gull. Ok svá var hón brend.“ Pá spurðu menn Gest hvárt Bryn·bildr hefð nokkut kveðti dauð. Hann kvað þat satt vera. Þeir báðu barna kveða ef barna kymni. Pá meði Gest: „þá er Bryn·bildi var ekit til brennu’nnar á hel-veg ok var farit med hana nérr þómrum nokkurum, þar bjó ein gýgr. Hón [var] úti firfir bellis-dyrum ok var i skinn-kyrtli ok svort fyrir-lits. Hón hefir í hendi sér skógar-vönd langan ok meði. Þessi vil ek beina til brennu þínna; Bryn·bildi, ok véri betr at þú végir lifandi brennind firir ó-dáðir pínar þér at þu lést drepa Sigurð Fáfnis-bana, svá á-gétan mann; ok opt var ek honum frísunt. Ok firir þat skal ek hljóða á þík med befndar-orðum þeim ar óllum sér þú at leiðari er slíkt beyra frá hér sagt: Eptir þat bljóðast þér á Bryn·bildr ok gýgr. Gýgr kvað: ‘But a hirdman asked: “How did Byrnihild come with him [= Siward]?” Guest answers: “Then Byrnihild killed her seven thralls and five handmaids and ran herself through with a sword and bade herself be driven to a pyre with these men and be burned after her death. And so it was done, that one pyre was made for her and one for Siward, and he was burned earlier than Byrnihild. She was driven in a chariot and it was canopied with godweave and purple and it all glowed from gold. And so was she burned.” Then men asked Guest whether Byrnihild had sung anything after death He said it was true. They bade him sing, if he knew it. Then spoke Guest: “When Byrnihild had been driven to her burning on the Hellway and had passed near some cliffs, a gow lived there. She was outside before the doors of the cliffside and was in a skin skirt and swarthy of countenance. She has in her hand a long tree-branch, and spoke: ‘With this [wood] I wish to assist thy burning, Byrnihild, and it were better hadst thou been burned alive for thy misdeeds that thou letest Siward Fathomer’s bane be slain, such an excellent man; and I was often ... with him. And therefore I shall bespeak thee with words of revenge such that all men will hate thee all the more as they hear such things told about thee.’ After that”*

2-3 í reið þeiri er guð-vefjum var tjolduð ‘in that chariot which was canopied with god-weave’ | The canopy on the chariot was woven from silk (known as *god-weave*, the fabric of the gods). For the burial of women in wagons and chariots cf. TODO (Oseberg ship?).

3-4 Bryn·hildr ók með reið’inni á hel-veg ‘Byrnihild drove with the chariot on the Hellway’ | This gives us some interesting insight into old afterlife beliefs. After Byrnihild is burned she ends up between the worlds of the dead and the living, the so-called “Hell-way” or road to Hell, which she must travel to arrive at her final resting place in the Underworld; she is burned inside a chariot so that she will be able to travel comfortably. We may presume that the animals driving the chariot were slaughtered and burnt with her on the pyre.

Byrnihild rode the Hellway (*Bryn·bildr reið hel-veg*)

- 1 „Skalt í **gognum** · **ganga** **çigi**
- 2 **grjóti** **studda** · **garða** **mína;**
- 3 **betr** **sómði** **þér** · **borða** **at rækja**
- 4 **heldr** **an vitja** · **vers** **annrar.**

“Thou shalt nowise pass through these
rock-supported yards of mine!
It befit thee better to weave tapestries
rather than visit another’s husband.

4 an | add. at F 4 vers annarar ‘another’s husband’ | várra ranna (*norm.*) ‘our balls’ F

ALL | The gow begins by insulting Byrnhild and blames her early death on her immoral and unwomanly actions; if she had lived like a chaste woman and tended to simple domestic duties she would still have been alive. She also points out that Siward is not even her husband, but Guthrun’s.

- 2 Hvæt skalt vitja · af Val-landi,
 2 hvar-füst hófuð, · húsa mënna?
 3 Þú héfir, Vör golls, · ef þik vita lystir,
 4 mild, af höndum · manns blóð þvegit.“

Why shalt thou visit, come from Walland,
 O straying head, these houses of mine?
 Thou hast, mild Ware of gold [LADY], if thou hast lust to know,
 washed man-blood from thy hands.”

1 af Val-landi | tua a landi† F 2 hvar-füst ‘straying’ | hverf-lynt *fickle-minded* F 3–4 Þú ...
 þvegit. ‘Thou ... hands’ | Þú héfir vör gum · ef þin vitja / morgum til matar · manns blóð gefit
 ‘Thou hast to many—if thou art visited(?)—wolves given man-blood for food.’ F

- [Bryn-hildr svaraði:] 3 „Bregð éigi mér, · brúðr ór stjöni,
 2 þótt ek véra’k · i víkingu;
 4 ek mun okkur · óðri þikkja
 hvar’s mènn øðli · okkart kunna.“

“Upbraid me not, O bride from the stone [gow],
 although I may have been in the wiking host;
 of us two will I seem the nobler
 wherever men know our pedigrees.”

1 éigi mér | mér éigi F 2 véra’k ‘I may have been’ | add. fyrr *formerly* F 4 hvar’s mènn øðli
 · okkart kunna ‘wherever men know our pedigrees’ | þeim’s øðli mitt um kunna *to those who know
 my pedigree*’ (*unmetrical*) F

- [Gýgr kvað:] 4 „Þú vast, Bryn-hildr, · Buðla dóttir,
 2 heilli verstu · i héim borin;
 4 þú héfir Gjúka · of glatát børnum
 ok búi þeira · brugðit góðu.“

“Thou wast, O Byrnhild, Budle’s daughter,
 under the worst omen born into the Home.
 Thou hast destroyed Yivick’s children
 and deprived their house of good.”

1 vast ‘wast’ | est ‘art’ F

[Brynhildr kvað:]

5 „Ek mun **sérgja** þér · **svinn** ór **ræiðu**,
 2 **vit-laussi** mjók, · ef þík **vita** lystir:
 hvé **gørðu** mik · **Gjúka** arfar
 4 **ásta-lausa** · ok **eið-rofa**.

“I will tell thee, wise from my chariot,
 O very witless one, if thou hast lust to know,
 how the heirs of Yivick made me
 loveless and an oath-breaker.

6 Lét **hami** vára · **hug-fullr** konungr,
 2 **átta** systra, · undir **eið** borit;
 vas’k **vetra** tólf, · ef þík **vita** lystir,
 4 es **ungum** gram · **eiða** seldálk.

The king full of heart [= Budle] let the forms of us
 eight sisters be born beneath an oak.
 I was twelve winters old, if thou hast lust to know,
 when to the young lord oaths I gave.

2 undir eið borit ‘under an oak’ | King Budle let Byrnild and her seven sisters be born under a
 (holy) oak due to the protection believed to be afforded by that species.

7 Hétu mik allir · í **Hlym-dólum**
 2 **Hildi** und **hjalmi**, · **hvørr** es kunni.

In the Limdales all did call me
 a Hild ’neath the helmet, whoever knew me.

8 Þá lét’k **gamlan** · á **Goð-þjóðu**
 2 **Hjalm-Gunnar** nést · **hełjar** ganga;
 gaf’k **ungum** sigr · **Auðu** bróður;
 4 þar varð mér **Óðinn** · **of-reiðr** um þat.

Then I next in the land of the Gots
 let old Helm-Guther go the way of Hell.
 I gave victory to Ead’s young brother;
 then was Weden furious with me over that.

ALL | As told in *Sigrdr* P3.

9 Lauk hann mik **skjoldum** · í **Skata-lundi**,
 2 **rauðum** ok **hvítum**, · **randir** snurtu;
 þann bað hann **slíta** · **svefn** miñum

4 es hver-gi lands · hréðask kynni.

He locked me inside shields in Shatelund,
red ones and white; their rims clasped.

He bade that one upend my sleeping
who in no land could be frightened.

10 Lét umb sal minn · sunnan-verðan

2 hávan brinna · hér alls viðar;
þar bað hann einn þegn · yfir at ríða,
4 þann's mér fórði goll · þat's und Fáfní lá.

He made around my hall a south-facing
high host of all wood [FIRE] burn.

He bade only one thane there ride over it:
him who brought me the gold which neath Fathomer lay.

11 Rejð góðr Grana · goll-miðlandi

2 þar's fóstri mǐnn · flétjum stýrði;
einn þotti hann þar · qllum bætri,
4 víkingr Dana, · i verðungu.

On Grane rode the good gold-dealer [RULER = Siward]
where my foster-son ruled the benches.

Alone he seemed there better than all,
the wiking of Danes, in the warband.

12 Svófu vit ok unðum · i séing einni

2 sem hann mǐnn bróðir · of borinn véri;
hvárt-ki knátti · hond yfir annat
4 átta nótum · okkart leggja.

We slept and were content in a single bed
as if he had been born my brother;
neither laid a hand o'er the other
for eight nights, of us two.

13 Því brá mér Guð-rún, · Gjúka dóttir,

2 at ek Sig-urði · svéfa'k à armi;
þar varð'k þess víð · es vildi'g=a'k
4 at þau véltu mik · i ver-fangi.

Thus upbraided me Guthrun Yivick's daughter,
because I slept on Siward's arm.

There I became wise of what I did not want to be:
that those two had tricked me in the catch of man.

14 Munu við of-stríð · alls til lengi
2 konur ok karlar · kvíkkvir fóðask;
3 vit skulum okkrum · aldri slíta,
4 Sig·urðr, saman. · Søkks-tu, gýgjar-kyn!“

In great strife for far too long
will men and women alive be born.
We two shall spend our ages,
I and Siward, together.—Sink, thou gow-kind!”

3 aldri slíta ‘spend our ages’ | In the afterlife. An interesting expression considering how both their *aldrar* ‘ages, lifetimes’ have concluded.

Second Lay of Guthrun (II Guð·rúnar kviða)

Dating (Sapp, 2022): early Círith (o.759)–late Círith (o.199)
Meter: Ancient-words-law

Introduction

TODO.

The Slaying of the Nivlings (*Dráp Nifflunga*)

P1 Gunn·arr ok Hogni tóku þá gull'it allt, Fáfnis arf. Ó·friðr var
2 þá milli gjúkunga ok Atla; kenndi hann gjúkungum vold um
and·lát Bryn·hildar. Þat var til sétta, at þeir skyldu gipta hánum
4 Guð·rún, ok gófu henni ó·minnis-veig at drekka áðr hón játti
at giptask Atla. Synir Atla voru þeir Erpr ok Eitill, en Svan·hildr
6 var Sig·urðar dóttir ok Guð·rúnar. Atli konungr bauð heim
Gunn·ari ok Hognra, ok sendi Vinga eða Kné·frøð. Guð·rún vissi
8 vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til
jar-tegna sendi hón Hognra hring'inn And·vara-naut ok knýtti í
10 vargs-hár. Gunn·arr hafði beðit Odd·rúnar, systur Atla, ok gat
eigi; þá fekk hann Glaum·varar, en Hogni átti Kost·beru. Þeira
12 synir voru þeir Sól·arr ok Snév·arr ok Gjúki. En er gjúkungar
kómu til Atla, þá bað Guð·rún sonu sína at þeir bœði gjúkungum
14 lífs en þeir vildu eigi. Hjarta var skorit ór Hognra en Gunn·arr
settr í orm·garð. Hann sló hørpu ok svéfði orma'na, en naðra
16 stakk hann til lifrar. Þjóð·rekr konungr var með Atla ok hafði
þar látit flesta alla menn sína. Þjóð·rekr ok Guð·rún kérðu harma
18 sín á milli. Hón sagði hánum ok kvað:

Guther and Hain then took all the gold, Fathomer's inheritance. Then there was enmity between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. These were their terms, that they would marry off Guthrun to him; 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, but 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 in runes that they should not come, and for a sign she sent Hain the ring Andwaresneat and tied through it a wolf's hair. Guther had asked for the hand of Ordrun, Attle's sister, and did not get her; then he got Gleamware, and Hain had Costbeare. Their sons were Solwer and Snower and Yivick. But when the Yivickings came to Attle Guthrun asked her sons that they should plead for the life of the Yivickings, but they would not do so. The heart was cut out of Hain but Guther was placed in the snake-pit. 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 brooded over their injuries between themselves. She spoke to him and quoth:

The Second Lay of Guthrun

1 „Mér vas'k meyja; · módir mik fóddi,
 2 björt i búri; · unna'k vél bróðrum—
 und's mik Gjúki · golli rœifði,
 4 golli rœifði, · gaf Sig·urði.

“I was a maiden of maidens; my mother raised me
bright in her bower; I loved well my brothers—
until Yivick with gold endowed me,
with gold endowed me and gave [me] to Siward.

2 Svá vas Sig·urðr · of sonum Gjúka
 2 sem véri grónn laukr · ór grasi vaxinn,
 eða hþjortr hó·bæjinn · of hvóssum dýrum,
 4 eða goll glóð-rautt · af gróu silfri.“

So was Siward over the sons of Yivick,
like were a green leek out of grass grown,
or a hart, high-legged, amidst coarse beasts,
or gold, glowing-red, beside grey silver—

ALL | Cf. *I Guðr* 18, which shares the first two lines with only small differences, and the similar descriptions of Hallow (*II HHund* 38) and Swanhild (*Ghv* 15).

² grónn laukr 'green leek' | The leek was a highly valued plant. Compare *Vþ* 4 where the *grónn laukr* 'green leek' is said to have grown the first Golden Age. See also note there about its mythological significance.

3 und's mér fyr·munðu · mīnir bróðr
² at ek étta ver · qllum frēmra;
 sofa þeir né móttu-t · né of sakar dóma
⁴ áðr þeir Sig·urð · svælta létu.

until my brothers begrudged me
 that I had a husband better than all.
 They could not sleep nor speak of anything
 before they made Siward die.

4 Grani rann at þingi, · gnýr vas at héyra,
² en þá Sig·urðr · sjalfr eigi kom;
 qll vóru sǫðul-dýr · svæita stokkin
⁴ ok of vanið våsi · of vegondum.

Grane ran to the Thing—a din was to be heard—
 but then Siward himself never came.
 All the saddle-beasts [HORSES] with sweat were dripping
 although used to toil beneath riding men.

³ sǫðul-dýr 'saddle-beasts [HORSES]' | This kenning also occurs in a loose stanza by Norse King Anlaf "the Holy" Haraldson.

5 Gekk ek grátandi · við Grana róða,
² úrug-hlýra, · jó frá'k spjalla;
 hnipnaði Grani þá, · drap í gras hofði;
⁴ jór þat vissi: · eiqendr né lifðu-t.

I went, weeping, with Grane to speak;
 with teary cheeks I asked the horse for news.
 Then Grane drooped, bent his head in the grass;
 the horse knew that its owners lived not.

6 Længi hvarf=at, · længi hugir dæildusk
² áðr of fréglja'k · folk-vorð at gram;
 hnipnaði Gunn·arr, · sagði mér Hogni
⁴ frá Sig·urðar · sýrum dauða:

Not long went by—long my thoughts were torn—
 before I asked the folk-ward about the prince.

Guther drooped; Hain told me
about Siward's sore death:

7 ,Liggr of hoggvinn · fyr handan ver
 2 Guðþorms bani, · of gefinn ulfum;
 lít-tu þar Sig·urð · á suðr-vega,
 4 þá hýrir þú · hrafnna gjalla,
 qrnu gjalla, · ézli fegna,
 6 varga þjóta · of veri þinum.'

'He lies cut down across the sea:
Godthorm's bane, given to the wolves.
Behold Siward on the southern ways!
Then wilt thou hear the ravens shriek:
the eagles shriek, rejoicing in flesh:
the wolves howl over thy husband.'

8 ,Hví þú mér, Hogni, · harma slíka
 2 vilja-laussi · vill umb segja?
 Þitt skyli hjarta · hrafnar slíta
 4 víð lond yfir · en þú vitir manna.'

TODO.

9 Svaraði Hogni · sinni éinu,
 2 trauðr góðs hugar, · af trega stórum:
 ,Þess átt, Guð·rún, · gróti at fléiri
 4 at hjarta mitt · hrafnar slíti.'

TODO.

10 Hvarf'k qinn þaðan · ann-spilli frá
 2 á við, lesa* · varga leifar;
 gørði'g=a'k hjúfra · né hóndum sláa
 4 né kvéina of · sem konur aðrar
 þá's sat soltin · of Sig·urði.

TODO. I did not pant nor beat my hands
nor wail over him like other women
when I sat dejected over Siward.

⁴ of | ȝ (corrupt form of 'v') R

11 Nótt þötti mér · nið-mykr vesa
 2 es sár-la sat'k · yfir Sig-urði;
 ulfar þöttusk · qllu bætri
 4 ef þær léti mik · lífi týna
 eða bréndi mik · sem birkinn við.

TODO.

12 Fór'k af fjalli · fimm dógr talit
 2 und's hóll Háalfs · háva þekkða'k.

TODO.

13 Sat'k með Þóru · sjau misseri,
 2 dótr Hókonar, · í Dan-mørku;
 hon mér at gamni · goll-bókaði
 4 sali suðr-óna · ok svani danska.

TODO.

14 Hófðu vit á skriptum · þat's skatar léku
 2 ok á hann-yrðum · hilmis þegna,
 randir rauðar, · rekka Húna,
 4 hjor-drótt, hjalm-drótt, · hilmis fylgju.

TODO.

15 Skip Sig mundar · skriðu frá landi,
 2 gylltar grímur, · grafnir stafnar;
 byrðu vit á borða · þat's þeir børðuskn,
 4 Sig arr ok Sig geírr, · suðr á Fifi.

TODO.

16 Þá frá Grím hildr, · gotnesk kona,
 2 hvat ek véra hyggjuð;
 hon brá borða · ok buri hæmti,
 4 þró gjarn-liga, · þess at spryja:
 Hværr vildi son · systur bóta
 6 eða ver veginn · vildi gjalda.

TODO.

² **hyat ek vēra hyggjuð** | This half-line is clearly incomplete and missing another half. The alliteration on *h* is probable.

- 17** **Gørr létsk Gunn·arr** · **goll at bjóða,**
² **sakar at bóta,** · **ok it sama Høgni;**
 hón frétti at því · **hværr fara vildi**
⁴ **vigg at sǫðla,** · **vagn at bęita,**
 hęsti ríða, · **hauki flęyga,**
⁶ **qrum at skjóta** · **af ý-boga.**

TODO.

- 18** **Valdarr Dønum** · **með Jarits·lęfi,**
² **Eymoðr þriði** · **með Jarits·kári;**
 inn gengu þá, · **jøfrum líkir,**
⁴ **Lang·barðs liðar,** · **høfðu loða rauða,**
 stuttar brynjur, · **stępta hjalma,**
⁶ **skolmum gyrdiř,** · **høfðu skarar jarpar.**

TODO.

⁵ **stuttar** | *so N; unmetrical skréttar R* ⁵ **stępta** | *stepta N* ⁶ **gyrðir** | *add. ok N*

ALL | This st. is paraphrased in *Vøls* 32, after which the last two lines are quoted.

- 19** **Hværr vildi mér** · **hnossir vęlja,**
² **hnossir vęlja,** · **ok hugat méla**
 ef þeir mętti mér · **margra súta**
⁴ **tryggðir vinna;** · **né trúa gørða'k.**

TODO.

- 20** **Fórði mér Grím·hildr** · **full at drekka,**
² **svalt ok sár-ligt,** · **né sakar munða'k;**
 þat vas of aukit · **urðar magni,**
⁴ **svá koldum sé** · **ok sonar dreyra.**

TODO.

- 21** **Vóru i horni** · **hværs kyns stafir**
² **ristnir ok roðnir** · —**ráða né mátt'a'k—**
 lyng-fiskr langr, · **lands Haddingja**

4 ax ó·skorit, · inn·lēið dýra.

In the horn were all kinds of staves
carved and reddened—I could not read them—, a long heather-fish [FISH]
from the land of the Hardings,
an unshorn ear of corn, the entrails of beasts.

3 langr | lagar N

ALL | This st. and the next are quoted in *Vgl. 32.*

22 Vóru þeim bjóri · bol morg saman,
2 urt alls viðar · ok akarn brunnin,
um-dogg arins, · iðrar blótnar,
4 svíns lifr soðin · því't hon sakar dreyfði.

TODO.

2 brunnin | so N; meaningless inn R 3 iðrar blótnar | 'itrar blotna' N 4 hon | om. N

23 En þá gleymðu, · es getit hofðu,
2 qll jøfurs · jór-bjúg i sal;
kvómu konungar · fyr kné þrennir
4 áðr hon sjalfa mik · sótti at máli.

TODO.

24 Gef'k þér, Guð-rún, · goll at þiggja,
2 fjlð alls fíar, · at þinn fíður dauðan,
hringa rauða, · Hlíð-vés sali,
4 ár-sal allan, · at jøfur fallinn.

TODO.

25 Húnskar meyjar, · þér's hlaða spjoldum
ok góra goll fagrt, · svá't þér gaman þikki;
2 eñ skalt ráða · auði Buðla,
4 golli gófguð · ok gefin Atla.

TODO.

26 Vil'k eigi ek · með veri ganga
né Bryn-hildar · bróður eiga;
2 samir eigi mér · við son Buðla

4 Étt at auka · né una lífi.

TODO.

27 Hirð-a þú holdum · heiptir gjalda
 2 því't vér hoftum · valdit fyrr;
 svá skalt láta · sem þeir lifi báðir,
 4 Sig·urðr ok Sig·mundr, · ef þú sonu fóðir.

TODO.

28 Má'k=a'k, Grím·hildr, · glaumi bella
 2 né víg-risins · vánir telja
 síðst Sig·urðar · sár-la drukku
 4 hré-gífr, Huginn · hjart-blóð saman.

TODO.

29 Þann hefi'k allra · étt-gofgastan
 2 fylki fundit · ok framarst nøkkvi;
 hann skalt eiga · und's þik aldr viðar,
 4 ver-laus vesa, · nema vilir þenna.

TODO.

30 Hirð-a þú bjóða · bølva-fullar
 2 þró-gjarn-liga · þér kindir mér!
 Hann mun *Gunnar · grandi bæta
 4 ok ór Högna · hjarta slíta.
 Mun'k=at lętja · áðr lífs-hvatan
 6 egg-leiks hvotuð · aldri némi'k.

TODO.

31 Grátandi Grím·hildr · gréip við orði
 2 es burum sínum · bølva vëtti
 ok mögum sínum · meina stórra:

TODO.

32 Lǫnd gef'k enn þér, · lýða sinni,
 2 Vin-bjørg, Val-bjørg, · ef þú vill piggja;

↳ig of aldr þat · ok uni, dóttir!

TODO.

- 33 Þann mun'k kjósa · af konungum
 2 ok þó af niðjum · nauðig hafa;
 verðr eigi mér · verr at ynði
 4 né bol bróðra · at bura skjóli.

TODO.

- 34 Senn vas à hæsti · hværr drængr litinn
 2 en víf valnesk · hafið i vagna;
 vér sjau daga · svalt land riðum,
 4 en aðra sjau ·unnir kníðum,
 en ina þriðju sjau · þurrt land stigum.

TODO.

- 35 Þar hlið-verðir · hárar borgar
 2 grind upp luku · áðr i garð riðum;
 vakði mik Atli · en ek vesa þóttumsk
 4 full ills hugar · at fréndr dauða:

TODO.

- 36 Svá mik ný-liga · nornir vékja,
 2 víl-sinnis spó · vildi at ek réða;
 hugða'k þik, Guð-rún, · Gjúka dóttir,
 4 lé-blöndnum hjør · leggja mik i gognum.

TODO.

- 37 Þat 's fyr ęldi · es járn dræyma,
 2 fyr dul ok vil · drósar ręiði;
 mun'k þik við bolvi · brenna ganga,
 4 líkna ok lékna · þótt mér leiðr sér.

TODO.

- 38 Hugða'k hér i túni · tēina fallna
 2 þá's ek vildi'g=a'k · vaxna láta,

4 rifnir með rótum, · roðnir í blóði,
 bornir á békki, · beðið mik at tyggva.

TODO.

39 Hugða'k mér af hendi · hauka fljúga
 2 bráða-lausa · bol-ranna til;
 hijortu hugða'k þeira · við hunang tuggin,
 4 sorg-moðs sefa, · sollin blóði.

TODO.

40 Hugða'k mér af hendi · hvélda losna,
 2 glaums and-vana, · gylli báðir;
 hold hugða'k þeira · at hréum orðit,
 4 nauðigr* nái · nýta'k skylda'k.

TODO.

41 Þar munu sleggir · of sóing dóma
 2 ok hvítингa · hofði néma;
 þeir munu fēigir · fāra náttu
 4 fyr dag litlu · dróttum bērgja.

TODO.

42 Légja'k síðan · —né sofa vilda'k—
 2 bró-gjarn í kqr; · þat man'k gorva.

TODO.

Third Lay of Guthrun (*III Guð-rúnar kviða*)

Dating (Sapp, 2022): Cioth (0.731)–early C11th (0.178)
Meter: *Ancient-words-law*

Introduction

The **Third Lay of Guthrun** (*III Guðr*) is a short narrative poem, depicting just a single scene. At 10 stanzas it is the shortest poem in R, and arguably one of the most forgettable. Its only notable moments are its depiction of an ordeal by hot water and its allusion to the drowning of a slave-woman in a bog.

Dating

The most important factor towards dating *III Guðr* is its conception of the ordeal by hot water. This type of ordeal first appears in the early C6th Frankish *Salic Law*, and is always closely associated with the Catholic clergy. TODO: We ought to investigate when it went out of fashion. <https://www.degruyterbrill.com/document/doi/10.1515/97831105003/html>

Summary

Herch, one of Attle's slave-women and concubines tells him that she has seen his wife Guthrun sleep with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving taking up a white stone out of boiling water (3); while she and Thedric did sit down together, they did so only in mutual grief over the deaths of her brothers (4–5). Guthrun tells Attle to summon the German lord Saxe to carry out the trial, and seven hundred men arrive as witnesses (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must prove her innocence alone

(7). She then puts her hand in the boiling water, and takes out the stone unscathed. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so—and her hands are horribly scorched. She is dragged to a “foul bog”, presumably to be drowned. The poet ends by laconically stating that this was how Guthrun in such a way was “restored for her affronts”.

The Third Lay of Guthrun

P1 Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði
² Atla at hón hefði sét Þjóðrek ok Guð·runu bēði saman. Atli var
 þá all-ó-kátr. Þá kvað Guð·rún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun together. Thereafter Attle was very unhappy. Then Guthrun quoth:

I „Hvat 's þér, **Atli?** · **é**, Buðla sonr,
² es þér hryggt í **hug**; · hví hlér þú éva?
 Hitt myndi **óðra** · **jörlum** þykka
⁴ at við **menn** **méltir** · ok **mik** **séir**.“

“What is with thee, Attle? Always, son of Bodle,
 art thou sad at heart—why laughest thou never?
 It would seem more proper to earls
 that thou spoke with men and looked at me.”

2 „Tegr mik þat, **Guð·rún**, · **Gjúka** dóttir,
² mér i **hollu** · **Herkja** sagði
 at **þit** **Þjóðrekr** · undir **þaki** svéfið
⁴ ok **léttliga** · **líní** **vérðið**.“

“It troubles me, O Guthrun, Yivick's daughter,
 that in the hall Herch told me
 that thou and Thedric slept beneath one roof,
 and lightly did ye mind your linen.”

⁴ léttliga · líní vérðið ‘lightly did ye mind your linen’ | Euphemistic; they threw off their clothes and slept with each other.

3 „Þér mun'k alls þess · **ejða** vinna
² at inum **hvíta** · **hełga** stéini,
 at ek við **Þjóðmar** · **þat-ki** átta'k,

4 es vörðr né verr · vinna knátti,—

“For thee I will swear the oaths to all of it
—by the white, holy stone,
that I did no such thing with Thedmar—
those which no married woman nor man has sworn,

2 at inum hvíta · hélga stéini ‘by the white, holy stone’ | The stone lifted out of a pot of boiling water in the trial by ordeal, as described further in st. 8.

3 Þjóðmar ‘Thedmar’ | Historically, Thedmar (*Theodemir*) was the father of Thedric (*Theoderic*) the Great, who took over the kingdom after his father’s death (see Index). The use of the name here may either be a scribal error (whether for “Thedric” or for “Thedmar’s son”), or a nickname caused by the conflation of the two persons in the late Norse tradition.

4 es vörðr né verr · vinna knátti ‘those which no married woman nor man has sworn’ | I.e., “those oaths which et c.” — Guthrun’s use of *vörðr* ‘wife, married woman’ and *verr* ‘husband, married man’ serve to question the reliability of Herch’s testimony by pointing out that she, as an unmarried slave-woman, is not in a position to make legally binding accusations.

4 nema ek halsaða · herja stilli,

2 jǫfur ó·næsisinn, · éinu sinni;
aðrar vóru · okkrar spækjur

4 es vit hórmug tvau · hnigum at rúnum.

unless I embraced the stiller of hosts [RULER = Thedmar],
the unshamed prince, a single time.

Different were the dealings of us two,
when we, distressed, reclined in whispers.

5 Hér kom Þjóðrekr · með þrjá tøgu,

2 lifa þeir né éinir, · þriggja tega manna;
hrink-tu mik at bróðrum · ok at brynuðum,
4 hink-tu mik at qllum · á hófuð-niðjum.

Hither Thedric came with thirty men;
of those thirty none still lives.—

Surround me with brothers and with byrnied men;
surround me with all close kinsmen!

3 hrink-tu ‘surround’ | Consisting of *bring*, 2nd sg. imper. of *bringja* ‘surround, encircle’ + *þú* ‘thou’. The clitic form *-tu* has caused devoicing.

6 Send at Saxa, · sunn-manna gram;

2 hann kann hélga · hver vellanda;“

sjau hundruð manna · i sal gingu

4 áðr kvén konungs · i kætil tóki.

Send for Saxe, the lord of Southmen;
 he can hallow the boiling cauldron.”
 Seven hundred men went into the hall,
 before the king’s wife should reach into the kettle.

¹ Saxa, · sunn-manna gram ‘Saxe, the lord of Southmen’ | The Southmen being the Germans. — This line shows that the trial by cauldron was considered a foreign, specifically German custom by the poet, who naturally imagined Attle and Guthrun to have belonged to his own, Norse culture. For its bearing on dating the poem see Introduction.

7 „Kømr=a nú Gunn·arr, · kalli’k=a Høgna,
² sé’k=a síðan · svása bróðr;
 sverði myndi Høgni · slíks harms reka,
⁴ nú verð’k sjølf fyr mik · synja lýta.“

“Now Guther will not come; I will not call on Hain;
 I will not henceforth see my beloved brothers.
 By his sword would Hain avenge such an affront;
 now I for myself must disprove the slanders!”

8 Brá hón til botns · björtum lófa
² ok hón upp of tók · jarkna-stéina:
 „Sé nú seggir · —sykn em’k orðin
⁴ høilag-liga— · hvé sjá hverr velli.“

She thrust to the bottom her bright palms,
 and she up did take the arkenstones:
 “Let men now see—I am proven innocent
 through holy means!—how this cauldron boils!”

² jarkna-stéina ‘arkenstones’ | Gems, crystals; probably a borrowing from the Old English *eorcnan-stánas* ‘id.’ The modern English form *arkenstone* was coined by Tolkien.

9 Hló þá Atla · hugr í brjósti
² es hann høilar sa · høndr Guð·rúnar:
 „Nú skal Hørkja · til hvers ganga,
⁴ sú’s Guð·runu · grandi vénti.“

Then laughed Attle’s heart in his chest,
 when he saw unscathed the hands of Guthrun:
 “Now shall Herch to the cauldron go,
 she who hoped for Guthrun’s harm!”

¹ Hló þá Atla · hugr í brjósti ‘Then laughed Attle’s heart in his chest’ | Echoing *Prk* 31/1.

10 Sá=at maðr armligt, · hvær es þat sá=at,
2 hvé þar á Hérkju · hēndr sviðnuð;
leiddu þá mey · i míri fúla,
4 svá þá Guð-rún · sínna harma.

Man saw nothing pitiful if he did not see that,
how there on Herch the hands were scorched.
Then they led the maiden into the foul bog;
so was Guthrun restored for her affronts.

3 leiddu þá mey · i míri fúla ‘Then they led the maiden into the foul bog’ | To be drowned, as
was the customary Germanic punishment for perjurers; see *Vsp* 38 n.

Weeping of Ordrun

(*Odd-rúnar grátr*)

Dating (Sapp, 2022): Cioth (o.954)
Meter: *Ancient-words-law*

Introduction

The **Weeping of Ordrun** (*Oddrgr*) is another heroic poem. The following edition and translation is by no means complete.

From Burgny and Ordrun (*Frá Borgnýju ok Odd-rúnu*)

1 Heiðorekr hét konungr; dóttir hans hét Borgný. Vilmundr hét
2 sá er var friðill hennar. Hón mátti eigi fóða börn áðr til kom
Odd-rún, Atla systir; hón hafði verit unnusta Gunn·ars, Gjúka
4 sonar. Um þessa sögu er hér kveðit:

HEATHRIC WAS THE NAME OF A KING. His daughter's name was Burgny. Wilmund was the name of her lover. She could not bear children before Ordrun, Attle's sister, arrived. She had been the lover of Guther, Yivick's son. About this saw it is here sung:

1 Héyrða'k sęgja · i sǫgum fornum
2 hvé mér of kom · til Morna-lands;
 ęngi mátti · fyr jqrð ofan
4 Heiðreks dóttur · hjalpir vinna.

I HEARD IT SAID in ancient saws²²
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

²²Probably formulaic; cf. *Hild* 1: *ik gi-hórtā dat seggen* ‘I heard it said’ which likewise uses the 1sg pret. of ‘hear’ and the infinitive of ‘say’. Both would go back to a Proto-Northwest Germanic phrase *ek (*ga-*)*haukidō* (*þat*) *sagjanā*.

2 þat frá Odd·rún, · Atla systir,
 2 at sú mér hafði · miklar sóttir;
 brá hon af stalli · stjórn-bitluðum
 4 ok á svartan · sǫðul of lagði.

This learned Ordrun, Attle’s sister,
 that the maiden [= Burgny] had great ailments;
 she grabbed from the stable a rudder-bitted steed,
 and a black saddle on [it] did lay.

3 Lét hon mar fara · mold-veg sléttan
 2 und’s at hári kom · hóll standandi;
 ok honn inn of gekk · ǫnd-langan sal;
 4 svípti honn sǫðli · af svöngum jó
 ok honn þat orða · alls fyrst of kvað:

She let the steed travel the smooth soil-way [EARTH]
 until she came to the high standing house
 and she went inside the endlong hall.
 She cast the saddle off the slender horse
 and she this word first of all did say:

3 ok honn inn of gekk · ǫnd-langan sal ‘and she went inside the endlong hall.’ | The whole line is formulaic; cf. *Vkv* 8 n.

5 ok ... of kvað ‘and ... did say’ | The whole line is formulaic; cf. *þrk* 2 n.

4 „Hvat es frégst · á foldu
 2 eða hvat er hléðst · Húna-lands?“
 „Hér liggr Borg·ný · of borin věrkjum,
 4 vina þín, Odd·rún, · vit ef hjalpir!“

TODO.

5 „Hvær hefir vísir · vamms of lęitat?
 2 Hví eru Borg·nýjar · bráðar sóttir?“

TODO.

6 „Vil·mundr hét · vinr hauk-stalda,

² hann varði møy · varmri bléju,
fimm vetr alla, · svá hón sínn fóður leyndi.“

TODO.

⁷ þér hykk méltu · þvígit fléira,
² gekk mild fyr kné · møyju at sitja;
ríkt góð Odd·rún, · rammt góð Odd·rún,
⁴ bitra galdrá · at Borg·nýju.

TODO.

⁸ Knátti mér ok mogr · mold-veg sporna,
² þórn þau in bliðu · við bana Högna;
þat nam at mélá · mér fjör-sjúka
⁴ svátt hon erekki kvað · orð it fyrra:

TODO.

⁹ „Svá hjalpi þér · hollar vettir,
² Frigg ok Fréyja · ok fléiri goð
sem þú felliðir mér · far af hóndum.“

TODO.

¹⁰ „Hné’k-at ek af því · til hjalpar þér
² at þú vérir þess · verð aldri=gi;
hét’k ok qfnda’k · es ek hinig mélta
⁴ at ek hví-vetna · hjalpa skylda’k
þá’s qðlingar · arfi skiptu.“

TODO.

¹¹ Þá nam at sétjask · sorg-móð kona
² at tælja boł · af trega stórum:

TODO.

¹² „Vas’k upp alin · i joðfra sal,
fléstr fagnaði, · at fíra ráði;
unða ek aldri · ok eign fóður
⁴ fimm vetr éina · svátt minn faðir lifði.

I was reared up in the princely hall,
TODO.

I was content with life and my father's estate
for but five winters while my father lived.

13 Þat nam at mélá, · mál it øfsta
2 sjá móðr konungr · áðr hann sylti.

TODO.

14 Mik bað hann góða · golli rauðu
2 ok suðr gefa · syni Grím·hildar;
kvað-a hann ina óðri · alna myndu
4 mey i hëimi · nema mjøtuðr spillti.“

TODO.

15 „Ór est, Odd·rún, · ok ør·vita
2 es þú mér af fari · flæst orð of kvað;
en ek fylgða'k þér · à fjörgynju
4 sém vit bróðrum tvéim · of bornar vérim.

TODO.

4 bornar | borin R

16 Man'k hvat méltr · enn umb aptan
2 þás ek Gunn·ari · góða'g drekku;
slíks dómi kvað=at-tu · síðan mundu
4 meyju verða · nema mér énni.

TODO.

1 Man'k hvat méltr · énn umb aptan | This line is clearly corrupt as seen by the lack of alliteration connecting the two halves. The simplest solution is to switch the places of *méltr* and *enn*, but this produces a three-syllabic a-verse and a five-syllabic b-verse. Another possibility would be *Man'k hvat *enn · umb aptan méltr*, but the metrics are still questionable.

17 Bryn·hildr i búri · borða rakði,
2 hafði hón lyði · ok lond umb sik;
jorð dúsæði · ok upp-himinn
4 þás bani Fáfnis · borg of þatti.

TODO.

- 18 Þá vas **víg** **vegit** · **völsku** sverði
 2 ok **borg** **brotin**, · sú's **Brynhildr** átti;
 vas=a langt af því · hēldr **vó-lítit**
 4 und's þér **vélar** · **vissi** allar.

TODO.

- 19 Þess lét hon **harðar** · **hefndir** verða
 2 svát vér **oll** **hoфum** · **órnar** raunir;
 þat mun à **holða** · **hvært** land fara
 4 es hon lét **sveltask** · at **Sigurði**.

TODO.

- 20 En ek **Gunnari** · **gat'k** at unna,
 2 **bauga** dëli, · **sem** **Brynhildr** skyldi;
 en hann **Brynhildi** · **bað** hjalm geta,
 4 hana kvað hann **ósk-mey** · **verða** skyldu.

TODO.

- 21 Buðu þeir ár=la · **bauga** rauða
 2 ok **bróðr** mënnum · **bótr** ó·smáar;
 bauð hann enn við mér · **bú** fimm-tían,
 4 **hlið-farm** Grana · ef hann **hafa** vildi.

TODO.

3 fimm-tían | .xv. R

3 fimm-tían 'fifteen' | For metrical reasons the abbreviation is resolved to the archaic hiatus form *fimm-tían* rather than the standard *fimm-tán*. The meter of *Oddrgr* does rarely permit 3-syllable verses (verses 4/1a-b, 4/2b, 6/1a), but restoring hiatus is the better option since it agrees with the typical metrical pattern of the poem; -tían is also metrically secured from the early Crith by Þorm Þorgdr (SkP 5), 1/4b: *fimm-tían* 'fifteen', 15/2b: *þré-tían* 'thirteen'.

The suffix *-t(j)án* 'teen' in the numerals 13-19 behaves curiously in classical ON and modern Icelandic. In 13-16 (*þré-tán*, *fjór-tán*, *fimm-tán*, *sex-tán*) the suffix is *-tán*, but in 17-19 (*sju-tján*, *át-tján*, *ní-tján*) it is *-tján* (< -tían). The latter is undoubtedly the older form, deriving from PN *-tibán corresponding to OHG *-zeban*, Gothic *-taibun*; see further Konráð Gíslason (1879), Kock (1893, pp. 137-142).

- 22 En **Atli** kvað=sk · **eigi** vilja
 2 mund aldri=gi · at **mégi** Gjúka;
 þey=gi vit **móttum** · við **munum** vinna
 4 nema ek **hélt** **hofði** · við **hring-brota**.

TODO.

- 23** Méltru margir · mímir niðjar,
 2 kvóðu=sk okkr hafa · orðit bęði
 en mik Atli kvað · eigi myndu
 4 lýti ráða · né löst góra.

TODO.

- 24** En slíks skyli · synja aldri
 2 maðr fyr annan · þar's mun-úð déilir.

TODO.

- 25** Sëndi Atli · óru sïna
 2 of myrkvan við · mën at fréista;
 ok þeir kvómu · þar's koma né skyldu=t
 4 þá's bréiddu vit · bléju éina.

Attle sent his messengers

TODO.

¹ Sëndi Atli · óru sïna 'Attle sent his messengers' | Cf. *Akv* 1/1.

- 26** Buðu vit þegnum · bauga rauða
 2 at þeir eigi til · Atla segði;
 en þeir ó-liga · Atla sogðu
 4 ok hvat-liga · héim skunduðu.

TODO.

- 27** Æn þeir Guð·ruunu · gør=la léyndu
 2 því at honr hældr vita · hølfu skyldi.

TODO.

- 28** Hlymr vas at høyra · hóf-gollinna
 2 þá's i garð riðu · Gjúka arfar;
 þeir ór Høgna · hjarta skóru
 4 æn i orm-garð · annan lögðu.

There was a din to be heard from the golden-hooved ones
 when into the court rode Yivick's heirs;

out of Hain they cut the heart,
but in the snake-pit they laid the other.

- 29** Vas'k **ç**nn farin · **ç**inu sinni
 2 til **G**eir·mundar · **g**orva drykkju;
 nam horskr konungr · **h**órp^u svéigja
 4 því't hann **h**ugði mik · til **h**jalpar sér,
 kyn·ríkr konungr, · of **k**oma myndu.

TODO.

- 30** Nam'k at **h**eyra · ór **H**lés·eyju
 2 hvé þar af **s**tríðum · **s**trengir mél^tu,
 bað'k ambáttir · **b**únar verða,
 4 vilda'k **f**ylkis · **f**jørvi bjarga;
 léturn **f**ljóta · **f**ar lund yfir
 6 und's alla sá'k · **A**tla garða.

TODO.

- 31** Þá kom in **a**rma · út skévandi,
 2 **m**óðir Atla, · hön skyli **m**orna!

TODO.

- 32** Ok **G**unn·ari · **gr**óf til hjarta
 2 svá't **m**átti'g=a'k · **m**érum bjarga.

TODO.

- 33** Opt **undr=umk** þat · hví **ç**ptir má'k,
 2 **linn-v**engis Bil, · **l**ífi halda
 es ek **ógn-hv**ötum · **unna** þött=umk,
 4 **s**verða dæli, · **s**em **s**jalfri mér.

TODO.

- 34** Satst ok hlýddir · meðan **sagða'k** þér
 2 **m**org ill of skop · **m**ín ok þeira;
 maðr hvérr lifir · at **munum** sínum;
 4 nú 's of **g**enginn · **gr**átr Odd·rúnar.

TODO.

2. of skop | An instance of the archaic particle *of* in a prenominal position, corresponding to a lost Germanic prefix **ga-*; see *Sigsk* 23/1 n. *of skop* (< PGmc. **ga-skapō* > OS *gi-skapu*, OE *ge-sceap*) also occurs in *Sigsk* 58/5 and the present occurrence may be due to borrowing.

Lay of Attle

(*Atla kviða*)

Dating (Sapp, 2022): Círoth (0.719)–early Círth (0.212)

Meter: *Speeches-meter, Ancient-words-law*

Introduction

The Lay of Attle (*Akv*) is only preserved in R.

Akv has long been held to be a particularly archaic poem, although that may have more to do with its style than its actual age, cleaving as it does to the old Germanic epic style of telling the whole story in poetry rather than delegating the verse exclusively to dialogue and otherwise relying on prose to progress the narrative.

In R it has the title *Atla kviða in grón-léndiska* ‘the Greenlandish Lay of Attle’, but that descriptor is probably due to influence from *Am*, which, unlike *Akv*, does in fact show signs of a Greenlandish origin. Greenland was not settled by Icelanders until ca. 985 CE (TODO: cite), by which point *Akv*—judging by the highly archaic use of *v-* before *r*—must certainly already have been composed.

Together with *Am*, *Akv* clearly serves as a source for *Vqls* 36–38, although *Am* is certainly the main source for most of the section. *Akv* 22–35 however clearly underly parts of *Vqls* 37.

The Death of Attle (*Dauði Atla*)

P1 Guð·rún Gjúka dóttir hefndi bróðra sinna, svá sem frégt er orðit.
 2 Hón drap fyrst sonu Atla, en eptir drap hón Atla ok brendi
 hóll'ina ok hirð'ina allra; um þetta er sjá kviða ort.

GUTHRUN YIVICK'S DAUGHTER avenged her brothers as has become renowned.
 She first slew the sons of Attle, but afterwards she slew Attle and burned the
 hall and the whole hird. About that this lay is wrought.

The Lay of Attle

I Atli sändi · ór til Gunn·ars
 2 kunnan segg at ríða, · Kné-frøðr vas sá hætinn;
 at góðum kom Gjúka · ok at Gunn·ars hóllu,
 4 bækkjum arin-gréypum · ok at bjóri svósnum.

ATTLE SENT a messenger to Guther
 a well-known man to ride; Kneefrith he was called.
 He came to the yards of Yivick and the hall of Guther,
 to the hearth-surrounding benches and the splendid beer.

1 Atli sändi · ór til Gunn·ars 'Attle sent a messenger to Guther' | Echoed in *Oddrgr 25/1*.

2 Kné-frøðr 'Kneefrith' | In *Am* the messenger is called Winge and plays a greater role in the narrative.

2 Drukku þar drótt-megir · —en dyljendr þogðu—
 vín i val-hóllu, · vrejði sóusk þeir Húna;
 kallaði þá Kné-frøðr · kaldri røddu,
 4 seggr inn suð-róni · sat á bækki hóum:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
 wine in the walhall; they feared the wrath of the Huns.
 Then Kneefrith called out with a cold voice—
 the southern man sat on a high bench—:

1 dyljendr 'concealed ones' | Finnur Jónsson (1932) reasonably interprets this as referring to Attle's spies at Guther's court.

2 val-hóllu 'the walhall' | The interpretation of this cpd. is difficult in the current context. The first element *val* may be (1) *valr* 'falcon', referring to aristocratic hunting practices; (2) *valr* 'Wale', cognate with 'Welsh' but in ON referring to the French or Romans, stressing the southernness of the hall (cf. st. 15/3 below); 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.

² *vr̄jōði* ‘wrath’ | An example of highly archaic alliteration between *v-* and old *vr-*, securing the presence of the latter in *Akv*; cf. sts. .

- 3 „**A**tli mik hingat sēndi · ríða **ør**endī,
² mar inum mél-gréypa, · **M**yrk-við inn ó-kunna
 at biðja yðr, Gunn·arr, · at it à békkr kómið
⁴ með hjolmum arin-gréypum · at sókja **h**éim Atla.
 “Attle sent me hither to ride an errand
 on the bit-champing steed through Mirkwood uncharted—
 to ask you, O Guther, that ye two [= Guther and Hain] on the bench come
 with hearth-surrounding helmets to seek the home of Attle.

- 4 **S**kjoldu kneguð þar velja · ok **s**kafna aska,
² **h**jalma goll-roðna · ok **H**úna mèngi,
 silfr-gyllt sþóðul-kléði, · sérki val-rauða,
⁴ dafar, **d**arraða, · drösla mél-gréypa.

There ye might choose shields and shaven ash-spears,
 helmets gold-reddened and a multitude of Huns,
 silver-gilt saddle-cloth, blood-red serks,
 javelins, spears, bit-champing steeds.

- 5 **V**öll lét=sk ykkar ok myndu gefa · **v**íðrar Gnita-héiðar
² af **g**éiri **g**jallanda · ok af **g**ylltum stófnum,
 stórar mèiðmar · ok **s**taði Danpar,
⁴ hrís þat it **m**éra · es mèðr **M**yrk-við kalla.“

He declared he would also give you the plain of the wide Gnit-heath,
 from yelling spears and from gilded prows,
 great treasures and the court of the Donper,
the renowned forest which men call Mirkwood.”

² *géiri gjallanda* ‘a yelling spear’ | Formulaic. Also found in Egill Lv TODO, in OE *Wid* TODO, *Færst* TODO.

- 6 **H**ögði vatt þá Gunn·arr · ok **H**ögna til sagði:
² „Hvat rēðr okkr, **s**eggr hinn óri, · alls vit **s**líkt heýrum?
 Goll vissa'k ekki · à **G**nita-héiði,
⁴ þat's vit **é**ttim=a · annat slíkt.

His head turned then Guther and said to Hain:
 “What dost thou counsel for us two, O younger man, as such things we hear?
 I knew of no gold on the Gnit-heath
 of which we two had not owned even as much.

7 Sjau ḥigu vit sal-hús · sverða full,
² hverju 'ro þeira · hijolt ór gollis;
 mÿnn veit'k mar bæstan · en méki hvassastan,
⁴ boga bækki-sóma · en brynjur ór gollis;

We own seven hall-houses filled with swords—
on each of them is a golden hilt.

I know my horse is best and [my] sword the sharpest,
[my] bow is bench-fit and [my] byrnies golden,

8 hjalm ok skjold hvítastan, · kominn ór høll Kíars;
² ejinn 's mÿnn bætri · an sé allra Húna.“

[my] helmet, and my whitest shield come from Coser's hall;
mine alone is better than those of all of the Huns might be!”

9 „Hvat hyggr brúði bændu · þá's hón okkr baug sëndi,
² varinn výðum hæðingja? · Hykk at hón vornuð byði!
 Hár fann'k hæðingja · vriðit i hring rauðum;
⁴ ylfskr es vegr okkarr · at ríða ørendi.“

“What dost thou think the bride meant when she sent us a bigh
wrapped in a heath-dweller's [WOLF's] cloth? I think she offered a warning!
A heath-dweller's hair I found tied round the red ring:
wolves is our road if we ride that errand!”

ALL | That it is the more cautious Hain who speaks here is clear from Guther's response in
the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery,
Guther thinks that it is a warning that wolves will steal his treasure if he does not show up.

10 Niðjar-gi hvøttu Gunn·ar · né nýungr annarr,
² rýnendr né ráðenndr, · né þeir's ríkir vóru;
 kvaddi þá Gunn·arr · sem konungr skyldi,
⁴ mérr i mjøð-ranni · af móði stórum:

No kinsmen goaded Guther nor any other relation,
not counselors nor advisors nor those who were powerful.
Then Guther announced—as a king should—
renowned in the mead-hall out of great spirit:

11 „Rís-tu nú, Fjørnir, · lát-tu á flæt vaða
² greppa goll-skálir · með gumna hondum!

“Rise now, Ferner! Let on the benches wade forth
the golden bowls of soldiers along the hands of men!

¹ Fjörnir ‘Ferner’ | An otherwise unknown servant.

- ¹² Ulfr mun ráða · arfi Niflunga,
² gamlir grán-varðir, · ef Gunn·ars missir;
 birnir blakk-fjallir · bíta þref-tönnnum,
⁴ gamna gręy-stóði, · ef Gunn·arr né kóm̄r=at.“

The wolves will rule the patrimony of the Nivlings—
 old, grey-pelted—if Guther is absent!
 Black-furred bears will bite with wrangling teeth—
 amusing the bitch-pack—if Guther comes not!”

⁴ né kóm̄r=at ‘comes not’ | Note the archaic double negation *né ... -at*; cf. *Háv* 135/4 n.

- ¹³ Lęiddu land-røgni · lýðar ó·nēisir,
² grátendr, gunn-hvatan, · ór garði Húna;
 þa kvað þat inn óri · erfí-vørðr Högná:
⁴ „Heilir farið nú ok horskir · hvar's ykkur hugr tégir!“

Unshamed [FAMOUS] troops led the lord of the land—
 weepers—the battle-bold man out of the yards of the Huns.
 Then quoth this the younger heritance-guardian [SON] of Hain:
 “Fare ye two now whole and wise, wherever your heart may draw you!”

¹ lýðar ó·nēisir ‘unshamed [FAMOUS] troops’ | Compare the long-line on the Thorsberg chape (~160–240 AD): *wlþuþewar · ni wajē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

- ¹⁴ Fetur létu fróknir · of fjoll at þyrja
² mar ina mél-gręypu, · Myrk-við inn ó·kunna;
 hristisk qll Hún-mórk · þar's harð-móðgir fóru,
⁴ vróku þeir vand-styggyva · vøllu al-gróna.

With strides the braves made the bit-champing steed
 rush o'er the fells through Mirkwood uncharted.
 All Hunmark shook where the hard-minded went forth;
 they drove the whip-shy horse across all-green fields.

- ¹⁵ Land sónu þeir Atla · ok lið-skjalfar djúpar;
² Bikka greppar standa · à borg inni hóu,
 sal of suðr-þjóðum, · slegrinn sess-meiðóum,
⁴ bundnum røndum, · bléikum skjoldum,

The land of Attle they saw and its ravines deep,
 Bicke's soldiers standing upon the high stronghold,

the hall of the southfolk enclosed with seat-beams,
with bound rims, with pale shields,

- 16 **dafar, darraða;** · ḡen þar drakk Atli
² vín ï val-hóllu; · vṛeroir sótu úti
 at varða þeim Gunn·ari · ef þeir hér vitja kómi
⁴ með geiri gjallanda · at vékja gram hildi.

javelins and spears. But there Attle drank
wine in the wal-hall; watchmen stayed outside
to watch for Guther's men, if they came hither to visit
with a yelling spear to wake the ruler with war.

- 17 Systir fann þeira snemdst · at þeir ï sal kvómu,
² bróðr hennar báðir, · bjóri vas hön lítt drukkin:
 „Ráðinn est nú, Gunn·arr, · hvat munt, ríkr, vinna
⁴ við Húna harm-brögðum? · Holl gakk ór snemma!

Their sister found soonest that they had come into the hall,
her brothers both—on beer was she lightly drunk:
“Tricked art thou now, Guther! What wilt thou, rich man, win
from the Hunnish harm-tricks? Go out of the hall soon!

- 18 Bétr hefðir, bróðir, · at ï brynju fórir,
² sem hjólmum arin-greypum · at séa héim Atla;
 sétir ï soðlum · sól-heiða daga,
⁴ nái nauð-fólva · léтир nornir gráta,

Better hadst thou done, brother, if thou hadst marshalled in thy byrnies
with hearth-surrounding helmets to see the realm of Attle;
if thou hadst loaded in the saddle during sun-bright days
need-pale corpses; if thou hadst let the norns cry,

- 19 Húna skjald-meyjar · hérfi kanna,
² ḡen Atla sjalfan · léтир ï orm-garð koma;
 nú 'sá orm-garðr · ykkor of folginn.“

[and let] the Hunnish shield-maidens know the harrow—
but Attle himself oughtst thou to have put in the snake-pit;
now that snake-pit has enveloped you two!”

¹ Húna skjald-meyjar · hérfi kanna ‘the Hunnish shield-maidens know the harrow’ | I.e. if he enslaved the Hunnish shield-maidens as farmhands.

- 20 „Séinat’s nú, systir, · at samna Niflungum,
 langt’s at leita · lýða sinnis til,
 of rosmu-fjöll Rínar, · rekka ó-néissa.“

“It is too late now, sister, to gather the Nivlings.
 It is long to look for the support of men
 o'er the red fells of the Rhine, for unshamed [FAMOUS] warriors.”

- 21 Fengu þeir Gunn·ar · ok í fjötur settu
 2 vin Borgunda · ok bundu fast-la;
 sjau hjó Högni · sverði hvøssu
 4 en inum átta hratt hann · í ǫld heitan.

They captured Guther and in fetters placed
 the friend of the Burgends [= Guther] and bound him firmly.
 Hain smote seven with his sharp sword,
 but the eighth one he threw in the hot fire.

2 vin | vinir ('vinr') R

2. vin Borgunda ‘the friend of the Burgends’ | The historic Guther (Latin *Gundabarius < *Gundi-hari*) was a king of Burgundy; cf. *Walder* 46, where Walder addresses Guther, whom he is just about to fight, with the identical *wine Burgenda*. Addressing a king as a *winiz ‘friend’ of his people or dynasty is common in early Germanic heroic poetry; cf. *Beow* 30, 170, 1183 et c.: *wine Scyldinga* ‘friend of the Shieldings [DANISH KING]’, 350 *wine Dñeniga* ‘friend of the Danes [DANISH KING]’. The present instance is the only mention of the Burgends in all of Norse literature and as such is an impressive archaism that further adds support to a very early dating for *Akv*. — R has a small stroke above the *n* that abbreviates the syllable *ir*, indicating the nom. pl. *vinir* ‘friends’, who would then be the people binding Guther. This is probably due to scribal corruption, since the ones who bind Guther are Huns, not Burgends.

- 22 Svá skal frókn · fjóndum vérja-sk;
 2 Högni varði · hœndr Gunn·ars.
 frógu fróknan · ef fjor vildi
 4 Gotna þjóðan · gollí kaupa.

So shall a brave guard himself against foes;
 Hain guarded the hands of Guther.
 They asked the brave sovereign of the Gots [= Guther]
 if he would buy his [Hain’s] life with gold.

ALL | The Huns offer Guther (*Gotna þjóðann* ‘sovereign of the Gots’, cf. sts. 1, 3, 10) to pay a ransom for Hain’s life. Guther instead responds with the following st.

1 Svá ... vérjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and results in two typical four-line stanzas.

⁴ Gotna þjóðan 'sovereign of the Gots' | Although Gothic *þiudans* is the unmarked word for 'ruler' and reflexes of PWGmc. **þeudan* are exceptionally common in West Germanic heroic poetry (*þéoden* 40 times in *Beow*, *þéodan* 22 in *Heli*), ON *þjóðann* is a rare word and its presence here very likely a semantic archaism. Outside of *Akv* (st. 22/4, 23/3) the word is found only once in the heroic poetry of the Poetic Edda (*I Guðr* 19/i), thrice in the mythological poetry (*Háv* 15/1, 114/2, and 147/1) and only once in a dateable Scaldic composition (the *Lay-meter* poem Egill *Arkv* 11/3a (SkP 5) from ca. 980). It otherwise occurs in the list of poetic synonyms for 'king' (*Jul Konunga* 2 (SkP 3)), three C12th or C13th antiquarian heroic poems (*Heiðr* 91, GunnLeif *Merl* 1 81, *Gautr* 38 all in SkP 8), probably imitating earlier heroic poetry like *Akv*), and the thoroughly Christian C13th advice-poem *Hsv* 143 (almost certainly drawing on *Háv*). Thus it appears this archaic word belonging to the Migration Period was thought unfitting for poetry in *Court-spoken meter*, which already from the time of Bray the Old preferred words like *stillir* (found ca. 104 in the SkP corpus; cf. Ög 136 Rök) or *þengill* (found 120 times in the SkP corpus).

- 23** „Hjarta skal mér Högna · i hendi liggja
² blóðugt, ór brjósti · skorit bald-riða,
 saxi slíðr-beitu, · syni þjóðans.“

“The heart of Hain shall lie in my hands:
 bloody, cut from the breast of the bold rider [= Hain],
 with a slide-biting sax from the son of the sovereign [= Hain].”

³ saxi slíðr-beitu 'slide-biting sax' | A short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24** Skóru þeir hjarta · Hjalla ór brjósti,
² blóðugt, ok á bjóð logðu · ok býru þat fyr Gunn·ar.

They cut the heart of Helle from the breast,
 bloody, and on a plate laid it, and brought it before Guther.

- 25** Þá kvað þat Gunn·arr, · gumna dróttinn:
² „Hér hefi'k hjarta · Hjalla ins blauða,
 ó·líkt hjarta · Högna ins frókna,
⁴ es mjok bifask · es á bjóði liggr;
 bifóisk hołfu meírr · es i brjósti lá!“

Then quoth this Guther, the lord of men:
 “Here have I the heart of Helle the soft—
 unlike the heart of Hain the brave!—
 which quivers greatly when on the plate it lies;
 it quivered twice as much when in the breast it lay.”

- 26** Hló þá Hogni · es til hjarta skóru
² kvíkvan kumbla-smið · —kløkkva síðst hugði.
 Blóðugt þat á bjóð logðu · ok býru fyr Gunn·ar.

Hain then laughed as to the heart they cut
 the living wound-smith [WARRIOR = Hain]; he thought least of sobbing,
 Bloody on a plate they laid it, and brought it before Guther.

- 27** Mérr kvað þat Gunn·arr, · gęir-Niflungr:
 „Hér hęfi'k hjarta · Högna ins frökna,
 ó·líkt hjarta · Hjalla ins blauða,
 es lítt bifask · es à bjóði liggr;
 bifðisk svá·gi mjök · þa's i brjósti lá!

Renowned Guther quoth this, the Spear-Nivling:
 “Here have I the heart of Hain the brave
 —unlike the heart of Helle the soft!—
 which quivers little when on the plate it lies;
 it quivered not so much when in the breast it lay.

- 28** Svá skalt, Atli, · augum fjarri
 sem munt [...] · mënjam verða;
 es und ęjnum mér · qll of folgin
 hodd Niflunga: · lifir=a nú Hogni!

So shalt thou, Attle, be as far from eyes
 as thou wilt from the neck-rings be.
 Under me alone is hidden all
 the hoard of the Nivlings—now Hain lives not!

- 29** Ey vas mér týja · meðan vit tvęir lifðum,
 nú 's mér ęngi · es ęnn lifi'k;
 Rín skal ráða · róg-malmi skatna,
 svinn, ęs-kunna · arfi Niflunga.

I always had doubt while we two lived;
 now I have none when I alone live.
 The swift Rhine shall rule the strife-ore of princes [GOLD],
 he os-born inheritance of the Nivlings!

- 30** Í veltanda vatni · lýsask val-baugar
 hęldr an à hǫndum goll · skini Húna børnum.“

In tumbling water shall the Welsh bights gleam,
 rather than gold shine on the hands of the children of Huns!”

"Turn ye the wheel-wagons, the captive is now in bonds!"

- 32 Atli inn ríki · r̄eið Glaum m̄onum,
 2 sleginn róð-þornum, · sifjungr þeira;
 Guð-rún sig-tíva [...]
 4 varnaði við tórum, · vaðin i þys-hóllu:

Attle the powerful rode on Gleam by his mane
 surrounded by strife-thorns [SWORDS], their in-law.
 Guthrun of the victory-Tews [...];
 she held back her tears, pacing in the tumultuous hall:

- 33 „Svá gangi þér, Atli, · sém við Gunn·ar áttir
 2 ̄iða opt of svarða · ok ár of nefnda
 at sól inni suðr-hóllu · ok at Sig-týs bergi,
 4 hulkvi hvíl-beðjar · ok at hringi Ullar.“

"Let it so go for *thee*, Attle, like thou with Guther hadst
 oaths often sworn and always mentioned
 by the south-facing sun and Victory-Tew's mountain,
 by any pleasant bed and the ring of Woulder."

- 34 Ok m̄eirr þaðan · m̄en-vorð bituls,
 2 dolg-Rogni, dró · til dauðs skókr.

And further thence the shaker of the bridle [WARRIOR = Attle] pulled
 the torc-defender, the battle-Reiner [WARRIOR = Guther] to his death.

- 35 Lifanda gram · lagði i garð,
 2 þann's skriðinn vas, · skatna m̄engi,
 innan ornum. · En ̄inn Gunn·arr
 4 heipt-móðr hórpum · hendi kníði;
 glumðu stréngir. · Svá skal golli
 6 frókn hring-drifi · við fira halda!

Living, the lord [= Guther] was laid in the pit
 (which was crawling) by a troop of warriors
 (with snakes inside). But Guther alone
 spitefully struck the harp with his hand;
 its strings rang out. *So shall a brave*
ring-strewer [GENEROUS MAN] withhold his gold from men!

ALL | Guther was laid in the snake-pit and played a harp as his life expired. This scene was very famous and is depicted pictorially in numerous archeological finds and stave church carvings.

- 36** Atli lét · lands sīns á vit
 2 jó or-skáan · apr frá morði;
 dynr vas ï garði, · dróslum of þrungit,
 4 vápn-songr virða— · vóru af heiði komnir.

Attle turned towards his land
 on his watchful steed back from the murder.
 There was a din in the yard from the trampling of horses,
 weapon-song of warriors—they had come from the heath.

2. ør-skáan ‘watchful’ | A hapax, best explained as a cognate with Gothic *us-skaws* ‘vigilant, watchful’.

- 37** Út gekk þá Guðrún, · Atla í gogn,
 2 með gylltum kalki · at rœifa gjöld røgnis:
 „Þiggja knátt, þengill, · i þínni höllu
 4 glaðr at Guð-rúnu · gnadda nifl-farna.“

Out went Guthrun then, Attle to face,
 with a gilt chalice to give repayments to her lord.
 “Do accept, ruler, in thy hall,
 glad, from Guthrun, young beasts gone to the shades!”

- 38** Umðou qł-skálar · Atla vín-hofgar
 2 þá's í holl saman · Húnar tølðu-sk,
 gumar gran-síðir · gengu inn hvárir.

The ale-bowls of Attle clanged heavy with wine
 when gathered in the hall the Huns were counted;
 the long-bearded men walked in two by two.

- 39** Skévaði þá hin skír-léita, · vœigar þeim at bera,
 2 af-kór dís, jofrum, · ok qł-krásir valði,
 nauðug, nef-folum, · en níð sagði Atla:

Forth strode the pure-faced, bearing them draughts,
 the violent dise for the princes, and chose the ale-dainties,
 forced, for the pale-nosed men—but spoke a nithe to Attle.

1. vœigar ‘draughts’ | The alliteration requires a word starting with *sk-*. For this reason *vœigar* probably ought to be replaced with the synonym *skálar* ‘bowls’.

3. níð ‘nithe’ | An evil, cursing word.

- 40** „Sona héfir þinna, · sverða deilir,

2 **hjortu hré-dréyrug** · við **hunang** of tuggin,
 mælta knátt, **móðugr**, · **manna val-bráðir**
 4 **eta at ql-krósum** · ok i **qnd-ugi** at sända.

“Thy own sons’ hast thou—O dealer of swords—
 corpse-bloody hearts with honey chewed.
 Thou art stomaching, fierce man, the death-flesh of men,
 eating it by ale-dainties, passing it on from the high seat.

41 **Kallar=a þú síðan** · til **knéa þínna**
 2 **Erp né Etili**, · **ql-réifa tvà**;
 sér=a þú síðan · i **seti miðju**
 4 **golls miðlendr** · **géira skepta**,
 manar mæta · **né mara kþyra**.“

Thou wilt not henceforth call up to thy knees
 Earp nor Oatle, the ale-rowdy two.
 Thou wilt not henceforth see in the middle of the seat
 the dealers of gold shafting spears,
 brushing horse-manes or driving steeds.”

2. ql-réifa tvà ‘the ale-rowdy two’ | At this time there was nothing unusual about young boys drinking.

42 **Ymr varð á békki-jum**, · **af-kárr sognr virða**,
 2 **gnýr und guð-véfjum**, · **grétu børn Húna**,
 nema éin Guðrún · es hón **éva grét**
 4 **bróðr sína ber-harða** · ok **buri svásu**,
 unga, ó-fróða, · **þá’s hón við Atla gat**.

There was clangour on the benches, violent song of warriors,
 noise beneath the god-weave; the children of the Huns wept,
 except Guthrun alone, for she never wept
 for her bear-hard brothers and beloved sons,
 the young, unlearned, which she with Attle begot.

2. und guð-véfjum ‘beneath the god-weave’ | Beneath the silken fabric, presumably of the tents in which the nomadic Huns dwelled.

2. børn Húna ‘the children of the Huns’ | Here just meaning “the Huns”; cf. “the children of men”.

4. ber-harða ‘bear-hard’ | Before the lion was adopted for this sake on the basis of Classical and Biblical models, the bear was the animal associated with strength and bravery in the North. — *ber-* is a compounding form of **beri* ‘bear’, an otherwise unattested masc. *n*-stem noun inherited from PGmc. **beró*, whence also OHG *bero*, OE *bera* ‘id’. The normal ON word for “bear” is *björn*, an *u*-stem derived from the oblique cases of **beró*; there also survive the fem. *bera* ‘she-bear’ and diminutive *bersi* ‘(playful) bear’. *ber-* appears to be an archaism, since it is only otherwise attested in *Vk* II.

43 **G**olli sori · hin gagl-bjarta,
² **h**ringum rauðum · rœifði hón hús-karla;
³ **s**kop lét hón vaxa · en skíran malm vaða,
⁴ éva fljóð ekki · gáði fjarg-húsa.

With gold the goose-bright lady sowed [the floor];
 with red rings she cheered the housecarls.
 She let the large vats grow and the pure ore [GOLD] wade; never did that
 woman heed the god-houses.

44 Ó·varr Atli · *óðan hafði sik drukkit;
² vápñ hafði hann ekki, · varnaði-t við Guð·rún;
³ opt vas sá leikr bætri · þa's þau lint skyldu
⁴ optarr of faðma-sk · fyr qðlingum.

Unwary, Attle had drunk himself mad;
 he had no weapon, did not beware Guthrun.
 Oft their play was better when they gently would
 oftener embrace each other in front of the athlings.

¹ *óðan ‘mad’ | emend.; móðan ‘tired’ R

¹ *óðan ‘mad’ | A word alliterating with a vowel is required by the meter and *óðan ‘mad’ lies closest at hand, differing only by a letter from móðan ‘tired’.

45 Hón bœð broddi · gaf blóð at drekka,
² hendi hel-füssi, · ok hvelpa léysti;
³ hratt fyr hallar dyrr · ok hús-karla vakði
⁴ brandi, brúðr, héitum; · þau lét hón gjöld bróðra.

With a blade she gave the bed blood to drink,
 with a hell-eager hand—and set loose the whelps,
 blocked the doors of the hall and awoke the housecarls—
 the bride—with hot flame; such were her repayments for her brothers!

46 Eldi gaf hón alla · es inni vóru
² ok frá morði þeira Gunnars · komnir vóru ór Myrk-heimi;
³ forn timbr fellu, · fjarg-hús ruku,
⁴ bór Buðlunga, · brunnu ok skjald-meyjar,
 inni; aldr-stamar · hnigu i eðl héitan.

To the fire she gave all who were within
 and from the murder of Guther and his [brother] had come out of Mirkham.
 Ancient timbers fell; the god-houses smoked,

the settlement of the Budlungs. The shield-maidens too burned inside; short-lived, they sank in the hot fire.

47 Full-rótt's umb þetta; · fērr ḥengi svá síðan
 2 brúðr ï brynu · bróðra at hēfna;
 hōn hēfir þriggja · þjóð-konunga
 4 ban-orð borit, · björt, áðr sylti.

It is told fully about this; hence no bride will so put on a byrnrie to avenge her brothers. She has, bright, of three great kings borne the bane-word before she must die.

4 ban-orð borit 'borne the bane-word' | Le., she has brought to death three great kings. For the idea of death as a "word" cf. *Yt 1: Varð fram-gengt [...] feigðar-orð es at Fjölni kom* 'The word of feyness (i.e. imminent death or destruction) which came upon Fillner was fulfilled,' that is to say, 'Fillner died at his fatefully appointed time.' This expression is discussed along with its Germanic and Indo-European parallels in detail in Watkins (1995)[417–422].

48 Enn segir glöggra í Atla-mólum inum grón-lenskum.

Yet this tale is told even more clearly in the Greenlandish Speeches of Attle.

Greenlandish Speeches of Attle (*Atla móл in grón-léndsku*)

Dating (Sapp, 2022): late Círth (o.472)

Meter: *Speeches-meter*

Introduction

The **Greenlandish Speeches of Attle** (*Am*) is only preserved in R where it follows *Akv* and precedes *Ghv*. The poem is composed in *Speeches-meter* throughout.

In R the title Greenlandish is also applied to the preceding *Akv*, but unlike that poem *Am* appears 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” (*bvítá-björn*). 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 these old tales about Attila the Hun!

A Greenlandish origin for the poem lets us to determine a *terminus post quem* for its composition; *Am* cannot have been composed before ca. 985 CE, the time of Greenland's settlement by Icelanders agreed upon both by the mediæval saws and modern archeology. This fits with the fact that the poem from a linguistic perspective is noticeably younger than its predecessor *Akv*. Most notably the sound change *vr-* > *r-* is consistently applied in roots originally containing the glide. These are *vr̥iðr* > *r̥iðr* ‘wroth’ (*Am* 51/1: *r̥oskr*; *róða* : *r̥iðr*, 75/4: *ró*, *r̥iði* : *reynir* vs. *Akv* 2/2: *vín*, *val-bøllu* : *vr̥iði*), *vrangr* > *rangr* ‘wrong, twisted’ (*Am* 4/1: *rúnar*, *rísta* : *r̥engði* vs. Bragi Þórr 6 (in SkP 3): *vildi-t*, *vr̥ngum* : *vág*), and **vr̥oskr* > *r̥oskr* ‘vigorous’ (*Am* 51/1, 57/2: *r̥oskr*, *reyna-sk* : *reýnt*, 87/1: *r̥oskr*, *róða* : *rakði-sk* vs. Þdr 22/1: *vr̥iðr*, *Vr̥osku* : *vá*). For the root *vreka* > *reka* ‘drive, chase’ which is not found in *Am* cf. *Akv* 14/4.

There are other important differences between the two poems that speak to the primacy of *Akv*. One of the most interesting differences is the *Am*-poet's lack of familiarity with continental European circumstances. Whereas the poet of *Akv* has Guther and Hain ride through Mirkwood and over high

mountains to get to Attle in the south (*Akv* 14), *Am* instead lets Guther and Hain *sail* out of their home firth (*fjørðr*) to the land of Budle, in what is clearly an insular Norse adaptation of the originally continental story (*Am* 28–35).

Together with *Akv*, *Am* clearly serves as a source for *Völ* 36–38. For much of that section *Am* is the chief source, probably due to its greater length.

NOTE: The translation is currently incomplete.

The Greenlandish Speeches of Attle

- 1 Frétt hēfir qld ó·fó · þá's ęndr of gørðu
 2 səggir sam-kundu, · sú vas nýt féstum;
 3 óxtu ęin-méli, · yggt vas þeim síðan
 4 ok it sama sonum Gjúka · es vóru sann-ráðnir.

Unfew [many] people have learned when... TODO.

- 2 Skop éxtu skjoldunga · —skyldu=at feigir—
 2 illa réð=sk Atla, · átti hann þó hyggju;
 3 félldi stoð stóra, · stríddi sér harð-la,
 4 af bragði boð səndi · at kvémi brátt mágar.

TODO.

- 3 Horsk vas hús-freyja, · hugði at man-viti,
 2 lag høyrdi hon orða, · hvat þeir á laun méltu;
 3 þá vas vant vitri, · vildi hon þeim hjálpa,
 4 skyldu umb sé sigla · en sjölf né kom=sk=at.

[R TODO]

TODO.

- 4 Rúnar nam at rísta, · ręngði þér Vingi—
 2 fárs vas hann flýtandi— · áðr hann framm seldi,
 3 fóru þá síðan · səndi-menn Atla
 4 umb fjørð Lima · þar's fróknir bjoggu.

[R TODO]

TODO.

- 5 Ql-vérir urðu · ok qlda kyndu,
 2 hugðu vętr véla · es þeir vóru komnir;
 3 tóku þeir fórnir · es þeim fríðr səndi,
 4 hęngðu á súlu, · hugðu-t þat varða.

[R TODO]

TODO.

- 6 Kom þá Kost·bera, · kvéñ vas hón Högna,
² kona kapps gá·lig, · ok kvaddi þá báða;
³ glóð vas ok Glaum·vør · es Gunn·arr átti,
⁴ fell=sk=at saðr sviðri, · sýsti of þorff gæsta.

[R TODO]

TODO.

- 7 Buðu þeir héim Högna · ef hann þá hældr fóri;
² sýn vas svip-vísi · ef þeir sín gæði;
³ hét þá Gunn·arr · ef Hogni vildi,
⁴ Hogni því nítti · es hinn of réði.

[R TODO]

TODO.

- 8 Bóru mjøð mérar, · margs vas alls bæni,
² fór þar fjølð horna · und's þötti full-drukkit.

[R TODO]

TODO.

- 9 Hjú gørðu hvílu · sém þeim hógst þötti;
² kænnd vas Kost·bera, · kunní hón skil rúna,
³ innti orð-stafi · at ǫldi ljósum;
⁴ gæta varð hón tungu · í góma báða:
 Vóru svá villtar · at vas vant at ráða.

[R TODO]

TODO.

- 10 Séing fóru síðan · sína þau Hogni;
² dréymði drótt-láta, · dulði þess vëttki,
³ sagði horsk hilmi · þegar's hón réð vakna:

[R TODO]

TODO.

- 11 „Héiman gøri=sk þú, Hogni, · hygg þú at róðum!
² Fár 's full-rýnnin, · far þú í sinn annat!
³ Réð'k þér rúnar · es ræjst þín systir:
⁴ Björt hefir þér eigi · boðit í sinn þetta.

[R TODO]

TODO.

12 **E**itt ek mēst undrumk · —má'k=at ḋenn hyggja—
 2 hvat þá varð vitri · es skyldi villt rísta;
 3 því't svá vas þam sat† · sem undir véri
 4 bani ykkarr bęggja · ef it brá-lla kvémið.
 Vant's stafs vífi · eða valda aðrir.“

[R TODO]

TODO.

13 „Allar 'ro ill-úðgar (kvað Högni) á'kk=a'k þęss kynni,
 2 vil'k=a'k þęss leita · nema launa eigmat;
 3 okkr mun gramr golli · ręifa glóð-rauðu,
 4 óumk ek aldri=gi · þótt vér ógn fregnim.“

[R TODO]

TODO.

14 „Stopalt munuð ganga · ef it stundið þangat,
 2 ykkur mun ȶst-kynni · eigi i sinn þefta.
 3 Dréymði mik, Högni, · dylj=umk þat eigi:
 4 Ganga mun ykkur and-óris · eða ȶlla hréð=umk.

[R TODO]

TODO.

15 Bléju hugða'k þina · brenna i ȶldi,
 2 hryti hýr logi · hús mën i gögnum.“
 3 „Liggja hér lín-kléði · þau's ér lítt rókið,
 4 þau munu brátt brenna · þar's þú bléju sátt.“

[R TODO]

TODO.

3 þau's ér | 'þau er' R

16 „Björn hugða'k hér inn kominn, · bryti upp stokka,
 2 hristi svá hramma · at vér hrédd yrðim;
 3 munn oss morg hefði · svá't vér méttim ȶkki;
 4 þar vas ok þrómmun · þey=gi svá lítill.“

[R TODO]

“I thought a bear came in hither, broke up the rafters,
 struck so fiercely that we were frightened,
 held many of us in its mouth while we could nowise resist;
 there was also crashing not at all little.”

17 „Veðr mun þar vaxa, · verða ótt snemma;
 2 hvíta-björn hugðir: · þar mun hregg austan.“

[R TODO]

“The storm will grow there, turn violent shortly;
thou thoughtest of a white-bear—there comes a tempest from the east.”

2 hvíta-björn hugðir: · þar mun hregg austan ‘thou thoughtest of a white-bear—there comes a tempest from the east’ | The image is undoubtedly Greenlandish; polar bears float from the east to the island on large sheets of ice. There is a real power to these lines which gives a sense of how harsh the Greenland climate was, even by Icelandic standards.

- 18 „Qrn hugða’k hér inn fljúga · at ęnd-löngu húsi,
2 þat mun oss drjúgt dęila=sk, · dreifði hann oss qll blóði;
hugða’k af hęitum · at véri hamr Atla.“

[R TODO]

TODO.

1 at ęnd-löngu húsi | Also occurring at 24/ib below. The verse appears to be a *Speeches-meter* variant of the formulaic *Ancient-words-law* b-verse *ęnd-langan sal* (cf. Þrk 27/2 n.)

- 19 „Slótrum sýs-liga, · sjám þá roðru;
2 opt ’s þat fyr qxnum · es qrnu dręymir;
hęill ’s hugr Atla · hvat-ki’s þik dręymir.“
4 Lokit því létu, · líðr hvęt róða.“

[R TODO]

TODO.

- 20 Vøknuðu vel-borin, · vas þar sams dómi,
2 gëttist þess Glaumvor · at véri grand svefna
[...] við Gunn·arr · at fá tvér leiðir.

[R TODO]

TODO.

- 21 „Görvan hugða’k þér galga, · gęngir þú at hanga
2 éti þik ormar, · yrða’k þik kvikvan,
gørði=sk rok ragna; · ráð hvat þat véri!

[R TODO]

I thought of gallows readied for thee; thou wentest to hang;
serpents ate thee; TODO. TODO. Interpret what that was!

- 22 Blóðgan hugða’k męki · borinn ór serk þiñum,
2 illt ’s svefn slíkan · at segja nauð-manni;
geir hugða’k standa · i gognum þik miðjan,
4 emjuðu ulfar · a ęndum bóðum.

[R TODO]

TODO.

23 Rakkar þar renna, · ráða=sk mjók geyja,
opt verðr glaumr hunda · fyr gjera flaugun.

[R TODO]

TODO.

24 Ó hugða'k hér inn renna · at qndi-löngu húsi,
þyti af þjósti · þeytisk of békki;
þryti fótr ykkra · bróðra hér tveggja,
gørði-t vatn végja; · vesa mun þat fyr nøkkvi.

[R TODO]

I thought a river ran in her along the end-long hall;

TODO.

TODO.

the water did not cede. That must mean something!

25 Konur hugða'k dauðar · koma i nött hingat,
véri-t vart búnar, · vildi þik kjósa,
þyði þér bráð-liga · til békka sinna;
ek kveð af-lima · orðnar þér disir.“

[R TODO]

I thought dead women came hither tonight;
they weren't poorly dressed—they would choose thee,
invited thee hurriedly to their benches.
I say, for thee the dises have become feeble!”

4 ek kveð af-lima · orðnar þér disir 'I say, for thee the dises have become feeble' | The goddesses of fate have become powerless to protect him due to his imminent death; for the expression cf. *Grm* 55.

26 „Séinat 's at segja, · svá 's nú ráðit;
forð=umk=a fór þó · alls þó 's fara étlat;
margt 's mjók glík-ligt · at munim skamm-éir.“

[R TODO]

“TODO.

it is all very likely that we will be short-lived.”

27 Litu es lýsti · létu=sk þeir fúsir
allir upp rísa, · qnnur þau löttu;
fóru fimm saman, · fléiri til vóru
holfu hús-karlar, · hugat vas því illa.
Snév·arr ok Sól·arr, · synir vóru þeir Högna,
Orkning þann hétu · es þeim enn fylgdi;
blíðr vas børr skjaldar, · bróðir hans kvánar.

[R TODO]

TODO.

- 28** Fóru fagr-búnar · und's þau fjørðr skilði,
² lóttu á-vallt ljósar, · létu=at hældr sęgjask.

[R TODO]

TODO.

- 29** Glaum-vor kvað at orði, · es Gunnarr átti,
² mélti hón við Vinga · sém hęnni vert þótti:
⁴ „Véit'k=at hvárt verð launit · at vilja ossum,
 glópr 's gęsts kváma · ef ï gøri=sk nökkvat.“

[R TODO]

TODO.

- 30** Sór þá Vingi, · sér réð hann lítt qira:
² „Eigi hann jötnar · ef hann at yðr lygi,
 galgi gørv-allan · ef hann á grið hygði.“

[R TODO]

TODO.

- 31** Bera kvað at orði, · blíð i hug sěnum:
² „Siglið ér sélir · ok sigr árnioð,
 fari sém fyr-méli'k! · Fést eigi því nítu.“

[R TODO]

Bare quoth for a word blithe in her heart:
 “May ye sail blessed and gain victory;
 may it go as I proclaim!” TODO.

- 32** Högni svaraði · —hugði gótt nónum:
² „Huggið=sk it, horskar, · hvé-gi's þat gørvisk!
⁴ Méla þat margir, · missir þó stórum,
 morgum ręðr litlu · hvé verð lejddr héiman.“

[R TODO]

TODO.

- 33** Sásk til síðan · áðr i sundr hyrfi;
² þá hygg skop skiptu, · skilðu=sk vegir þeira.

[R TODO]

TODO.

- 34** Róa nómum ríki, · rifu kjol halfan,
² bęystu bak-fóllum, · brugðusk hældr ręiðir;

[R TODO]

4 hömlur slitnuðu, · háir brotnuðu,
 gørðu-t far fæsta · áðr þeir frá hyrfi.

TODO.

35 Litlu ok lengra · —lok mun'k þess segja—
 2 bó sój þeir standa · es Buðli átti;
 hótt hrikðu grindr · es Högðni kníði.

[R TODO]

TODO.

36 Orð kvað þá Vingi · þat's án véri:
 2 „Farið firr húsi! · Flátt 's til sókja,
 brátt hefi'k ykk'r brennda, · bragðs skuluð hoggnir;
 4 fagrt bað'k ykk'r kvámu, · flátt vas þó undir,
 ella heðan bíðið · meðan ek hogg yðr galga!“

[R TODO]

A word then quoth Hain, which were better missing:
 “Fare ye far from the house! TODO.”

37 Orð kvað hitt Högðni · —hugði lítt végja—
 2 varr at véttugi · es varð at reyna:
 „Hirð-a þú oss hréða, · haf þú þat framm sjaldan!
 4 Ef þú eykr orði · illt munt þér lengja.“

[R TODO]

This word quoth Hain—TODO—
 TODO.

38 Hrundu þeir Vinga · ok í hel drópu,
 2 oxar at lögðu · meðan í qnd hiksti.

[R TODO]

TODO.

39 Flykkðu-sk þeir Atli · ok fóru í brynjur,
 2 gengu svá górvir · at vas garðr milli;
 urpusk á orðum · allir senn rœðir:
 4 „Fyrr vórum fullráða · at firra yðr lífi.

[R TODO]

TODO.

40 Á sér þat illa · ef hófðuð áðr ráðit;
 2 enn eruð ó·búnir · ok hófum eñnn félldan,

[R TODO]

lamðan til hækjar— · liðs vas sá yðars!“

TODO.

41 Óðir þá urðu · es þat orð hæyrðu,

² forðuðu fingrum · ok fengu i snéri,
skutu skarp-liga · ok skjoldum hlífðu=sk.

[R TODO]

TODO.

42 Inn kom þá ann-spilli · hvat úti drýgðu

² hótt fyr hóllu; · hæyrðu þréll segja.

[R TODO]

TODO.

43 Qutl vas þá Guð-rún · es hon qlikka hæyrði,

² hlaðin hals-menjum · hréytti hon þeim górv-qllum,
sløngði svá silfri · at i sundr hrutu baugar.

[R TODO]

TODO.

44 Út gekk hon síðan, · yþödi-t lítt hurðum,

² fór=a félts þey=gi · ok fagnaði komnum;
hvarf til Nifflunga, · sú vas hindst kvæðja,
⁴ fylgði saðr slíku, · sagði hon mun fleira:

[R TODO]

TODO.

45 „Léitaða'k i líkna · at létja ykkr héiman,

² sköpum viðr mann-gi · ok skuluð þó hér komnir.“
Mélti af man-viti · ef mundu sétta=sk,
⁴ ekki at réðu=sk, · allir ní kvóðu.

[R TODO]

TODO.

no man withstands the Shapes—and yet ye shall come here.”

TODO.

² sköpum viðr mann-gi ‘TODO’ | The same construction is found in *Gríp* 53/1b.

46 Sá þá sél-borin · at þeir sárt léku,

² hugði á harð-róði · ok hrauð=sk ór skikkju,
nøkkðan tók hon mékí · ok niðja fjør varði,
⁴ hógg vas at hjaldri · hvar's hon hændr fësti.

[R TODO]

TODO.

- 47** Dóttir lét Gjúka · drëngi tvá hnígá,
² bróður høj hon Atla, · bera varð þann síðan,
 skapði hon svá skérði, · skjeldi fót undan.

[R TODO]

TODO.

- 48** Annan réð hon hoggva · svá't sá upp ræis=at,
² í hélju hon þann haðði; · þey=gi henni hændr skulfi.

[R TODO]

TODO.

- 49** Þjörku þar gjörðu, · þeiri vas við brugðit;
² þat brá umb allt annat · es unnu börn Gjúka;
 svá kvóðu Niflunga · meðan sjalfr liððu
⁴ skapa sókn sverðum, · slítask af brynjur,
 hoggva svá hjalma · sem þeim hugr dygði.

[R TODO]

TODO.

- 50** Margin mest vógu · und's miðjan dag líddi,
² óttu alla · ok qnd·urðan dag;
 fyrr vas full-vegit, · flóði vøllr blóði;
⁴ átján áðr fellu, · øfri þeir urðu,
 Beru tvær svéinar · ok bróðir hennar.

[R TODO]

For most of the morning they fought until mid-day passed,
 the whole dawn and early part of the day;
 before it was fully fought the plain flowed with blood;
 eighteen had then fallen—they got the upper hand—
 Bare's two boys and her brother.

- 51** Røskr tók at róða · þótt hann ræiðr véri:
² „Illt 's umb lítask, · yðr 's þat kenna;
 vórum þrír tigir, · þegnar víg-ligir,
⁴ eptir lifum ellifu; · ór 's þar brunnit.

[R TODO]

TODO.

- 52** Bróðr vórum fimm · es Buðla misstum,

[R TODO]

² hefir nú Hél halfa · en hoggnir tvær liggja.

TODO.

53 Mégð gat'k mikla · —má'k=a'k því léyna—
² konu vá-liga, · kná'k=a'k þess njóta;
 hljótt óttum sjaldan, · síðst komt í hændr ossar,
⁴ firðan mik fréndum, · fé opt svikinn;
 sendum systr Hélju, · slíks ek mest kenn=umk.“

TODO.

54 „Getr þú þess, Atli, · gorðir svá fyrri:
² Móður tókt mína · ok myrðir til hnossa,
 svinnna systrungu · sveltir þú í hælli;
⁴ hlög-ligt mér þat þikkir · es þú þinn harm tñir,
 goðum ek þat þakka · es þér geng=sk illa.“

“TODO.

I thank the gods when it goes ill for thee!”

55 „Eggja'k yðr, jarlar, · auka harm stóran
² vífs ins vegliga, · vilja'k þat líta;
 kostið svá keppa · at lókkvi Guð-rún!
⁴ Sjá ek þat métt'a'k · at hón sér né ynöit.

TODO.

56 Takið ér Högna · ok hyldið með knífi,
² skerið ór hjarta, · skuluð þess gørvir;
 Gunnar grimm-úðgan · á galga festið,
⁴ bellið því bragði, · bjóðið til ormum!“

TODO.

Hogni kvað: **57** „Gør sem til lystir! · Glaðr mun'k þess biða,
² røskr mun þér reyna=sk, · reynt hefi'k fyrr brattara;
 høfðu-t hnækking · meðan heilir vórum,
⁴ nú erum svá sárir · at þú mátt sjalfr valda.“

TODO.

[R TODO]

[R TODO]

[R TODO]

[R TODO]

[R TODO]

- 58** Béiti þat mélти · —bryti vas hann Atla:
² „Tökum vér Hjalla · en Högna forðum!
Högum vér halft yrkjum, · hann es skap-dauði,
⁴ lifir=a svá lengi, · lóskr mun é hétinn.“ [R TODO]
- Boter spoke this; he was Attle's overseer:
“Let us take Helle, but Hain let us spare!
TODO.”
- 59** Hréddr vas hvær-gétil, · helta in lengr rúmi,
² kunni klökkkr verða, · kleif i ró hvérja;
ve-sall lét=sk vígs þeira · es skyldi váss gjalda
⁴ ok sinn dag dapran · at deyja frá svínum,
allri ör-kostu · es hann áðr hafði. [R TODO]
- TODO.
- 60** Tóku þeir brás Buðla · ok brugðu til knífi,
² ópði ill-þréli · áðr odds kénndi;
tóm lét=sk at eiga, · tēðja vel garða,
⁴ vinna it vergasta · ef hann við rétti;
feginn lét=sk þó Hjalli · at hann fjar þégi. [R TODO]
- TODO.
- 61** Géttist þess Högningi · —görva svá fóri—
² at árna á nauðgum · at undan gengi:
„Fyrir kveð'k mér minna · at frémja lækik þenna;
⁴ hví mynim hér vilja · høyra á þá skréktun?“ [R TODO]
- TODO.
- 62** Þrifu þeir þjóð-góðan, · þá vas kostr engi
² rekkum rakk-látum · ráð enn lengr dvelja;
hló þá Högningi, · høyruðu dag-megir,
⁴ kęppa hann svá kunni, · kvol hann vel þolði. [R TODO]
- TODO.
- 63** Hörpu tók Gunnarr, · hrórði il-kvistum;
² slá hann svá kunni · at snótir grétu;
klukku þeir karlar · es kunnu görst høyra; [R TODO]

4 **ríkri róð sagði,** · raptar sundr brustu.

Guther took the harp, moved it with his footsole-twigs [TOES],
 struck as he knew so that the ladies wept;
 those men sobbed who heard it clearest;
 TODO

64 Dóu þá dýrir, · dags vas hældr snemma,
 2 létu þeir á lësti · lifa iþróttu.

[R TODO]

Then the precious ones died; the day was rather early,
 TODO.

65 Stórr þötti-sk Atli, · sté hann of þá báða,
 2 horskri harm sagði · ok réð hældr at bregða:
 „Morginn 's nú, Guð-rún, · misst hefir þér hollra,
 4 sums est sjalf-skapa · at hafi svá gengit.“

[R TODO]

Attle thought himself big; he stood over them both,
 TODO.

“It is morning now, Guthrun; thou hast lost ones true to thee;
 some part hast thou thyself shaped that it has gone so.”

66 „Féginн est, Atli, · fírr þú víg lýsa,
 2 á munu þér iðrar · ef allt reynir;
 sú mun erfðo cþptir · —ek kann þér segja:
 4 ills geng-sk þér aldri · nema ek ok deyja.“

[R TODO]

TODO.

67 „Kann'k=a'k slíks synja, · sé'k til ráð annat,
 2 holfu hógligrá · —hófnum opt góðu:
 Manni mun'k þík hugga, · métum á·gétum,
 4 silfri sné-hvítu · sem sjölf vilir.“

[R TODO]

TODO.

the snow-white silver TODO.

68 Ón es þess engi, · ek vil því níta,
 2 sléit'k þá sáttir · es vóru sakar minni;
 af-kár ek áðr þótt'a'k, · á mun nú góða,
 4 hréfða ek umb hot-vetna · meðan Hogni lifði.

[R TODO]

TODO.

- 69** Alin vit upp vórum · í ḥinu húsi,
 2 lékum læk margan · ok í lundi óxum,
 góddi okkr Grím-hildr · golli ok hals-menjum.
 4 Bana munt mér bróðra · bóta aldri=gi
 né vinna þess ekki · at mér vel pikki.

[R TODO]

TODO.

- 70** Kostum drepr kvenna · karla of·ríki,
 2 í kné gengr hnefi · ef kvistir þverra,
 tré tókr at hniga · ef hoggr tág undan;
 4 nú mátt ḥinn, Atli, · ḥllu hér ráða.“

[R TODO]

TODO.

- 71** Gnótt vas grunn-ýðogi · es gramr því trúði,
 2 sýn vas sveip-vísi · ef hann sín gëði.
 Krøpp vas þá Guð-rún, · kunní umb hug mæla,
 4 létt hón sér gørði, · lék hón tvéim skjoldum.

[R TODO]

TODO.

- 72** Óxti hón q̄l-drykkjur · at erfva bróðr sína,
 2 samr lét=sk ok Atli · at sínna górvu.

[R TODO]

TODO.

- 73** Lokit því létu, · lagat vas drykkju;
 2 sú vas sam-kunda · við svorfun of mikla;
 stróng vas stór-huguð, · stríddi hón étt Buðla,
 4 vildi hón ver sínunum · ofr-héfndir.

[R TODO]

TODO.

⁴ vildi hón ver sínunum · ofr-héfndir | Alliteration between *v-* and vowels is by no means unheard of in Norse poetry but varies greatly between styles. In the Scaldic genre, for instance, it was always entirely forbidden.

- 74** Lokkaði hón litla · ok lagði við stokki;
 2 glúpnuðu grimmir · ok grétu þey=gi,

[R TODO]

fóru í faðm móður, · fréttu hvat þá skyldi.

TODO.

- 75 „Spyrið lítt eptir! · Spilla étla'k býðum,
 2 lyst vor=umk þess lengi · at lyfja ykkir elli:“
 „Blótt sém vilt býrnum, · bannar þat mann-gi,
 4 skómm mun ró ræjði · ef þú reynir górv.“

[R TODO]

TODO.

- 76 Brá þá barnésku · bróðra in kapp-svinna,
 2 skipti=sk skap-liga, · skar hón á háls báða.
 Enn frétti Atli · hvært farnir véri
 4 svéinar hans leika · es hann sá þá hver-gi.

[R TODO]

TODO.

- 77 „Yfir róð=umk ganga, · Atla til segja,
 2 dylja mun'k þik eigi, · dóttir Grím'hildar;
 glaða mun þik minnst, Atli, · ef þú górvra reynir;
 4 vakðir vó mikla · es þú vátt bróðr mäna.

[R TODO]

TODO.

- 78 Svað'k mjök sjaldan, · síðan's þeir fellu,
 2 hétkjér hörðu, · hafi'k þik nú minntan;
 morgin mér sagðir, · man'k enn þann górvra,
 4 nú 's ok aftann, · átt þú slíkt at fréttu.

[R TODO]

TODO.

- 79 Maga hefir þínna · misst sém síðst skyldir;
 2 hausa veitst þeira · hafða at ól-skólum,
 drýgða'k þér svá drykkju— · dréyra blett'k þeira.

[R TODO]

TODO.

- 80 Tók'k þeira hjortu · ok á tæini stéikta'k,
 2 seld'a'k þér síðan, · sagða'k at kalfs véri,
 einn þú því ollir · ekki réttu leifa,
 4 tøggstu tíð-liga, · trúðir vel joxlum.

[R TODO]

TODO.

- 81** Barna vœitst þinna · —biðr sér fár verra—
 2 hlut veld'k mïnum, · hélmuk þó ekki.

[R TODO]

TODO.

- 82** Grimm vast, Guð·rún, · es þú gøra svá máttir,
 2 barna þinna blóði · at blanda mér drykkju;
 snýtt hefir sifjungum · sem síðst skyldir,
 4 mér létr þú ok sjølfum · millum ills lítit.

[R TODO]

TODO.

- 83** Vili mér enn véri · at vega þik sjalfan,
 2 fatt's full-illa · farit við gram slíkan;
 drýgt þú fyrr hafðir · þat's ménn dómi vissu-t,
 4 til heimsku, harð-réðis, · í heimi þessum;
 nú hefir þú enn aukit · þat's nú áðan frógum,
 6 greipt glóp stóran, · górt hefir þú þitt erfi.

[R TODO]

TODO.

- 84** „Brænnnd munt à báli · ok barið grjóti áðr,
 2 þá hefir þú árnat · þat's é bejði-sk.“
 „Seg þér slíkar · sorgir ár morgin!
 4 Fríðra vil'k dauða, · fara í ljós annat.“

[R TODO]

TODO.

- 85** Sótu sam-týnis, · sendu-sk fár-hugi,
 2 hændu-sk hæipt-yrði, · hvárt=ki sér unði.
 Hæipt óx Hnifflungi, · hugði à stór-réði,
 4 gat fyr Guð·runu · at hann véri grimmr Atla.

[R TODO]

TODO.

- 86** Kvómu í hug henni · Högna við·farar,
 2 talði happ hónum · ef hefnt ynni;
 veginn vas þá Atli, · vas þess skammt bíða,
 4 sonr vá Högna · ok sjølf Guð·rún.

[R TODO]

TODO.

- 87** Róskr tók at réða, · rakði=sk ór svefni,
 2 kænndi brátt bænja, · bands kvað þorfr ónga:
 „Segið it sannasta: · Hværr vá son Buðla?
 4 Em'k=a'k lítt lækinn, · lífs tél'k vón ónga.“

[R TODO]

TODO.

- 88** „Dylja mun þik eigi · dóttir Grím-hildar;
 2 Lót=umk því valda · es líðr þina évi
 en sumu sonr Högna · es þik sör móða.“

[R TODO]

TODO.

- 89** „Vaðit héfir þú at vígi · þó'tt véri-t skap-ligt;
 2 illt 's vin vélá, · þann's þér vel trúir;
 bæiddr fór'k héiman · at biðja þín, Guð-rún.

[R TODO]

TODO.

- 90** Leyfð vast-u ekki, · létu stór-ráða,
 2 varð-a vón lygi · es vér of reyndum;
 fórt-u héim hingat, · fylgði oss hærr manna,
 4 allt vas ítar-ligt · umb órar færðir.

[R TODO]

TODO.

- 91** Margs vas alls sómi, · manna tíginna,
 2 naut vóru órin, · nutum af stórum;
 þar vas fjöld fíar, · fengu til margir.

[R TODO]

TODO.

- 92** Mund galt ek mérri, · mæiðma fjöld þiggja,
 2 þréla þrjá-tøgu, · þýjar sjau góðar;
 sómð vas at slíku, · silfr vas þó meira.

[R TODO]

TODO.
 thirty thralls, seven good handmaids.

93 Létst þér allt þikkja · sem ekki véri
² meðan lönd þau lógu · es mér leifði Buðli;
³ gróft-u svá undir, · gørði-t hlut þiggja.
⁴ Svéru lést þína · sitja opt grátna,
⁵ fann'k=a'k i hug hejulum · hjóna vetr síðan.“

[R TODO]

TODO.

94 „Lýgr þú nú, Atli, · þótt ek þat lítt rækja;
² hældr vas'k hóg sjaldan · hóf-sk þó stórum;
³ børðuð-sk ér bróðr ungir, · børðuð-sk róg milli.
⁴ Halft gekk til hæljar · ór húsi þinu;
⁵ hroldi hot-vetna · þat's til hags skyldi.

[R TODO]

TODO.

95 Þrjú vórum systkin, · þóttum ó-végin,
² fórum af landi, · fylgdum Sig-værði;
³ skéva vér lé tum, · skipi hvért vårt stýrði,
⁴ orkuðum at auðnu · und's vér austr kvónum.

[R TODO]

TODO.

² Sig-værði | metr. emend.; Sigurði R

96 Konung drópum fyrstan, · kurum land þaðra,
² hærsar oss á hond gengu, · hréðslu þat vissi;
³ vögum ór skógi · þann's vildum syknan,
⁴ sættum þann sélan · es sér né átti-t.

[R TODO]

TODO.

97 Dauðr varð inn húnski, · drap þá brátt kosti,
² strangt vas angr ungri · ekkjtu nafn hljóta;
³ kvöl þotti kvikri · at koma i hús Atla;
⁴ átti áðr kappi, · illr vas sá missir.

[R TODO]

TODO.

98 Komt=a þú því þingi · es vér þat frégim
² at sǫk sóttir · né slékkðir aðra;
³ vildir á-vallt végja · en vett-ki halda,

[R TODO]

⁴ kyrrt of því láta.“ · [...]

TODO.

99 „Lýgr þú nú, Guð-rún, · lítt mun við bóta-sk
² hluti hvár-igra, · hófum qll skarðan;
⁴ gör þú nú, Guð-rún, · af gétsku þinni
 okkr til á-gétis · es mik út hefja.“

[R TODO]

TODO.

100 „Knorr mun’k kaupa · ok kistu stéinda,
² væxa vel bléju · at vørja þitt líki,
⁴ hyggja á þorfr hvørja · sém vit holl vérim.“

[R TODO]

TODO.

101 Nár varð þá Atli, · niðjum stríð éxti,
² efndi ítr-borin · allt þat's réð heita;
⁴ fróð vildi Guð-rún · fara sér at spilla,
 urðu dvöl dögra, · dó hón i sinn annat.

[R TODO]

TODO.

102 Séll ’s hvørri síðan · es slíkt getr fóða
² jóð at afr-eki · sém’s ól Gjúki;
⁴ lifa mun þat eptir · á landi hvørju,
 þeira þró-méli · hvar-gi’s þjóð heyrir.

[R TODO]

Blessed is whoever thereafter gets to raise such
children to heroism as Yivick begot.

It will afterwards live upon every land—the speech of their struggle wherever
folk hear it.

Goading of Guthrun

(*Guð·rūnar hvøt*)

Dating (Sapp, 2022): early Cíith (0.781)–late Cíith (0.177)

Meter: *Ancient-words-law*

Introduction

TODO: INTRODUCTION.

From Guthrun (*Frá Guð·rūnu*)

1 Guð·rún gekk þá til sévar er hón hafði drepit Atla, gekk út á
2 sé'inn ok vildi fara sér. Hón mátti eigi sokkva. Rak hana yfir
3 fjørð'inn á land Jónakrs konungs. Hann fekk hennar. Þeira synir
4 vóru þeir Sørli ok Erpr ok Ham·ðir. Þær fóddisk upp Svan·hildr
5 Sig·urðar dóttir. Hón var gift Jórmun·rekk inum ríkja. Með
6 hánum var Bikki. Hann réð þat at Rand·vér konungs son skyldi
7 taka hana; þat sagði Bikki konungi. Konungr létt hengja Rand·vé
8 en troða Svan·hildi undir hrossa fótum. En er þat spurði Guð·rún
þá kvaddi hón sonu sína.

Guthrun then went to the sea after she had slain Attle, walked out into the sea and would end herself. She could not sink. She was driven across the firth to the land of king Enacker. He got her for wife. Their sons were Sarle and Earp and Hamthew. There Swanhild, Siward's daughter, was raised. She was married to Ermenic the powerful. With him was Bicke. He counseled that Randwigh, the king's son, should rape her; this Bicke told the king. The king had Randwigh hanged and Swanhild trampled beneath the hooves of horses. But when Guthrun learned of this she called on her sons.

The Goading of Guthrun

1 þá frá'k sennu · slíðr-feng-ligasta,
 2 trauð móл talit · af trega stórum,
 es harð-huguð · hvatti at vígi
 4 grímmum orðum · Guð·rún sonu:

That gibing I've found most direly caught—
 hard-pressed speeches told from great grief—
 when hard-hearted she goaded to war,
 with fierce words, Guthrun, her sons:

2 „Hví sitið? · Hví sofð lífi?
 2 Hví tregr=at ykkr · tæti at mela?
 es Jormunrekr · yðra systur,
 4 unga at aldri, · jóm of traddi,
 hvítum ok svörtum · à hér-vegi
 6 gróm, gang=tónum · Gotna hrossum.

“Why sit ye two? Why sleep ye your lives away?
 Why troubles it you not to speak merrily?
 when Ermenric has had your sister
 young of age trampled by steeds,
 by white ones and black on the path of war,
 by grey, pacing, Gotnish horses!

3–6 es ... hrossum. ‘when ... horses!’ | Repeated almost identically in *Hamð* 3.

3 Urðu=a it glíkir · þeim Gunnari
 2 né in hældr hugðir · sém vas Hogni;
 hennar mynduð it · hæfna lejta
 4 ef it móð étтиð · mìnna bróðra
 eða harðan hug · Hún-konunga.“

Ye have not turned out alike to Guther and his folks
 nor instead thoughtful like Hain was.
Her would ye have sought to avenge
 if ye had the mind of my brothers
 or the hard heart of the Hunnish kings!”

4 þá kvað þat Ham·ðir · inn hugum stóri:
 2 „Lítt myndir þú · leyfa dóð Hognna
 þá's Sigurð vökðu · svefni ór;

4 **bókr** vóru þínar, · inar **blá-hvítu**,
roðnar í vers dréyra, · folgnar í **val-blóði**.

Then this quoth Hamthew the great of heart:
“TODO.”

5 Urðou þér [...] · bróðra hefndir
2 slíðrar ok sárar · es þú sonu myrðir;
knéttim [...] · Jormun-rekki,
4 sam-hygjgjendr, · systur hefna.

TODO.

6 Berið **hnossir** framm · **hún-konunga**,
2 hefir þú okkr **hvatta** · at **hjor-þingi**.“
Bring forth the treasures of the Hunnish kings!
Thou hast incited us to the thing of swords [BATTLE].”

7 **Hléjandi** Guð-rún · 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;
gloomy, they loaded themselves on the backs of steeds.

8 Þá kvað þat **Ham-ðir** · inn **hugum** stóri:
2 „Svá kom=a'k **męírr** aptr · **móður** at vitja
gęjir-Njorðr hniginn · à **Goð-þjóðu**
4 at þú **erfi** · at qll oss drykkir,
at **Svan-hildi** · ok sonu þína.“

Then this quoth Hamthew the great of heart:
“So will I no more come back to visit my mother,
[when I,] the spear-Nearth [WARRIOR], fall in the land of the Gots,
after thou drinkest a wake for us all,
for Swanhild and thy sons.”

9 **Guð-rún** grátandi, · **Gjúka** dóttir,
2 gekk treg-liga · à tai sitja

ok at t₁elja, · t₂órug-hlýra,
 4 móðug spjoll · á margan veg:

Weeping, Guthrun Yivick's daughter
 went grieving to sit on the ground,
 and to tell with teary cheeks
 her gloomy tale in many ways:

10 „Þrjá vissa'k ₁elda, · þrjá vissa'k arna,
 2 vas'k þrimr verum · vegin at húsi;
 q₁inn vas mér Sig·urðr · q₂llum b₁etri
 4 es bróðr mínir · at bana urðu.

“I knew three fires; I knew three hearths;
 for three husbands I was brought to the house.
 Alone was Siward to me better than all—
 he whose bane my brothers became.

11 Svárra sára · sá'k=at, né kunna
 2 m₁eírr þóttusk · mér of stríða
 es mik q₁ölingar · Atla gófu.

Heavy wounds I neither saw nor knew;
 TODO.

12 Húna hvassa · hét'k mér at rúnum;
 2 mátti'g=a'k b₁olva · b₂ótr of vinna
 áðr ek hnóf hófuð · af Hniflungum.

The smart bear-cubs I summoned to me for counsel;
 I could not find remedies for the bales
 before I severed the heads from the Nivlings.

³ *Hniflungum* | metr. emend. (cf. I HHund 48/5); *Niflungum* *R*

¹ Húna hvassa ‘The smart bear-cubs’ | Her sons with Attle; for the appellation cf. *Vkv* 24/1.

13 Gekk ek til strandar, · gr₁om vas'k nornum,
 2 vilda'k hrinda · stríð grið þeirra;
 hófu mik, né drékkðu, · hávar bórur,
 4 því land of sté'k · at lifa skylda'k.

I walked to the shore; I was wroth against the norns;
 I wished to break their stubborn peace.

The high waves lifted me—drowned me not;
thus I stepped aland since I was meant to live.

- 14 Gekk ek à **bę́ð** · —hugða'k mér fyr **bę́tra**—
 2 **þriðja** sinni · **jóð**-konungi;
 ól ek mér **jóð**, · **erfi-vorðu**
 4 [...] · Jónakrs sonu.

I mounted the bed (I thought it better for me)
of a great king for a third time.
I begot babes, heritance-defenders [SONS],
[...], Enacker's sons.

4 sonu | emend.; *sonum* R

- 15 En umb **Svan**·hildi · **sótu þýjar**,
 2 es mǐnna **barna** · **batst full-hugða'k**;
 svá vas **Svan**·hildr · i sal mǐnum,
 4 sem véri **sóm**-leitir · **sólar geisli**.

But around Swanhild sat handmaids,
she whom of my children I fully loved the most.
So was Swanhild in my hall
like were she a beautiful sun-ray.

- 16 **Gódd**a'k **golli** · ok **guð**-vęfjum,
 2 áðr ek **géfa**'k · **Goð**-þjóðar til;
 þat 's mér **harðast** · **harma mǐnna**
 4 of þann inn **hvíta** · **hadd Svan**·hildar;
 auri tröddu · und **jóá** fótum.

I endowed her with gold and godweave
before I gave her to the folk of the Gots.
That is the hardest of my harms,
over the white hair of Swanhild—
in mud they trampled it beneath the hooves of steeds.

- 17 En sá **sárastr**, · es þeir **Sig**·urð mǐnn,
 2 **sigri** réntan, · i **séing** vógu;
 en sá **grimmastr**, · es þeir **Gunn**·ari,
 4 **fránir** ormar, · til **fjörs** skriðu;
 en sá **hvassastr**, · es til **hjarta**
 6 **konung** ó·blauðan · **kvíkvan** skóru.

But the sorest when my Siward
 robbed of victory in his bed they slew,
 and the cruelest when for Guther
 gleaming serpents slithered unto his life,
 and the sharpest when unto the heart
 the unsoft king [= Hain], alive, they cut up.

- 18** Fjolð man'k bólva, · [...]
 2 bœit-tu, Sig-urðr, · inn blakka mar,
 hest inn hrað-fóra · lát-tu hinig renna!
 4 Sitr eigi hér · snor né dóttir
 sú's Guð-runu · géfi hnossir.

I recall a multitude of bales; [...]
 Saddle, Siward, thy fallow steed,
 the quick-pacing horse—let him run hither!
 Here sits no son's wife nor daughter
 who to Guthrun might give treasures.

- 19** Minns-tu, Sig-urðr, · hvat vit mélum
 2 þá's vit à bœð · bœði sótum?
 at þú myndir mën · móðugr vitja,
 4 halr, ór helju, · en ek þín ór heimi.

Recallest thou, Siward, what we said
 when on the bed we both did sit,
 that thou wouldst me, gloomy man,
 visit from Hell—and I thee from the world?

- 20** Hlaðið ér, jarlar, · eiki-kost'inn,
 2 látið þann und himni · héstan verða!
 Mægi brenda brjóst · bólva-fullt eldr
 4 umb hjarta [...] · þiðni sorgir!"

Load, ye earls, the oaken pile [PYRE]!
 Let it become the highest beneath the heaven!
 May fire burn my curse-filled chest,
 unto the heart ... may the sorrows melt away!"

² himni 'heaven' | emend.; hilmi 'prince' R

- 21** Jørlum qllum · óðal batni,
 2 snótum qllum · sorg at minni

at þetta treg-róf · of talit véri.

For all earls may patrimony improve;
for all ladies may sorrow decrease
after this grief-chain has been recounted!

Speeches of Hamthew (*Ham·ðis móл*)

Dating (Sapp, 2022): Cioth (o.885)
Meter: *Ancient-words-law, Speeches-meter*

Introduction

The **Speeches of Hamthew** (signum *Hamð*) is the final poem in R. It is obviously closely related to the immediately preceding *Ghv*, with which it shares many lines (3/2-4, 5/1-2, 6/1-2) in the first part. Although the two poems deal with the same events, they differ in perspective. In both, Guthrun incites her two young sons to avenge their sister Swanhild by killing king Ermenric, and they set out to do so. It is here that they diverge, for *Ghv* stays behind with Guthrun after the departure of her sons, whereas *Hamð* instead follows the boys as they leave.

In Norse sources the slaying of Ermenric is also found in *Rdr* and *Vøls* 42 (the latter being based on *Hamð*, as seen by its citation of stanza TODO).

TODO: The narrative is founded in historical fact; in Jordanes' *Getica* 129 we read the following: TODO.

The trampling of Swanhild by horses and the attack launched by her brothers Sarle and Hamthew upon Ermenric is thus historical, as is the detail that he was maimed but not fatally injured. On this point the archaic *Rdr* is clearly further advanced from the fact of history than *Hamð*, since it (*Rdr* 4/3-4) seems to describe Ermenric as drowning in a well.

TODO: Finnur argues for two poems (one in *Speeches-meter*, one in *Ancient-words-law*).

The Speeches of Hamthew

- 1 Spruttu á tái · tregnar iðir
2 gróti alfa · in glý-stómu;
ár of morigin · manna bolva

4 sútir hværjar · sorg of kvéykva.

TODO.

In early morning each kind of pain
of the bales of men awakens sorrow.

2 Vas=a þat nū · né i gér,
2 þat hefir langt · liðit síðan;
 es fátt fornara · frémr vas þat hólfu
4 es hvatti Guð·rún · Gjúka borin
 sonu sína unga · at hefna Svan·hildar.

It was not now nor yesterday;
a long time has passed since.
Little is older, [yet] it was twice as long ago
when Guthrun, born of Yivick, goaded
her young sons to avenge Swanhild.

4 es hvatti Guð·rún 'when Guthrun ... goaded' | As also told in *Ghv*.

3 „Systir vas ykkur · Svan·hildr of hétin
2 sú's Jórmun·rekr · jóm of traddi
 hvítum ok svörtum · á hér·vegi
4 gróm gang-tónum · gotna hrossum.

„The sister of you two was named Swanhild,
she whom Ermenric had trampled by steeds,
by white ones and black on the path of war,
by grey, pacing, Gotnish horses!

2–4 sú's ... hrossum. 'she whom ... horses!' | Repeated almost identically in *Ghv* 2/3–6.

4 Eptir 's ykkr þrungit · þjóð-konunga,
2 lifið eñinr ér þátta · éttar minnar.

Ye two have been forced back by great kings;
ye are the lone living strands of my lineage.

5 Ejin-stóð em'k orðin · sem qsp i holti,
2 fallin at fréndum · sem fura at kvisti,
 vaðin at vilja · sem viðr at laufi,
4 þá's in kvist-skóða · kómr umb dag varman."

I am become supportless as the asp in the grove,
as bereaved of kinsmen as the pine from its branch,

as deprived of willpower as the tree from its leaf
when the branch-scather comes on a warm day."

- 6 Hitt kvað þá Ham·ðir · inn hugum stóri:
² „Lítt myndir þá, Guð·rún, · leyfa dóð Högna
 es þeir Sig·urð · svefn ór vökðu;
⁴ sats-tu á bęð · en banar hlógu.

This then quoth Hamthew the great of heart:
“Thou hadst little cause, then, Guthrun, to praise Hain’s deeds
when they Siward from his sleep awoke;
thou wast in the bed, but his killers laughed.

- 7 Bókr vóru þínar · inar blá-hvítu
² ofnar völundum, · flutu i vers dreýra;
 svalt þá Sig·urðr, · satst yfir dauðum,
⁴ glýja né gáðir; · Gunn·arr þér svá vildi.

Thy blue-white bed-clothes artfully woven
floated in thy husband’s blood.
Then Siward died; thou satst above him, dead,
sawst no sake for joy. Guther would see thee so.

- 8 Atla þótti=sk þú striða · at Erps morði
² ok at Eitils aldr-lagi, · þat vas þér enn verra!
 Svá skyldi hvær qðrum · værja til aldr-laga
⁴ sverði sár-bęitu · at sér né stríddi=t.“

TODO

- 9 Hitt kvað þá Sørli, · svinna hafði hann hyggju:
² „Vil’k=at við móður · mólum skipta;
 orðs þíkkir enn vant · ykkru hvóru;
⁴ hvérs biðr nú, Guð·rún, · es at gráti né fór=at?

This then quoth Sarle; he had a wise mind:
“I do not with my mother wish to bandy words.
TODO.

- 10 Bróðr grát þú þjöna · ok buri svásu,
² niðja ná-borna · lęidda nér rógi;
 okkr skalt ok, Guð·rún, · gráta báða

4 es hér sitjum fęigir á mőrum, · fjarri munum dęyja.“

TODO

11 Gengu ór garði · gørvir at ęiskra;
 2 liðu þá yfir ungar · úrig fjoll
 mőrum hún-lęndskum, · morðs at hefna.

They went out of the settlement ready to wage fury.
 Then passed the young ones over drizzling mountains
 on Hunlandish horses to avenge the murder.

12 Þá kvað þat Erpr · ęinu sinni,
 2 mérr of lék · á mars baki:
 „Illt ’s blauðum hal · brautir kenna;“
 4 kóðu harðan mjök · hornung vesa.

TODO

13 Fundu á stréti · stór-brögð-óttan:
 2 „Hvē mun jarp-skammr · okkr full-tingja?“

They found on the street the very cunning man:
 “How should this brown shorty assist us?”

¹ stréti ‘street’ | A Roman loanword used specifically for a paved road or street in a town. It probably emphasises the southern geography in which the events transpire.

14 Svaraði inn sundr-móðri, · svá kvaðsk vęita myndu
 2 full-ting fréndum · sem fótr qđrum.
 „Hvat megi fótr · fóti vęita
 4 né hold-gróin · hond annarri?“

He of sundry mother answered, said that he would give assistance to his kinsmen like a foot to another.—
 “What can a foot give to a foot,
 or a flesh-grown hand to another?”

15 Drógu ór skíði · skíði-éarn,
 2 mékis eggjar · at mun flagði;
 þverrðu þrótt sinn · at þriðjungi,
 4 létu mōg ungan · til moldar hniga.

They drew from their sheaths their sheath-irons [SWORDS],
 the edges of the blade at the behest of the ogress.
 They used their strength on the third one;
 they let the young lad sink down to the earth.

² at mun flagói ‘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*.

- 16** Skóku loða, · skalmir fëstu
² ok goð-bornir · smugu ï guð-véfi.
 TODO.

- 17** Framm lógu brautir, · fundu vó-stigu
² ok systur son · sáran á mæiði,
 varg-tré vind-kold · vestan bójar;
⁴ trýtti é trönu hvøt, · titt vas=at biðja.

Forwards lay their roads; they found paths of woe
 and their sister’s son wounded on a branch,
 a wind-cold hanging tree to the west of the town;
 ...; they had no wish to tarry.

- 18** Glaumr vas ï høllu, · halir ql-reifir,
² ok til gota ekki · górdou-t héyra
 áðr halr hug-fullr · ï horn of þaut.

There was revel in the hall, the men ale-rowdy,
 and the sound of the horses they hardly heard,
 before a man full of heart blew on a horn.

- 19** Ségja fóru érir · Jormun-rekki
² at sénir vóru · seggir und hjølmum:
 „Róðið ér umb røð! · Ríkir eru komnir,
⁴ fyr móttkum hafið ér mónnum · mey of tradda.“

Messengers went to tell Ermenic
 that the youths were seen in their helmets:
 “Tell your decision! Strong men have come.
 To the wrath of mighty men have ye trampled that maiden!”

- 20** Hló þá Jormun-rekkr, · hendi drap á kampa,
² bæiddi=sk at brøngu, · bøðvaði=sk at víni;

skók hann skór jarpa, · sá á skjöld hvítan,
 4 létt hann sér í hendi · hvarfa kér gollit.

Then Ermenric laughed, put his hand to his beard,
 ... became ferocious on his wine.
 He shook his brown locks, looked on his white shield;
 he let spin in his hand a golden cup.

21 „Séll ek þá þött=umk · ef séa knéttta
 2 Ham·ði ok Sørla · í høllu mænni;
 buri mynda'k þá binda · með boga strængjum,
 4 góð börn Gjúka · fæsta á galga.“

“I would have thought me blessed if I got to see
 Hamthew and Sarle in my hall;
 those boys I would then bind with bow-strings,
 the good children of Yivick, and tie them to the gallows.”

22 Hitt kvað þá Hróðr·glögð, · stóð of hléðum,
 2 mér-fingr mélти · við mog þenна:
 „Því't þat heita · at hlýði-gi myni;
 4 mega tvær menn eñir · tíu hundruð Gotna
 binda eða bærga · í borg inni hóu?

TODO.
 “Since they swear that no army will,
 how can two men alone ten hundred Gots
 bind or beat in the high stronghold?”

23 Styrr varð í ranni, · stukku ql-skálar,
 2 í blóði bragnar lógu, · komit ór brjósti Gotna.

There was uproar in the hall, the ale-bowls shattered;
 champions lay in blood flown from the breasts of the Gots.

¹ Styrr varð í ranni ‘There was uproar in the house’ | Strongly reminiscent of *Rdr 3/5; Rósta varð í ranni* ‘There was tumult in the hall’, *Beow 1302a; Hréam wearð gn Heorote* ‘There was an outcry in the Hart’, both in the context of hall-fights, the former describing the same events as *Hamð*.

24 Hitt kvað þá Ham·ðir · inn hugum stóri:
 „Óstir Jormunrekkr · okkarrar kvómu
 bróðra sam-móðra · innan borgar þínnar;
 4 fótr sér þú þína · hóndum sér þú þínum
 Jormunrekkr orpit · í ełd heitan!“

This then quoth Hamthew the great of heart:
 “Thou, Ermenric, didst incite our coming,
 we brothers of the same mother, into thy stronghold!
 Thou seest thy feet; thou seest them with thy hands,
 O Ermenric, thrown in the hot fire!”

^{4–5} fótr ... héitan! ‘Thou seest ... fire!’ | The detail of Ermenric’s severed hands and feet is also found in *Rdr* 4.

25 þá raut við · inn regin-kunngi
² Baldr i brynu · sem Björn hryti:
³ „Grýtið ér à gumna · alls geírar né bíta
⁴ eggjar né éorn · Jónakrs sonu!“

Then roared back the rein-descended
 Balder in his byrnie [WARRIOR > = Ermenric] like a roaring bear:
 “Stone ye the men! For spears will not bite,
 nor edges nor irons, Enacker’s sons!”

¹ raut | metr. emend.; hraut R

¹ regin-kunngi ‘rein-descended’ | Descended from the Gods or Reins. The godly ancestry of the Gotnish Amals, the house to which Ermenric belonged, is attested in Jordanes 78, 79 (excerpt): *magnaque potiti per loca victoria iam proceres suos, quorum quasi fortuna vincebant, non pueros homines, sed semideos id est Ansis vocaverunt. Quorum genealogia ut paucis percurram vel quis quo parente genitus est aut unde origo coepit, ubi finem efficit, [...] 79 Horum ergo heroum, ut ipsi suis in fabulis reffrunt, primus fuit Gapt, qui genuit Hulmul. Hulmul vero genuit Augis, et Augis genuit etc. etc. etc.* ‘they thereafter called their leaders, by whose good fortune they seemed to have conquered, not mere men, but demigods, that is *Ansis*. Their genealogy I shall run through briefly, telling the lineage of each and the beginning and the end of this line. [...] Now the first of these heroes, as they themselves relate in their legends, was Gapt, who begat Hulmul. And Hulmul begat Augis; and Augis begat’ etc. etc. Here *Ansis* is wo. doubt the same word as ON *éir* ‘the Eese’, i.e. the Gods; that they are called demigods is a clear instance of euhemerism. The first of the Eese is *Gapt* or *Geat*, whose name directly corresponds to OE *Géat*, the progenitor of several Anglo-Saxon royal lineages, and ON *Gautr*, a poetic synonym for the god Woden.

26 Hitt kvað þá Ham·ðir · inn hugum stóri:
² „Ból vannt, bróðir, · es þann bēlg leystir;
³ opt ór þeim bēlg · bøll róð koma.“

TODO

27 „Hug hēfðir, Ham·ðir, · ef hēfðir hyggjandi,
² mikils es à mann hværn vant · es man-vits es.“

TODO

28 „Af véri nú hoſuð · ef Erpr lifði,
 2 bróðir okkarr inn boð-frókní, · es vit á braut vögum,
 verr hinn víð-frókní, · hvøtt=umk at dísir,
 4 gumi hinn gunn-hélgí, · gorðum=sk at vígi.

TODO

29 Ekki hygg okkr vesa · ulfa dómi,
 2 at vit mynim sjalfir of saká=sk
 sém gréy norna · þau's gróðug eru
 4 í auðn of alin.

TODO

30 Vel hoſum vit vegit, · stöndum á val Gotna
 2 ofan egg-móðum · sem erñir á kvisti;
 góðs hoſum tírar fengit · þótt skylim nú eða í gér døyja,
 4 kveld lifir maðr ekki · eptir kvið norna.“

“Well have we two fought, we stand on the slain of the Gots:
 over the edge-wearied like eagles on a branch.
 We've won great glory, even if we should die now or tomorrow—
 man lives not one evening after the verdict of the norns!”

31 Þar fell Sørli · at salar gafli,
 2 en Ham-ðir hné · at hús-baki.

There fell Sarle by the hall's gables,
 and Hamthew sank down by the back of the house.

P1 Þetta eru kölluð Ham-ðis móл in fornu.

This is called the ancient speeches of Hamthew.

West Germanic Heroic Poetry

Lay of Hildbrand

(*Hildebrandslied*)

Dating: C8th
Meter: *Ancient-words-law*

Introduction

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨-⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have carried out the following changes in order to clarify etymological relationships and make the text somewhat less unwieldy. Of these changes, 7–9 have also been noted in the apparatus where they occur:

1. Replaced both *p* (wynn) and *uu* with *w*.
2. Replaced *c* with *k*.
3. Replaced *qu* with *kw*.
4. Replaced *t* with *t* where corresponding to OHG *z*.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ɛ* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced unetymological double *nn* with *n*.
8. Restored initial *b-* where etymological and/or metrically required.
9. Removed initial *b-* where unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where it appears in the cæsura, the extrametrical interjection *kwad Hilt-brant* 'quoth Hildbrand' (found in ll. 30, 49, and 58) replaces the usual interpunct, to indicate that the pause of the cæsura has been filled with an indication of the speaker. Outside of *Hild*, similar interjections are found throughout early Germanic poetry: in Old Norse (e.g. *Reg* 3/1, Anon *Eirm* 1/1 in SkP 1), Old Saxon (e.g. *Heli* 226, *SaxGen* 1), and Old English (e.g. *Finn* 24). The distribution of these interjections is such that they cannot be mere scribal additions (Old Norse poetry was first written down in the C12th, several centuries after the alliterative meter had gone extinct in Germany); instead, they appear to be genuine remnants of oral performance.

Summary

The poet begins with a short formulaic introduction; he is relating older stories (1–2). The two duellists, Hildbrand and Hathbrand, father and son, arm themselves and ride into battle at the head of two opposing armies (3–6). They speak, and Hildbrand asks Hathbrand for his name and lineage (7–13). Hathbrand gives his name and ancestry; his father was the warrior Hildbrand, who abandoned him as a newborn. This was long ago, and Hathbrand does not think him still alive (14–29). Hearing this, Hildbrand calls on God as witness, and offers his son a golden torc as a token of loyalty (30–34). Hathbrand takes this as an insulting trick. He proclaims that wealth should be won by struggle alone and accuses Hildbrand of having grown old through treachery (35–40); he has heard from sailors on the Mediterranean that his father is dead (41–43).

After this straight-forward narrative sequence three short speeches follow, in the ms. all spoken by Hildbrand. The second is certainly spoken by Hildbrand, but the other two may be misplaced or misattributed.

1. Hildbrand reflects on his son's prosperity: from his clothes he can tell that he has a good lord, and that he, unlike himself, has not suffered the fate of exile (44–47).

2. Hildbrand calls on God, and laments that, after thirty years at war, he is now forced to fight against his own son. Still, Hathbrand should easily be able to kill such an old man as Hildbrand, if he has strength and fate on his side (48–56).

3. Hildbrand (or Hathbrand, and there is a case for emending here) says that only the most cowardly easterner could refuse the fight so greatly desired. Let both men fight their hardest, and when the duel is over the winner will strip the armour of the other (57–61).

The two men then throw their javelins into each other's shield and rush at each other, hacking away at their shields until they become worthless (62–67). Here the poem abruptly ends.

The Lay of Hildbrand

Ik gi·hôrta daṭ sèggen
 2 daṭ sih ur·hêt̄un · aeñon muoçín:
 Hilti·brant eñti Hadu·brant · untar hérjun ȝwêm
 4 sunu-fatar·ungo · iro saro rihtun
 garutun sé iro gûd-hamun · gurtun sih iro swert ana
 6 hêlidos ubar hringa · dó sie ȝó dero hiltu ritun.

IHAVE HEARD IT SAID
 that two champions alone did meet:
 Hildbrand and Hathbrand under two hosts.
 The son and father set their armour,
 readied their war-cloth, girded on their swords,
 the heroes, over the chainmail, when to that fray they rode.

6 hringa | ringa *ms.*

3 untar hérjun ȝwêm ‘under two hosts’ | Either man was a champion of his army.

Hilti·brant gi·mahalta · —her was hêróro man
 8 ferâhes frótóro— · her frágén gi·stuont
 fôhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes knuosles dú sís
 12 ibu dú mí ênan sagés · ik mí de ódre wêt
 khind in khunink-ríkhe · khûd ist mí al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 more learned of life. He began to ask
 with a few words who his father might be
 of men in the troop, [...]
 [...] “or of which lineage thou be.
 If thou tell me one I will recall the others,
 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.* 13 mí | míin *ms.*

8 ferâhes frótóro ‘more learned of life’ | Possibly formulaic; cf. *Maldon* 317a: *IC eom fród feores. ‘I am learned of life’.*

14 Hadu·brant gi·mahalta · Hilti·brantes sunu:
 „Daṭ sagetun mí · úsere liuti

16 alte anti fróte · dea êr hina wárun
 daq Hilti·brant haetqi mín fater · ih heitq HAdu·brant
 18 forn her ôstar gi·*wej̄t · flôh her Ôt·akhres níd
 hina miti Deot·rihhe · énti sínero degano filu
 20 her fur·laēt in lante · lúttila siq̄en
 brút in bûre · barn un·wahsan
 22 arbjo-laosa · her raet ôstar hina
 des sid Deot·rihhe · darba gi·stuontun
 24 fater*es mínes · dat was só friunt-laos man
 her was Ôt·akhre · um-met̄ tîrri
 26 degano dêkhisto · unti Deot·ríkhhe*
 her was eo folkhes at énte · imo was eo feheta tî leop
 28 khûd was her · khón*ém mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This our liegemen said to me—
 the old and learned who earlier lived—
 that Hildbrand was my father's name; mine is Hathbrand.
 Long ago he turned east; he fled Edwaker's hate
 away with Thedric and his multitude of thanes.
 He left in this land a little one to stay;
 a bride in the bower, a bairn ungrown,
 inheritance-less. He rode away east,
 since at that time Thedric was in great need
 of my father—that was so friendless a man!
 He was towards Edwaker utterly hostile—
 the dearest of thanes under Thedric.
 He was ever at the head of the troop; him did ever the fighting gladden;
 known was he among keen men.
 I do not think he still has life.”

18 gi·*wej̄t | gihueit ms. 19 Deot·rihhe | theorihhe with pre-shift consonant ms. 21 brút | prut ms. 22 her raet | heraet ms. 23 gi·stuontun | gistuontum ms. 24 fater*es | fatereres ms. 26 Deot·ríkhhe* | darba gisontun add. ms. 27 feheta | peheta ms. 28 khón*ém | chonnem ms.

15 „Daq sagetun mí · úsere liuti ‘This our liegemen said to me’ | The scansion of this line is inscrutable (cf. l. 42), but the needed alliteration is missing.

30 „Wêttu Irmin got“ (kwad Hilti·brant) „obana ab hevane
 daq dú neo dana halt mit sus sippa man · dink ni gi·lejtós“
 32 want her dó ar arme · wuntane bauga
 khéisur·ingu gi·tán · só imo sie der khuning gap
 34 hunjo truhtin · „daq ih dír it nú bí huldí gibu.“

"I call on Ermēn God as witness in the heaven above
 that thou never henceforth with such close kin shouldst lead dispute!"
 Then he wound from his arm twisted bighs
 made of Coser's coin, which him the king had given,
 the lord of the Huns.—"This I now give thee for a pledge."

30 hevane 'heaven' | heuane *ms.*

30 hevane 'heaven' | A likely Old Saxon form which merits some discussion on the relation between the synonymous *bimil* and *hevan* in West Germanic. *bimil* is found in both OS and OHG, but a cognate of *hevan* is never found in OHG. Nor is the use of OS *hevan* without note; it is never used in prose, and in poetry (*Heli* and *SaxGen*) its use is heavily stereotyped, being restricted to 5 cpds and 3 formulaic expressions where it is never used only in the gen. sg. Still, it must have existed in the language seeing as it has left descendants in modern Low German dialects. In any case this word adds yet further difficulty to question of providence; if *Hild* were an originally OHG text (cf. l. 47 n.) haphazardly "translated" into OS in a scribal context it seems strange that the translator should have replaced the neutral *bimil* with the rare, stereotyped *hevan*, but on the other hand the presence of *hevan* in the OHG archetype would be a major anomaly since that word is not attested in any known variety of High German ancient or modern.

32 wuntane bauga 'twisted bighs' | The association between bighs (armlets, torcs) and a warrior's honour is well attested; see Index. This encounter is particularly reminiscent of *Hárb* 42.

33 khēisur-ingu gi·tán 'made of Coser's coin' | Coser (< OE *Cáser*), i.e. Caesar. A cultural memory of the melting of Roman *solidi* by Germanic smiths.

34 hunjo truhtin 'lord of the Huns' | Almost certainly Attle, although he is not mentioned by name in the poem.

Hadu·brant gi·mahalta · Hilti·brantes sunu:
 „mit gēru skal man · geba in·fahan
 ort widar orte!
 36 dú bist dir altér hun · um·met spáhér
 spēnis mih mit díném wortun— · wili mih dínu speru
 werpan!
 38 Bist al-só gi·altét man · só dú êwín in-wit fórtós
 daṭ sagetun mí · sêo-lídante
 40 westar ubar Wéntil-sêo · daṭ inan wík fur·nam:
 tôt ist Hilti·brant · Héri·brantes suno!“

Hathbrand spoke, Hildbrand's son:
 "By his spear shall a man win gifts,
 point against point!
 Thou art, old Hun, utterly clever;
 thou temptest me with thy words—at me wilt thou hurl thy spear!
 Thus hast thou become an old man since thou always didst work treachery.—
 This seafarers said to me
 west o'er the Wendle-sea, that war took him away.
 Dead is Hildbrand, Harbrand's son!"

40 Bist | pist *ms.*

³⁶ mit gérū skal man · geba in-fáhan ‘By his spear shall man win gifts’ | This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior-caste (*kṣatriya*), which explicitly forbade them from taking gifts. So in *MB^b* 12.192.73, a *kṣatriya* king refuses a gift from a priest (*brāhmaṇa*), for “it is the duty prescribed for a *kṣatriya* that he must fight and protect (people). *Kṣatriya* are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl., see further there.)

⁴² Wéntil-séo ‘Wendle-sea’ | The Mediterranean Sea, the name referring to the *Vandali*, who for a time ruled North Africa.

⁴⁴ Hilti-brant gi-mahalta · Héri-brantes suno:
„wela gi-sihu ih in díném hrustum
⁴⁶ daq dū habés hême · hêrron góten
daq dū noh bí desemo ríkhe · rækhhjo ni wurti“

Hildbrand spoke, Harbrand's son:
“Well do I see upon thy armour,
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 wallótá sumaro ḡenti wintro · sehs-tik ur lante
⁵⁰ dar man mih eo skerita · in folk skeočantero
só man mir aṭ burk ênigeru · banun ni gi·fasta.
⁵² Nú skal mih swásat khind · swertu hauwan
bretón mit sínú billju · eddo ih imo tī banin werdan.
⁵⁴ Doh maht dū nú aod-líhho · ibu dir dín ellen taok
in sus héremo man · hrusti gi·winnan
⁵⁶ rauba bi-*rahanen · ibu dū dar êníg reht habés!“

“Well now, O Ruler God! The woeful weird comes to pass.
I roamed for sixty summers and winters far from the land,
where I always was placed in the troop of shooters,
while at no stronghold my bane was fastened.—
Now shall my dear child hew 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 armour,
bear away the booty—if thou hast any right thereto!”

⁵⁶ bi-*rahanen | bihrahanen ms.

⁴⁸ waltant got ‘O Ruler God!’ | Cf. OE *wealdend god*, OS *waldand god*. Apparently a common West Germanic poetic expression.

⁴⁸ wê-wurt ‘woeful weird’ | *wurt* ‘weird’ here meaning ‘inexorable course of events’, not the norn; cf. ON *grammar urðir* ‘grim “weirds”’ TODO.

49 sumaro ḥenti wintro · sehs-tik ‘sixty summers and winters’ | i.e. thirty years. Cf. *Beow* 1498, 1769; *bund misséra* ‘a hundred half-years’. Hathbrand must then be thirty years old, while Hildbrand is in his fifties or sixties.

50 skeotantero ‘shooters’ | Cf. *Beow* 702, where the OE cognate *sceótend* stands for “warriors” in general.

54–56 Doh ... habés! ‘Yet ... thereto!’ | Cf. the remarkably similar tone of *Walder* B/14 ff; it is with reference to such passages that Hathbrand’s hostile answer should be understood.

57 ibu dir din ellen taok ‘if thy zeal avail thee’ | Formulaic. Cf. *Beow* 572b–573: [...] · *Wýrd oft nereð // un-fégne eorl* · *þonne his ellen déab*. ‘Weird often saves the un-fey earl when his zeal avails.’

„Der sí doh nú **argóstó**“ (kwad *Hadu-brant*) „**óstar-liuto**
 58 der dir nú **wíges warne** · nú dih es só **wel lustit**
 gúdja gi·mēinun · niuse de **mótqi**
 60 hwéðar sih **hiutu déro hregilo** · **hruomen muoṭqi**
 eddо desero **brunnónо** · **bédero waltan!**“

“Yet he were now”—quoth Hildbrand—“the softest of easterners,
 who should deny thee the fight now that thou so greatly cravest
 a battle between us. Try he who might,
 which one of us today of these garments might boast,
 or both these byrnies wield!”

57 kwad *Hadu-brant* | emend.; quad hiltibrant ms. 60 hwéðar | werdar ms. 60 **hiutu déro** | metr. emend.; dero hiutu ms. 60 **hruomen** | hrumen ms. 61 eddo | erdo ms.

57 kwad *Hadu-brant* | That the speaker is in fact Hathbrand is suggested by his hostile tone and prejudice against *óstar-liuto* ‘easterners’, i.e. Huns. The speech-marker (*kwad X* ‘quoth X’) in itself is not proof enough that we are dealing with a new speaker (cf. l. 48 which follows Hildbrand’s speech ll. 44–47 but is certainly also spoken by him) but does yield some additional support considering the high likelihood of corruption due to its formulaic nature and the clear lack of attention on the part of the scribe(s).

60–61 **hregilo hruomen muoṭqi** ... desero brunnónо bédero waltan ‘of these garments may boast ...
 both these byrnies wield’ | Like in the Iliad, the winner is expected to strip the slain of his armour.

62 Dó léṭun sé **aerist** · askim skrítan
 skarpén skúrim · daṭ in dem skiltim stónt
 64 dó **stóptun tó·samane** · **staim-bort hludun**
 hewun harm-líkko · **hwíṭte skilti**
 66 unti imo iro **lintún** · **lúṭtilo wurtun**
 gi·wigan miti **wábnum** · [...]

Then let they first their ashen spears glide
 in sharp showers, that in the shields they stuck.
 Then they charged at each other—the painted boards [SHIELDS] clashed—
 they hewed harmfully at the white shields,
 until for them their linden-woods [SHIELDS] became little,
 worn down by the weapons, [...]

62 askim | asckim *ms.* 64 hludun | chludun *ms.*

63 skarpén skúrim ‘in sharp showers’ | Formulaic, also occurring in *Heli* 5137a.

67 [...] | At this point the lone folio ends. The rest of the poem would have been found on the now-lost following page(s); see Introduction above.

Widsith

(*Wid-siþ*)

Dating: C7th–8th (Neidorf, 2013)

Meter: *Ancient-words-law*

Introduction

An archaic heroic poem.

Widsith

1 Wíð-sið maðolade, · word-hord qn·leac,
2 sé þe mæst · mærþa ofer eorþan,
 folca geond·fórde; · oft hé flëtte ge·þâh
4 myne-lícne mâþþum. · Hine frōm Myrgingum
 æþele qn·wócon. · He mid Ealh-hilde,
6 fâlre freoþu-wëbban, · forman siþe
 Hreð-cyninges · hám ge·sóhte
8 éastan of Qngle, · Eorman-ríces,
 wrâþes wær-logan. · Qn·gønn þâ worn sprecan:

Widsith spoke, unlocked his word-hoard,
he who most through tribes on the earth
and nations had journeyed. Oft on the bench had he received
delightful treasures. From the Mirgings
his ancestors came. Along with Elhild
the good peace-weaveress for the very first time
had he sought the Reth-King's realm,
east of the Angles, [the realm of] Ermenric,
the fierce oath-breaker. He then began a long speech:

6 freoþu-webban ‘peace-weaveress’ | A woman used in a political marriage to bring peace between two tribes or families, in this case between King Edwin of the Mirgings (see ll. 97–98) and Ermenric of the Gots.

7 Hreð-cyninges ‘Reth-King’ | The king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

2 „Fela ic mɔnna ge·frægn · mægþum wealdan.
 2 Sceal þeода ge·hwylc · þéawum lifgan,
 eorl æfter óþrum · óðle rádan,
 4 sé þe his þéoden-stól · ge·þéon wile.

“A great deal of men I’ve learned ruling tribes.
 Every person shall live in virtue,
 each earl after the other lead his homeland
 who on his ruling-seat will prosper.

3 Þâra wæs Wala · hwíle sélast,
 2 qnd **Alexandreas** · **ea**lra rícost
 mɔnna cynnes, · qnd he mæst ge·þáh
 4 þâra þe ic ofer **foldan** · ge·frægen hæbbe.

Of them was Wale for a while the best,
 and Alexander of all the strongest
 of mankind, and he prospered most
 of those men over the earth of whom I’ve learned.

4 **Æ**tla weold Húnnum, · **E**orman-ríc Gotum,
 2 Becca Baningum, · **B**urgendum Gifica.
 Câsere weold **C**réacum · qnd **C**ælic Finnum,
 4 **H**agena Holm-rycum · qnd **H**enden Glommum.

Attle ruled the Huns, Ermenric the Gots,
 Bicke the Banings, Yivick the Burgends.
 Coser ruled the Greeks and Calic the Finns,
 Hain the Holmrighs and Henden the Glams.”

5 **W**itta weold Swáfum, · **W**ada Hælsingum,
 2 Meaca **M**yrgingum, · **M**earc-healf Hundingum.
 3 **P**éod-ríc weold Frøncum, · **P**yle Røndingum,
 4 Breoca Brøndingum, · **B**illing Wernum.

TODO.

- 6 Ós·wine weold Eowum · qnd Ytum Gef·wulf,
 2 Finn Folc-walding · Fresna cynne.
 Sige·hēre lēngest · sâ·Dēnum weold,
 4 Hnæf Hocingum, · Helm Wulfigum,
 Wald Wóingum, · Wód Þyringum,
 6 Sâ·ferð Sycgum, · Swéom Ongend·þeow,
 Sceaft·hēre Ymbrum, · Sceafa Lóng-beardum,
 8 Hún Hæt-werum · qnd Holen Wrosnum;
 Hring-wald was hâten · Hēre-farena cyning.

TODO.

- 7 Offa weold Qngle, · Ale·wíh Dēnum;
 2 sé wæs þâra manna · módgast ealra,
 no hwæþre he ofer Offan · eorl-scope frêmede,
 4 ac Offa ge-slög · ârest mōnna,
 cniht-wesende, · cyne-ríca mâst.

Offe ruled the Angles, Alewigh the Danes;
of those men he was the bravest of all,
but he never furthered greater earlship than Offe,
for Offe won—youngest of men,
still a boy—the greatest of kingdoms.

ALL | The great praise here accorded to Offe, the legendary ruler of the continental Angles from whom the Anglo-Saxons claimed descent, is paralleled by *Beow* 1954–1960a.

- 8 Nænig efen-eald him · eorl-scope mâran
 2 qn or·qtte: · âne sweorde
 mérce ge·mârde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþhan
 Engle qnd Swáfe, · swá hit Offa ge-slög.

No man of his age accomplished
greater earlship: with but one sword
he marked the border against the Mirgings
by Fiveldoor. It was thenceforth held
by the Angles and Sweves as Offe had won it.

- 9 Hróþ·wulf qnd Hróð·gâr · heoldon lēngest
 2 sibbe æt·sômne · suhtor-fædran,
 siþhan hý for·wrácon · Wícinga cynn
 4 qnd Ingeldes · ord for·bigdon,

for·heowon æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
the peace together, uncle and nephew,
since they drove away the race of Wikings,
and bent down Ingeld's spear-point;
at Hart they cut down the host of the Hathbeards.

⁵ Heorot ‘Hart’ | The legendary hall of the Danish kings, the Shieldings. It is described at length in *Beowulf*.

- 10 Swá ic geond-førde fela · frēmdra londan
2 geond ginne grund. · Gódes ond yfles
þær ic cunnade; · cnósle bi-dåled,
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** Forþƿon ic mæg singan · qnd s̄cgan spell,
2 mānan fore mēnço · in meodu-healle
hū mē 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 · qnd mid Hreð-gotum,
2 mid Swéom qnd mid Géatum · qnd mid Süb-denum.
3 Mid Węnlum ic wæs qnd mid Wærnum · qnd mid wicingum;
4 mid Gefspum ic wæs qnd mid Winedum · qnd mid Gefflegum;
5 mid Eŋglum ic wæs qnd mid Swáfum · qnd mid Anenum;
6 mid Seaxum ic wæs qnd Sycgum · qnd mid Sweord-werum;
mid Hronum ic wæs qnd mid Déanum · qnd mid
Heabo-réamum.

I was among Huns and among Reth-Gots,
among Swedes and among Geats, and among South-Danes.
Among Wendles I was and among Warns, and among Wikings;
among Yefths I was and among Wends, and among Yefflegs;
among Angles I was and among Sweves, and among Anens;
among Saxes I was and among Sidges, and among Sword-weres;
among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid **P**yringum ic wæs · qnd mid **P**rowendum,
 2 qnd mid **B**urgendum, · þær ic **b**éag ge·þâh;
 mé þær **G**uð-hére for·geaf · **g**læd-lícne maþþum
 4 sônges to léane. · Næs þæt **s**æne cyning!

Among Thirings I was and among Throwends
 and among the Burgends where I received a bigh;
 there Guther gladdened me with treasures
 as reward for my song. That was not a bad king!

- 14 Mid **F**rôncum ic wæs qnd mid **F**rysum · qnd mid
Frumtingum;
 2 mid **R**ugum ic wæs qnd mid Glommum · qnd mid
Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
 among Ruges I was and among Glams, and among Rome-Wales.

- 15 Swylce ic wæs qn **E**atule · mid **A**lf-wine,
 2 sé hæfde **m**on-cynnes, · **m**íne ge·fræge,
 leohteste hond · lofes tó wyrcenne,
 4 heortan un·hneaweste · **h**ringa ge·dâles,
 beorhtra **b**éaga, · bearn Éad-wines.

Likewise was I in Italy with Elfwin;
 of mankind he had—as far as I have learned—
 the lightest hand in the winning of praise,
 the unstingiest heart in the dealing of rings
 and bright bighs, that child of Edwin.

- 16 Mid **S**ercingum ic wæs · qnd mid **S**eringum;
 2 mid **C**ream ic wæs qnd mid Finnum · qnd mid **C**âsere,
 sé þe **w**in-burga · ge·weald áhte,
 4 wiolena qnd wilna, · qnd **W**ala rices.

TODO.

- 17 Mid **S**cottum ic wæs qnd mid Peohtum · qnd mid
Scríde-finnum;
 2 mid **L**íd-wicingum ic wæs qnd mid Léonum · qnd mid
Lóng-beardum,
 mid **h**êðnum qnd mid **h**æleþum · qnd mid **H**undingum.

Among Scots I was and among Picts, and among Shride-Finns;
 among Lid-Wikings I was among Leans, and among Longbeards;
 among heathens and among heroes and among Hundings.

- 18** Mid **I**saahelum ic wæs · qnd mid **E**xsyringum,
 2 mid **E**brium qnd mid **I**ndeum · qnd mid **E**gyptum.
 Mid **M**oidum ic wæs qnd mid Persum · qnd mid **M**yrgingum,
 4 qnd **M**ofdingum · qnd on·gend **M**yrgingum,
 qnd mid **A**mothingum. · Mid **E**ast·þyringum ic wæs
 6 qnd mid **E**olum qnd mid **I**stum · qnd **I**dumingum.

Among Israelites I was and among Assyrians,
 among Hebrews and among Indians and among Egyptians.
 Among the Medes I was and among Persians, and among Mirgings
 and Mofdings and again the Mirgings
 and among Amothings. Among East-Thirings I was
 and among Eals and among Ists, and Idumings.

- 19** Qnd ic wæs mid **E**orman·ríce · **e**alle þráge,
 2 þær mé **G**otena cyning · góde dohte;
 sé mé **b**éag for·geaf, · **b**urg-warena fruma,
 4 qn þam siex hund wæs · smátes goldes,
 ge·scyred sceatta · scilling-ríme;
 6 þøne ic **E**ad·gilse · qn áht sealde,
 mínum **hl**éo-dryhtne, · þá ic tó **h**ám bi·cwom,
 8 léofum to léane, · þæs þe hé mé lqnd for·geaf,
 mínes fæder ófel, · fréa Myrginga.

And I was with Ermenric for the longest time,
 where the king of the Gots treated me well.
 He gave me a bigh—that chief of city-dwellers—
 in which were reckoned six hundred shats
 of purest gold in shilling-count.
 I gave it in the possession of Edgils
 my dear shelter and lord, when I came home,
 as repayment for his giving me land,
 —that lord of Mirgins—my father's ethel.

- 20** Qnd mé þá **E**alh-hild · óþerne for·geaf,
 2 dryht-cwén **d**uguþe, · **d**ohtar **E**ad·wines;
 hyre **l**of **l**engde · geond lqnda fela.
 4 þønne ic be **s**onge · **s**ecgan sceolde

hwær ic under swegl · sólast wisse
 6 gold-hrodene cwén · gife bryttian.

And then Elhild gave me another one,
 the noble queen of the old troop, daughter of Edwin;
 her praise stretched far through many lands.
 Then I in my song had to say,
 where beneath sunny heaven I knew the best
 gold-adorned queen dispensing gifts.

21 Þonne wit Scilling · scíran reorde
 2 for uncrum sige-dryhtne · sōng a·hófan,
 hlúde bí hearpan, · hleoþor swimsade,
 4 þonne mōnige mēnn, · móðum wlōnce,
 wordum sprécan, · þá þe wel cūþan,
 6 þæt hí nāfre sōng · sóllan ne hýrdon.

Then I and Shilling with clear voices,
 for our victorious lord raised up a song,
 loud 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 Ðónan ic ealne geond·hwearf · óþel Gotena,
 2 sóhte ic â sīþa · þá sólestan;
 þæt wæs inn-weorud · Earman·rices.

Thence I passed through all the ethel of the Gots;
 I always sought out the best companions;
 that was the inner retinue of Ermenric.

23 Heðcan sóhte ic qnd Beadecan · qnd Hére-lingas,
 2 Emercan sóhte ic qnd Fridlan · qnd Éast-Gotan,
 fródne qnd góðne · fæder Un·wónes.

TODO

24 Seccan sóhte ic qnd Beccan, · Seafolan qnd Þéod·ríc,
 2 Heaþo·ríc qnd Sifecan, · Hliþe qnd Incgen·þeow.
 Éad·wine sóhte ic qnd Elsan, · Aȝgel·mund qnd Hún·gár,
 4 qnd þá wlōncan ge·dryht · Wiþ-myrginga.

TODO

- 25 Wulf·hēre sóhte ic qnd Wyrn·hēre; · ful oft þær wíg ne á·læg,
 2 þonne Hræda hēre · heardum swordum
 ymb Wistla-wudu · wérgan sceoldon
 4 ealdne óbel-stól · Atlan léodum.

I sought out Wolfer and Wyrmer—most seldom there the warring ceased
 when the Reth-host with hard swords
 in the Wistlewood had to defend
 the old ethel-seat against Attle's folk.

- 26 Rád·hēre sóhte ic qnd Rönd·hēre, · Rúm·stân qnd Gisl·hēre,
 2 Wiþer·yield qnd Freoþe·ric, · Wudgan qnd Håman;
 ne wáran þæt ge·síþa · þá sámestan,
 4 þéah þe ic hý a·níhst · némnan sceolde.

TODO.

- 27 Ful oft of þâm héape · hwínende fléag
 2 giellende gár · qn gróme þéode;
 wræccan þær weoldan · wundnan golde
 4 werum qnd wifum, · Wudga qnd Håma.

Most often from that troop did fly a whizzing,
 yelling spear into the fiendish folk.
 There ruled the adventurers Woody and Homer
 twisted gold, men and women.

² giellende gár ‘yelling spear’ | Formulaic. Cf. in ON *Akv* 5/2a: *af geiri gjallanda*, Egill Lv 9/2a (SkP 5): *ok gjallanda geiri*.

- 28 Swá ic þæt symle qn·fond · qn þære feringe,
 2 þæt sé biþ leofast · lqnd-búendum
 sé þe him God syleð · gumena ríce
 4 to ge·healdenne, · þenden hé hér leofað.“

So I always did find while on that journey,
 that he is dearest to land-dwellers [MEN],
 whom God grants sovereignty of men
 for to hold while here he lives.”

- 29 Swá scriþende · ge·sceapum hweorfað
 2 gléo-menn gumena · geond grunda fela,
 þearfe sęcgað, · þonc-word sprecaþ,

4 simle sūð oþþe norð · sumne ge·mótað
gydda gleawne, · geofum un·hneawne,
6 sé þe fore duguþe wile · dóm a·râran,
eorl-scipte æfnan, · oþ·þat eal scæceð,
8 leoht qnd lif sƿomod; · 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 tell their needs, speak thoughtful words.
Whether in the south or north they meet some one,
gay in songs, unstingy with gifts,
who for the old troop will rear up doom,
accomplish earlship until all goes away,
light and life together. He who works praise
has under the heavens a high, firm doom.

Walder

(*Wald·hēre*)

Dating: TODO
Meter: *Ancient-words-law*

Introduction

A heroic poem preserved in two fragments. The taunts between the heroes Walder and Guther in fragment B is very reminiscent of the dialogue in *Hild*.

For the manuscript I have inspected the digital facsimile at <https://digipal.eu/digipal/page/1072/>.

Walder

A hyrde hyne georne:
2 „Húru **Welandes** · **worc** ne **ge·swíceð**
mǫnna ænigum · þára þe **Mimming** can
4 heardne **ge·healdan.** · Oft æt **hilde** **ge·dreas**
swát-fág and **sweord-wund** · **secg** æfter öðrum.
6 ætlan **ord-wyga**, · ne lät ðin **ellen** nu gyt
ge·dreosan to **dæge**, · **dryht-scipe**
8 **nú** is se dæg cumen
þat ðu scealt **âninga** · **öðer** twega,
10 **lif** for·leosan · oððe **langne** **dóm**
âgan mid **ǫldum**, · **Ælf-héres** sunu!
12 Nalles ic **ðé**, **wine** **mín**, · **wordum** **cide**,
þý ic **ðé** **ge·sáwe** · æt **ðam** **sweord-plegan**
14 **ðurh** **edwit-scipe** · **æniges** **mǫnnes**
wíg for·bugan · oððe on **weal** **fleon**,
16 **líce** **beorgan**, · þeah þe **lāðra** **fela**

18 þínne **byrn-hómon** · **billum heowun,**
 ac þú symle **furðor** · **feohtan sóhtest,**
 20 **mál ofer mearce;** · þý ic þe **metod on-dréd,**
 þæt þú to **fyren-líce** · **feohtan sóhtest**
 æt þám **æt-stealle** · **oðres monnes,**
 22 **wig-rádenne.** · **Weorða þé selfne**
góðum dákum, · þenden þín **God ræcce.**
 24 Ne **murn** þú for **þí méce;** · þé **wearð** **máðma cyst**
gifeðe to **geoce,** · mid þý þú **Gúðhære scealt**
 26 **beot for-bigan,** · þæs þe hé þas **beaduwe on-gan**
 ...d **un-ryhte** · **árest sécan.**
 28 **For-sóc** hé þám **swurde** · and þám **sync-fatum,**
béaga mænigo, · nū **sceal** **béaga-léas**
 30 **hworfan frōm** þisse **hilde,** · **hláfurd** **sécan**
ealdne **éðel** · **oððe** hér **ár swefan,**
 32 gif hé þá [...]“

TODO.

B „...ce bæteran
 2 b-útqon þám ánum · þe ic **eac** hafa
 qn **stân-fate** · **stille** ge-hided.
 4 Ic wát þæt hit þóhte · **ƿeodric Widian**
 selfum on-sendon, · and eac **sinc** micel
 6 **máðma** mid ði **méce,** · monig oðres mid him
 golde ge-girwan · (iu-léan ge-nam),
 8 þæs ðe hine of **nearwum** · **Niðhades mæg,**
Welandes bearn, · **Widia** út for-lét;
 10 þurh **fifela** ge-weald · **forð** on-ette.“
Waldere maðelode, · **wígā** ellen-rof,
 12 **hæfde** him on **handa** · **hilde-frófre,**
gúð-billa **gripe,** · **gyddode** wordum:
 14 „Hwæt, þú húru **wéndest,** · **wine** Burgenda,
 þæt mé **Hagenan** hand · **hilde** ge-fremede
 16 and ge-twæmde ...ðe-wiggis. · Feta, gyf þú dyrre,
 æt þus **heaðu-wérigan** · **hâre** byrnan.
 18 **Standeð** mé hér qn **eaxelum** · **Ælfheres lâf,**
gód and **géap-néb,** · **golde** ge-weorðod,
 20 **ealles** **un-scende** · **æðelinges** **réaf**
 to **habbanne,** · þonne **hand** **wéreð**

22 feorh-hord feondum. · Ne bið fāh wið mé,
þonne un-mágas · eft on·gynnað,
24 mécum ge·métað, · swá gé mé dydon.
þeah mæg sige syllan · se þe symle byð
26 recon and ræd-fest · ryh... ...a ge·hwilces.
Se þe him tó þām hālgan · helpe ge·lifeð,
28 to gode gioce, · hé þær gearo findeð
gif þā earnunga · ár ge·ðenceð.
30 þonne móten wlance · welan britnian,
áhtum wealdan, · þæt is [...]“

TODO.

Deer

(*Deor*)

Dating: TODO

Meter: *Ancient-words-law*

Introduction

A dirge from the Exeter Book. The poem briefly summarizes the tragic lives of five figures from Germanic heroic legend, each ending with the refrain *pæs ofer-eode · bises swá mæg* ‘That passed over; this may likewise.’ After this the poet reflects on fate, and finally tells his own story as an outcast.

The five legends mentioned are:

1. Wayland the Smith, who was captured by the tyrant Nithad and forced to make jewelry for him and his family. He took revenge by raping
2. Nithad’s daughter, Beadhild. The child born from this act was Woody (OE *Wudga*), an obscure hero.
3. Mathild, the protagonist of a poorly attested love tragedy.
4. Thedric the Great, who ruled over the Gots.
5. Ermenic, who succeeded Thedric, and was eventually slain.

The name *Déor*, first revealed in line 37, is the ancestor of modern English “deer”, and it can mean this in Old English as well, but it can also betoken ‘beast, animal’ more generally. It is not otherwise known as a personal name and is clearly fictional; we may perhaps compare *Fafn* 2, where the young hero Siward calls himself *ggfugt dýr* ‘noble beast/deer’.

Deer

1 **W**elund him be **w**urman · **w**ræces cunnade,

2 ân-hýdig eorl · earfoþa dréag,
 hæfde him tó ge·síþþe · sorge qnd lóngþþ,
 4 winter-cealde wræce; · wéan oft qn·fond,
 síþhan hine Niðhad qn · néde legde,
 6 swqñcre seono-bende · qn syllan mognn.
 þæs ofer·eode, · þisses swá mæg!

Wayland with worms his exile experienced;
 the one-minded earl hardship did suffer;
 had him for companions sorrow and longing,
 winter-cold exile; woes he often found,
 since Nithad on him fetters did lay;
 heavy sinew-bonds on the better man.
That passed over; *this* may likewise.

8 2 Beado·hilde ne wæs · hyre bróþra déap
 on sefan swá sâr · swá hyre sylfre þing,
 10 þæt heo gearo-líce · on·gieten hæfde
 þæt heo éacen wæs; · æfre ne meahte
 12 þriste ge·þencan, · hú ymb þæt sceolde.
 þæs ofer·eode, · þisses swá mæg!

For Beadhild was not her brothers' deaths
 on her heart so sore, as her own thing,
 that she clearly had understood,
 that she was pregnant. Never could she
 bravely think out what about *that* she should do.
That passed over; *this* may likewise.

14 3 Wé þæt Mæð·hilde · mõnge ge·frugnon
 wurdon grund-léase · Geates frige,
 16 þæt hi seo sorg-lufu · slæp ealle bi·nõm.
 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 Þeod·ríc áhte · þrítig wintra
 Mæringa burg; · þæt wæs mõnegum cùþ.
 20 þæs ofer·eode, · þisses swá mæg!

The dric owned for thirty winters
 the fort of the Meering; that was to many known.
That passed over; *this* may likewise.

5 Wé ge·ascodan · Eorman·ríces
 22 wylfenne ge·þóht; · áhte wide folc
 Gotena ríces. · Þæt wæs grim cyning!
 24 Sæt sècg mònig · sorgum ge·bunden,
 wéan on wénan, · wýscce ge·neahhe
 26 þæt þæs cyne·ríces · ofer·cumen wåre.
 Þæs ofer·eode, · þisses swá mæg!

We have learned of Ermenric's
 wolver nature; he wielded widely the folk
 of the realm of the Gots—that was a grim king!
 Sat many a man by sorrows bound,
 woes in his thoughts; wished aplenty
 that the kingdom might be overcome.
That passed over; *this* may likewise.

23 Þæt wæs grim cyning! ‘that was a grim king!’ | Formulaic; cf. *Beow* 11b: *Þæt wæs góð cyning!*
 ‘That was a good king!’

28 6 Siteð sorg·céarig, · sálum bi·dåled,
 on sefan sweorceð, · sylfum þinceð
 30 þæt sý ende-léas · earfoda dål.
 Mæg þønne ge·þencan, · þæt geond þás woruld
 32 witig dryhten · wéndeþ ge·neahhe,
 eorle mònegum · âre ge·sceaðað,
 34 wís-licne blåd, · sumum wéana dål.

One sits grieved with sorrow, of blessings bereft;
 his heart darkens; to himself he thinks
 that endless must be his share of hardships.
 He may then think that throughout this world
 the Wise Lord turns coat aplenty.
 To many an earl honour he shows,
 sure success—to another a share of woes.

7 Þæt ic bi mé sylfum · sècgan wille,
 36 þæt ic hwile wæs · Heodenina scóp,
 dryhtne dýre— · mé wæs Deor nöma.
 38 Áhte ic fela wintra · folgað tilne,

40 holdne hlaford, · oþþæt Heorreñda nú,
léoð-cræftig mɔnn · lqnd-ryht ge·þáh,
þæt me eorla hléo · Ȑr ge·sealde.
42 þæs ofer·eode, · þisses swá mæg!

This of myself I wish to say,
that for a while I was the Heedenings's shop,
dear to their lord—Deer was my name.
I had a multitude of winters a good retinue,
a hold bread-giver, until Harrend now,
the lay-crafty man has won the land-right
which to *me* the shelter of earls once did grant.
That passed over; *this* may likewise.

Poetry on Christian Subjects

Introduction to Old Saxon Christian Poetry

The forced conversion of the Saxons to Christianity under Charlemagne was a notably violent process.

The two poems edited here—*Heli* and *SaxGen*—form the totality of the Old Saxon poetic corpus. Both are thoroughly Christian, and although written in the language of traditional epic, apparently for a noble audience, they launch a pointed Christian attack on the Old Germanic warrior worldview.

Before the two poems I present the **Old Saxon Baptismal Vow** as an important piece of historical context.

Old Saxon Baptismal Vow

Dating: ?
Meter: None

Introduction

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, for which reason I have here set it before the Christian poetry, in order to give some relevant cultural context.

The format of the text is straight-forward and resembles the modern Catholic questions posed to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil, all “Devil-yields” (i.e. non-Christian rituals, see note to that word), and all the Devil’s works and words and followers, among which are listed the three Germanic-Saxon gods Thunder, Weden, and Saxneet; second to profess belief in each member of the Trinity: God the Almighty Father, Christ, son of God, and the Holy Ghost (P6).

Old Saxon Baptismal Vow

„For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“
“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

² „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-gelde.“

“And all devil-yields?” *be should respond:* “I forsake all devil-yields.”

² diabol-gelde ‘devil-yields’ | An obvious calque of OE TODO, which means TODO.

4 „End allum dioboles wercum?“ respondeat „end ec for·sacho al-
 lum dioboles wercum and wordum, Thuner ende Wóden ende
 6 Sax-nôte ende allem them un·holdum the hira ge·nótas sint.“

“And all the Devil’s works” *he should respond:* “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

8 „Ge·lóbistu in Got ala-méhtigun fader?“ „Ec ge·lôbo in Got ala-
 mëhtigun fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

10 „Ge·lóbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes
 suno.“

“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

„Ge·lóbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“

“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Heliand

Dating: 830s

Meter: *Ancient-words-law*

Introduction

The **Heliand** (signum *Heli*; OS *Hēljand* ‘Saviour’, cf. OE *Hēlend*, OHG *Heiland*) is an Old Saxon epic poem that narrates the life of Jesus. Although based on the 9th Old High German translation of Tatian’s C2nd gospel harmony, the *Diatessaron*, *Heli* is still an original work in the Saxon epic tradition, and betrays a creative spirit not afraid to interface with earlier, now-lost, pagan poetry. It is by far the most important source of Old Saxon literature.

Historical context

We have a Latin preface preserved independently of *Heli* itself which can offer some external historical information about the poem. The original manuscript of this short work is now lost, but it was fortunately printed by the Croatian reformer Flacius Illyricus in 1562. It consists of two titled parts.

The first is in prose and entitled *Praefatio ad librum antiquum in lingua Saxonica conscriptum* ‘Preface to an ancient book written in the Saxon language’. This short text in turn appears to consist of two separate paragraphs. According to the first, *Heli* was composed at the behest of emperor Ludwig (*Ludowicus Augustus*, probably Ludwig “the Pious” 778–840, son of Charlemagne), who commanded a Saxon man, *qui apud suos non ignobilis vates habebatur* ‘who was regarded among his own as a not undistinguished poet’ to render the entirety of the Old and New Testaments into Saxon verse. Thus, the poet, *a mundi creatione initium capiens, iuxta historiae veritatem quaeque excellentiora summatim decerpens, interdum quaedam ubi commodum duxit, mystico sensu depingens, ad finem totius Véteris ac Novi Testamenti interpretando more poetico satis faceta eloquentia perduxit*, ‘beginning with the creation of the world, and summarizing according to the truth of history the most significant events, at times depicting certain events with a mystical sense where he saw fit, led the interpretation, according to poetic custom and

with rather witty eloquence, through to the end of the entire Old and New Testaments;’ further, *iuxta morem vero illius poematis omne opus per vitreas distinxit, quas nos lectiones vel sententias possumus appellare* ‘according to the manner of that poem, he distinguished every work by *fitts*, which we can call lessons or sentences.’

There is no reason to doubt the general truth of this account, although it is hard to believe that our unnamed poet should have rendered the entirety of the Old and New Testaments, even the prophets and epistles, into alliterative verse. The antiquity of this paragraph of the preface is in any case certified by the use of the Germanic technical word *vitreas* ‘*fitts*’, which, as pointed out already by Sievers (TODO), could not possibly have been known by a 16th century scholar. The rendering of the Old Testament is probably to be identified with *SaxGen*, while the New Testament is what we have before us in *Heli*.

This first paragraph of the *Praefatio* is then followed by a second, where we hear (in part) that, “they say that this same poet, while he was still entirely ignorant of this art, was warned in a dream to adapt the precepts of the Sacred Law into song, with a fitting melody in his own language.” (*ferunt eundem Vatem dum adhuc artis huius penitus esset ignarus, in somnis esse admonitus, ut Sacrae Legis praecepta ad cantilenam propriae linguae congrua modulatione coaptaret.*) This narrative is clearly closely related to that which Bede (TODO) tells us about the illiterate Anglo-Saxon poet Cadman (see *Cadman* below); in fact its Latin wording is so close to that of Bede that it must have been plagiarised thence. Finally, the same narrative is then told in Latin verse under the title *Versus de poeta et interprete huius codicis* ‘Verses about the poet and interpreter of this codex’.

Whatever the truth of Cadman’s story, it can scarcely be the case that the poet(s) behind *Heli* and *SaxGen* were ignorant of the poetic art. Both poems are wrought in an intricate style, and their composer must doubtless have been trained in the traditional craft, having first mastered the art of secular (or pagan) heroic poetry before he was commissioned to versify the Biblical texts; the first paragraph of the *praefatio* itself tells us as much when it says that he “was regarded among his own as a not undistinguished poet”, and the idea that Emperor Ludwig would have commissioned a man entirely without poetic experience is obviously absurd. This strongly suggests that the second paragraph of the *praefatio* and the *versus* are both later interpolations, and not of historical weight.

Style and content

It was for good reason that the poet was esteemed among his own, for he displays considerable mastery in such “Beowulfian” type scenes as the feast in the great mead-hall (2005–12, 2736–42), the stormy sea-voyage (2233–68, 2906–65), or the host asking for the identity of noble strangers come to his land (551–561); a mastery which reveals his training in traditional vernacular Saxon poetry dealing with heroic matters. In fact, it is precisely in these passages that his poetry is most fluent, for it is here he can make the most use

of his inherited stock of oral-formulaic expressions, synonyms, and kennings. When our poet, by contrast has to deal with exclusively Christian matters, he is treading new ground, and it is apparent that his work suffers as a result. This is in part due to the lack of traditional formulae for the new religion, and although he invents some (e.g. for Christ *allaro barno bæst* ‘best of all babes’ and *friðu-barn godes* ‘peace-child of God’), they quickly end up stale from overuse. Another hinder is, as will be discussed shortly, his frequent moralising, which is entirely foreign to the genuine Germanic poetry.

Another notable traditional element found throughout the poem is the relationship between Christ and his Disciples, who are consistently described using the vocabulary of the Germanic warband (as found in earlier heroic poetry like *Beow* and *Hild*). Thus, the Disciples are brave “thanes” who express their undying loyalty towards their lord Jesus Christ through long heroic speeches, exclaiming their wish to win ever-lasting fame and glory by dying alongside him in the “dance of weapons” (e.g. Thomas at 3994–4002, Simon Peter at 4674–4689). In conjunction with this there is an emphasis on the noble ancestry and high social status of the Disciples (e.g. 4003a) and especially Jesus and his family (e.g. 361b–367a), something which gives us an idea of the intended audience—these were members of the Saxon social elite, no mere commoners, and it was important for them that the heroes of the Gospel-story were of similarly high birth.

Still, we should not interpret such traditional elements as evidence for *Heli* reflecting a syncretist Germanic “warrior Christianity”, as some more romantic scholars have done. It would not have been possible for the poet to excise the traditional heroic language—after all, he was hired to write an alliterative poem, and those elements were built into the very essence of the alliterative genre, and were necessary for the poetry to function in the social setting of courtly performance, and for it to work as poetry at all, for the alliteration itself required the existence of a large number of poetic synonyms and formulaic expressions. It is thus within these confines that the poet relates the New Testament message, but that message is still one of pacifism and humility. The New Testament is not a warlike text, and neither is *Heli*; regardless of its aesthetics, its *ethics* are thoroughly Christian.

Although *Heli* generally adheres closely to Germanic poetic tradition in its language, we find important divergences in its content. Here the heroic poetic tradition is turned against itself, and the Germanic warrior ideology comes under direct attack by means of its own specialised vocabulary, which is condemned not just in the speeches of Jesus Christ, but in the poet’s own, sermonising voice. This is perhaps best seen in the episode of the Denial of Peter. At the Last Supper Peter first makes a solemn speech (4674–4689), declaring in formal heroic language that he will not betray Jesus Christ, his lord, but stay with him until the end and give his life in battle; he swears upon his heart (*bugi*) and strength of hand (*hand-kraft*). Jesus first praises Peter’s courage, and says that he indeed has a “thane’s heart” (*þegnes bugi*), but then predicts that he will betray him thrice before cockcrow anyway. Peter does just that, and upon hearing the cock repents by a lamenting speech (5012–5021). The poet himself then delivers a short sermon on the events (5022–

50)—if not even Peter, “the best of men” and “most valiant of thanes” could keep his promise without God’s help, what is its worth? Man’s solemn vow (*bi-hêt*, = OE *béot* which is used positively in *Beow*), pride (*bróm*; cf. *Hild* 60), bravery (*mód*), and strength of hand (*band-kraft*, by which Peter vowed) are all to no avail if the God’s grace should fail him due to his lack of faith. Naturally, moral exegesis of this kind is totally foreign to the older pagan tradition.

In this context it is of value to talk about the language of war; although the New Testament is not a warlike text, the poet takes the opportunity to break out some traditional formulae when he can, e.g. at the arrest of Jesus (4866–4885). Still, he is generally very restrained, and tries hard to avoid the active *celebration* of war, probably because of its association with the warlike pre-Christian cult of Weden and his Walkirries and Oneharriers. Where warlike sentiments are expressed by the Disciples (e.g. at the arrest, or in Peter’s vow at the Last Supper; see above) they are swiftly reproached by Jesus and ultimately proven flawed and misguided. Traditional motifs like the greedy beasts of battle are entirely expunged, and the old feminine poetic synonyms **giúðja* and *hildi*, found in *Hild* and commonplace in Norse and English poetry, have not fared much better. **giúðja*, found in early OS female names and the non-*Heli* compound *giþ-fano* ‘field standard’, is entirely absent, and *hildi* is only used twice (ll. 68, 5044)—in both cases disparagingly. In their stead we find neuter-gender synonyms like *strid*, *ur-lagi*, *wig*, and *gi-winn*. It is probably significant that *Gunnr* and *Hildr* are known as walkirries in the Norse tradition, and in the C9th were still actively worshipped in pagan Denmark, just to the north of Saxony.

It was described above how the depiction of the Disciples in their relationship as servants of Christ makes use of the language of the Germanic war-band, and that is the case when it comes to singular words, but although the Disciples are described as loyal thanes (*þegenas*), heroes (*þeliðos*, cf. *Hild* 6), and earls (*erlos*)—words perfectly fit for a Germanic war-band in a poem like *Beow*—they are not a *war-band* and are never described by explicitly warlike terms like *hildi-skalkos* ‘war-servants’, *wépan-berandos* ‘weapon-bearers’, or *helm-berandos* ‘helmet-bearers’. Those terms—which in *Beow* or Norse poetry could describe any group of warriors, including the protagonists—are instead given a derogatory sense, and for the most part refer only to the wicked Jews under their kings (68b, 765b, 2779b, 4811a).

There are, of course, other ways in which *Heli* departs from Germanic heroic tradition. One that deserves mention is the treatment of hostile fate, which often plays a key role in driving the narrative in the old pagan legends (e.g. in *Hild* or the Walsing Cycle). Although *Heli* refers to fated events by what are almost certainly originally pagan expressions like *regano gi-skapu* ‘Shapes of the Reins’ and *wurdi-gi-skapu* ‘Shapes of Weird’, fated events can also be called *godes gi-skapu* ‘God’s Shapes’, for in the Christian worldview it is God that wields the destinies of Men—not the ambivalent Norns.

Orthography

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ē* and *ō* resulting from monophthongisation of diphthongs *ai* and *au* are, however, written with the circumflex accent. That these were in fact articulated separately is seen by the following circumstance: in the mss. etymological *é* and *ó* are frequently written as *ie* and *uo*, but this is never done for *ē* and *ō*.
- If attested in all mss., epenthetic (*svara-bhakti*) vowels are marked with an underdot. Otherwise they are deleted.
- Unstressed *a*-vowels reduced to *e* in C are reverted back to *a*
- Long vowels resulting from nasal assimilation are marked with an over-dot. *i* is written as *ī*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ɛ*.
- ms. *b* or *þ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

Preservation

The following is an exhaustive list of source mss. in chronological order.

Siglum	Date	Lines	Full name
L	840–850	5824b–5871a	Thomas 4073
P	840–850	958–1006a	Berlin DHM R 56/2537
V	800–850	1279–1358a	Palatini Latini 1447
		351b–360a, 368b–384, 393–400a,	
S	850	492–582a, 675–683a, 693–706, 716b–722a	BSB Cgm 8840
M	850–875	TODO	BSB Cgm 25
C	950–1000	1–5970	Cotton Caligula A VII

The two main mss. are M and C. Fragments L and P are identical in terms of handwriting and page layout and appear to have originally belonged to the same codex. V also attests *SaxGen*, which suggests a close relation between that text and *Heli*.

NOTE!

The following edition is very much a work in progress. The radically normalized orthography has been implemented, as has the marking of alliteration, but the original text has not been thoroughly critically edited, nor is there any English translation.

Heliand

1 Manega wáron, · þe sia iro móð ge·spón,
 2 þat sia bi·gunnun word godes,
 rækjan þat gi·rúni, · þat þie ríkjo Krist
 4 undar man-kunnja · máriða gi·frumida
 mid wordun òndi mid werkun. · Þat wolda þó wísara filo
 6 liudo barno lovon, · léra Kristes,
 hélag word godas, · òndi mid iro handon skrívan
 8 beréht-líko an buok, · hwó sia is gi·bod-skip skoldin
 frummjan, firiho barn. · Þan wárún þoh sia fiori te þiu
 10 under þera ménigo, · þia habdon maht godes,
 helpa fan himila, · hélagna gést,
 12 kraft fan Kriste; · sia wurðun gi·korana te þio,
 þat sie þan Éwangelium · ênan skoldun
 14 an buok skrívan · endo só manag gi·bod godes,
 hélag himilisk word: · sia ne muosta héliðo þan mér,
 16 firiho barno frummjan, · newan þat sia fiori te þio
 þuru kraft godas · ge·korana wurðun,
 18 Matheus òndi Markus, · —só wárún þia man hétana—
 Lukas òndi Johannes; · sia wárún gode lieva,
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
 þem héliðon an iro hertan · hélagna gést
 22 fasto bi·folhan · òndi feráftan hugi,
 só manag wís-lík word · òndi gi·wit mikil,
 24 þat sea skoldin a·hébbjan · hélagarō stemnun
 god-spell þat guoda, · þat ni havit ênigan gi·gadon hwærgin,
 26 þiu word an þesarō wer-oldi, · þat io waldand mér,

drohtin diurje · efþo dervi þing,
firin-werk fællje · efþo fiundo níð,
stríð wiðer·stande—, · hwand hie habda starkan hugi,
mildjan ęndi guodan, · þie þe mēster was,
aðal·ord·frumo · alo·mahtig.
þat skoldun sea fiori · þuo fingron skrívan,
sættjan ęndi singan · ęndi seggjan forð,
þat sea fan Kristes · krafte þem mikilon
gi·sáhun ęndi gi·hórdun, · þes hie selvo gi·sprak,
gi·wíðsa ęndi gi·waráhta, · wundar·líkas filo,
só manag mid mannon · mahtig drohtin,
all so hie it fan þem an·ginne · þuru is ênes kraht,
waldand gi·sprak, · þuo hie érist þesa wer-old gi·skuop
ęndi þuo all bi·fieng · mid ênu wordo,
himil ęndi erða · ęndi al þat sea bi·hlidan êgun
gi·waráhtes ęndi gi·wahsaner: · þat warð þuo all mid wordon
godas
fasto bi·fangan, · ęndi gi·frumid after þiu,
hwi·lík þan liud·skepi · landes skoldi
wídst gi·waldan, · efþo hwár þiu wer-old·aldar
ęndon skoldin. · Æn was iro þuo noh þan
firiho barnun bi·foran, · ęndi þiu fivi wárun a·gangan:
skolda þuo þat sehsta · sálíg·líko
kuman þuru kraft godes · ęndi Kristas gi·burd,
hélander bestan, · hélagas géstes,
an þesan middil·gard · managon te helpun,
firjo barnon ti frumon · wið fiundo níð,
wið dærner dwalm. · Þan habda þuo drohtin god
Rómano-liudjon far·liwan · ríkjo města,
habda þem héri·skipje · herta gi·stérkid,
þat sia habdon bi·þwungana · þiedo gi·hwi·líka,
habdun fan Rúmu·burg · ríki gi·wunnan
helm·gi·trôstjón, · sáton iro héri·togen
an lando gi·hwem, · habdun liudjo gi·wald,
allon ęli·þeodon. · Erodes was
an Jerusalem · over þat Judeono folk
gi·koran te kuninge, · só ina þie kész þarod,
fon Rúmu·burg · ríki þiodan
satta undar þat gi·síði. · Hie ni was þoh mid sibbjon bi·lang

avaron Israheles, · ęðili-gi·burdi,
 66 kuman fon iro knuosle, · newan þat hie þuru þes kësures þank
 fan Rúmu-burg · ríki habda,
 68 þat im wárún só gi·hôriga · hildi-skalkos,
 avaron Israheles · ęlljan-ruova:
 70 swíðo un·wanda wini, · þan lang hie gi·wald êhta,
 Eródes þes ríkjas · ęndi rád-burdjon held
 72 Judeo liudi. · Þan was þár ên gi·gamalod mann,
 þat was fruod gomo, · habda feréhtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hétan. · Pat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 warahtta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęrvi-ward
 80 an iro juguð-hêdi · giviðig werðan—
 libdun im far·úter laster, · waruhtun lof goda,
 82 wárún só gi·hôriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · ménēs gi·frummjan,
 ne saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęrvi-ward · ęgan ni móstun,
 ak wárún im barno-lós. · Þan skolda hé gi·bod godes
 88 þár an Jerusalem, · só oft só is gi·gëngi gi·stód,
 þat ina torht-líko · tidi gi·manodun,
 90 só skolda hé at þem wíha · waldandes geld
 hélag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skëpi: · gern was hé swíðo,
 þat hé it þurh ferhtan hugi · frummjan mósti.

TODO.

85 saka | With this word *M* begins. Above it seven lines have been erased.

41 himil ęndi erða · ęndi al þat sea bi·hlidan égun | A cosmological expression, reappearing almost identically in 1425 below.

45 ver-old-alðar | The six ages of the world was a common concept in medieval Christianity, being popularized by Augustine of Hippo around 400 CE. It is not found in Tatian, and so Augustine or a text derived from his writing must have been a source for *Heli*.

47–48 fívi ... sehsta 'five ... sixth' | The five ages lasted (1) from Creation to the Flood, (2) from then to Abraham, (3) from him to David, (4) from him to the Babylonian Exile, (5) from then until the birth of Christ, which inaugurated the sixth age.

71 Erōdes | The name *Erodes* can alliterate either with a vowel (following the Germanic root stress pattern: / x x) or with the consonant *r* (following the Latin penultimate stress: x / x). Out of 17 total appearances of the name in *Heli*, 12 alliterate with a vowel; 4 with *r*; and 1 has no alliteration.

94 2 Þó warð þiu tíd kuman, · —þat þár gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wíh godes
 96 Zakharias bi·sehan. · Þó warð þár gi·samnod filu
 þár te Jerusalem · Judeo liudi,
 98 werodes te þem wíha, · þár sie waldand god
 swíðo þeo-líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lêðes a·léti. · Pea liudi stódun
 102 umbi þat hêlaga hús, · endi géng im þe gi·hérodo man
 an þana wíh innan. · Þat werod óðar bêd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe fródo man · gi·frumid habdi
 106 waldandes willjon. · Só hé þó þana wí-rôk dróg,
 ald aftar þem alaha, · endi umbi þana altari géng
 108 mid is rôk-fatun · ríkjun þionon,
 —frémida ferht-líko · frâon sínes,
 110 godes jungar-skepi · gerno swíðo
 mid hluttru hugi, · *só man hêren skal
 112 gerno ful-gangan—, · grurjos kwámun im,
 eginson an þem alahe: · hie gi·sah þár aftar þiu ênna engil
 godes
 114 an þem wíhe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · forqht ni wári,
 116 hiet þat hie im ni an·driede: · „þína dâdi sind“, kwaþ-hie*,
 „waldanda werðe · endi þín word só self,
 118 þín þionost is im an þanke, · þat þú su-líka gi·þáht haves
 an is ênes kraft. · Ik is engil bium,
 120 Gabriel bium ik hêtan, · þe gio for goda standu,
 and-ward for þem alo-waldon, · ne sí þat hé mé an is ârundi
 hwárod
 122 sëndjan willja. · Nú hiet hé mé an þesan sið faran,
 hiet þat ik þi þoh gi·kùði, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôdan skoldi
 werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,

128 metod gi·markod · ęndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·síð wesan
 130 hevan-kuninges, · hét þat git it heldin wel,
 tuhin þurh treuwa, · kwað þat hé im týras só filu
 132 an godes ríkja · for gevan weldi.
 Hé kwað þat þe góðo gumo · Johannes te namon
 134 hebbjan skoldi, · gi·bôd þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Kristes gi·síð
 136 an þesaro wíðun wer-old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie slíumo herod
 138 an is bod-sképi · bêðe kwámin.“
 Zakharias þó gi·mahalda · ęndi wið selvan sprak
 140 drohtines engil, · ęndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað hé,
 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun adres · êr efno twêntig
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mí;
 146 þan wárún wit nú at samna · ant·sivunta wintro
 gi·benkjon ęndi gi·bæddjon, · siðor ik sie mí te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·girnan ni mohtun,
 þat wit ervi·ward · ēgan móstín,
 150 fóðjan an unkun flettja, · nú wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan-dádi,
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun sídun lat;
 flék is unk ant·fallan, · fel un·skóni,
 154 is unka lud gi·liðen, · lík gi·drusnod,
 sind unka and·bári · óðar-líkaron,
 156 móð ęndi mægin-kraft—, · só wit giu só managan dag
 wárún an þesero wer-oldi, · só mí þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun
 gi·sprikis.

TODO.

116 an·driede | The original segmenting of *an-drádan* is *and-* + *rádan*, but already by the time of *Heli* it had clearly been reanalyzed as *an(t)·rádan*, as seen by the alliteration in the present line and by the variant spelling *antdrádan* seen throughout the poem. Cf. English *dread*, from OE *drédan*, from earlier OE *on-drédan*.

3 þó warð þat hevan-kuninges bodon · harm an is móde,

160 þat hé is gi·werkes · só wundron skolda

162 Þendi þat ni welda gi·huggjan, · þat ina mahta hêlag god
 só ala-jungan, · só hé fon êrist was,
 selvo gi·wirkjan, · of hé só weldi.
 164 Skerida im þó te wítja, · þat hé ni mahte ênig word sprekan,
 gi·mahljen mid is mûðu, · „ér þan þi magu wirðid,
 166 fon þínero aldero idis · erl a·fódit,
 kind-jung gi·boran · kunnjes gódes,
 168 wánum te þesero wer-oldi. · Þan skalt þú eft word sprekan,
 hebbjan þínaró stemna gi·wald; · ni þarf þú stum wesan
 170 lengron hwila.“ · Þó warð it sán gi·léstid só,
 gi·worðan te wáron, · só þár an þem wiha gi·sprak
 172 engil þes alo-waldon: · warð ald gumo
 spráka bi·lósit, · þoh hé spáhan hugi
 bári an is breostun. · Bidun allan dag
 174 þat werod for þem wiha · Þendi wundrodun alla,
 bi·hwí hé þár só lango, · lof-sálig man,
 swíðo fród gumo · fráon sínun
 176 þionon þorfti, · só þár êr ênig þegno ni deda,
 þan sie þár at þem wiha · waldandes geld
 178 folmon frumidun. · Þó kwam fród gumo
 út fon þem alaha. · Erlós þrungun
 180 náhor mikilu: · was im niud mikil,
 hwat hé im sóð-líkes · seggjan weldi,
 182 wísjan te wáron. · Hé ni mohta þó ênig word sprekan,
 gi·seggjan þem gi·síðja, · b-útan þat hé mid is swíðron hand
 184 wírsa þem weroda, · þat sie úses waldandes
 léra léstin. · Pea liudi for·stódun,
 þat hé þár habda gegnungs · god-kundes hwat
 for·sehen selvo, · þoh hé is ni mahti gi·seggjan wiht,
 186 gi·wísjan te wáron. · Þó habda hé úses waldandes
 geld gi·léstid, · al só is gi·gengi was
 188 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,
 gi·kúðid is kraft mikil: · warð þiu kwán ókan,
 190 idis an ira ǫldju: · skolda im ǫrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 192 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi·gi·skapu. · Skréð þe wintar forð,
 194 géng þes géres gi·tal. · Johannes kwam
 an liudjo liohit: · lík was im skóni,

200 was im **fel fagar**, · **fahs** ḥndi naglos,
 wangun wárún im **wlitige**. · Þó fórun þár **wíse** man,
 202 snelle te·samne, · þea swásostun mést,
 wundrodun þes **werkes**, · bi·hwí it gio mahti gi·**werðan** só,
 204 þat undar só **aldun** twém · ódan wurði
 barn an gi·**burdjon**, · ni wári þat it gi·**bod** godes
 206 selves wári: · af·suovun sie garo,
 þat it Ȱkor só **wán-lík** · **werðan** ni mahti.
 208 Þó sprak þár ên gi·fródot man, · þe só **filo** konsta
 wíso **wordo**, · habde gi·**wit** mikil,
 210 frágode **niud-líko**, · hwat is **namo** skoldi
 wesan an þesaró **wer-oldi**: · „mí þunkid an is **wísu** gi-lík
 212 iak an is gi·**bárja**, · þat hé sí **þetara** þan wi,
 só ik wániu, þat ina ús **gegrungo** · god fon himila
 214 selvo **séndi**“. · Þó sprak sán aftar
 þiu móðar þes kindes, · þiu þana **magu** habda,
 216 þat **barn** an ire **barme**: · „hér kwam gi·**bod** godes“, kwað siu,
 „fernun **gére**, · furmon wordu
 218 gi·bód, þat hé **Johannes** · bi **godes** lérur
 hétan skoldi. · þat ik an mínumu **hugi** ni gi·dar
 220 wéndjan mid **wihti**, · of ik is gi·waldan móti“.
 Þó sprak ên **gél-hert** man, · þe ira **gaduling** was:
 222 „ne hét êr **io-wiht** só“, (kwað hé) „**aðal**-boranes
 úses **kunnjes** efþo **knósles**; · wita **kiasan** im óðrana
 224 **niud-samma** **namon**: · hé **niate** of hé móti“.
 Þó sprak eft þe **fródo** man, · þe þár konsta **filo** mahljan:
 226 „ni givu ik þat te **ráde**“, (kwað hé) „**rinko** neg·énun,
 þat hé **word** godes · wéndjan bi·ginna;
 228 ak wita is þana **fader** **frágón**, · þe þár só gi·fródod sitit,
 wíso an is **wín-seli**: · þoh hé ni mugi ênig **word** sprekan,
 230 þoh mag hé bi **bók**-stavon · bréf ge·wirkjan,
 namon gi·skrívan“. · Þó hé **náhor** géng,
 232 legda im êna **bók** an **barm** · ḥndi **bad** gerno
 wrítan **wís-líko** · **word**-gi·merkjun,
 hwat sie þat hélaga barn · hétan skoldin.
 234 Þó nam hé þia bók an **hand** · ḥndi an is **hugi** þáhte
 swíðo gerno te **gode**: · Johannes namon
 wís-líko gi·wrétt · ḥndi ôk aftar mid is **wordu** gi·sprak
 238 swíðo **spáh-líko**: · habda im eft is **spráka** gi·wald,

gi·wittjas ḥendi wísun. · Þat wíti was þó a·gangan,
 240 hard harm-skare, · þe im hēlag god
 mahtig makode, · þat hé an is mód-sevon
 242 godes ni for·gáti, · þan hé im eft sēndi is jungron tó.

TODO.

4 þó ni was lang aftar þiu, · ne it al só gi·lēstid warð,
 244 só hé man-kunna · managa hwíla,
 god alo-mahtig · for·geven habda,
 246 þat hé is himilisk barn · herod te wer-oldi,
 sí selves sunu · sēndjan weldi,
 248 te þiu þat hé hér a·lōsdi · al liud-stamna,
 werod fon wítja. · Þó warð is wis-bodo
 250 an Galilea-land, · Gabriel kuman,
 engil þes alo-waldon, · þár hé êne idis wisse,
 252 muni-líka magað: · María was siu hêtien,
 was iru þiorna gi·þigan. · Sea ên þegan habda,
 254 Joseph gi·mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant-héti. · Þár sie þe engil godes
 an Nazareth-burg · bi namon selvo
 grótte gegin-warde · ḥendi sie fon gode kwædda:
 „Hél wis þú, Maria“, (kwað hé,) „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ǫnstjo fol. · Þú skalt for allun wesan
 wívun gi·wíhit. · Ne have þú wékan hugi,
 262 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson
 herod,
 ne dragu ik ênig drugi·þing. · Þú skalt ûses drohtines wesan
 264 módar mid mannun · ḥendi skalt þana magu fódjan,
 þes hôhon hevan-kuninges suno. · Þe skal Hêljand te namon
 266 êgan mid ǫldjun. · Neo ḥendi ni kumid,
 þes wídon ríkjas gi·wand, · þe hé gi·waldan skal,
 268 mári þeodan.“ · Þó sprak im eft þiu magað an·gegin,
 wið þana engil godes · idiso skónjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð
 wís an mínera wer-oldi.“ · Þó habde eft is word garu
 274 engil þes alo-waldon · þero idisiu te·gategnes:

„an þí skal hélag gést · fon hevan-wange
 276 kuman þurh kraft godes. · þanan skal þi kind ôdan
 werðan an þesarō wer-oldi; · waldandes kraft
 278 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skônjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hvorven
 an godes willjon. · „Pan ik hér garu standu“, kwað siu,
 284 „te su-líkun ambaht-sképi, · só hé mí êgan wili.
 286 Þiu bium ik þeot-godes. · Nú ik þeses þinges gi·trúon;
 werðe mí aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mí hugi twífla,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·féng
 þat godes ârundi · gerno swíðo
 290 mid leohtu hugi · qndi mid gi·lôvon góðun
 qndi mid hluttrun treuwun; · warð þe hélagó gést,
 292 þat barn an ira bósma; · qndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hélag fon himile. · Þó warð hugi Josepes,
 296 is móð gi·worrid, · þe im êr þea magað habda,
 þea idis ant·hêttja, · aðal-knôsles wif
 298 gi·boht im te brûdju. · Hé af·sóf þat siu habda barn undar iru:
 ni wânda þes mid wihti, · þat iru þat wíf habdi
 300 gi·wardod só waro-líko: · ni wisse waldandes þó noh
 blíði gi·bod-sképi. · Ni welda sia imo te brûdi þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þenkjan,
 hwó hé sie só for·léti, · só iru þár nú wurði lèdes wiht,
 304 ôdan arvides. · Ni welda sie aftar þiu
 meldon for ménigi: · ant·dréd þat sie manno barn
 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi-lík só þár an un-reht · idis gi·híwida,
 þat siu simbla þana bed-sképi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fémja só góð,
 þat siu mid þem liudun leng · libbjen mósti,
 wesan undar þem weroda. · Bi·gan im þe wíso mann,
 312 swíðo góð gumo, · Joseph an is móða

314 þenkjan þero þingo, · hwó hé þea þiornun þó
 listjun for-léti. · þó ni was lang te þiu,
 316 þat im þár an drôma · kwam drohtinges ęngil,
 hevan-kuninges bodo, · ęndi hét sie ina haldan wel,
 318 minnjon sie an is móde: · „Ni wis þú“, kwað hé, „Mariun
 wréð,
 þiornun þínar; · siu is gi·þungan wíf;
 320 ne for-hugi þú sie te hardo; · þú skalt sie haldan wel,
 wardon ira an þesarō wer-oldi. · Léstí þú inka wini-treuya
 322 forð só þú dádi, · ęndi hald inkan friund-sképi wel!
 Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon êgi,
 324 barn an ira bósma. · It kumid þurh gi·bod godes,
 hélages géstes · fon hevan-wanga:
 þat is Jésu Krist, · godes êgan barn,
 waldandes sunu. · Þú skalt sie wel haldan,
 328 hélag-líko. · Ne lát þú þi þinan hugi twifljen,
 merrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
 330 gi·wëndid aftar þem wordun, · þat hé im te þem wíva ge·nam,
 te þera magað minnja: · ant-kënda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat hé sia só hélag-líko · haldan mósti:
 bi·sorgoda sie an is gi·síðja, · ęndi siu só súvro dróg
 al te huldi godes · hélagna gést,
 334 góð-líkan gumon, · ant·þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ina an manno liohit,
 338 allaro barno bëst, · brëngjan skolda.

TODO.

266 hevan-kuninges | so M; himilcuninges C

266 Héljand te namon | The first appearance of the word which has given the whole poem its scholarly name; this is one of two places (cf. l. 443) where it is treated as a true proper noun, for which reason it is capitalized. Its presence is an undeniable sign of influence from an earlier work, the OHG Tatian, which in the corresponding passage (3:4) translated the Latin *concepies in utero et paries filium et vocabis nomen eius Ihesum* ‘thou wilt conceive in your womb and bear a son, and thou wilt call his name Jesus’ as OHG *nu in-fabis in reue inti git-biris sun inti gi-nemnis sinan namon Heilant*. ‘... and thou wilt call his name Healand.’ This is an important point for determining the sources of *Heli* since it shows that the poet did not rely directly on the Latin version, but rather on the OHG translation.

336 godes gi·skapu ‘God’s shapes’ | TODO: some note about this.

5 þó warð fon Rúmu-burg · ríkes mannes
 340 ovar alla þesa irmin-þiod · Oktawiánas

ban ḥendi bod-skępi · ovar þea is brēdon gi·wald
 342 kuman fon þem kēsure · kuningo gi·hwi-líkun,
 hēm-sittjandjun, · só wido só is hēri-togon
 344 ovar al þat land-skępi · liudjo gi·weldun.
 Hiet man þat alla þea ęli-lēndjun man · iro óðil sóhtin,
 346 hēliðos iro hand-mahal · an·gegen iro hērron bodon,
 kwámi te þem knósla gi·hwe, · þanan hé kunnjas was,
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lēstid
 ovar þesa wídon wer-old; · werod samnoda
 350 te allaro burgjo gi·hwem. · Förus þea bodon ovar all,
 þea fon þem kēsura · kumana wárur,
 352 bok-spáha weros, · ḥendi an bréf skrivun
 swíðo niud-líko · namono gi·hwi-líkan,
 354 ia land ia liudi, · þat im ni mahti a·lēttjan mann
 gumono su-líka gambra, · só im skolda geldan gi·hwe
 356 hēliðo fon is hōvda. · Þó gi·wēt im ôk mid is híwiska
 Joseph þe góðo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hēm,
 þea burg an Bethleem, · þár iro bęiðero was,
 360 þes hēliðes hand-mahal* · ḥendi ôk þera hēlagun þiornun,
 Mariun þera gódon. · Þár was þes márjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe hé þana druhrt-skępi þár,
 364 erl undar Ebreon · ēgan mósta,
 haldan hōh-gi·setu. · Sie wárur is híwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bēðju bi gi·burdjun. · Þár gi·fragn ik, þat sie þiu berhtun
 gi·skapu,
 368 Mariun gi·manodun · *ḥendi maht godes,
 þat iru an þem siiða · sunu ôdan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe márjo,
 372 mahtig an manno liohit, · só is êr managan dag
 biliði wárur · ḥendi bôkno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi-lík ôd-módi · hé þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,

bi·wand ina mid wádju · wívo skônjost,
 380 fagaron fratahun, · qndi ina mid iro folmon twêm
 legda liov-líko · luttilna man,
 382 þat kind an êna kribbjun, · þoh hé habdi kraft godes,
 manno drohtin. · Þár sat þiu módar bi·foran,
 384 wíf wakojandi, · war*doda selvo,
 held þat hélaga barn: · ni was ira hugi twíflí,
 386 þera magað ira mód-sevo. · Þó warð þat managun kúð
 ovar þesa wídon wer-old, · wardos ant-fundun,
 388 þea þár ehu-skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · qndi kwam lioht godes
 392 wánum þurh þiu wolkjan · qndi þea wardos þár
 bi·féng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móda: · gi·sáhun þár mahtigna
 godes engil kuman, · þe im te·gengnes sprak,
 396 hét þat im þea wardos · wiht ne ant·drédin
 lêðes fon þem liolta: · „ik skal eu“, kwað hé, „liovara þing,
 398 swíðo wár-líko · willjon sleggjan,
 kúðjan kraft mikil: · nú is Krist ge·boran
 400 an þeser*o selvun naht, · sálig barn godes,
 an þera Dawides burg, · drohtin þe góðo.
 Þat is mëndislo · manno kunnjas,
 allaro firiho fruma. · Þár gí ina fíðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hebbjad þat te têkna, · þat ik eu gi·tellijan mag
 406 wárun wordun, · þat hé þár bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh hé sí kuning ovar al
 erðun qndi himiles · qndi ovar eldjo barn,
 wer-oldes waldand“. · Reht só hé þó þat word gi·sprak,
 410 só warð þár engilo te þem énum · un-rím kuman,
 hélag héri-skepi · fon hevan-wanga,
 412 fagar folk godes, · qndi filu sprákun,
 lof-word manag · liudjo héron.
 Af·hóvun þó hélagna sang, · þó sie eft te hevan-wanga
 414 wundun þurh þiu wolkjan. · Þea wardos hórdun,
 hwó þiu engilo kraft · alo-mahtigna god
 swíðo werð-líko · wordun lovodon:

418 „diuriða sí nú“, (kwáðun sie,) „drohtine selvun
 an þem hóhoston · himilo ríkja
 420 Þendi friðu an erðu · firiho barnun,
 góð-willigun gumun, · þem þe god ant-kennjad
 422 þurh hlutran hugi.“ · Þea hirdjo for-stódun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-sképi: · gi·witun im te Bethleem þanan
 nahtes síðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstín.

TODO.

359 bœðero | so M ('beidero') S ('beidæra'); 'bethero' C

359 bœðero | This very rare occurrence of the original diphthong, which almost everywhere else has been contracted to ē, is found in 2/3 witness mss. It also occurs at lines 226^y and 367^y.

6 Habda im þe engil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 Þendi fundun sán · folko drohtin,
 liudjo hêrron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · Þendi wíðo kúðun
 ovar þea berhtun burg, · hwi-lík im þár biliði warð
 434 fon hevan-wanga · hêlag gi·tôgit,
 fagar an felde. · Þat frí al bi-held
 436 an ira hugi-skéftjun, · hêlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann
 sprekan.
 438 Fódda ina þó fagaro · frího skânjosta,
 þiu móðar þurh minnja · managaro drohtin,
 440 hêlag himilisk barn. · Héliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swíðo glauwa gumon · mid þera godes piornun,
 þat hé Héljand te namon · hæbbjan skoldi,
 444 só it þe godes engil · Gabriel gi·sprak
 wáron wordun · Þendi þem wíve gi·bôd,
 446 bodo drohtines, · þó siu êrist þat barn ant-féng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hêlag-líko · haldan mósti,
 ful-géng im þó só gerno. · Þat gér furðor skrêd

450 unt·þat þat **friðu**-barn godes · **fiar-tig** habda
 dago ęndi nahto. · Þó skoldun sie þár êna **dád** frummjan,
 452 þat sie ina te **Jerusalem** · **for·gevan** skoldun
 waldanda te þem **wíha**. · Só was iro **wísa** þan,
 454 þero **liudjo** **land-sidu**, · þat þat ni mósta **for·látan** ne-gêñ
 idis undar **Ebreon**, · ef iru at **êrist warð**
 456 **sunu a·fódit**, · ne siu ina **simbla** þarod
 te þem **godes wíha** · **for·gevan** skolda.
 458 Gi·witun im þó þiu **góðun twê**, · **Joseph** ęndi **Maria**
 bêðju fon **Bethleem**: · habdun þat **barn** mid im,
 460 **hêlagna Krist**, · sóhtun im **hús** **godes**
 an **Jerusalem**; · þár skoldun sie is **geld** frummjan
 462 waldanda at þem **wíha** · **wísa** lêstjan
 Judeo folkes. · Þár fundun sea êna **góðan man**
 464 aldan at þem **aláha**, · **aðal**-boranan,
 þe habda at þem **wíha** só filu · **wintro** ęndi sumaro
 466 gi·libb an þem **liohta**: · oft warhta hé þár **lof goda**
 mid **hluttru** **hugi**; · habda im **hêlagna** gêst,
 468 sálig-líkan sevon; · **Simeon** was hé hétan.
 Im habda **gi·wísid** · **waldandas** kraft
 470 **langa hwíla**, · þat hé ni mósta êt þit **lioht a·gevan**,
 w  ndjan af þesero **wer-oldi**, · êr þan im þe **willjo** **gi·st  di**,
 472 þat hé **selvan Krist** · **gi·sehan** mósti,
hêlagna hevan-kuning. · Þó warð im is **hugi swíðo**
 474 **blíði** an is **briostun**, · þó hé **gi·sah** þat **barn** kuman
 an þena **wíh innan**. · Þuo sagda hie **waldande** þank,
 476 **al-mahtigon** gode, · þes hé ina mid is **ôgun** **gi·sah**.
 G  ng im þó te·**gegnes** · ęndi ina **gerno ant·f  ng**
 478 ald mid is **armun**: · al ant·k  nde
 b  kan ęndi **bili  i** · ęndi ôk þat **barn** godes,
 480 **hêlagna hevan-kuning**. · „Nú ik þi, **h  rro**, **skal**“, kwa  d hé,
 „**gerno** biddjan, · nú ik sus **gi·gamalod** bium,
 482 þat þú þinan **holdan** skalk · nú hinan **hwervan** látas,
 an þína **friðu-w  ra** faran, · þár êr mína **forðun** dedun,
 484 **weros** fon þesero **wer-oldi**, · nú mí þe **willjo** **gi·st  d**,
 dago liovosto, · þat ik mínan **drohtin** **gi·sah**,
 486 **holdan** **h  rron**, · só mí **gi·h  tan** was
langa hwíla. · Þú bist **lioht** mikil
 488 allun **eli·piodun**, · þea êr þes **alo-waldon**

kraft ne ant kēndun. · Þína kumi sindun
 te dóma ḡendi te diurðon, · drohtin frô míñ,
 avarun Israhelas, · êganumu folke,
 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem aláha · idis þero góðun,
 sagda sôð-líko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 sumun te falle, sumun te frórvu · firiho barnun,
 þem liudjun te leova, · þe is lérung gi-hôrdin,
 ḡendi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „þu skalt noh“, kwað hé, „kara þiggjan,
 harm an bínumu herton, · þan ina hæliðo barn
 wápnun wítnod. · þat wirðid þi werk mikil,
 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þár ôk ên wíf gangan
 ald innan þem aláha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hédi, · siðor siu mannes warð,
 erles an êhti · ę̄ili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 sivun wintar saman. · Þó gi·fragn ik þat iru þár sorga gi·stód
 þat sie þiu mikila maht · metodes te·dêlda,
 wrêð wurdi·gi·skapu. · Þó was siu widowa aftar þiu
 at þem friðu-wíha · fior ḡendi ant·ahtoda
 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
 ak siu þár ira drohtine wel · dages ḡendi nahtes,
 gode þionode. · Siu kwam þár ôk gangan tó
 an þea selvun tíð: · sán ant·kendre
 þat hélage barn godes · ḡendi þem hæliðon kùðde,
 þem weroda aftar þem wíha · wil-spel mikil,
 kwað þat im nérjandas gi·nist · gi·náhid wári,
 helpa hevan-kuningess: · „nú is þe hélago Krist,
 waldand selvo · an þesan wíh kuman
 te a·lôsjenne þea liudi, · þe hér nú lango bidun
 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nú þes þinges mugun
 mëndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wíha: · gi·hôrdun wil-spel mikil

528 fon gode seggjan. · þat geld habde þó gi·léstid
 þiu idis an þem alaha, · al só it im an ira ēwa gi·bôd
 530 Þendi an þera berhtun burg · bôk gi·wísdun,
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
 532 fon Jerusalem · Joseph Þendi Maria,
 hêlag híwiski: · habdun im hevan-kuning
 534 simbla te gi·siða, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wíðor an þesaro wer-oldi, · bútan só is willjo géng,
 hevan-kuninges hugi.

TODO.

7 Poh þár þan gi·hwi-lík hêlag man
 538 Krist ant·këndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárunk, · ak was im só bi·halden forð
 mid wordun Þendi mid werkun, · ant·þat þár weros ôstan,
 542 swíðo glauwa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênum berhtun bôkne · Þendi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígán tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Pó sie Eródesan þár · ríkjan fundun
 an is seli sittjen, · slíð-wurdjan kuning,
 550 móðagna mid is mannun: · —simbla was hé morðes gern—
 þó kwaddun sie ina kúsko · an kuning-wísun,
 552 fagaro an is flættje, · Þendi hé frágoda sán,
 hwi-lík sie árundi · úta gi·bráhti,
 554 weros an þana wrak-sið: · „hweðer lêdjad gó wundan gold
 te gevu hwi-líkun gumuno? · te hwí gó þus an ganga kumad,
 556 gi·faran an fôðju? · Hwat gó n·êt-hwanan ferran sind
 erlos fon öðrun þiodun. · Ik gi·sihu þat gó sind
 éðili·gi·burdjun
 558 kunnjes fon knósle góðun: · nio hér êr su-líka kumana ni
 wurðun
 éri fon öðrun þiodun, · siðor ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mí te wárunk seggjan
 for þesun liudjo folke, · bi·hwí gó sín te þesun lande kumana“.

562 Þó sprákun im eft te·gengnes · gumon ôstr-onja,
 word-spáhe weros: · „wi bí te wárún mugun“, kwáðun sie,
 564 „úse ârundi · ôðo gi·telljen,
 gi·seggjan sôð-líko, · bi·hwí wí kwámun an þesan sið herod
 566 fon ôstan te þesaró erðou. · Giu wárún þár aðaljes man,
 góð-sprákja gumon, · þea ús góðes só filu,
 568 helpa gi·hétun · fon hevan-kuninge
 wárum wordun. · Þan was þár ên gi·wittig man,
 570 fród endi fil-wís · —forn was þat giu—,
 úse aldiro ôstar hinan, · —þár ni warð siðor ênig man
 572 sprákono só spáhi—; · hé mahte rekkjen spel godes,
 hwand im habde for-liwan · liudjo hérro,
 574 þat hé mahte fon erðou · up gi·hôrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þenges gi·þáhti. · Þó hé þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for-láten liudjo dróm, · sókjen lioht óðar,
 þó hé is jungron hét · gangan náhor,
 580 ǫrvi-wardos, · endi is erlun þó
 sagde sôð-líko: · —þat al siðor kwam,
 582 gi·warð* an þesaró wer-oldi—: · þó sagda hé þat hér skoldi
 kuman ên wís-kuning
 mári endi mahtig · an þesan middil-gard
 584 þes bætston gi·burdjes; · kwað þat it skoldi wesan barn godes,
 kwað þat hé þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun endi himiles.
 Hé kwað þat an þem selvon daga, · þe ina sáaligna
 588 an þesan middil-gard · móðar gi·drógi,
 só kwað hé þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su-lík só wí hér ne habdin êr
 undar-twisk erða endi himil · óðar hwærigin,
 592 ne su-lík barn ne su-lík bôkan. · Hét þat þár te bedu fórin
 þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up siðojan,
 þat godes bôkan gangan, · hét sie garwján sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar ovar þesa wer-oldi. · Nú is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald endi strang: · wí gi·sáhun is bôkan skínan

600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi-líkes
 602 blíkan þana berhton sterron, · èndi wí géngun aftar þem
 bôkna herod
 wegas èndi waldas hwílon. · Þat wári ús allaro willjono mësta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwár wí ina sókjan
 skoldin,
 þana kuning an þesumu kësur-dóma. · Saga ús, undar
 hwi-líkumu hé sí þesaro kunnjo a-fódit.“
 606 Þó warð Erodesa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hôrde seggjan þó,
 þat hé þár ovar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes góðes,
 sáligoron undar þem gi·siðja. · Þó hé samnon hét,
 612 só hwat só an Jerusalem · góðaro manno
 allaro spáhoston · sprákono wárun
 614 èndi an iro brioston · bôk-kraftes mëst
 wissun te wárun, · èndi hé sie mid wordun fragn,
 616 swiðo niud-líko · níð-huggid man,
 kuning þero liudjo, · hwár Krist gi·boran
 618 an wer-old-ríkja · werðan skoldi,
 friðu-gumono betst. · Þó sprak im eft þat folk an·gegin,
 620 þat werod wár-líko, · kwáðun þat sie wissin garo,
 þat hé skoldi an Bethleem gi·boran werðan: · „só is an úsun
 bôkun gi·skrivan,
 622 wís-líko gi·writan, · só it wár-sagon,
 swiðo glauwa gumon · bi godes krafta
 624 fil-wíse man · furn gi·sprákun,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioh kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-sképi · èndi is geva wesan
 mildi ovar middil-gard · managun þiodun.“

TODO.

554 wundan gold | Formulaic, belonging to the culture of the Germanic Migration Period.

- 630 8 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrékkjun sagda,

- þea þár an eלי-לֶנְדִּי · erlos wárun
ferran gi-farana, · ęndi hé frágoda aftar þiu,
hwan sie an ôstar-wegun · êrist gi-sáhin
þana kuning-sterron kuman, · kumbal luhtjen
hêdro fon himile. · Sie ni weldun is im þó helen eo-wiht,
ak sagdun it im sôd-líko. · Þó hét hé sie an þana sið faran,
hét þat sie ira ârundi al · undar fundin
umbi þes kindes kumi, · ęndi þe kuning selvo gi-bôd
swiðo hard-líko, · hêrro Judeono,
þem wísunmannun, · ér þan sie fórin westan forð,
þat sie im eft gi-küðdin, · hwár hé þana kuning skoldi
sókjan at is sélðon; · kwað þat hé þár weldi mid is gi-siðun tó,
bedan te þem barne. · Þan hogda hé im te banon werðan
wápnes eggjuna. · Þan eft waldand god
þahste wið þem þinga: · hé mahta aþengjan mér,
gi-léstjan an þesum liohste: · þat is noh lango skín,
gi-küðid kraft godes. · Þó géngun eft þiu kumbl forð
wánum undar wolknun. · Þó wárur þea wíson man
fusa te faranne: · gi-witun im forð þanan
balda an bod-sképi: · weldun þat barn godes
selvon sókjan. · Sie ni habdun þanan gi-siðjas mér,
b-útan þat sie þríe wárur: · wissun im þingo gi-skéð,
wárur im glauwe gumon, · þe þea geva léddun.
Þan sáhun sie só wís-líko · undar þana wolknes skion,
up te þem hôhon himile, · hwó fórun þea hwítón sterren
—ant-kendun sie þat kumbal godes—, · þiu wárur þurh
Krista herod
gi-warht te þesero wer-oldi. · Þea weros aftar géngun,
folgodun feráht-líko · —sie frumide þe mahte—
ant-þat sie gi-sáhun, · sið-wórigé man,
berht bôkan godes, · blék an himile
stillo gi-standen. · Þe sterro liohsto skén
hwít ovar þem húse, · þár þat hêlage barn
wonode an willjon · ęndi ina þat wíf bi-held,
þiu þiorne gi-þiudo. · Þó warð þero þegno hugi
blíði an iro briostun: · bi þem bôkna for-stódun,
þat sie þat friðu-barn godes · funden habdun,
hêlagna hevan-kuning. · Þó sie an þat hús innan
mid iro gevun géngun, · gumon ôstr-onja,

sið-wórigé man: · sán ant-kendun
þea weros waldand Krist. · Þea wrékkjon fellun
te þem kinde an kneo-beda · endi ina an kuning-wísa
góðan grótton · endi im þea geva drógun,
gold endi wið-rök · bi godes tēknun
*endi myrra þár mid. · Þea man stódun garowa,
holde for iro hérren, · þea it mid iro handun sán
fagaro ant-féngun. · Pó gi-witun im þea feráhton man,
seggí te sélðon · sið-wórigé,
gumon an gast-seli. · Þár im godes engil
slápandjun an naht · swevan gi-tögde,
gi-drog im an dróme, · al so it drohtin self,
waldand welde, · þat im þuhþe þat man im mid wordun
gi-budi,
þat sie im* þanan óðran weg, · erlos fórin,
liðodin sie te lande · endi þana léðan man,
Erodesan · eft ni sóhtin,
móðagna kuning. · Pó warð morgan kuman
wánum te þesero wer-oldi. · Pó bi-gunnun þea wíson man
seggjan iro swevanos; · selvon ant-kendun
waldandes word, · hwand sie gi-wit mikil
bárún an iro briostun: · bádun alo-waldon,
hérón hevan-kuning, · þat sie mósttin is huldi forð,
gi-wirkjan is willjon, · kwáðun þat sea ti im habdin gi-wéndit
hugi,
*iro móð morgan gi-hwem. · Pó fórun eft þie man þanan,
erlos óstr-onje, · al só im þe engil godes
wordun gi-wínde: · námun im weg óðran,
ful-géngun godes lérun: · ni weldun þemu Judeo kuninge
umbi þes barnes gi-burd · bodon óstr-onje,
sið-wórigé man · seggjan gio-wiht,
ak wéndun im eft an iro willjon.

TODO.

704 áhtjan is aldres; · „nú skaltu ine an Aegypteo
 land ant-lédjan · ḡendi undar þem liudjun wesan
 706 mid þiu godes barnu · ḡendi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt-þat þi word kume
 708 hêrron þines, · þat þú þat hêlage barn
 eft te þesum land-sképi · lédjan mótiſ,
 710 drohtin þinen.“ · Þó fon þem drôma an-sprang
 Joseph an is gest-seli, · ḡendi þat godes gi-bod
 712 sán ant-kenda: · gi-wêt im an þana sið þanen
 þe þegan mid þeru þiornon, · sóhta im þiod öðra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant-förjan. · *Þó gi-frang aftar þiu
 716 Erôdes þe kuning, · þár hé an is ríkja sat,
 þat wárun þea wíson man · westan gi-hworvan
 718 östar an iro óðil · ḡendi fórun im öðran weg:
 wisce þat sie im þat ârundi · eft ni weldun
 720 seggjan an is seldon. · Þó warð im þes an sorgun hugi,
 móð mornondi, · kwað þat it im þie man dedin,
 722 heþiðos* te hôndun. · Þó hé só hriuwig sat,
 balg ina an is briostun, · kwað þat hé is mahti bëtaron rád,
 724 óðran gi-þenkjen: · „nú ik is aldar kan,
 wêt is winter-gi-talu: · nú ik gi-winnan mag,
 726 þat hé io ovar þesaro erðu · ald ni wirðit,
 hêr undar þesum héri-sképi.“ · Þó hé só hardo gi-bôd,
 728 Erôdes ovar is ríki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hóvdu bi-námin,
 só manag barn umbi Bethleem, · só filo só þár gi-boran wurði,
 732 an twêm gérun a:togan. · Tionon frumidon
 þes kuninges gi-siðos. · Þó skolda þár só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 jámar-líkara for-gang · jungaro manno,
 736 arm-líkara dôð. · Idisi wiopun,
 móðar managa, · gi-sáhun iro megi spildjan:
 738 ni mahte siu im nio gi-formon, · þoh siu mid iro faðmon twêm
 iro êgan barn · armun bi-féngi,
 740 liof ḡendi luttíl, · þoh skolda is simbla þat lif gevan,
 þe magu for þeru móðar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes eggjun

frēmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 746 hofno hlúdost: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sérara dád
 748 werðan an þesarō wer-oldi, · wívun managun,
 brúdjun an Bethleem: · gi·sáhun iro barn bi·foran,
 750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mén-werk: · weldun mahtigna,
 754 Krist selvon a·kwélljan. · Þan habde ina kraftag god
 gi·néridan wið iro niðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lêddun,
 gumen mid Josepe · an þana grónjon wang,
 758 an erðono bætstun, · þár ên aha fliutid,
 Nil-stróm mikil · norð te sêwa,
 760 flóðo fagorosta. · Þár þat friðu-barn godes
 wonoda an willjon, · ant·þat wurd for·nam
 Erodes þana kuning, · þat hé for·lét ǫldjo barn,
 762 módag manno dróm. · Þó skolda þero marka gi·wald
 êgan is ǫrvi-ward: · þe was Arkheláus
 hêtan, héri-togo · helm-berandro:
 764 þe skolda umbi Jerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 766 þár an Egypti · ǫðiljun manne,
 þat hé þár te Josepe, · godes engil sprak,
 bodo drohtines, · hétt ina eft þat barn þanan
 770 lêdjen te lande. · „nú havað þit lioht af·geven“, kwað hé,
 „Erodes þe kuning; · hé welde is áhtjen giu,
 772 fréson is ferahas. · Nú maht þú an friðu lêdjen
 þat kind undar euwa kunni, · nú þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kênde
 774 Josep godes têkan: · geríwide ina snumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 776 bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só hé im êr mid is wordun gi·bôd.

TODO.

780 10 Gi·witun im þó eft an Galilea-land · Joseph ḡendi Maria,
 hélag híwiski · hevan-kuninges,
 782 wárun im an Nazareth-burg. · Þár þe nérjondjo Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · hé was allun liof
 módar-mágún: · hé ni was óðrun mannun gi-lík,
 786 þe gumo an sínera góði. · Þó hé gér-talo
 twe-livi habde, · þó warð þiu tíð kuman,
 788 þat sie þár te Jerusalem, · Juðeo liudi
 iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þár an þana wíh innan
 þár te Jerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þár Maria was
 self an gi·síðja · ḡendi iru sunu habda,
 794 godes égan barn. · Þó sie þat geld habdun,
 erlos an þem alþaha, · só it an iro êwa gi·bód,
 796 gi·léstid te iro land-wísun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ḡendi þár an þem wíha af-stód
 798 mahtig barn godes, · só ina þiu módar þár
 ni wissa te wáron; · ak siu wánda þat hé mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an óðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat hé undar þem gi·síðja ni was.
 warð Mariun þó · móð an sorgun,
 804 hriuwig umbi iro herta, · þó siu þat hélag barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi·witun im þó eft te Jerusalem
 iro sunu sókján, · fundun ina sittjan þár
 808 an þem wíha innan, · þár þe wísa man,
 swíðo glauwa gumon · an godes êwa
 810 lásun ḡende línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
 812 Þár sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
 814 þe þes wíhes þár · wardon skoldun,
 ḡendi frágoda sie · firi-wit-líko
 816 wísera wordo. · Sie wundradun alle,
 bi·hwí gio só kindisk man · su-líka kwidi mahti
 818 mid is müðu gi·ménjan. · Þár ina þiu móðar fand

sittjan under þem gi·síðja · endi iro sunu gróttta,
wísan undar þem weroda, · sprak im mid ira wordun tó:
„hwí weldes þú þínera módar, · manno liovosto,
gi·sidon su-líka sorga, · þat ik þí só sérag-mód,
idis arm-hugdig · éskon skolda
undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn
an·gegin
wísun wordun: · „Hwat þú wést garo“, kwað hé,
„þat ik þár gi·rísu, · þár ik bi rehton skal
wonon an willjon, · þár gi·wald havad
mín mahtig fader.“ · Þie man ni for·stódun,
þie weros an þem wiha, · bi·hwí hé só þat word gi·sprak,
gi·mênda mid is mûðu: · Maria al bi·held,
gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn
sprekan
wísaro wordo. · Gi·witun im þó eft þanan
fon Jerusalem · Joseph endi Maria,
habdun im te gi·síðja · sunu drohtines,
allaro barno bêtsta, · þero he io gi·boran wurði
magu fon módar: · habdun im þár minnja tó
þurh hluttran hugi, · endi hé só gi·hôrig was,
godes êgan barn · gaduling-mágun
þurh is ôd-módi, · aldrón sínun:
ni welda an is kindiski þó noh · is kraft mikil
mannun mårjan, · þat hé su-lík megin éhta,
gi·wald an þesarō wer-oldi, · ak hé im an is willjon bêd
gi·biudo undar þero þiodu · þrí-tig géro,
ér þan hé þár tékjan ênig · tôgjan weldi,
seggjan þem gi·síðja, · þat hé selvo was
an þesarō middil-gard · manno drohtin.
Habda im só bi·halden · hêlag barn godes
word endi wís-dóm · ende allaro gi·wittjo mêt,
tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
an is wordun gi·war, · þat hé su-lík gi·wit éhta,
þegan su-líka gi·þahti, · ak hé im só gi·biudo bêd
torhtaro tékno. · Ni was noh þan þiu tîd kuman,
þat hé ina ovar þesan middil-gard · mårjan skolda,
lérjan þie liudi, · hwó sie skoldin iro gi·lóvon haldan,
wirkjan willjon godes; · wissun bat boh managa

856 liudi aftar þem landa, · þat hé was an þit lioht kuman,
 boh sie ina kūð-líko · an-kennjan ni mahtin,
 858 êr þan hé ina selvo · seggjan welda.

TODO.

817 bi-hwi | hwó C 818 mid is müðu gi-ménjan | gi-mahljan mid is müðu C

II Þan was im Johannes · fon is juguð-hédi
 860 a-wahsan an ênero wóstunni; · þár ni was werodes þan mér,
 b-útan þat hé þár ên-kora · alo-waldon gode,
 862 þegjan þionoda: · for-lét þioda gi-mang,
 manno gi-ménðon. · Þár warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 góð-lík stemna godes, · endi Johanne gi-bod,
 866 þat hé Kristes kumi · endi is kraft mikil
 ovar þesan middil-gard · márjan skoldi;
 868 hét ina wár-líko · wordun seggjan,
 þat wári hevan-ríki · hélðo barnun
 870 an þem land-sképi, · liudjun gi-náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat hé fon su-líkun sáldun · seggjan mósti.
 Gi-wétt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · endi þem weroda allan dag,
 aftar þem land-sképi · þem liudjun kúða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrénda“, (kwað hé) „hevan-ríki is
 gi-náhid manno barnun. · Nú látagd eu an euwan móð-sevon
 880 euwar selvoro · sundja hreuan,
 lêdas þat gí an þesun liohta frémidun, · endi mínum lêrun
 hörjad,
 882 wéndjat aftar mínum wordun. · Ik eu an watara skal
 gi-dópjan diur-líko, · þoh ik euwa dádi ne mugi,
 884 euwar selvaro · sundja a-látan,
 þat gí þurh míni hand-gi-werk · hluttra werðan
 886 lêðaro gi-léstó: · ak þe is an þit lioht kuman,
 mahtig te mannun · endi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi-sehan ni willjan—,
 þe eu gi-dópjan skal · an euwes drohtines namon
 890 an þana hálagon gést. · Þat is hérro ovar al:

hé mag allaro manno gi·hwena · mén-gi·þáhtjo,
892 sundjono sikoron, · só hwene só só sálíg mótt
werðen an þesarō wer-oldi, · þat þes willjon havad,
894 þat hé só gi·léstja, · só hé þesun liudjun wili,
gi·bioden barn godes. · Ik bium an is bod-skepi herod
896 an þesa wer-old kumen · éndi skal im þana weg rúmjén,
lérjan þesa liudi, · hwó sea skulin iro gi·lóvon haldan
898 þurh hluttran hugi, · éndi þat sie an héljja ni þurvin,
faran an fern þat héta. · Þes wirðid só fagan an is móde
900 man te só managaro stundu, · só hwe só þat mén for-látid,
gerno þes gramon an-busni, · —só mag im þes gódon
902 gi·wirkjan,
huldi hevan-kuninges,— · só hwe só havad hluttra treuwa
up te þem alo-mahtigon gode.“ · Erlós managa
904 bi þem lérun þó, · liudi wándun,
weros wár-liko, · þat þat waldand Krist
906 selbo wári, · hwanda hé só filu sóðes gi·sprak,
wároro wordo. · þó warð þat só wíðo kúð
908 ovar þat for·gevana land · gumono gi·hwí-líkum,
seggjun at iro sélđun: · þó kwámun ina sókjan þarod
910 fon Jerusalem · Judeo liudjo
bodon fon þeru burgi · éndi frágodun, ef hé wári þat barn
912 godes,
„þat hér lango giu“, (kwáðun sie.) „liudi sagdun,
weros wár-liko, · þat hé skoldi an þesa wer-old kuman“. ·
914 Johannes þó gi·mahalde · éndi te·gennes sprak
þem bodun bald-liko: · „ni bium ik“, kwað hé, „þat barn
916 godes,
wár waldand Krist, · ak ik skal im þana weg rúmjén,
hérrenn mínumu.“ · Þea héliðos frugnun,
918 þea þár an þem árundje · erlos wárur,
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 sí!
Bist þú êníg þero, · þe hér êr wári
924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þí
seggjan te sóðon? · Neo hér êr su-lík ni warð
926 an þesun middil-gard · man óðar kuman

dádjun só mári. · Bi·hwí þú hér dôpisli
 928 frémis undar þesumu folke, · ef þú þaro **fora·sagono**
 ên-hwi-lík ni bist?“ · Þó habde **eft** garo
 930 Johannes þe góðo · glau and-wordi:
 „Ik bium **fora-bodo** · frâon mínes,
 932 lioves hêrron; · ik skal þit land rekón,
 þit werod aftar is **willjon**. · Ik hæbbju fon is **worde** mid mí
 934 **stranga stemna**, · þoh sie hér ni willje for·standan filo
 werodes an þesaró **wóstunni**. · Ni bium ik mid **wihti** gi-lík
 936 drohtine mínumu: · hé is mid is dádjun só strang,
 só mári éndi só **mahtig** · —þat wirðid **managun** kúð,
 938 werun aftar þesaró **wer-oldi**— · þat ik þes **wirðig** ni bium,
 þat ik móti an is **gi·skuoha**, · þoh ik sí is **skalk** égan,
 940 an só **ríkjumu** drohtine, · þea **reomon** ant·bindan:
 só mikilu is hé **bætara** þan ik. · Nis þes **bodon** gi·mako
 942 énig ovar **erðu**, · ne nú **aftar** ni skal
 werðan an þesaró **wer-oldi**. · Hæbbjad euwan **willjon** þarod,
 944 liudi euwan **gi·lôvon**: · þan eu lango skal
 wesana euwa **hugi** hrómag; · þan **gí** **hælli-gi·þwing**,
 946 for·látad **lêðaro** dróm · éndi sókjad eu **lioht** godes,
 up-ôdes hêm, · **êwig** ríki,
 948 hóhan **hevan-wang**. · Ne látad euwan **hugi** twífljen!“

TODO.

925 **seggjan te sôðon** | Formulaic, also found in *Heli* 2077a, 4018a, 4988a, along with *Beow* 51a: **seigan tó soðe**.

12 Só sprak þó jung **gumo** · bi **godes** lêrun
 950 **mannun** te **márðu**. · **Manag** samnoda
 þár te **Bethania** · **barn** Israheles;
 952 **kwámun** þár te Johannese · **kuningo** gi·síðos,
 liudi te **lêrun** · éndi iro **gi·lôvon** ant·féngun.
 954 Hé dôpte sie **dago** gi·hwí-líkes · éndi im iro **dádi** lög,
 wréðaro **willjon**, · éndi lovode im **word** godes,
 956 hêrron sines: · „**hevan-ríki** **wirðid**“, kwað hé,
 „**garu** **gumono** só hwem, · só ti **gode** þenkid
 958 éndi an þana **hêljand** *wili · **hluttro** **gi·lôvjan**,
 lêstjan is **lêra**“. · Þó ni was **lang** te þiu,
 960 þat im fon **Galilea** gi·wêt · **godes** égan barn,
 ***diur-lík** drohtines sunu, · **dôpi** suokjan.

962 was im þuo an is **wastme** · **waldandes barn***,
 al só hé mid þero **þiodu** · **þrí-tig habdi**
 964 **wintro** an is **wer-oldi**. · Þó hé an is **willjon kwam**,
 þár **Johannes** · an **Jordana strôme**
 966 allan **langan dag** · **liudi manage**
 dôpte **diur-líko**. · Reht só hé þó is **drohtin gi·sah**,
 968 **holdan hêrron**, · só warð im is **hugi blíði**,
 þes im þe **willjo gi·stód**, · qndi sprak im þó mid is **wordun tó**,
 970 swíðo **gód gumo**, · **Johannes te Kriste**:
 „nú kumis þú te mínero dôpi, · **drohtin frô míñ**,
 972 **þiod-gumono bætsto**: · só skolde ik te þínero duan,
 hwand þú bist allaro **kuningo kraftigost**.“ · **Krist selvo gi·bôd**,
 974 **waldand wár-líko**, · þat hé ni spráki þero **wordo þan mér**:
 „wést þú, þat ús só gi·rísid“ (kwað hé) „allaro **rehto gi·hwi-lík**
 976 te gi·fulljanne · **forð-wardes nú**
 an **godes willjon**. · **Johannes stód**,
 978 dôpte allan **dag** · **druht-folk mikil**,
 werod an **watere** · qndi ôk **waldand Krist**,
 980 **hêran hevan-kuning** · handun sínun
 an allaro **baðo þem bætston** · qndi im þár te **bedu gi·hnêg**
 982 an **kneo kraftag**. · **Krist up gi·wêt**
 fagar fon þem **flóde**, · **friðu-barn godes**,
 984 **liof liudjo ward**. · Só hé þó þat land af stóp,
 só ant·**hlidun** þó **himiles doru**, · qndi kwam þe **hêlago gêst**
 986 fon þem **alo-waldon** · **ovane te Kriste**:
 —was im an gi·lík-nissje · **lungras fugles**,
 988 **diur-líkara dûvun** — · qndi sat im uppán úses **drohtines ahslu**,
 wonoda im ovar þem **waldandes barne**. · Aftar kwam þár
 word fon himile,
 990 **hlúd** fon þem **hôhon radura** · qndi grótta þane **hêljand selvon**,
Krista, allaro **kuningo bætston**, · kwað þat hé ina **gi·korana**
 habdi
 992 **selvo** fon **sínun ríkja**, · kwað þat im þe **sunu líkodi**
 bætst allaro **gi·boranaro manno**, · kwað þat hé im wári allaro
 barno liovost.
 994 Þat móste **Johannes** þó, · al só it **god welde**,
 gi·sehan qndi gi·hôrjan. · Hé **gi·deda** it **sán aftar þiu**
 996 **mannun mári**, · þat sie þár **mahtigna**
hêrron habdun: · „þit is“, kwað hé, „hevan-kuninges sunu,

998 én alo-waldand: · þesas willjo ik **ur-kundjo**
 wesan an þesarō **wer-oldi**, · hwand it sagda mí **word** godes,
 1000 drohtines stemne, · þó hé mí **dôpján** hét
 weros an **watare**, · só hwár só ik gi·sáwi **wár-líko**
 1002 þana **hélagon** gést · *fan hevan-wange
 an þesan **middil-gard** · ênigan **man** waron,
 1004 kuman mid **kraftu**; · þat kwað, þat skoldi **Krist** wesan,
 diur-lík **drohtines** suno. · Hie **dôpján** skal
 1006 an þana **hélagan** gést · ęndi **héljan** managa
manno mén-dádi. · Hé havad **maht** fon gode,
 1008 þat hé a·látan mag · **liudjo** gi·hwi-líkun
 saka ęndi **sundja**. · Þit is **selvo** Krist,
 1010 godes êgan barn, · **gumono** bętsto,
 friðu wið **fiundun**. · Wala þat eu þes mag **fräh-mód** hugi
 1012 wesan an þesarō **wer-oldi**, · þes eu þe **willjo** gi·stód,
 þat gí só **libbjanda** · þana **landes** ward
 1014 selvon gi·sáhun. · Ní mótt sliumo **sundjono** lós
 manag gést faran · an **godes** willjon
 1016 tionon a·tómid, · þe mid treuwon wili
 wið is **wini** **wirkjan** · ęndi an **waldand** Krist
 1018 fasto gi·lóvjan. · Þat skal te **frumun** werðen
 gumono só hwi-líkun, · só þat **gerno** dót“.

TODO.

1020 **13** Só ge·fragn ik þat **Johannes** þó · **gumono** gi·hwi-líkun,
 lovoda þem **liudjun** · léra **Kristes**,
 1022 hêrron sínes, · ęndi hevan-ríki
 te gi·winnanne, · **welono** þane mēston,
 1024 sáligr **sin-líf**. · Þó hé im **selvo** gi·wēt
 aftar þem **dôpisla**, · **drohtin** þe góðo,
 1026 an éna **wóstunnja**, · **waldandes** sunu;
 was im þár an þero **ên-ôdi** · erlo drohtin
 1028 lange hwíla; · ne habda **liudjo** þan mér,
 seggjo te gi·síðun, · al só hé im **selvo** gi·kôs:
 1030 welta is þár látan **koston** · **kraftiga** wihti,
 selvon **Satanasan**, · þe gio an **sundja** spenit,
 1032 man an mén-werk: · hé konsta is **mód-sevon**,
 wréðan **willjon**, · hwó hé þesa **wer-old** érist,
 1034 an þem **an-ginnja** · **irmin-þioda**

bi·swêk mit sundjun, · þó hé þiu sin-híun twê,
 1036 Adaman qndi Éwan, · þurh un-treuwa
 for-lédda mid luginun, · þat liudo barn
 1038 aftar iro hin-férði · hællja sóhtun,
 gumono géstos. · Þó welda þat god mahtig,
 1040 waldand wéndjan · qndi welda þesum werode for-geven
 hóh himil-ríki: · be-þiu hé herod hélagna bodon,
 1042 is sunu sœnda. · Þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjæs
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem hé Adaman · an êr-dagun
 darnungo bi-drög, · þat hé warð is drohtine lêð,
 1048 bi-swêk ina mid sundjun · —só welda hé þó selvan dón
 héländjan Krist. · Þan habda hé is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi-hérdid: · welda hevan-ríki
 1052 liudjun gi-léstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só hé þár mates ni ant-bêt;
 þan langa ni gi-dorstun · im dærnja wihti,
 1056 níð-hugdig fiund, · náhor gangan,
 grótjan ina gegin-warðan: · wánde þat hé god ên-fald,
 for-útar man-kunnjes wiht · mahtig wári,
 1058 héleg himiles ward. · Só hé ina þó ge-hungrjan létt,
 þat ina bi-gan bi þero ménnsko · móses lustjan
 1060 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 mirki mén-skaðo: · wánda þat hé man ên-fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 grótta ina þe gér-fiund: · „ef þú sis godes sunu“, kwað hé,
 „be-hví ni hétis þú þan werðan, · ef þú gi-wald haves,
 1066 allaro barno bæst, · brôd af þesun sténun?
 Ge-héli þínna hungar!“ · Þó sprak eft þe hélago Krist:
 „ni mugun qldi-barn“, (kwað hé,) „ên-faldes brôdes,
 1068 liudi libbjen, · ak sie skulun þurh léra godes
 wesan an þesero wer-oldi · qndi skulun þiu werk frummjen,
 þea þár werðad a-hlúdid · fon þero hélagon tungun,
 1070 fon þem galme godes: · þat is gumono líf
 liudjo só hwi-líkon, · só þat léstjan wili,

1074 þat fon waldandes · worde ge·biudit.“
 1075 þó bi·gan eft niuson · ęndi náhor géng
 1076 un·hiuri fiund · öðru siðou,
 1077 fandoda is frôhan. · þat friðu·barn þolode
 1078 wréðes willjon · ęndi im gi·wald for·gaf,
 1079 þat hé umbi is kraft mikil · koston mósti,
 1080 lét ina þó lêdjan · þana liud-skaðon,
 1081 þat hé ina an Jerusalem · te þem godes wiha,
 1082 alles ovan·wardan, · up gi·sætta
 1083 an allaro húso hóhost, · ęndi hosk-wordun sprak,
 1084 þe gramo þurh gelp mikil: · „ef þú sis godes sunu“, kwað hé,
 1085 „skríd þi te erðu hinan. · Ge·skrivan was it giu lango,
 1086 an bókun ge·writen, · hwó gi·boden havad
 1087 is ęngilun · alo·mahtig fader,
 1088 þat sie þí at wege ge·hwem · wardos sinðun,
 1089 halldad þí undar iro handun. · Hwat þú hwargin ni þarf
 1090 mid þínun fótun · an felis be·spurnan,
 1091 an hardan stén.“ · þó sprak eft þe hêlago Krist,
 1092 allaro barno bæst: · „só is ók an bókun ge·skrivan“, kwað hé,
 1093 „þat þú te hardo ni skalt · hêrran bínes,
 1094 fandon bínes frôhan: · þat nis þí allaro frumono neg·én.“
 1095 Lét ina þó an þana þriddjan sið · þana þiod-skaðon
 1096 gi·brængen uppán ênan berg þen hóhon: · þár ina þe balo-wíso
 1097 lét al ovar-sehan · irmin·þiode,
 1098 wonod-saman welon · ęndi wer-old·ríki
 1099 ęndi all su-lík ôdes, · só þius erða bi·havad
 1100 fagororo frumono, · ęndi sprak im þó þe fiund an·gegin,
 1101 kwað þat hé im þat al só góð-lík · for·geven weldi,
 1102 hóha héri-dómös, · „ef þú wilt hnigan te mí,
 1103 fallan te mínum fótun · ęndi mí for frôhan havas,
 1104 bedos te mínum barma. · Þan látu ik þí brúkan wel
 1105 alles þes ôd-welon, · þes ik þí hebbju gi·ôgit hír.“
 1106 þó ni welda þes lêðan word · lęngerón hwile
 1107 hörjan þe hêlago Krist, · ak hé ina fon is huldi for·dréf,
 1108 Satanasan for·swêp, · ęndi sán aftar sprak
 1109 allaro barno bæst, · kwað þat man bedon skoldi
 1110 up te þem alo·mahtigon gode · ęndi im ênum þionon
 1111 swiðo þio·liko · þegnos managa,
 1112 hęliðos aftar is huldi: · „þár ist þiu helpa ge·lang

m4 manno ge·hwí-líkun.“ · Þó gi·wêt im þe mén-skaðo,
 swíðo sérág-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þár folk mikil
 m16 fon þem alo-waldan · ovana te Kriste
 godes engilo kumen, · þie im síðor jungar-dóm,
 skoldun ambaht-sképi · aftar léstjen,
 m18 þionon þio-líko: · só skal man þiod-gode,
 hérron aftar huldi, · hevan-kuninge.
 n20

TODO.

1035–1037 þó ... luginun | As told in *SaxGen*, the sister poem of *Heli*.1053 fior-tig ‘forty’ | Note the unstable form of this numeral; *fior-tig* is the younger form, but the older *fiuwar-tig* occurs at l. 1061 below.

1061–1062 þe fiund náhor géng, / mirki mén-skaðo | The way Satan is described in this passage (continuing to 115a) is noticeably similar to the descriptions of Grendle and his mother in *Beow*. Agreements are found not just in descriptive nouns (*Heli* 1062a mén-skaðo = *Beow* 712a, 737b, 1339a mán-scaða, *Heli* 1061b et c. fiund = *Beow* 101b, 143b, 164b et c. féond) and adjectives (*Heli* 1056a níð-hugdig, 1064a balu-wís ~ *Beow* 723a bealo-hýdig) but also in verbs that describe the antagonists as visiting (*Heli* 1075a niuson = *Beow* 115a, 2074b néosian) and drawing nearer (*Heli* nábor géng 1061b, 1075b ~ *Beow* 745b forð nér ar·stóp ‘he stepped up nearer’) their intended victim. It seems likely that the *Heli*-poet is drawing on older stories of night-stalking monsters in his description of Satan, in which case Christ in the present passage would have been understood by the contemporary Saxon audience as taking on the archetypal role of the Germanic monster-slayer.

14 Was im an þem sin-weldi · sálíg barn godes
 n122 lange hwíle, · unt-þat im þó liovora warðo,
 þat hé is kraft mikil · kúðjen wolda
 n124 weroda te willjon. · Þó for-lét hé waldes hleo,
 ên-ôdjes ard · èndi sóhþe im eft erlo ge·mang,
 n126 mári megin-þiode · èndi manno dróm,
 géng im þó bi Jordanes staðe: · þár ina Johannes ant·fand,
 n128 þat friðu-barn godes, · fróhan sínan,
 hélagana hevan-kuning, · èndi þem hæliðun sagda,
 n130 Johannes is jungurun, · þó hé ina gangan ge·sah:
 „þit is þat lamb godes, · þat þár lôsjan skal
 n132 af þesarō wídon wer-old · wrêða sundja,
 man-kunnjas mén, · mári drohtin,
 n134 kuningo kraftigost.“ · Krist im forð gi·wêt
 an Galileo land, · godes êgan barn,
 n136 fór im te þem friundun, · þár hé a·fódit was,
 tír-líko a·togan, · èndi talda mid wordun
 n138 Krist undar is kunnje, · kuningo ríkjost,
 hwó sie skoldin iro selvoro · sundja bótjan,

- hét þat sie im iro **harm-werk** manag · **hreuan** létin,
feldin iro **firin-dádi:** · „nú is it all ge·fullot só,
só hír alde man · ér hwanna sprákun,
ge·hétun eu te helpu · hevan-ríki:
nú is it giu **gi·náhid** þurh þes **nérjandan kraft:** · þes móton gí
neotan forð,
só hwe só **gerno** wili · **gode** þeonojan,
wirkjan aftar is **willjon.** · Þó warð þes **werodes** filu,
þero **liudjo** an **lustun:** · wurðun im þea léra Kristes,
só swótja þem gi·síðja. · Hé bi·gan im **samnon** þó
gumono te **jungoron,** · **gódoro** manno,
word-spáha **weros.** · Géng im þó bi ênes **watares** staðe,
þat þár habda **Jordan** · a·nevan **Galileo** land
énna sê ge·warhtan. · Pár hé **sittjan** fand
Andreas endi Petrus · bi þem **aha-strôme,**
bêðja þea ge·bróðar, · þár sie an **brêd** watar
swíðo **niud-líko** · **nætti** þenidun,
fiskodun im an þem flóde. · Pár sie þat **fríðu-barn** godes
bi þes **sées** staðe · selvo grótta,
hét þat sie im **folgodin,** · kwað þat hé im só **filu** woldi
godes ríkjas for·geven; · „al só git hír an **Jordanes strôme**
fiskos fáhat, · só skulun git noh **firiho** barn
halon te inkun handun, · þat sie an **hevan-ríki**
þurh inka léra · **líðan** mótin,
faran **folk** manag.“ · Þó warð **frô-mód** hugi
bêðjun þem gi·bróðrun: · ant·kendun þat **barn** godes,
liovan hérron: · for·léton al saman
Andreas endi Petrus, · só hwat só sie bi þeru ahu habdun,
ge·wunstes bi þem **watare:** · was im **willjo** mikil,
þat sie mid þem **godes** barne · **gangan** móstin,
samad an is gi·síðja, · skoldun **sálig-líko**
lôn ant·fahan: · só dót **liudjo** so hwi·lík,
só þes **hérran** wili · **huldi** gi·þionon,
ge·wirkjan is **willjon.** · Þó sie bi þes **watares** staðe
furðor kwámun, · þó fundun sie þár énna **fródan** man
sittjan bi þem **séwa** · endi is **suni** twêne,
Jakobus endi **Johannes:** · wárun im **junga** man.
Sátun im þá ge·sun-fader · an ênumu **sande** uppen,
brugdun endi **bóttun** · bêðjum handun

1178 þiu nætti niud-líko, · þea sie habdun nahtes êr
for-sliten an þem sêwa. · Þár sprak im selvo tó
1180 sâlig barn godes, · hét þat sie an þana sið mid im,
Jakobus endi Johannes, · géngin bêðje,
1182 kind-junge man. · Þó wárun im Kristes word
só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
1184 iro aldan fader · énna for-létun,
fródan bi þem flóde, · endi al þat sie þár fehas êhtun,
1186 nættju endi neglid-skipu, · ge-kurun im þana nérjandan Krist,
hélagna te hérron, · was im is helpono þarf
1188 te giþionne: · só is allaro þegno ge-hwem,
wero an þesero wer-oldi. · Þó gi-wêt im þe waldandes sunu
1190 mid þem fiuwarjun forð, · endi im þó þana fifton gi-kôs
Krist an énero kôp-stedi, · kuninges jungoron,
1192 móð-spáhana man: · Mattheus was hé hétan,
was im ambahtjo · éðilero manno,
1194 skolda þár te is hérron · handun ant-fáhan
tins endi tolna; · treuwa habda hé góda,
1196 aðal-and-bári: · for-lét al saman
gold endi siluvar · endi geva managa,
1198 diurje mêtmos, · endi warð im úses drohtines man;
kôs im þe kuninges þegn · Krist te hêrran,
1200 milderan mêtgom-gevon, · þan êr is man-drohtin
wári an þesero wer-oldi: · féng im wóðera þing,
1202 lang-samoron rád. · Þó warð it allun þem liudjun kúð,
fon allaro burgo gi-hwem, · hwó þat barn godes
1204 samnode ge-siðos · endi selvo ge-sprak
só manag wís-lík word · endi wáres só filu,
1206 torhtes gi-tôgde · endi tékân manag
ge-warhte an þesero wer-oldi. · Was þat an is wordun skín
1208 iak an is dâdjun só same, · þat hé drohtin was,
himilisk hérro · endi te helpu kwam
1210 an þesan middil-gard · manno barnun,
liudjun te þesun liohta. · Oft ge-deda hé þat an þem lande
skín,
1212 þan hé þár torht-líko · só manag tékân gi-warhte,
þár hé hélde mid is handun · halte endi blinde,
1214 lôsde af þeru léf-hédi · liudi manage,
af su-líkun suhtjun, · só þan allaro swárostón

- 1216 an firihō barn · fiund bi·wurpun,
tulgo lang-sam legar.

TODO.

¹¹⁷⁶ ge·sun-fader | An archaic compound form. TODO.

1186 neglid-skipu | A clinker-built ship, certainly a native Saxon term. Cf. the *hōb burnid-skip* at 2266a, 2907a.

1198 **diurje mēðmos** | Formulaic, shared with *Beow* 2236a.

15

þó fórun þár þie liudi tó

1218 allaro dago ge·hwí-líkés, · þár úsa drohtin was
selvo undar þem gi·síðje, · unt·þat þár ge·samnod warð
1220 megin-folk mikil · managero þiodo,
þoh sie þár alle be ge·líkumu · ge·lóvon ni kwámin.
1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes
barn.

	armoro maimo mu · —was mi ates pari—,
1224	þat sie im þár at þeru mēnigi · mates ęndi drankes,
1226	þigidin at þeru þiodu; · hwand þár was manag þegan só góð,
	pie ira alamosnje · armun mannun
1228	gerno gávun. · Sume wárún sie im eft Judeono kunnjes,
	fēgni folk-sképi: · wárún þár ge-farana te þiu,
	þat sie üses drohtines · dádjo ęndi wordo
1230	fáron woldun, · habdun im fēknjan hugi,
	wréðen willjon: · woldun waldand Krist
1232	a-lédjen þem liudjun, · þat sie is lérón ni hórdin,
	ne węndin aftar is willjon. · Suma wárún sie im eft só wíse
	man,

1234 wárún im glauwe gumon · ęndi gode werðe,
a·lesane undar þem liudjun, · kwámun im þarod be þem lérone
Kristes,

1236 þat sie is hēlag word · hōrjen móstin,
línon ḡundi lēstjen: · habdun mid iro ge-lōvon te im

1238 fasto ge·fangen, · habdun im ferhten hugi,
wurðun is þegnos te þiu, · þat hé sie an þiod-welom

1240 aftar iro én-dagon · up ge·bráhti,
an godes ríki. · Hé só gerno ant-féng

1242 man-kunnjes manag · ḥendi mund-bur

¹²⁴⁴ te langaru hwilu, · Ḳendi mahta só gi-leſtjen w
Þó warð bár megin só mikil : umbi þana mári

1246 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 fon allun wídun wegun · werod te·samne
 1248 lungro liudjo: · is lof was só wido
 managun ge·márid. · Þó gi·wêt im mahtig self
 an ênna berg uppan, · barno ríkjost,
 1250 sundar ge·sittjen, · ęndi im selvo ge·kôs
 twe-livi ge·talda, · treu-hafte man,
 1252 góðoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwí-líkes, · drohtin welda
 1254 an is ge·sið-sképja · simblon hëbbjan.
 Nëmnida sie þó bi naman · ęndi hét sie im þó náhor gangan,
 1256 Andreas ęndi Petrus · èrist sána,
 ge·bróðar twéne, · ęndi bêðje mid im,
 1258 Jakobus ęndi Johannes: · sie wárún gode werðe;
 mildi was hé im an is móde; · sie wárún ênes mannes suni
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes
 góðe te jungoron · ęndi gumono filu,
 1262 márjero manno: · Mattheus ęndi Þomas,
 Judasas twéna · ęndi Jakob öðran,
 1264 is selves swiri: · sie wárún fon gi·sustruonjon twém
 knósles kumana, · Krist ęndi Jakob,
 1266 góðe gadulingos. · Þó habda þero gumono þár
 þe nérjendo Krist · niguni ge·talde,
 1268 treu-hafte man: · þó hét hé ôk þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hétan;
 1270 hét ôk Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ęndi Philippus mid im,
 1272 treu-hafte man. · Þó géngun sie twe-livi samad,
 rinkos te þeru rúnu, · þár þe rádand sat,
 1274 managoro mund-boro, · þe allumu man-kunjje
 wið hélle ge·þwing · helpan welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov-líka léra, · só hé þem liudjun þár
 1278 þurh is gi·wit mikil · wísjan hogda.

TODO.

16 Þó umbi þana nérjandon Krist · náhor géngun
 1280 su-líka ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stódun wísa man,

- 1282 **gumon umbi þana godes sunu** · **gerno swíðo,**
weros an willjon: · was im þero wordo niud,
 1284 **þáhtun ęndi þagodun,** · hwat im þero þiodo drohtin,
weldi waldand self · **wordun kúðjan**
 1286 **þesum liudjun te liove.** · Þan sat im þe landes hirdi
gegin-ward for þem gumun, · **godes êgan barn:**
 1288 **welda mid is sprákun** · **spáh-word manag**
lérjan þea liudi, · hwó sie lof gode
 1290 **an þesum wer-old-ríkja** · **wirkjan skoldin.**
Sat im þó ęndi swígoda · **ęndi sah sie an lango,**
 1292 **was im hold an is hugi** · **hêlag drohtin,**
mildi an is móde, · **ęndi þó is mund ant-lök,**
 1294 **wísde mid wordun** · **waldandes sunu**
manag már-lík þing · **ęndi þem mannum sagde**
 1296 **spáhun wordun,** · **þem þe hé te þeru spráku þarod,**
Krist alo-waldo, · **ge-koran habda,**
 1298 **hwi-like wárin allaro** · **irmin-manno**
gode werðoston · **gumono kunnjes;**
 1300 **sagde im þó te sôðan,** · **kwað þat þie sálige wárin,**
man an þesoro middil-gardun, · **þie hér an iro móde wárin**
 1302 **arme þurh ôd-módi:** · „þem is þat êwana ríki,
swíðo hêlag-lík · **an hevan-wange**
 1304 **sin-líf far:geven.“** · Kwað þat ôk sálige wárin
máð-mundja man: · „þie 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-bidan,
 1308 **frófre an iro frâhon ríkja.** · Sálige sind ôk, þe sie hír **frumono**
gi·lustid,
rinkos, þat sie **rehto a·dómjen.** · þes mótun sie werðan an
þem ríkja drohtines
 1310 **gi·fullit þurh iro ferhton dádi:** · su-líkoro mótun sie **frumono**
bi·knégan
þie rinkos, þie hír **rehto a·dómjad,** · ne willjad an **rúnun**
be·swíkan
 1312 **man,** þár sie at **mahle sittjad.** · Sálige sind ôk þem hír **mildi**
wirðit
hugi an hæliðo briostun: · þem wirðit þe **hêlego drohtin,**

- 1314 **mildi** **mahtig** selvo. · Sálige sind ôk undar þesaro **managon**
 þiodu,
 þie hæbbjad iro **herta** gi·hrénod: · þie móturn þane **hevanes**
 waldand
 1316 sehan an **sínum** ríkja.“ · Kwað þat ôk **sálige** wárin,
 „þie þe **friðu**-samo undar þesumu **folke** libbjod · ęndi ni
 willjad êniga **fefta** ge·wirken,
 1318 **saka** mid iro **selvoro** dádjun: · þie móturn wesan **suni**
 drohtines ge·némnide,
 hwande hé im wil ge·nádig werðen; · þes móturn sie **niotan**
 lango
 1320 selvon þes **sínes** ríkjæs.“ · Kwað þat ôk **sálige** wárin
 þie **rinkos**, þe **rehto** weldin, · „ęndi þurh þat þolod **ríkjoro**
 manno
 1322 **hëti** ęndi **harm-kwidi**: · þem is ôk an **himile** eft
 godes wang for·geven · ęndi **gést-lík** líf
 1324 aftar te **éwan-dage**, · só is io ęndi ni kumit,
 welan **wun-sames**.“ · Só habde þó **waldand** Krist
 1326 for þem **erlom** þár · **ahto** ge·talda
 sálda ge·sagda; · mid þem skal **simbla** gi·hwe
 1328 **himil-ríki** ge·halon, · ef hé it **hæbbjan** wili,
 eþþo hé skal te **éwan-daga** · aftar þarvon
 1330 **welon** ęndi **willjon**, · siðor hé þese **wer-old** a:givid,
 erð-lívi-gi·skapu, · ęndi sókit im óðar lioht
 1332 só **liof** só lêð, · só hé mid þesun **liudjun** hér
 gi·werkod an þesoro **wer-oldi**, · al só it þár þó mid is **wordun**
 sagde
 1334 **Krist** alo-waldo, · **kuningo** ríkjost
 godes égan barn · **jungorun** sínum:
 1336 „Gé werðat ôk só **sálige**“, (kwað hé) „þes iu **saka** biodat
 liudi aftar þeson **lande** · ęndi lêð sprekat,
 1338 **hæbbjad** iu te **hoska** · ęndi **harmes** filu
 ge·wirkjad an þesoro **wer-oldi** · ęndi **wíti** ge·frummjad,
 1340 **fél gjad** iu **fírin-spráka** · ęndi **fiund-skepi**,
 lâgnjad iuwa léra, · dót iu lêðes filu,
 1342 **harmes** þurh iuwan **hêronn**. · Þes látad gí iuwan **hugi** simbla,
 lf an lustun, · hwand iu þat lón stëndit
 1344 an **godes** ríkja **garu**, · **góðo** ge·hwi-likes,
 mikil ęndi **manag-fald**: · þat is iu te **médu** far·gevan,

- 1346 hwand gó hér êr bi·foran · arvid þolodun,
witi an þesoro wer-oldi. · Wirs is þem óðrum,
1348 giviðig grimmora þing, · þem þe hér góð égun,
wídan worold-welon: · þie for·slítat iro wunnja hér;
1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
aftar iro hin-férdi · hæliðos þolojan.
- 1352 Þan wóþjan þár wan-skefti, · þie hér êr an wunnjon sín,
libbjad an allon lustun, · ne willjad þes far látan wiht,
1354 ménig·þáhtjo, · þes sie an iro móð spenit,
lêðoro gi·léstjo. · Þan im þat lón kumid,
1356 uvil arvéd-sam, · þan sie is þane qndi skulun
sorgondi ge·sehan. · Þan wirðid im sér hugi,
1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,
man an iro móð-sevon. · Nú skulun gó im þat mén lahan,
1360 wérjan mid wordun, · al só ik giu nú ge·wísjan mag,
seggjan sóð-líko, · ge·siðos míne,
1362 wárun wordun, · þat gó þesoro wer-oldes nú forð
skulun salt wesan, · sundigero manno,
1364 bótjan iro balu-dádi, · þat sie an bætara þing,
folk far·fahan · qndi for·látan fiundes gi·werk,
1366 diuvalas ge·dádi, · qndi sókjan iro drohtines ríki.
Só skulun gó mid iuwon lérun · liud-folk manag
1368 wéndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lík,
far·látid þea léra, · þea hé léstjan skal,
1370 þan is im só þem salte, · þe man bi sées staðe
wido te·wirpit: · þan it te wihti ni dôg,
1372 ak it fíriho barn · fótun spurnat,
gumon an greote. · Só wirðid þem, þe þat godes word skal
1374 mannum márjan: · ef hé im þan látid is móð twehon,
þat hí ne willja mid hluttro hugi · te hevan-ríkja
1376 spanen mid is spráku · qndi seggjan spel godes,
ak wéñkid þero wordo, · þan wirðid im waldand gram,
1378 mahtig módag, · qndi só samo manno barn;
wirðid allun þan · irmin·þiodun,
1380 liudjun a·lêðid, · ef is léra ni dugun.“

TODO.

1323 lif | end V/27r; text continues on 32v. 1358 sie | cuts off V

1284 þáhtun qndi þagodon | Found identically in three other places; TODO.

1300 kwað þat þie sáliga wárin | Beginning the list of beatitudes; cf. 1326b and note.

1305 māð-mundja | A hapax, generally assumed to be the same word as English “smooth”, but without the s-mobile.

1326–1327 ahto ge-talda / sálda ge-sagda | Sievers connects the eight-numbering of the beatitudes to a passage from Hrabanus. TODO.

- 17 Só sprak hé þó spáh-líko · ęndi sagda spel godes,
 1382 lérde þe landes ward · liudi síne
 mid hluttru hugju. · Heliðos stódun,
 1384 gúmon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1386 þáhtun ęndi þagodun, · gi-hórdun þero þiodo drohtin
 seggjan ēw godes · ęldi-barnun;
 1388 gi-hét im hevan-ríki · ęndi te þem heliðun sprak:
 „Ók mag ik iu seggjan, · ge-siðos mína,
 1390 wárún wordun, · þat gí þesoro wer-oldes nú forð
 skulun lioht wesan · liudjo barnun,
 1392 fagar mid firihun · ovar folk manag,
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
 1394 bi-holan werðan, · mid hwi-líko gí sea hugi kúðjat:
 þan mér þe þiu burg ni mag, · þiu an berge stáð,
 1396 hóh holm-klivu, · bi-holen werðen,
 wrisi-lík gi-werk, · ni mugun iuwa word þan mér
 1398 an þesoro middil-gard · mannum werðen,
 iuwa dádi bi-dérnit. · Dót, só ik iu lérju:
 1400 látad iuwa lioht mikil · liudjun skínan,
 manno barnun, · þat sie far-standan iwan mód-sevon,
 1402 iuwa werk ęndi iwan willjon, · ęndi þes waldand god
 mid hluttro hugju, · himiliskan fader,
 1404 lovon an þesumu liohte, · þes hé iu su-líka léra far-gaf.
 Ni skal neoman lioht, þe it havad, · liudjun děrnjan,
 1406 te hardo be-hwélvjan, · ak hé it hóho skal
 an seli sěttjan, · þat þea ge-sehan mugin
 alla ge-líko, · þea þár inna sind,
 1408 heliðos an hallu. · Þan hald ni skulun gí iuwa hēlag word
 an þesumu land-sképa · liudjun děrnjen,
 1410 helið-kunnje far-helan, · ak gé it hóho skulun
 brédjan, þat gi-bod godes, · þat it allaro barno ge-hwi-lík,
 ovar al þit land-sképi · liudi far-standan
 1414 ęndi só ge-frummjen, · só it an forn-dagun

- | | |
|------|---|
| | tulgo wíse man · wordun ge·sprákun,
þan sie þana aldan êw · erlos heldun,
endí ôk su-líku swíðor, · só ik iu nú seggjan mag,
alloro gumono ge·hwi-lík · gode þionojan,
þan it þár an þem aldrom · êwa ge·beode. |
| 1416 | Ni wánjat gí þes mit wihtju, · þat ik bi þiu an þesa wer-old
kwámi, |
| 1418 | þat ik þana aldan êw · irrjen willje,
felljan undar þesumu folke · efþo þero fora-sagono |
| 1420 | word wiðar·werpen, · þea hér só gi·wárja man
bar-líko ge·budun. · Ær skal bêðju te·faran, |
| 1422 | himil endí erðe, · þiu nú bi·hlidan standat,
êr þan þero wordo · wiht bi·líva |
| 1424 | un·léstid an þesumu liohte, · þea sie þesum liudjun hér
wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu, |
| 1426 | þat ik feldi þero fora-sagono word, · ak ik siu fulljen skal,
ôkjon endí nígjan · qldi-barnum, |
| 1428 | þesumu folke te frumu. · Þat was forn ge·skrivan
an þem aldon êo · —ge hórdun it oft sprekan |
| 1430 | word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót, |
| 1432 | þat hé áðrana · aldru bi-neote,
lívu bi·lósje, · þem skulun liudjo barn |
| 1434 | dôd a·déljan. · Þan willjo ik it iu diopor nú,
furður bi·fahan: · só hwe só ina þurh fiund-sképi, |
| 1436 | man wiðar óðrana · an is mód-sevon
bilgit an is breostun · —hwand sie alle ge·bróðar sint, |
| 1438 | sálig folk godes, · sibbjon bi·tengja,
man mid mág-sképi—, · þan wirðit þoh hwe óðrumu an is |
| 1440 | móde só gram, |
| 1442 | líbes weldi ina bi·lósjen, · of hé mahti gi·léstjen só:
þan is hé sán a·féhit · endí is þes feráhas skolo, |
| 1444 | al su-líkes ur·déljes · só þe óðar was,
þe þurh is hand-mégin · hóvdo bi·lósdre |
| 1446 | erl óðarna. · Ók is an þem êo ge·skrivan
wárund wordun, · só gi witon alle, |
| 1448 | þan man is náhiston · niud-líko skal
minnjan an is móde, · wesén is mágun hold, |
| 1450 | gadulingun góð, · wesén is geva mildi,
frâhon is friunda ge·hwane, · endí skal is fiund hatan, |

1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 węjan wiðar wrēdun. · þan seggjo ik iu te wáron nú,
 1454 ful-líkur for þesumu folke, · þat gí iuwa fiund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im góðes filu,
 tōgjat im hlutran hugi, · holda treuwa,
 1458 liof wiðar ira lēoe. · þat is lang-sam rád
 manno só hwi-líkumu, · só is mód te þiu
 1460 ge-flíhit wiðar is fiunde. · þan mótun gí þea fruma êgan,
 þat gí mótun hēten · hevan-kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bętaran rád
 ge-winnan an þesoro wer-oldi. · þan seggjo ik iu te wáron ôk,
 1464 barno ge-hwi-líkum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas góðes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fahanne, · só lango só þú fiund-sképjes wiht,
 1468 wiðer öðran man · in·wid hugis.
 Ér skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
 1470 ge·módi gi·mahljan: · sīðor maht þú mēðmos þína
 te þem góðes altere a·gevan: · þan sind sie þemu góðan werðe
 1472 hevan-kuninge. · Mēr skulun gí aftar is huldi þionon,
 góðes willjon ful·gán, · þan öðra Judeon duon,
 1474 ef gí willjat êgan · êwan ríki,
 sin-líf sehan. · Ôk skal ik iu seggjan noh,
 1476 hwó it þár an þem aldon · éo ge·biudit,
 þat êníg erl öðres · idis ni bi·swíka,
 1478 wíf mid wammu. · þan seggjo ik iu te wáron ôk,
 þat þár man is siuni mugun · swíðo far·lēdjan
 1480 an mirki mēn, · ef hí ina látid is mód spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · helli-wíti.
 1484 Ef þan þana man is siun wili · eþþa is swíðare hand
 far·lēdjen is liðo hwi-lík · an lēðan weg,
 1486 þan is erlo ge·hwem · öðar bętara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lk-hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,

hwerve mid só hēlun · an hēlli-grund.
 1492 þan mēnid þiu lēf-hēd, · þat ênig liudjo ni skal
 far-folgan is friunde, · ef hé ina an firina spanit,
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun
 bi-lang,
 ne iro mág-sképi só mikil, · ef hé ina an morð spenit,
 1496 bēdid balu-werko; · bētera is imu þan óðar,
 þat hé þana friund fan imu · fer far-werpa,
 1498 míðe þes mágés · endi ni hebbja þár êniga minnja tó,
 þat hé móti êno · up ge-stígan
 1500 hōh himil-ríki, · þan sie hēlli-ge-þwing,
 brēd balu-wítí · bēðja gi-sókjan,
 1502 uvil arvidi.

TODO.

1500 hōh | *TODO: Critical note (ms. apparently has bō)*1396 holm-klivu | Also found in *Beow.*

1502 18 Ók is an þem éo ge-skriwan
 wárun wordun, · só gó witun alle,
 1504 þat míðe mēn-êðos · man-kunnjes ge-hwi-lík,
 ni for-swérje ina selvon, · hwand þat is sundje te mikil,
 1506 far-lēdid liudi · an lēðan weg.
 þan willjo ik iu eft seggjan, · þan sán ni swérja neo-man
 1508 ênigan êð-staf · ǫldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hērron stól,
 1510 ne bi erōu þár undar, · hwand þat is þes alo-waldon
 fagar fót-skamel, · nek ênig firihó barno
 1512 ne swérja bi is selves hōvde, · hwand hé ni mag þár ne swart
 ne hwít
 ênig hár ge-wirkjan, · b-útan só it þe hēlago god,
 1514 ge-markode mahtig; · be-þiu skulun míðan filu
 erlos êð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsa, · hwand hé imu gi-wardon ni mag.
 Bi-þiu skal ik iu nút te wárun · wordun gi-beodan,
 1518 þat gó neo ne swérjen · swíðoron êðos,
 méron met mannun, · b-útan só ik iu mid mínum hér
 swíðo wár-liko · wordun ge-biudu:
 ef man hwemu saka sókja, · bi-seggja þat wáre,

- | | |
|------|---|
| 1522 | kweðe já, gef it sí, · geha þes þár wár is,
kweðe nén, af it nis, · láta im ge·nóg an þiu; |
| 1524 | só hwat só is mér ovar þat · man ge·frummjad, |
| 1526 | só kumid it al fan uvile · ǫldi-barnun, |
| 1528 | þat erl þurh un-treuba · óðres ni wili
wordo ge·lôvjan. · Þan seggjo ik iu te wáron ôk, |
| 1530 | hwó it jár an þem aldon · êo ge·biudit: |
| 1532 | só hwe só ógon ge·nimid · óðres mannes,
lôsid af is lík-haman, · eþþa is liðo hwi-líkan, |
| 1534 | þat hé it eft mid is selves skal · sán ant·gelden
mid ge·líkun liðjon. · Þan willjo ik iu lérjan nú,
þat gí só ni wrekan · wrêða dádi,
ak þat gí þurh ód-módi · al ge·þolojan
wítjes ǫndi wammes, · só hwat só man iu an þesoro wer-oldi
ge·dóe. |
| 1536 | Dóe alloro erlo ge·hwi-lík · óðrom manne
frume ǫndi ge·fóri, · só hé willje, þat im firihó barn |
| 1538 | gódés an gegin dóen. · Þan wirðit im god mildi,
liudjo só hwi-líkum, · só þat léstjen wili. |
| 1540 | Êrod gí arme man, · dêljad iuwan ód-welon
undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan
þank ant·fahan |
| 1542 | efþo lón an þesoro lêhnjon wer-oldi, · ak huggjat te iuwomu
leovon hêrran
þero gevono te gelde, · þat sie iu god lôno, |
| 1544 | mahtig mund-boro, · só hwat só gí is þurh is minnes gi·dót.
Ef þú þan gevojan wili · góðun mannum |
| 1546 | fagare feho-skattos, · þár þú eft frumono hugis
mér ant·fahan, · te hwí havas þú þes êniga méda fon gode |
| 1548 | eþþa lón an þemu is liohte, · hwand þat is lêhni feho?
Só is þes alles ge·hwat, · þe þú óðrun ge·duos |
| 1550 | liudjon te leove, · þár þú hugis eft ge·lík neman
þero wordo ǫndi þero werko: · te hwí wêt þi þes úsa waldand |
| 1552 | þank,
þes þú þín só bi·filhis · ǫndi ant·fahis eft þan þú wili?
iuwan óð-welon · gevan gí þem armun mannum, |
| 1554 | þe ina iu an þesoro wer-oldi ne lônón · ǫndi rómot te iuwes
waldandes ríkja. |

1556 þína alamosna þemu armon manne, · ak dó im þurh
 ôd-módjen
 1558 gerno þurh godes þank: · þan móst þú eft geld niman,
 swíðo liof-lík lôn, · jár þú is lango bi·þarf,
 fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
 1560 darno ge·déljas, · —so is úsumu drohtine werð—
 ne galpo þú far þínun gevun te swíðo, · noh ênig gumono ne
 skal,
 1562 þat siu im þurh ídale hróm · eft ni werðe
 lêð-líko far-loren. · Þanna þú skalt lôn nemen
 1564 fora godes ôgun · gódero werko.
 Ôk skal ik iu ge-beadan, · þan gí willjad te bedu hnígán
 1566 èndi willjad te iuwomo hérron · helpono biddjan,
 þat hé iu a·láte · lêðes þinges,
 1568 þero sakono èndi þero sundjono, · þea gí iu selvon hír
 wréða ge·wirkjad, · þat gí it þan for óðrumu werode ni duad:
 1570 ni márjad it far ménigi, · þat iu þes man ni lovon,
 ni diurjan þero dágjo, · þat gí iuwes drohtines gi·bed
 1572 þurh þat ídala hróm · al ne far·leasan.
 Ak þan gí willjan te iuwomo hérron · helpono biddjan,
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
 þat iu sigi-drohtin · sundjono tómja,
 1576 þan dót gí þat só darno: · þoh wêt it iuwe drohtin self
 hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
 1578 ne wordo ne werko. · Hé látid it þan al ge·werðan só,
 só gí ina þan biddjad, · þan gí te þero bedo hnígad
 1580 mid hluttru hugi.“ · Héliðos stódun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þáhtun èndi þagodun, · was im þarf mikil,
 1584 þat sie þat eft ge·hogdin, · þat im þat hêлага barn
 an þana forman sîð · filu mid wordun
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe-livjo an·gegin,
 glauworo gumono, · te þem godes barne:

TODO.

1575 sigi-drohtin | Cf. OE *sige-dryhten*. TODO?

1588 19 „Hêrro þe góðo“, (kwað hé), „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · èndi ôk þínoro wordo só self,

1590 allaro **barno** bętst, · þat þú ús **bedon** lēres,
 jungoron þine, · só **Johannes** duot,
 1592 diur-lík dôperi, · dago ge·hwí-líkas
 is **werod** mid wordun, · hwí sie **waldand** skulun,
 1594 góðan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe **ríkjo** garu
 1596 sán aftar þiu, · sunu drohtines,
 góð word an·gegin: · „þan gí god willjan“, kwað hé,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro **kuningo** kraftigostan, · þan **kweðad** gi, só ik iu lérju:
 1600 ,Fadar úsa · firiho barno,
 þú bist an þem hóhon · himila ríkja,
 1602 ge·wihid sí þín namo · wordo ge·hwí-líko.
 Kuma þín · kraftag ríki.
 1604 **Werða** þín willjo · ovar þesa **wer-old** alla,
 só sama an **erðo**, · só þár uppá ist
 1606 an þem hóhon · himilo ríkja.
 Gef ús dago ge·hwí-líkes rád, · drohtin þe góðo,
 1608 þína hélaga helpa, · endi a·lát ús, hevanes ward,
 managoro mén-skuldjo, · al só we óðrum mannum dóan.
 1610 Ne lát ús far·lédjan · lêða wihti
 só forð an iro **willjon**, · só wí **wirðige** sind,
 1612 ak help ús wiðar **allun** · uvilon dádjun.
 Só skulun gí **biddjan**, · þan gí te **bede** hnígad
 1614 **weros** mid iuwom **wordun**, · þat iu **waldand** god
 lêðes a·látte · an leut-kunnya.
 1616 Ef gí þan willjad a·látan · liudjo ge·hwí-líkun
 þero sakono endi þero sundjono, · þe sie wið iu **selvon** hír
 1618 wréða ge·wirkjat, · þan a·látid iu **waldand** god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mén-skuldjo. · Ef iu þan wirðid iuwa **mód** te stark,
 þat gí ne wiljat óðrun · erlun a·látan,
 1622 **weron** wam-dádi, · þan ne wil iu ôk **waldand** god
 grim-werk far·gevan, · ak gí skulun is **geld** niman,
 1624 swíðo lêð-lik lón · te **languru** hwílu,
 alles þes un-rehtes, · þes gí óðrum hír
 1626 gi·léstjad an þesumu **liohte** · endi þan wið **liudjo** barn
 þea **saka** ni gi·sónjad, · êr gí an þana sið faran,
 1628 **weros** fon þesoro **wer-oldi**. · Ôk skal ik iu te **wárun** seggjan,

- | | |
|------|---|
| | hwó gó léstjan skulun · léra mína:
þan gó iuwa fastonnja · frummjan willjan,
minson iuwa mén-dádi, · þan ni duad gó þat te managom kúð,
ak miðad is far oðrummannun: · þoh wétt mahtig god,
waldand iuwan willjan, · þoh iu werod óðar,
liudjo barn ne lovon. · Hé gildid is iu lón aftar þiu,
iuwa hélag fadar · an himil-ríkja, |
| 1636 | þes ge im mid su-líkum óð-módja, · erlos þeonod,
só ferht-líko undar þesumu folke. · Ne willjat feho winnan |
| 1638 | erlos an un-reht, · ak wirkjad up te gode
man aftar médu: · þat is méra þing,
þan man hír an erðu · ódag libbjá, |
| 1640 | wer-old-skattes ge-wono. · Ef gó willjad mínum wordun
hóðjan, |
| 1642 | þan ne samnod gó hír sink mikil · silovres ne goldes
an þesoro middil-gard, · mēðom-hordes, |
| 1644 | hwand it rotat hír an roste, · endi regin-þeovos far-stelad,
wurmi a-wardjad, · wirðid þat gi-wádi far-slitan, |
| 1646 | ti-gangid þe gold-welo. · Léstjad iuwa gódon werk,
samnod iu an himile · hord þat méra, |
| 1648 | fagara feho-skattos: · þat ni mag iu ênig fiund be-niman,
ne wiht an wéndjan, · hwand þe welo standid |
| 1650 | garu iu te-gegnes, · só hwat só gó godes þarod,
an þat himil-ríki · hordes ge-samnod, |
| 1652 | heliðos þurh iuwa hand-geva, · endi hebbjad þarod iuwan
hugi fasto; |
| 1654 | hwand þár ist alloro manno gi-hwes · móð-ge-þáhti,
hugi endi herta, · þár is hord ligid,
sink ge-samnod. · Nis eo só salig man, |
| 1656 | þat mugi an þesoro brédon wer-old · bêðju ant-þengjan,
ge þat hí an þesoro erðo · ódag libbjá, |
| 1658 | an allun wer-old-lustun wesa, · ge þoh waldand gode
te þanke ge-þeono: · ak hé skal alloro þingo gi-hwes |
| 1660 | simbla óðar-hweðar · ên far-látan
eþþo lusta þes lik-hamon · eþþo líf éwig. |
| 1662 | Be-þiu ni gornot gó umbi iuwa ge-garuwi, · ak huggjad te gode
fasto, |
| 1664 | ne mornont an iuwomu móde, · hwat gó eft an morgan skulin
etan eþþo drinkan · eþþo an hebbjan |

1666 **weros te ge·wéđja:** · it wêt al **waldand god,**
 hwes þea bi·þurvun, · þea im hír **þionod wel,**
 folgod iro **frôhan willjon.** · Hwat gí þat bi þesun **fuglun**
 mugun
 1668 **wár-líko undar·witan,** · þea hír an þesoro **wer-oldi sint,**
 farad an **feðar-hamun:** · sie ni kunnun ênig **feho** winnan,
 1670 þoh givid im **drohtin god** · **dago** ge·hwi-líkes
 helpa wiðar **hungre.** · Ôk mugun gí an iuwom **hugi markon,**
 1672 **weros umbi iuwa ge·wádi,** · hwó þie **wurti** sint
 fagoro ge·fratohot, · þea hír an **felde stád,**
 1674 **berht-líko ge·blóid:** · ne mahta þe **burges ward,**
 Salomon þe **kuning,** · þe habda **sink mikil,**
 1676 **mêðom-hordas** **mést,** · þero þe ênig **man** êhti,
 welono ge·**wunnan** · ñandi allaro ge·**wádjo** kust,—
 1678 þoh ni mohte hé an is **líve,** · þoh hé habdi alles þeses **landes**
 ge-wald,
 a·winnan su-lík ge·**wádi,** · só þiu **wurt havad,**
 1680 þiu hír an **felde stád** · **fagoro** ge·garíwit,
 illi mid só **lief-líku blómon:** · ina wádit þe **landes** **waldand**
 1682 **hér** fan **hevanes wange.** · Mér is im þoh umbi þit **heliðo**
 kunni;
 liudi sint im **liivoron** mikilu, · þea hé im an þesumu **lande**
 ge-warhte,
 1684 **waldand** an **willjon** sínan. · Be·þiu ne þurvon gí umbi iuwa
 ge·wádi sorgon,
 ne **gornot** gí umbi iuwa **ge·garíwi** te swíðo: · **god** wili is alles
 rádan,
 1686 **helpan** fan **hevanes wange,** · ef gí willjad aftar is **huldi** þeonon.
 Gerot gí simbla êrist þes **godes ríkjas,** · ñandi þan duat aftar
 þem is **gódun** werkun,
 1688 **rómod** gí **rehtoro** þingo: · þan wili iu þe **ríkjo** drohtin
 gevon mid alloro **gódú** ge·hwi-líku, · ef gí im þus ful·**gangan**
 willjad,
 1690 só ik iu te **wárún** hír · **wordun** **seggjo.**

TODO.

1656 ant·þengjan | so *M*; a·þengjan (*norm.*) *C*

1603 Kuma þín | A three-syllable line, which is otherwise unmetrical in Old Saxon. Its presence suggests that the poet is following the text of his source particularly closely and therefore is willing to sacrifice meter for the sake of sense.

1645 **wurmi a·wardjad** | Sounds very similar to “dragons guard it”, but the sense of *a-wərdjan* is ‘destroy’.

- 20 Ne skulun gó énigumu manne · un-rehtes wiht,
 1692 dərvjes a·dēljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þár it im te sorgen skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid
 un-reht óðrum. · Neo þat iuwar énig ne dua
 1696 gumono an þesom gardon · geldes eþþo kópes,
 þat hí un-reht gi·met · óðrumu manne
 1698 mén-ful mako, · hwand it simbla mótnan skal
 erlo ge·hwi-líkomu, · su-lík só hé it óðrumu ge·dód,
 1700 só kumid it im eft te·gengnes, · þár hé gerno ne wili
 ge·sehan is sundjon. · Ók skal ik iu seggjan noh,
 1702 hwár gó iu wardon skulun · wítjo města,
 mén-werk manag: · te hwí skalt þú énigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ógon, · ęndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoró siuni havas,
 hard trio ęndi hævig. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þí lioht be·foran,
 ógun werðad þí ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes ge·siun · siðor ge·bótjan,
 ge·héljan an is hóvdæ. · Só mag þat an is hugi měra
 1712 an þesoro middil-gard · manno ge·hwi-líkumu,
 wesan an þesoro wer-oldi, · þat hí hír wammas ge·duot,
 1714 þan hí ahtoja · óðres mannes
 saka ęndi sundja, · ęndi havad im selvo mér
 1716 firin-werko ge·frumid. · Ef hé wili is fruma léstjan,
 þan skal hí ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hí mid is lérun werðan
 hæliðun te helpu, · siðor hí ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gó swínum te·foran
 iuwa mère-grítón makon · eþþo mēðmo ge·striuni,
 1722 hélag hals-mení, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skéð,
 1724 fagaroro fratoho. · Su-lík sint hír folk manag,
 þe iuwa hélag word · hörjan ne willjad,
 ful-gangan godes lêrun: · ne witun gódes ge·skéð,

- | | |
|------|--|
| | ak sind im lári word · leovoron mikilu,
umbi·þarvi þing, · þanna þeot-godes
werk ḡndi willjo. · Ne sind sie wirðige þan,
þat sie ge·hórrjan iuwa hélag word, · ef sie is ne willjad an iro
hugi þenkjan, |
| 1728 | ne línon ne léstjan. · Þem ni səggjan gí iuworo lérón wiht,
þat gí þea spráka godes · ḡndi spel managu |
| 1730 | ne far·leosan an þem liudjun, · þea þár ne willjan gi·lóvjan tó,
wároro wordo. · Ôk skulun gí iu wardon filu |
| 1732 | listjun undar þesun liudjun, · þár gí aftar þesumu lande farad, |
| 1734 | þat iu þea luggjon ne mugin · lérón be·swíkan |
| 1736 | ni mid wordun ni mid werkun. · Sie kumad an su-líkom
ge·wádjon te iu, |
| 1738 | fagoron fratohon: · þoh hébbjad sie fēknan hugi:
þea mugun gí sán ant·kennjan, · só gí sie kuman ge·sehad: |
| 1740 | sie sprekad wís-lík word, · þoh iro werk ne dugin,
þero þegno ge·þáhti. · Hwand gí witun, þat eo an þornjun ne
skulun |
| 1742 | wín-beri wesan · efþa welon eo·wiht,
fagororo fruhþo, · nek ôk figun ne lesad |
| 1744 | heliðos an hiopon. · Þat mugun gí undar·huggjan wel, |
| 1746 | þat eo þe uvilo bóm, · þár hé an erðu stád,
gódan wastum ne givid, · nek it ôk god ni ge·skóp, |
| 1748 | þat þe góðo bóm · gumono barnun
bári bittres wiht, · ak kumid fan alloro bámo ge·hwi-líkumu
su-lík wastom te þesero wer-oldi, · só im fan is wurtjon
ge·drégid, |
| 1750 | efþa berht efþa bittar. · Þat ménid þoh breost-hugi,
managoro móð-sevon · manno kunnjes, |
| 1752 | hwó alloro erlo ge·hwi-lík · ôgit selvo,
meldod mid is müðu, · hwi-líkan hé móð havad, |
| 1754 | hugi umbi is herte: · þes ni mag hé far·helan eo·wiht,
ak kumad fan þem uvilan man · in·wid-rádos, |
| 1756 | bittara balu-spráka, · su-lík só hí an is breostun havad
ge·heftid umbi is herte: · simbla is hugi kúðid, |
| 1758 | is willjon mid is wordun, · ḡndi farad is werk aftar þiu.
Só kumad fan þemu góðan manne · glau and-wordi, |
| 1760 | wís-lík fan is ge·wittja, · þat hí simbla mid is wordu ge·spríkid,
man mid is míðu su-lík, · só hé an is móde havad |

1762 hord umbi is **herte**. · þanan kumad þea **hēlagan lēra**,
 swíðo **wun-sam word**, · ęndi skulun is **werk aftar þiu**
 1764 **þeodu ge·þihan**, · **þegnun managun**
 werðan te **willjon**, · al só it **waldand self**
 1766 **gódunmannun far·givid**, · **god alo-mahtig**,
 himilisk **hērro**, · hwand sie áno is **helpa ni mugun**
 1768 ne mid **wordun ne mid werkun** · **wiht a·þengjan**
 gódes an þesun **gardun**. · Be·þiu skulun **gumono barn**
 1770 an is **ênes kraft** · **alle gi·lōvjan**.

TODO.

1714 ahtoja | ‘hatogea’ M

1722 **hēlag hals-męni** | In an interesting example of cultural adaptation, OHG Tatian 39:7 *heilagaz* ‘that which is holy’ is concretized as a “holy neck-ring”, an important type of object in pre-Christian Germanic society commonly found in archeological excavations. We must assume that such rings were still not entirely uncommon in Old Saxony in the 830s, when *Heli* was written.

21 Ôk skal ik iu **wísjan**, · hwó hír **wegos twêna**
 1772 liggjad an þesumu **liohte**, · þea farad **liud barn**,
 al **irmin·þiod**. · Þero is **öðar sán**
 1774 **wid stráta ęndi bréd**, · —farid sie **werodes filu**,
 man-kunnjes **manag**, · hwand sie þarod iro **mód spenit**,
 1776 **wer-old-lusta weros**— · þiu an þea **wirson hand**
 liudi **lēdid**, · þár sie te far·lora werðad,
 1778 **hēliðos an hēllju**, · þár is **hêt ęndi swart**,
 egis-lík an **innan**: · **ôði ist þarod te faranne**
 1780 **eràdi-barnun**, · þoh it im at þemu **ęndje ni dugi**.
 þan ligid **eft öðar** · **ęngira mikilu**
 1782 **weg an þesoro wer-oldi**, · fērid ina **werodes lút**,
 fāho **folk-sképi**: · ni willjad ina **firiho barn**
 1784 **gerno gangan**, · þoh hé te **godes ríkja**,
 an þat **êwiga líf**, · **erlos lēdja**.
 1786 þan nimad **gí iu þana ęngjan**: · þoh hé só **ôði ne sí**
 firihi te **faranne**, · þoh skal hí te **frumu werðan**
 1788 só hwemu só ina þurh·gengid, · só skal is **geld niman**,
 swíðo **lang-sam lôn** · ęndi **líf êwig**,
 diur-líkan **drôm**. · Eo **gí þes drohtin skulun**,
 waldand biddjen, · þat **gí þana weg mótin**
 1790 fan **foran ant-fahan** · ęndi **forð þurh gi·gangan**
 1792 an þat **godes ríki**. · Hé ist **garu simbla**

- 1794 wiðar þiu te **gevanne**, · þe man ina **gerno bidid**,
fergot **firiho barn**. · Sókjad **fadar iuwan**
- 1796 **up** te þemu **êwinom ríkja**: · þan móturn gí ina **aftar þiu**
te iuworu **frumu fiðan**. · Kuðjad iuwa **fard þarod**
- 1798 at iuwas **drohtines durun**: · þan werðad iu an·dón aftar þiu,
himil-portun ant·hlidan, · þat gí an þat **hêlage lioht**,
- 1800 an þat **godes ríki** · **gangan móturn**,
sin-líf sehan. · Ók skal ik iu **seggjan noh**
- 1802 far þesumu **werode allun** · **wár-lík biliði**,
þat alloro **liudjo só hwi-lík**, · só þesa mína **léra wili**
- 1804 **ge-haldan** an is **herton** · ęndi wil iro an is **hugi a·þenkjan**,
léstjan sea an þesumu **lande**, · þe gi·líko duot
- 1806 **wísumu manne**, · þe gi·wit havad,
horska **hugi-skæfti**, · ęndi **hús-stèdi kiusid**
- 1808 an **fastoro foldun** · ęndi an **felisa uppán**
wégos wirkid, · þár im **wind ni mag**,
- 1810 ne **wág ne watares stróm** · **wihtju ge·tiunjan**,
ak mag im þár wið **un-gi·widerjon** · **allun standan**
- 1812 an þemu **felise uppán**, · hwand it só **fasto warð**
gi·stèllit an þemu **stêne**: · ant·havad it þiu **stèdi niðana**,
- 1814 **wrëðid wiðar wind**, · þat it **wíkan ni mag**.
Só duot eft manno só hwi-lík, · só þesun **mínun ni wili**
- 1816 **lérur hörjen** · ne þero léstjen wiht;
só duot þe **un-wíson** · **erla ge·líko**,
- 1818 un·ge·**wittigon were**, · þe im be **watares staðe**
an **sande wili** · **seli-hús wirkjan**,
- 1820 þár it **westrani wind** · ęndi **wágo stróm**,
sées üðjon te·sláad; · ne mag im **sand ęndi greot**
- 1822 **ge·wrëðjan wið þemu wind**, · ak **wirðid te·worpan þan**,
te·fallen an þemu **flóde**, · hwand it an **fastoro nis**
- 1824 **erðu ge·timbrod**. · Só skal allaro **erlo ge·hwes**
werk ge·þihan wiðar þiu, · þe hí þius míni **word frumid**,
- 1826 halldid **hêlag ge·bod**. · Pó bi·gunnun an iro **hugi wundron**
megin-folk mikil: · ge·hôrdun **mahtiges godes**
- 1828 **lioþ líka léra**; · ne **wárur an þemu lande ge·wuno**,
þat sie eo fan **su-líkun êr** · **seggjan ge·hôrdin**
- 1830 **wordun eþþo werkun**. · Far·stódun **wíse man**,
þat hé só **lérde**, · **liudjo drohtin**,
- 1832 **wárur wordun**, · só hé **wald habde**,

allun þem un-ge-líko, · þe þár an ér-dagun
 1834 undar þem liud-skeþja · lérjon wárun
 a-koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge-makon mid mannun, · þe hé far þero ménigi sprak,
 ge-bód uppan þemu berge.

TODO.

22

Hé im þó bêðju be-falh

te ge-seggennja · sínom wordun,
 1838 hwó man himil-ríki · ge-halon skoldi,
 wíd-brédan welan, · gia hé im ge-wald far-gaf,
 1840 þat sie móstin héljan · halte ęndi blinde,
 1842 liudjo léf-hédi, · legar-będ manag,
 swára suhti, · giak hé im selvo ge-bód,
 1844 þat sie at ênigumu manne · méde ne námmin,
 diurje mēðmos: · „ge-huggjad gí“, kwað hé, „hwand iu is þiu
 dág kuman,
 1846 þat ge-wit ęndi þe wís-dóm, · ęndi iu þea ge-wald far-givid
 alloro firiho fadar, · só gó sie ni þurvun mid ênigo feho kópon,
 1848 médjan mid ênigun mēðmun,— · só wesat gí iro mannun forð
 an iuwon hugi-skeftjun · helpono mildja,
 1850 lérjad gí liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,
 1852 swára sundjon. · Ne látad iu silovar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge-wald kuma,
 1854 fagára feho-skattos: · it ni mag iu te ênigoro frumu hwérgin,
 werðan te ênigumu willjon. · Ne skulun gí ge-wádjas þan mér
 1856 erlos êgan, · b-útan só gó þan an hébbjan,
 gumon te garewja, · þan gí gangan skulun
 1858 an þat gi-mang innan. · Neo gí umbi iuwan mēti ni sorgot,
 leng umbi iuwa líf-nare, · hwand þene lérjand skulun
 1860 fódjan þat folk-skepi: · þes sint þea fruma werða,
 leov-líkes lónes, · þe hí þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi-sorgan · ęndi an þana sið spanen,
 géstos an godes wang. · Þat is grótara þing,
 1866 þat man bi-sorgan skal · seolun managa,
 hwó man þea ge-halde · te hevan-ríkja,

- 1868 þan man þene lik-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
- 1870 haldan þene hold-líko, · þe im te hevan-ríkja
 þene weg wísit · ęndi sie wam-skaðun,
- 1872 feondun wit·fahit · ęndi firin-werk lahid,
 swára sundjon. · Nú ik iu səndjan skal
- 1874 aftar þesumu land-sképje · só lamb undar wulvos:
 só skulun gó undar iuwa fiund faren, · undar filu þeodo,
- 1876 undar mis-líke man. · Hébbjad iuwan mód wiðar þem
 só glauwan te·gernes, · só samo só þe gelwo wurm,
- 1878 nádra þiu féha, · þár siu iro níð-sképjes,
 witodes wánit, · þat man iu undar þemu werode ne mugi
- 1880 be·swikan an þemu siðe. · Far þiu gó sorgon skulun,
 þat iu þea man ni mugin · mód-ge·þáhti,
- 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro feknjon dádjun, · só man wiðar fiundun skal.
- 1884 Þan wesat gó eft an iuwon dádjun · dúvon ge·líka,
 hébbjad wið erlo ge·hwene · én-faldan hugi,
- 1886 mildjan mód-sevon, · þat þár man neg·én
 þurh iuwa dádi · be·drogan ne werðe,
- 1888 be·swikan þurh iuwa sundja. · Nú skulun gó an þana sið faran,
 an þat árundi: · þár skulun gó arvidjes só filu
- 1890 ge·þolon undar þeru þiod · ęndi ge·þwing só samo
 manag ęndi mis-lík, · hwand gó an mínumu namon
- 1892 þea liudi lérjat. · Be·þiu skulun gó þár léðes filu
 fora wer-old-kuningun, · witjas ant-fahan.
- 1894 Oft skulun gó þár for ríkja · þurh þius míni rehtun word
 ge·bundane standen · ęndi bêðju ge·þolovan,
- 1896 ge hosk ge harm-kwidi: · umbi þat ne látag gó iuwan hugi
 twíflon,
- sevon swíkandjan: · gó ni þurvun an énigun sorgun wesan
 an iuwomu hugi hwærgerin, · þan man iu for þea hêri forð
 an þene gast-seli · gangan hêtid,
- 1900 hwat gó im þan te·gernes skulin · góðoro wordo,
 spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
- 1902 helpe fon himile, · ęndi sprikid þe hêlogo gést,
 mahtig fon iuwomu munde. · Be·þiu ne an·drádad gó iu þero
 manno níð

1904 ne forhtjat iro **f**und-skępi: · þoh sie hębbjan iuwas **f**erąhes
ge-wald,
þat sie mugin þene **l**ik-hamon · **l**ívu be-neotan,
1906 a·slahan mid **s**werde, · þoh sie þeru **seolun** ne mugun
wiht a·wardjan. · Ant-drádad iu waldand god,
1908 forhtjad fader iuwan, · frummjad gerno
is ge**bod**-skępi, · hwand hí havad **b**êðjes gi-wald,
1910 liudjo **l**íves · ęndi ôk iro **l**ik-hamon
gek þero **seolon** só **self**: · ef gí iuwa an þem **s**iōe þarod
1912 far·**liosat** þurh þesa **l**éra, · þan móton gí sie eft an þemu **liohte**
godes
1914 be·foran **f**íðan, · hwand sie fader iuwa,
halldid **h**élag god · an **himil**-ríkja.

TODO.

1877 **g**elwo worm | TODO: Note on this wyrm. Biblical or Saxon?

23 Ne kumat þea alle te **himile**, · þea þe hér **hrópat** te mí
1916 **manno** te **m**und-burd. · **M**anaga sind þero,
þea willjad alloro dago ge-hwi-líkes · te **d**rohtine hnígan,
1918 **hrópad** þár te **helpu** · ęndi **huggjad** an óðar,
wirkjad **wam-dádi**: · ne sind im þan þiu **word** fruma,
1920 ak þea móton **hwervan** · an þat **himiles** lioht,
gangan an þat **godes** ríki, · þea þes **gerne** sint,
1922 þat sie hír ge·frummjen · **fader** ala-waldan
werk ęndi **willjon**. · Þea ni þurvun mid **wordun** só **filu**
1924 **hrópan** te **helpu**, · hwanda þe **h**élogo god
wēt alloro **manno** ge·hwes · **mód**-ge·þáhti,
1926 **word** ęndi **willjon**, · ęndi **gildid** im is **werko** lôn.
Be·þiu skulun gí **sorgon**, · þan gí an þene **s**iō farad,
1928 hwó gí þat Ȧundi · ti ęndja be·bréngen.
þan gí **l**íðan skulun · aftar þesumu **land**-skępjia,
1930 **wido** aftar þesoro **wer-oldi**, · al só iu **wegos** lēdjad,
brēd stráta te **burg**, · simbla sókjad gí iu þene **b**ętston sán
1932 man undar þeru **m**enegi · ęndi kūðjad imu iuwan **m**óð-sevon
wárun **wordun**. · Ef sie þan þes **wirðige** sint,
þat sie iuwa **gódu**n werk · **gerno** ge·léstjen
mid **hluttru** hugi, · þan gí an þemu **h**úse mid im
1934 **wonod** an **willjon** · ęndi im **wel** lônod,
geldad im mid **gódu** · ęndi sie te gode selvon

- 1938 wordun ge·wíhad · ęndi seggjad im wíssan friðu,
hélaga helpa · hevan-kuninges.
- 1940 Ef sie þan só sáliga · þurh iro selvoro dát
werðan ni móturn, · þat sie iuwa werk frummjen,
- 1942 léstjen iuwa léra, · þan gí fan þem liudjun sán,
farad fan þemu folke, · —þe iuwa friðu hwirvid
- 1944 eft an iuworo selvoro sið,— · ęndi látagd sie mid sundjun forð,
mid balu-werkun búan · ęndi sókjad iu burg óðra,
- 1946 mikil man-werod, · ęndi ne látagd þes melmes wiht
folgan an iuwom fótun, · þanan þe man iu ant·fahan ne wili,
ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu
werðe,
- 1950 þemu werode te ge·wit-sképje, · þat iro willjo ne dög.
Þan seggjo ik iu te wárun, · só hwan só þius wer-old ęndjad
ęndi þe márjo dag · ovar man farid,
- 1952 þat þan Sodomo-burg, · þiu hír þurh sundjon warð
an af-grundi · êldes kraftu,
- 1954 fiuru bi·fallen, · þat þiu þan havad friðu mérnan,
mildiran mund-burd, · þan þea man ègin,
- 1956 þe iu hír wiðar·werpat · ęndi ne willjad iuwa word frummjen.
Só hwe só iu þan ant·fahit · þurh ferhtan hugi,
- 1958 þurh mildjan mód, · só havad mínan forð
willjon ge·warhten · ęndi ôk waldand god,
- 1960 ant·fangen fader iuhan, · firiho drohtin,
ríkjan rád·gevon, · þene þe al reht bi·kan.
- 1962 wét waldand self, · ęndi willjan lónot
gumono ge·hwi-líkumu, · só hwat só hí hír gódes ge·duot,
- 1964 þoh hí þurh minnja godes · manno hwi-líkumu
willjandi far·geve · watares drinkan,
- 1966 þat hí þurftigumu manne · þurst ge·hélje,
kaldes brunnan. · Þesa kwidi werðad wára,
- 1968 þat eo ne bi·lívid, · ne hí þes lón skuli,
fora godes ôgun · geld ant·fahan,
- 1970 méda manag-falde, · só hwat só hí is þurh mína minnja
ge·duot.
- Só hwe só míni þan far·lôgnid · liudi-barno,
heliðo for þesoro hérju, · só dórm ik is an himile só self
þár uppe far þem alo-waldan fader · ęndi for allumu is engilo
krafte,

1974 far þeru mikilon ménigi. · Só hwi-lík só þan eft manno barno
 an þesoro wer-oldi ne wili · wordun míðan,
 1976 ak gihit far gum-sképi, · þat hé mín jungoro sí,
 þene willju ek eft ógjan · far ógun godes,
 1978 fora alloro firih fader, · þár folk manag
 for þene alo-waldon · alla gangad
 1980 rēðinon wið þene ríkjon. · Þár willju ik imu an reht wesan
 mildi mund-boro, · só hwemu só mínum hír
 1982 wordun hórid · endi þiu werk frumid,
 þea ik hír an þesumu berge uppan · ge·boden hæbbju.“
 1984 Habda þó te wárun · waldandes sunu
 ge·léríð þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þó lét hí þat werod þanan
 an alloro halva ge·hwi-líka, · héri-sképi manno
 1988 síðon te sélðon. · Habdun selves word,
 ge·hórid hevan-kuninges · hélaga léra,
 1990 só eo te wer-oldi sint · wordo endi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þár an þemu berge ge·sprak · barno ríkjast.

TODO.

1994 24 Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiodo drohtin
 an Galileo land, · þár hé te ênum gómum warð,
 1996 ge·bedan þat barn godes: · þár skolda man êna brúd gevan,
 munna-líka magað. · Þár Maria was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þó mid is jungoron, · godes égan barn,
 an þat hóha hús, · þár þiu héri drank,
 2002 þea Judeon an þemu gast-séli: · hé im ôk at þem gómun was,
 giak hí þár ge·küðe, · þat hí habda kraft godes,
 2004 helpa fan himil-fader, · hélagna gést,
 waldandes wís-dóm. · Werod blíðode,
 2006 wárun þár an luston · liudi at·samne,
 gumon glad-módje. · Géngun ambaht-man,
 2008 skenkjon mid skálun, · drógun skírjane wín
 mid orkun endi mid alo-fatun; · was þár erlo dróm
 2010 fagar an fléttja, · þó þár folk undar im

- | | |
|------|---|
| 2012 | an þem benkjon só bætst · blíðsja af-hóvun,
wárun þár an wunnjun. · Þó im þes wínes brast, |
| 2014 | þem liudjun þes líðes: · is ni was far-lévid wiht
hwærigin an þemu húse, · þat for þene héri forð
skenkjon drógin, · ak þiu skapu wárun |
| 2016 | líðes a-lárid. · Þó ni was lang te þiu,
þat it sán ant-funda · fríó skónjosta, |
| 2018 | Kristes móder: · géng wið iro kind sprekan,
wið iro sunu selvon, · sagda im mid wordun, |
| 2020 | þat þea werdos þó mér · wínes ne habdun
þem gestjun te gómun. · Siu þó gerno bad, |
| 2022 | þat is þe héloðo Krist · helpa ge-riedi
þemu werode te willjon. · Þó habda eft is word garu |
| 2024 | mahtig barn godes · endi wið is móder sprak:
„Hwat ist mí endi bí“, (kwað hé), „umbi þesoro manno lið, |
| 2026 | umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu, |
| 2028 | manos mí far þesoro ménigí? · Ne sint mína noh
tídi kumana.“ · Þan þoh gi-trúoda siu wel |
| 2030 | an iro hugi-skeftjun, · hélag þiorne,
þat is aftar þem wordun · waldandes barn, |
| 2032 | héljandoro bætst · helpan weldi.
Hét þó þea ambaht-man · idiso skónjost,
skenkjon endi skap-wardos, · þea þár skoldun þero skolu |
| 2034 | þionon, |
| 2036 | þat sie þes ne word ne werk · wiht ne far-létin,
þes sie þe héloðo Krist · hétan weldi
léstjan far þem liudjun. · Lárja stódun þár |
| 2038 | stén-fatu sehsí. · Þó só stillo ge-bód
mahtig barn godes, · só it þár manno filu
ne wissa te wárun, · hwó hé it mid is wordu ge-sprak; |
| 2040 | hé hét þea skenkjon · þó skírjas watares
þiu fatu fulljen, · endi hí þár mid is fingrun þó, |
| 2042 | segnade selvo · sínun handun,
warhte it te wíne · endi hét is an ên wégi hlaðen, |
| 2044 | sképpjen mid ênoro skálon, · endi þó te þem skenkjon sprak,
hét is þero gestjo, · þe at þem gómun was |
| 2046 | þemu héroston · an hand geván,
ful mid folmun, · þemu þe þes folkes þár
ge-wéld aftar þemu werde. · Reht só hí þes wínes ge-drank, |
| 2048 | |

só ni mahte hé be·míðan, · ne hí far þeru mēnigi sprak
 2050 te þemu brúdi-gumon, · kwað þat simbla þat bætste líð
 alloro erlo ge·hwi-lík · êrist skoldi
 2052 gevan at is gómun: · „undar þiu wirðid þero gumono hugi
 a·wékid mid wínu, · þat sie wel blíðod,
 2054 drunkan drómjad. · Þan mag man þár dragan aftar þiu
 líht-líkora líð: · só ist þesoro liudjo þau.
 2056 Þan havas þú nú wunder-líko · werd-sképi þinan
 ge·markod far þesoro mēnigi: · hétis far þit manno folk
 2058 alles þines wínes · þat wirsiste
 þine ambaht-man · êrist bréngjan,
 2060 gevan at þínun gómun. · Nú sint þína gësti sade,
 sint þíne druhtingos · drunkane swíðo,
 2062 is þit folk frô-mód: · nú hétis þú hír forð dragan
 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
 2064 hwærgin hæbbjan. · Mid þius skoldis þú ús hin-dag êr
 gevon endi gómjan: · þan it alloro gumono ge·hwi-lík
 2066 ge·þigedi te þanke.“ · Þó warð þár þegan manag
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,
 2068 þat þár þe hêlogo Krist · an þemu húse innan
 têkan warhte: · trúodun sie siðor
 2070 þiu mér an is mund-burd, · þat hí habdi maht godes,
 ge·wald an þesoro wer-oldi. · Þó warð þat só wido kúð
 2072 ovar Galileo land · Judeo liudjun,
 hwó þár selvo ge·deda · sunu drohtines
 2074 water te wíne: · þat warð þár wundro êrist,
 þero þe hí þár an Galilea · Judeo liudjon,
 2076 têkno ge·tôgdi. · Ne mag þat ge·telljan man,
 ge·seggjan te sóðan, · hwat þár siðor ward
 2078 wundres undar þemu werode, · þár waldand Krist
 an godes namon · Judeo liudjon
 2080 allan langan dag · léra sagde,
 gi·hét im hevan-ríki · endi helljo ge·þwing
 2082 wæride mid wordun, · hét sie wara godes,
 sin-líf sókján: · þár is seolono liohrt,
 2084 dróm drohtines · endi dag-skímon,
 góð-lík-nissja godes; · þár gëst manag
 2086 wunod an willjan, · þe hír wel þenkid,
 þat hé hír bi·halde · hevan-kuninges ge·bod.

TODO.

2001 þiu héri | so C (*norm.* ‘thiu heri’); þe héri (*norm.* ‘the heri’) M.

2088 25 Ge·wêt imu þó mid is jungoron · fan þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru márjon burg. · Megin samnode,
 gumon imu te·gagnes, · góðoro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hêlag hörjen. · Þár im ên hunno kwam,
 2094 ên góð man an·gegin · endi ina gerno bad
 helpan hêlagne, · kwað þat hí undar is híwiskja
 2096 ênna léfna lamon · lango habdi,
 seokan an is sélðon: · „só ina ênig seggjo ne mag
 2098 handun ge·hêlen. · Nú is im þínoró helpono þarf,
 frô míni þe góðo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·gagnes,
 kwað þat hé þár kwámi · endi þat kind weldi
 2102 nérjan af þeru nôði. · Þó im náhor géng
 þe man far þeru mænigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað hé,
 „hêrro þe góðo, · þat þú an míni hús kumes,
 2106 sókjas mína seliða, · hwand ik bium só sundig man
 mid wordun endi mid werkun. · Ik ge·lóvju þat þú ge·wald
 havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô míni: · ef þú it mid þínun wordun ge·spríkis,
 2110 þan is sán þiu léf-hêd lôsot · endi wirðid is lík-hamo
 hêl endi hrêni, · ef þú im þína helpa far·givis.
 Ik bium mí ambaht-man, · hæbbju mí ôdes ge·nóg,
 2112 welono ge·wunnen: · þoh ik undar ge·weldi sí
 aðal-kuninges, · þoh hæbbju ik erlo ge·trôst,
 holde héri-rinkos, · þea mí só ge·hôriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skëpje · lêstjan héte,
 ak sie farad endi frummjad · endi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús égi
 2120 wíð-brêdene welon · endi werodes ge·nóg,
 hæliðos hugi-dêrvje, · þoh ni gi·dar ik þi só hêlagna
 biddjen, barn godes, · þat þú an míni bú gangas,

sókjas mína seliða, · hwand ik só sundig bium,
wét mína far-wurhti.“ · Þó sprak eft waldand Krist,
þe gumo wið is jungoron, · kwað þat hí an Judeon hwérgin
undar Israheles · avoron ne fundi
ge·makon þes mannes, · þe io mér te gode
an þemu land-sképi · ge·lôvon habdi,
þan hluttron te himile: „nú látu ik iu þár hörjen tó,
þár ik it iu te wárun hír · wordun seggjo,
þat noh skulun elli·þeoda · ôstane endlí westane,
man-kunnjes kuman · manag te·samne,
hélag folk godes · an hevan-ríki:
þea motun þár an Abrahames · endlí an Isaakes só self
endlí ók an Jakobes, · góðoro manno,
barmun rëstjen · endlí béoju ge·þolojan,
welon endlí willjon · endlí wonod-sam líf,
góð lioht mid gode. · Þan skal Judeono filu,
þeses ríkjas suni · be·ròvode werðen,
be·délide su-líkoro diurðo, · endlí skulun an dalun þiustron
an þemu alloro ferristan · ferne liggen.
Þár mag man ge·hörjen · hæliðos kwíðjan,
þár sie iro torn manag · tandon bítag;
þár ist grist·grimmo · endlí grádag fiur,
hard helljo ge·þwing, · hêt endlí þiustri,
swart sin-nahti · sundja te lóne,
wréðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
þat hé ina a·lôsje, · êr hí þit lioht a·geve,
wëndje fan þesoro wer-oldi. · Nú maht þú þi an þínan willjon
forð
síðon te sçelðun; · þan findis þú ge·sundan at hús
mago-jungan man: · móð is imu an luston,
þat barn is ge·hélid, · só þú bédí te mí:
it wirðid al só ge·léstid, · só þú ge·lôvon havas
an þínumu hugi hardo.“ · Þó sagde hevan-kuninge,
þe ambaht-man · alo-waldon gode
þank for þero þiodo, · þes hé imu at su-líkun þarvun halp.
Habda þo gi·ârundid, · al só hé welde,
sálig-líko: · gi·wét imu an þana síð þanan,
wënde an is willjan, · þár hé welon êhte,
bú endlí bodlos: · fand þat barn ge·sund,

2162 kind-jungan man. · Kristes wárun þó
 word ge·fullot: · hí ge·wald habda

2164 te tōgjanna tēkān, · só þat ni mag gi·tēlljen man,
 ge·ahton ovar þesoro erðou, · hwat hé þurh is ênes kraft

2166 an þesaro middil-gard · māriða ge·frumide,
 wundres ge·warhte, · hwand al an is ge·wēldi stád,
 himil endi erðe.

TODO.

2093 hunno ‘centurion’ | A native Germanic term perhaps going back to the days when the Saxons served in the Roman armies.

	þó ge·wēt imu þe hēlogo Krist
2168	forð-wardes faren, · frēmide alo-mahtig
2170	alloro dago ge·hwi-líkes, · drohtin þe góðo,
2172	liudjo barnum leof, · lérde mid wordun godes willjon gumun, · habda imu jungorono filu simbla te gi·sīðun, · sálig folk godes,
2174	manno megin-kraft, · managoro þeodo, hēlag hēri-sképi, · was is helpono góð,
2176	mannun mildi. · þó hí mid þeru mēnigi kwam, mid þiu brahtmu þat barn godes · te burg þeru hōhon,
2178	þe nērjendo te Naim: · þár skolde is namo werðen mannun ge·márid. · þó géng mahtig tó
2180	nērjendo Krist, · ant-tat hé gi·nahid was, hēljandero bētst: · þó sáhun sie þár ên hrēo dragan,
2182	ênan líf-lösan lik-hamon · þea liudi fórjen, beran an ênarú báru · út at þera burges dore,
2184	magu-jungan man. · Þiu móder aftar géng an iro hugi hriuwig · èndi handun slög,
2186	karode èndi kúmde · iro kindes dôð, idis arm-skapan; · it was ira ênag barn:
2188	siu was iru widowa, · ne habda wunnja þan mēr, bi·úten te þemu ênagun sunje · al ge·láten
2190	wunnja èndi willjan, · ant-tat ina iru wurd be·nam, mári metodo-ge·skapu. · Megin folgode,
2192	burg-liudjo ge·brak, · þár man ina an báru dróg, jungan man te grave. · Þár ward imu þe godes sunu, mahtig mildi · èndi te þeru móder sprak,
2194	hét þat þiu widowa · wóp far-léti,

2196 kara aftar þemu kinde: · „þú skalt hír **kraft** sehan,
 waldandes gi·werk: · þí skal hír **willjo** ge·standen,
 frófra far þesumu folke: · ne þarf þú ferah karon
 barnes þines.“ · *Þuo hie ti þero **báron** géng
 iak hie ina selvo ant·hrén, · suno drohtines,
 2200 **hélagon** handon, · ęndi ti þem **heliðe** sprak,
 hiet ina só ala-jungan · up a·standan,
 2202 a·rísan fan þeru **rëstun**. · Þie **rink** up a·sat,
 þat **barn** an þero **bárun**: · warð im eft an is **briost** kuman
 2204 þie **gést** þuru godes kraft, · ęndi hie te·gënges sprak,
 þe **man** wið is **mágos**. · Þuo ina eft þero **muoder** bi·falāh
 2206 **helandi** Krist an hand: · **hugi** warð iro te fróvra,
 þes **wíves** an **wunnjon**, · hwand iro þár su·lík **willjo** gi·stuod.
 2208 **Féll** siu þó te **fuotun** **Kristes** · ęndi þena **folko** drohtin
 lovoda for þero **liudjo** mënigi, · hwand hie iro at só **liobes**
 ferhe
 2210 **mundoda** wiðer **metodi**-gi·skëftje: · far·stuod siu þat hie was
 þie **mahtigo** drohtin,
 þie **hêlago**, þie **himiles** gi·waldid, · ęndi þat hie mahti
 gi·helpan managon,
 2212 allon **irmin**-þiedon. · Þuo bi·gunnun þat **ahton** managa,
 þat **wunder**, þat under þem **weroda** gi·burida, · kwáðun þat
 waldand selvo,
 2214 **mahtig** kwámi þarod is **mënigi** wíson, · ęndi þat hie im só
 márjan sandi
 wár-sagon an þero **wer-oldes** ríki, · þie im þár su·líkan **willjon**
 frumidi.
 2216 Warð þár þuo **erl** manag · ęgison bi·fangan,
 þat **folk** warð an forþoton: · gi·sáhun þena is ferah égan,
 2218 dages lioht sehan, · þena be ér dôð for·nam,
 an **suht**-bëddjon **swalt**: · þuo was im eft gi·sund after þiu,
 2220 kind-jung a·kwikot. · Þuo warð þat **kûð** obar all
 avaron **Israheles**. · Reht só þuo ávand kwam,
 2222 só warð þár all gi·samnod · seokora manno,
 haltaro ęndi **hávaro**, · só hwat só þár **hwærgin** was,
 2224 þia lévun under þem liudjon, · ęndi wurðun þár gi·lëdit tuo,
 kumana te **Kriste**, · þár hie im þuru is **kraft** mikil
 2226 halp ęndi sie **hêlda**, · ęndi liet sia eft gi·haldana þanan
 wëndan an iro **willjon**. · Be·þiu skal man is **werk** lovon,

2228 diuran is dádi, · hwand hie is drohtin self,
 mahtig mund-boro · manno kunnje,
 2230 liudjo só hwi-líkon, · só þár gi-lôbit tuo
 an is word ęndi an is werk.

TODO.

27 þuo was þár werodes só filo
 2232 allaro ęli-þiodo kuman · te þem êron Kristes,
 te só mahtiges mund-burd. · Þuo welda hie þár êna méri
 líðan,
 2234 þie godes suno mid is jungron · a-nevan Galilea-land,
 waldand ênna wágó stróm. · Þuo hiet hie þat werod öðar
 2236 forð-werdes faran, · ęndi hie gi-wêt im fahora sum
 an ênna nakon innan, · nérjendi Krist,
 slápan sið-wórig. · Segel up dádun
 2238 wedér-wísá weros, · lietun wind after
 manon ovar þena méri-stróm, · unþ-þat hie te middjan kwam,
 waldand mid is werodu. · Þuo bi-gan þes wedæres kraft,
 2240 úst up stígan, · uðjun wahsan;
 swang gi-swerk an gi-mang: · þie sêw warð an hruoru,
 2244 wan wind ęndi water; · weros sorogodun,
 þiu méri warð só muodag, · ni wânda þero manno nig-én
 2246 lengron lîves. · Þuo sia landes ward
 wékidun mid iro wordon · ęndi sagdun im þes wedæres kraft,
 2248 bádun þat im gi-náðig · nérjendi Krist
 wurði wið þem watare: · „efþa wí skulun hier te
 wundér-kwálu
 2250 sweltan an þeson sêwe.“ · Self up a-rês
 þie guodo godes suno · ęndi te is jungron sprak,
 2252 hiet þat sia im wedæres gi-win · wiht ni an-drédin:
 „te hwí sind gó só forhta?“ (kwaþ-hie.) „Nis iu noh fast hugi,
 2254 gi-lôvo is iu te luttil. · Nis nú lang te þiu,
 þat þia strómós skulun · stilrun werðan
 2256 gi þit *wedær wun-sam.“ · Þo hí te þem winde sprak
 ge te þemu sêwa só self · ęndi sie smultro hét
 2258 bêðja ge-bárjan. · Sie gi-bod léstun,
 waldandes word: · wedér stillodun,
 2260 fagar warð an flóde. · Þó bi-gan þat folk undar im,
 werod wundrajan, · ęndi suma mid iro wordun sprákun,

2262 hwi-lík þat só **mahtigoro** · manno wári,
 þat imu só þe **wind** ɻendi þe **wág** · **wordu** hórdin,
 2264 **bêðja** is **gi·bod-sképjæs**. · Þó habda sie þat **barn** godes
 gi·néríd fan þeru **nôði:** · þe **nako** furðor skréid,
 2266 hóh **hurnid-skip;** · **heliðos** kwámun,
 liudi te lande, · sagdun **lof** gode,
 2268 **máridun** is **mægin-kraft.** · Kwam þár manno filu
 an·gegin þemu godes sunje; · hé sie **gerno** ant-féng,
 2270 só hwene só þár mid **hluttru** **hugi** · **helpa** sóhte;
 lérde sie iro **gi·lôvon** · ɻendi iro **lík-hamon**
 2272 handun **hêlde:** · nio þe man só **hardo** ni was
 gi·sérít mid suhtjun: · þoh ina **Satanases**
 fêknja jungoron · fiundes kraftu
 2274 habdin undar handun · ɻendi is **hugi-skéfti**,
 gi·wit a·wardid, · þat hé **wódjendi**
 fóri undar þemu **folke**, · þoh im simbla **ferh** far·gaf
 2278 **hêlandjo** Krist, · ef hé te is **handun** kwam,
 drêf þea **diuvlas** þanan · **drohtines** kraftu,
 2280 wárún **wordun**, · ɻendi im is ge·wit far·gaf,
 lét ina þan **hêlan** · wiðer **hëttjandun**,
 2282 gaf im wið pie **fiund** **friðu**, · ɻendi im **forð** gi·wêt
 an só hwi-lík þero **lando**, · só im þan **leovost** was.

TODO.

2265 skréid | A rare occurrence of the original diphthong; see note to line 359 above.

2266 hóh hurnid-skip 'high horned ship' | A high-prowed longship. The line is almost certainly a formulaic inheritance from earlier pagan Saxon poetry, for it belongs to the world of the North Sea, hardly the New Testament. It reoccurs below at 2907a. Cf. 1186a: *neglid-skipu*.

2284 **28** Só deda þe **drohtines** sunu · dago ge·hwi-líkes
 góð werk mid is jungeron, · só neo Judeon umbi þat
 2286 an þea is **mikilun** kraft · þiu mér ne ge·lôvdun,
 þat hé alo-waldo · **alles** wári,
 2288 landes ɻendi **liudjo:** · þes sie noh lón nimat,
 wíðana **wrak-sið**, · þes sie þár þat ge·win drivun
 2290 wið selvan þene sunu drohtines. · Þó hé im mid is ge·siðon
 gi·wêt
 eft an **Galilæo** land, · **godes** êgan barn,
 fór im te þem **friundun**, · þár hé a·fódid was
 ɻendi al undar is **kunnje** · **kind-jung** a·wóhs,

2294 þe hêlago hêljand. · Umbi ina héri-skepi,
 þeoda þrungun; · þár was þegan manag
 2296 só sálig undar þem ge·síðe. · Þár drógun ênna seokan man
 erlos an iro armun: · weldun ina for ôgun Kristes,
 2298 brëngjan for þat barn godes · —was im bótono þarf,
 þat ina ge·hêldi · hevanes waldand,
 2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·walandan. · Þan was þár werodes só filu,
 þat sie ina fora þat barn godes · brëngjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Þó gi·wêt imu an ênna seli innan
 2306 hêljando Krist; · hwarf warð þár umbi,
 megin·þeodo ge·mang. · Þó bi·gunnun þea man spreken,
 2308 þe þene léfna lamon · lango fôrdun,
 bárun mid is bæddju, · hwó sie ina ge·drógin fora þat barn
 godes,
 2310 an þat werod innan, · þár ina waldand Krist
 selvo gi·sáwi. · Þó géngun þea ge·síðos tó,
 2312 hóvun ina mid iro handun · endi uppan þat hús stigun,
 slitun þene seli ovana · endi ina mid sélun létun
 2314 an þene rakud innan, · þár þe ríkjo was,
 kuningo kraftigost. · Reht só hé ina þó kuman gi·sah
 2316 þurh þes húses hróst, · só hé þó an iro hugi far·stód,
 an þero manno mód-sevon, · þat sie mikilana te imu
 2318 ge·lôvon habdun, · þó hé for þen liudjun sprak,
 kwað þat hé þene siakon man · sundjono tómjan
 2320 látan weldi. · Þó sprákun im eft þea liudi an·gegin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar warodun, · kwaðun þat þat ni mahti gi·werðen só,
 grim-werk far·geven, · bi·útan god éno,
 2324 waldand þesarō wer-oldes. · Þó habda eft is word garu
 mahtig barn godes: · „ik gi·dón þat“, kwað hé, „an þesumu
 manne skín,
 2326 þe hír só siak ligid · an þesumu seli innan,
 te wundron gi·wégid, · þat ik ge·wald hæbbju
 2328 sundja te far·gevanne · endi ók seokan man
 te ge·hêljanne, · só ik ina hrínan ni þarf.“
 2330 Manoda ina þó · þe márjo drohtin,

liggjandjan **lamon**, · hét ina far þem **liudjun a·standan**
 2332 up **alo-hélan** · qndi hét ina an is **aḥslun niman**,
 is **bēd-gi·wádi te baka**; · hé þat **gi·bod léstē**
 2334 **sniumo for þemu gi·sioja** · qndi géng imu eft ge·sund þanan,
 hél fan þemu **húse**. · Þó þes só manag **hēdin man**,
 2336 **weros wundradun**, · kwáðun þat imu **waldand self**,
 god alo-mahtig · far·gevan habdi
 2338 **mēron mahti** · þan elfkor ênigumu **mannes sunje**,
 kraft qndi **kústi**; · sie ni weldun ant·kēpnjan þoh,
 2340 **Judeo liudi**, · þat hé **god wári**,
 ne ge·lóvdun is **lérān**, · ak habdun im **lēðan stríd**,
 2342 **wunnun wiðar** is **wordun**: · þes sie **werk hlutun**,
 lēð-lík **lón-geld**, · qndi só noh **lango skulun**,
 2344 þes sie ni weldun **hōrjen** · **hevan-kuninges**,
Kristes lērun, · þea hé **küðde ovar al**,
 2346 **wido aftar þesarō wer-oldi**, · qndi lét sie is **werk sehan**
 allaro **dago ge·hwi-likes**, · is **dádi skawon**,
 2348 **hōrjen** is **hēlag word**, · þe hé te **helpu ge·sprak**
 manno barnun, · qndi só manag **mahtig-lík**
 2350 **tēkan ge·tōgda**, · þat sie **gi·trúodin þiu bēt**,
 gi·lóvdin an is **léra**. · Hé só managan **lik-hamon**
 2352 **balu-suhtjo ant·band** · qndi **bóta ge·skēride**,
 far·gaf **fēgjun ferah**, · þem þe **fusid was**
 2354 **hēlið an hēl-sið**: · þan **gi·deda ina þe hēland self**,
 Krist þurh is **kraft mikil** · **kwikan aftar dōða**,
 2356 lét ina an **þesarō wer-oldi forð** · **wunnjono neotan**.

TODO.

2339 **kústi** | so M; *künti* norm. C

29 Só **hēlde** hé þea **haltun man** · qndi þea **hávon só self**,
 2358 bótta þem þár **blinde wárunt**, · lét sie þat **berhte lioht**,
 sin-skôni **sehan**, · **sundja lōsda**,
 2360 **gumono grim-werk**. · Ni was gio **Judeono be·þiu**,
 lēðes **liud-sképjes** · **gi·lōvo þiu bētara**
 2362 an þene **hēlagon Krist**, · ak habdun im **hardene móð**,
 swíðo **starkan stríd**, · far·standan ni weldun,
 2364 þat sie habdun for·fangan · **fiundun an willjan**,
 liudi mid iro ge·lōvun. · Ni was gio þiu **latoro be·þiu**
 2366 sunu drohtines, · ak hé **sagde mid wordun**,

hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wénid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · ęndi hé im filu sagda,
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
 far·standan,
 2372 undar·huggjan an iro herton, · êr it im þe hélago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · seggjan welda,
 márjan hwat hé mène. · Þár ina mægin umbi,
 2376 þioda þrunung: · was im þarf mikil
 te gi·hôrjenne · hevan-kuninges
 2378 wár-fastun word. · Hé stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lêra küðjan,
 ak géng imu þó þe góðo · ęndi is jungaron mid imu,
 2382 friðu·barn godes, · þemu flóde náhor
 an ên skip innan, · ęndi it skalden hét
 2384 lande rúmur, · þat ina þea liudi só filu,
 þioda ni þrungi. · Stód þegän manag,
 2386 werod bi þemu watare, · þár waldand Krist
 ovar þat liudjo folk · lêra sagde:
 „Hwat ik iu seggjan mag“, (kwað hé) „ge·síðos míne,
 2388 hwó imu ên erl bi·gan · an erðu sájan
 hrén-korni mid is handun. · Sum it an hardan stêr
 2390 ovan·wardan fel, · erðon ni habda,
 þat it þár mahti wahsan · efþa wurtjo gi·fahan,
 2392 kínan efþa bi·klíven, · ak warð þat korn far·loren,
 þat þár an þeru lêjan gi·lag. · Sum it eft an land bi·fel,
 2394 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 wahsen wán·líko · ęndi wurtjo fahan,
 lôd an lustun: · was þat land só góð,
 2396 frânskó gi·fêhod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þár stópon géngun,
 hrossó hóf·slaga · ęndi hæliðo tráda;
 2400 warð imu þár an erðu · ęndi eft up gi·géng,
 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes
 far·nam,
 2402 þes folkes fard mikil · ęndi fuglos a·lásun,

2404 þat is þemu éksan wiht · aftar ni móste
 werðan te willjan, · þes þár an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þár só filu stódun
 þikkeró þorno · an þemu dage;
 2408 warð imu þár an erðu · endi eft up gi·géng,
 kén imu þár endi klivode. · Þó slógun þár eft krúd an gi·mang,
 2410 wéridun imu þene wastom: · habda it þes waldes hlea
 forana ovar·fangan, · þat it ni mahte te ênigaró frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þó sá tun endi swígodun · ge·siðos Kristes,
 2414 word-spáha weros: · was im wundar mikil,
 be hwi-líkun biliðjun · þat barn godes
 2416 su-lík sôð-lík spel · seggjan bi·gunni.
 Þó bi·gan is þero erlo · ên frágójan
 2418 holdan hêrron, · hnêg imu te·gengnes
 tulgo werð-liko: · „Hwat þú ge·wald havas“, kwað hé,
 2420 „ia an himile ia an erðu, · hêlag drohtin,
 uppá endi niðara, · bist þú alo-waldo
 2422 gumono gêsto, · endi wí þíne jungaron sind,
 an úsumu hugi holde. · Hêrro þe gódo,
 2424 ef it þín willjo sí, · lát ús þínaró wordo þár
 endi gi·hôrjen, · þat wí it aftar þi
 2426 ovar al Kristin-folk · kùðjan mótin.
 wí witun þat þínun wordun · wár-lík biliði
 2428 forð folgojad, · endi ús is firinun þarf,
 þat wí þín word endi þín werk, · —hwand it fan su-líkumu
 ge·wittja kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“

TODO.

30 Þó im eft te·gengnes · gumono bêtsta
 2432 and-wordi ge·sprak: · „ni mende ik elkor wiht“, kwað hé,
 „te bi·dêrnjenne · dâdjo mínaró,
 2434 wordo efþa werko; · þit skulun gí witan alle,
 jungaron míne, · hwand iu far·geven havad
 2436 waldand þesaró wer-oldes, · þat gí witan móton
 an iuwom hugi-skéftjun · himilisk ge·rúni;
 2438 þem öðrun skal man be biliðjun · þat gi·bod godes
 wordun wísjen. · Nú willju ik iu te wárún hier

2440 márjen, hwat ik mēnde, · þat gí mína þiu bęt
 ovar al þit land-sképi · léra far-standan.
 2442 þat sád, þat ik iu sagda, · þat is selves word,
 þiu hēlaga léra · hevan-kuninges,
 2444 hwó man þea mårjen skal · ovar þene middil-gard,
 wido aftar þesarō wer-oldi. · Weros sind im gi-hugide,
 2446 man mis-líko: · sum su-líkan mód dregid,
 harda hugi-skéfti · endi hréan sevon,
 2448 þat ima ni ge-werðod, · þat hé it be iuwon wordun due,
 þat hé þesa mína léra forð · léstjen willje,
 2450 ak werðad þár só far-lorana · léra mína,
 godes am·busni · endi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far-warð, · þat þár mid kíðun ni mahte
 2454 an þemu stêne uppan · stędi-haft werðan.
 Só wirðid al far-loran · eðilero spráka,
 2456 árundi godes, · só hwat só man þemu uvilon manne
 wordun ge-wísid, · endi hé an þea wirson hand,
 2458 undar fiundo folk · fard ge-kiusid,
 an godes un-wiljan · endi an gramono hróm
 2460 endi an fiures farm. · Forð skal hé hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gí an þesumu lande þiu lés · léra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesarō erðun: · bi-stéd þár öðar man,
 þe is imu jung endi glau, · —endi havad imu gódan mód—,
 2466 sprákono spáhi · endi wêt iuwaro spellō gi-skéð,
 hugid is þan an is herton · endi hôrid þár mid is ôrun tó
 2468 swíðo niud-líko · endi náhor stéd,
 an is breost hlédid · þat gi·bod godes,
 2470 línod endi léstid: · is is gi·lôvo só góð,
 talod imu, hwó hé öðrana · eft gi·hwærjje
 2472 mén-dádigan man, · þat is mód draga
 hluttra treuwa · te hevan-kuninge.
 2474 Þan brêdید an þes breostun · þat gi·bod godes,
 þie luvigo gi·lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þár it gi·kund havad
 endi imu þiu wurð bi·hagod · endi wedères gang,
 regin endi sunne, · þat it is reht havad.

Só duod þiu godes léra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wréða wihti · ęndi þe ward godes
 2482 náhor mikilu · nahtes ęndi dages,
 ant-tat sie ina bréngjad, · þat þár bêðju wirðid
 2484 ia þiu léra te frumu · liudjo barnun,
 þe fan is muðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesarō wer-old-stundu
 mid is hugi·skeftjun · himil·ríkjas gi·dél,
 2488 welono þene mēstan: · farid imu an gi·wald godes,
 tionuno tómig. · Treuwa sind só góda
 2490 gumono ge·hwí-líkumu, · só nis goldes hord
 ge·lík su-líkumu gi·lóvon. · Wesad iuwaro léróno forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hélíðos ge·hugda: · sum havad iro hardan stríd,
 2494 wréðan willjan, · wankolna hugi,
 is imu féknes ful · ęndi firin-werko.
 2496 Þan bi·ginnid imu þunkjan, · þan hé undar þeru þiodu stád
 ęndi þár gi·hórid · ovar hlust mikil
 2498 þea godes léra, · þan þunkid imu, þat hé sie gerno forð
 léstjen willje; · þan bi·ginnid imu þiu léra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·forja · ęndi frémiði skat.
 2502 Þan far·lédjad ina · lěða wihti,
 þan hé imu far·fahid · an feho-giri,
 2504 a·łeskid þene gi·lôbon: · þan was imu þat luttill fruma,
 þat hé it gio an is hertan ge·hugda, · ef hé it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be·gan,
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.
 2508 Só duot þea megin·sundjon · an þes mannes hugi
 þea godes léra, · ef hé is ni gómid wel;
 2510 ęlkor bi·felljad sia ina · ferne te boðme,
 an þene hétan hel, · þár hé hevan·kuninge
 2512 ni wirðid furður te frumu, · ak ina fiund skulun
 wítju gi·warągjan. · Simla gí mid wordun forð
 2514 lérjad an þesumu lande: · *ik kan þesarō liudjo hugi,
 só mis-líkan muod·sevon · manno kunnjes,
 2516 só wanda wísa · [...].
 Sum havit all te þiu is muod gi·látan · ęndi mér sorogot,

2518 hwó hie þat **hord bi·halde**, · þan hwó hie **hevan-kuninges**
 willjon gi·wirkje. · Be·þiu þár **wahsan ni mag**
 2520 þat **hêlaga gi·bod godes**, · þoh it þár a·hafton mugi,
wurtjon bi·werpan, · hwand it þie **welo þringit**.
 2522 Só samo só þat **krúd** Ȝndi þie þorn · þat **korn ant·fåhat**,
wérjat im þena wastom, · só duot þie **welo manne**:
 2524 gi·hëftid is **herta**, · þat hie it gi·huggjan ni muot,
 þie **man an is muode**, · þes hie **mêst bi·þarf**,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesarō **wer-oldi sí**,
 þat hie ti êwon-dage · **after muoti**
 2528 **hëbbjan þuru is hêrren þank** · **himiles ríki**,
 só Ȝndi-lôsan welon, · só þat ni mag **ênig man**
 2530 **witan an þesarō wer-oldi**. · Nio hie só **wido ni kan**
 te gi·þenkjanne, · þegan an is muode,
 2532 þat it bi·haldan mugi · **herta þes mannes**,
 þat hie þat ti **waron witi**, · hwat **waldand god havit**
 2534 **guodes gi·gërewid**, · þat all **gegin-werd stéð**
manno só hwi-líkon, · só ina hier **minnjot wel**
 2536 Ȝndi **selvo te þiu** · is **seola gi·haldit**,
 þat hie an **lioht godes** · **líðan muoti**.“

TODO.

2538 31 Só **wísda** hie þuo mid **wordon**, · stuod **werod mikil**
 umbi þat **barn godes**, · ge·hôrdun ina bi **biliðon filo**
 2540 umbi þesarō **wer-oldes** gi·wand · **wordon têlljan**;
 kwað þat im ôk ên aðales man · an is **akkér sáidi**
 2542 **hluttar hrêñ-korni** · **handon sínón**:
 wolda im þár só **wun-sames** · **wastmes tiljan**,
 2544 **fagares fruhtes**. · Þuo géng þár is **fiond aftar**
 þuru **dêrnjan hugi**, · Ȝndi it all mid **durðu ovar·séu**,
 2546 mid **weodo wîrsiston**. · Þuo **wóhsun sia bêðju**,
 ge þat **korn** ge þat **krûd**. · Só **kwámun gangan**
 2548 is **haga-stoldos te hús**, · iro **hêrren sagdun**,
 þegnos iro þiodne · þristjon wordon:
 „**Hwat þú sáidos hluttar korn**, · **hêrro þie guodo**,
 2550 **ên-fald an þínon akkar**: · nû ni gi·sihit ênig **erlo þan mêt**
weodes wahsan. · **Hví mohta þat gi·werðan só?**“
 Þuo sprak eft þie aðales man · þem **erlon te·gegnæs**,

2554 þiodan wið is þegnos, · kwað þat hie it mahti undar þenkjan
 wel,
 þat im þár un-hold man · aftar sáida,
 2556 fiond fíekni krúð: · „ne gionsta mí þero fruhtjo wel,
 a·werda mí þena wastom.“ · Þuo þár eft wini sprákun,
 2558 is jungron te:gégnes, · kwáðun þat sia þár weldin gangan tuo,
 kuman mid kraftu · ęndi lösjan þat krúð þanan,
 2560 halon it mid iro handon. · Þuo sprak im eft iro hérro
 an:gegin:
 „ne welljo ik, þat gí it wiodon“, (kwaþ-hie,) „hwand gí bi·wardon
 ni mugun,
 2562 gi:gómjan an iuwon gange, · þoh gí it gerno ni duan,
 ni gí þes kornes te filo, · kíðo a·wérdjat,
 2564 felljat under iuwa fuoti. · Láte man sia forð hinan
 bêðju wahsan, · und êr beuwod kume
 2566 ęndi an þem felde sind · fruhti rípjá,
 arwa an þem akkare: · þan faran wí þár alla tuo,
 2568 halon it mid üssan handon · ęndi þat hrén-kurni lesan
 súvró te:samne · ęndi it an mínon sëli duojan,
 2570 hebbjan it þár gi·haldan, · þat it hwérgin ni mugi
 wiht a·wérdjan, · ęndi þat wiód niman,
 2572 bindan it te burðinnjon · ęndi werpan it an bittar fiur,
 láton it þár halojan · héta logna,
 2574 ald un-fuodi.“ · Þuo stuod erl manag,
 þegnos þagjandi, · hwat þiod-gomo,
 2576 *mári mahtig Krist · ménjan weldi,
 bôknjen mid þiu biliðju · barno ríkjost.
 2578 Bádun þó só gerno · góðan drohtin
 ant-lúkan þea léra, · þat sia móstin þea liudi forð,
 2580 héлага hóðjan. · Þó sprak im eft iro hérro an:gegin,
 mári mahtig Krist: · „þat is“, kwað hé, „mannes sunu:
 2582 ik selvo bium, þat þár sáiu, · ęndi sind þesa sáliga man
 þat hluttra hrén-korni, · þea mí hér hóðjad wel,
 2584 wirkjad mínan willjan; · þius wer-old is þe akkár,
 þit bréda bú-land · barno man-kunnjes;
 2586 Satanas selvo is, · þat þár sáid aftar
 só lêð-líka léra: · havad þesarō liudjo só filu,
 2588 werodes a·wardid, · þat sie wam frummjad,
 wirkjad aftar is willjon; · þoh skulun sie hér wahsen forð,

TODO.

²⁵⁹¹ Múd-spelles megin | Apparently an incorporation of an earlier Germanic expression, for which cf. OHG *Muspilli*, ON *Muspell*. Reoccurs at line TODO below.

32 Só gi-fragn ik þat þó selvo · sunu drohtines,
2622 allaro barno bætst · biliðjo sagda,

- | | |
|------|---|
| 2658 | Só far·munste ina þat manno folk · ḡndi sprákun im
gi·mēd-lík word, |
| 2660 | far·hogdun ina só hēlagna, · hōrjen ni weldun
is gi·bod-sképjæs. · Ni hé þár òk biliðjo filu
þurh iro un·gi·lóvon · ógjan ni welde, |
| 2662 | torhtero tēkno, · hwand hé wisse iro twífljan hugi,
iro wrēðan willjan, · þat ni wárun weros óðra |
| 2664 | só grimme under Judeon, · só wárun umbi Galilaeo land, |
| 2666 | só hardo ge·hugide: · só þár was þe hēlago Krist,
gi·boren þat barn godes, · si ni weldun is gi·bod-sképi þoh
ant·fahan ferht-líko, · ak bi·gan þat folk undar im, |
| 2668 | rinkos rádan, · hwó sie þene ríkjon Krist
wēgdin te wundron. · Hétun þó iro werod kumen, |
| 2670 | ge·siði te·samne: · sundja weldun
an þene godes sunu · gerno gi·telljen |
| 2672 | wrēðes willjon; · ni was im is wordo niud,
spáharo spello, · ak sie bi·gunnun sprekan undar im, |
| 2674 | hwó sie ina só kraftagne · fan ênumu klive wurpin,
ovar ênna berges wal: · weldun þat barn godes |
| 2676 | livu bi·lösjen. · Þó hé imu mid þem liudjun samad
frô-líko fór: · ni was imu foraht hugi, |
| 2678 | —wisse þat imu ni mahtun · mēnniskono barn,
bi þeru god-kundi · Judeo liudi |
| 2680 | êr is tídjun wiht · teonon gi·frummjen,
lēðaro gi·lêsto—, · ak hé imu mid þem liudjun samad |
| 2682 | stêg uppen þene stêñ-holm, · ant·þat sie te þeru stêdi
kwámun, |
| 2684 | þár sie ine fan þemu walle niðer · werpen hugdun,
felljen te foldu, · þat hé wurði is ferhes lôs,
is aldres at ȝendje. · Þó warð þero erlo hugi, |
| 2686 | an þemu berge uppen · bittra gi·þáhti |
| 2688 | Judeono te·gangen, · þat iro ênig ni habde só grimmon sevon
ni só wrēðen willjon, · þat sie mahtin þene waldandes sunu,
Krist ant·kennjen; · hé ni was iro kuð ênigumu, |
| 2690 | þat sie ina þó undar·wissin. · Só mahte hé undar ira werode
standen |
| 2692 | ȝendi an iro gi·mange · middjumu gangen,
farend undar iro folke. · Hé dede imu þene friðu selvo, |

TODO.

2698	33	Johannes mid is jungarun , · godes ambaht-man, lérde þea liudi · lang-samane rád,
2700		hét þat sie frume frémidin , · firina far-létin ,
2702		mén endí morð-werk . · Hé was þár managumu liof góðaro gumono . · Hé sóhþte imu þó þene Judeono kuning ,
2704		þene héri-togon at hús, · þe héten was
2706		Erodes aftar is eldiron , · ovar-módig man :
2708		búide imu be þeru brúdi , · þiu ér sínes bróðer was, idis an éhti , · ant-tat hé elljor skók ,
2710		wer-old weslode . · Pó imu þat wif gi-nam þe kuning te kwenun ; · ér wárun iro kind ódan ,
2712		barn be is bróðer . · Pó bi-gan imu þea brúd lahan Johannes þe góðo , · kwað þat it gode wári ,
2714		waldande wiðer-mód , · þat it énig wero frumidi , þat bróðer brúd · an is béd námi ,
2716		hebbje sie imu te híwun . · „Ef þú mí hôrjen wili, gi-lövjen mínum lérun, · ni skalt þú sie leng égan , ak mið ire an þínumu móde : · ni hava þár su-líka minnja tó ,
2718		ni sundjo þi te swíðo .“ · Pó warð an sorgun hugi þes wíves aftar þem wordun ; · an-dréd þat hé þene wer-old-kuning
2720		sprákono ge-spóni · endí spáhun wordun , þat hé sie far-léti . · Be-gan siu imu þó lêðes filu ráden an rúnó , · endí ine rinkos hét , un-sundigane · erlos fáhan
2722		endí ine an ênumu karkerja · klústar-bendjun ,
2724		liðo-kospun bi-lúkan : · be þem liudjun ne gi-dorstu ine feráhu bi-lösjen , · hwand sie wárun imu friund alle , wissun ine só góðen · endí gode werðen ,
2726		

habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gér-tale · Judeo kuninges
 tídi kumana, · só þár gi·tald habdun
 2730 fróde folk-weros, · þó hé gi·fódid was,
 an lioh kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi-lík · óvjan skolde,
 Judeono mid gómun. · Þó warð þár an þene gast-séli
 2734 megin-kraft mikil · manno ge·samnod,
 héri-togono an þat hús, · þár iro hérro was
 2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-séli; · warð im þár glad-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bág-gevon
 wesén an wunnjun. · Dróg man wín an flet
 2740 skíri mid skálun, · skenkjon hwurvun,
 géngun mid gold-fatun: · gaman was þár inne
 2742 hlúd an þero hallu, · héliðos drunkun.
 Was þes an lustun · landes hirdi,
 2744 hwat hé þemu werode mést · te wunnjun gi·frémidi.
 Hét hé þó gangen forð · gela þiornun,
 2746 is bróder barn, · þár hé an is beníki sat
 wínu gi·wlenkid, · endi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-sképje · endi gerno bad,
 þat siu þár fora þem gastjun · gaman af hóvi
 2750 fagar an flettje: · „lát þit folk sehan,
 hwó þú ge·linod havas · liudjo mènegi
 2752 te blíðsjanne an bénkjun; · ef þú mí þera bede tugiðos,
 míni word for þesumu werode, · þan willju ik it hér te wárung
 ge·kweðen,
 2754 liahto fora þesun liudjun · endi ók gi·léstjen só,
 þat ik bí þan aftar þiu · éron willju,
 2756 só hwes só þú mí bidis · for þesun mínum bág-winjun:
 þoh þú mí þesaró héri-dómo · halvaro fergos,
 2758 ríkjas mínes, · þoh gi·dón ik, þat it èníg rinko ni mag
 wordun gi·wéndjen, · endi it skal gi·werðen só.“
 2760 Þó warð þera magað aftar þiu · móð gi·hworven,
 hugi aftar iro hérron, · þat siu an þemu húse innen,
 2762 an þemu gast-séli · gamen up a-huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiodo þau. · Þiu þiorne spilode

2766	hrór aftar þemu húse: · hugi was an lustun, managaro móð-sevo. · Þó þiu magað habda gi·þionod te þanke · þiod-kuninge
2768	· endi allumu þemu erl-skeþje, · þe þár inne was góðaro gumono, · siu welde þó ira gevá eðan,
2770	þiu magað for þeru mænegi: · géng þó wið iro móðar sprekan · endi frágode sie · firi-wit-líko,
2772	hwes siu þene burges ward · biddjen skoldi.
2774	Þó wíðe siu aftar iro willjon, · hét þat siu wihtes þan ér ni gerodi for þemu gum-skeþje, · bi·útan þat man iru Johannes
2776	an þeru hallu innan · hóvid gávi a·lósid af is lík-hamon. · Þat was allun þem liudjun harm, þem mannun an iro móde, · þó sie þat gi·hórdun þea magað sprekan;
2778	só was it ók þemu kuninge: · hé ni mahte is kwidi liagan, is word wéndjen: · hét þó is wépan-berand
2780	gangen fan þemu gast-seli · endi hét þene godes man lívu bi·lósjen. · Þó ni was lang te þiu,
2782	þat man an þea halla · hóvid bráhte þes þiod-gumon, · endi it þár þeru þiornun far·gaf,
2784	magað for þeru mænegi: · siu drógr it þeru móder forð.
2786	Þó was ên-dago · allaro manno þes wíoston, · þero þe gio an þesa wer-old kwámi,
2788	þero þe kwene ênig · kind gi·bári, idis fan erle, · lét man simla þen ênon bi·foran,
2790	þe þiu þiorne gi·drógr, · þe gio þegnes ni warð wís an iro wer-oldi, · bi·útan sóine waldand god fan hevan-wange · hélages géstus
2792	gi·markode mahtig: · þe ni habde ênigan gi·makon hwærgin ére nek aftar. · Erlos hwurvun,
2794	gumon umbi Johannen, · is jungaron managa, sálig ge·síði, · endi ine an sande bi·gróvun,
2796	leoves lík-hamon: · wissun þat hé lioht godes, diur-líkan dróm · mid is drohtine samad,
2798	up·ôdas hém · êgan móste, sálig sókjan.

TODO.

- | | |
|------|--|
| 2800 | Johannes jungaron · jámer-móde,
hêlag-feráha: · was im iro hêrron dôð |
| 2802 | swíðo an sorgun. · Ge-witun im sókjan þó
an þeru wóstunni · waldandes sunu, |
| 2804 | kraftigana Krist · ęndi imu kuð gi-dedun
gódes mannes for-gang, · hwó habde þe Judeono kuning |
| 2806 | manno þene márgostan · mákkjas eggjun
hôvdu bi-hauwan: · hé ni welde is ênigen harm spreken, |
| 2808 | sunu drohtines; · hé wisse þat þiu seole was
hêlag gi-halden · wiðer hëtjandjon, |
| 2810 | an friðe wiðer fiundun. · Þó só gi-frági warð
aftar þem land-sképjun · lérjandero bëst |
| 2812 | an þeru wóstunni: · werod samnode,
fór folkun tó: · was im firi-wit mikil |
| 2814 | wísaro wordo; · imu was ôk willjo só samo,
sunje drohtines, · þat hé su-lík ge-siðo folk |
| 2816 | an þat lioht godes · laðojan mósti,
wënnjen mid willjon. · Waldand lérde |
| 2818 | allan langan dag · liudi managa,
eli-beodige man, · ant-tat an ávand sêg |
| 2820 | sunne te sedle. · Þó géngun is ge-siðos twe-livi,
gumon te þemu godes barne · ęndi sagdun iro gódumu
hêrron, |
| 2822 | mid hwi-líku arvêdju þár þea erlos livdin, · kwáðun þat sie is
éra bi-borftin, |
| | weros an þemu wóstjon lande: · „sie ni mugun sie hér mid
wihti ant-hébbjen, |
| 2824 | helíðos bi hungres ge-þwinge. · Nú lát þú sie, hêrro þe góðo,
siðon, þár sie sélida fiðen. · Náh sind hér ge-setana burgi |
| 2826 | managa mid megin-þiodun: · þár fiðad sie mëti te kópe,
weros aftar þem wíkjón.“ · Þó sprak eft waldand Krist, |
| 2828 | þioda drohtin, · kwað þat þes êniga þurufi ni wárin,
„þat sie þurh mëti-lösi · mína far-látan |
| 2830 | leov-líka lêra. · Gevad gí þesun liudjun gi-nóg,
wënnjad sie hér mid willjon.“ · Þó habde eft is word garu |
| 2832 | Philippus fróð gumo, · kwað þat þár só filu wári
manno mënigi: · „þoh wí hér te mëti habdin |
| 2834 | garu im te gevanne, · só wí mahtin far-gelden mëst,
ef wí hér gi-saldin · siluver-skatto |

- twê hund samad, · tweho wári is noh þan,
þat iro ênig þár · ênes gi·námi:
só luttik wári þat þesun liudjun.“ · Þó sprak eft þe landes ward
éndi frágode sie · fri-wit-líko,
manno drohtin, · hwat sie þár te mæti habdin
wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gegin
Andreas fora þem eirlun · éndi þemu alo-waldon
selvumu sagde, · þat sie an iro gi·síðje þan mér
garowes ni habdin, · „bi·útan girstin brôd
fívi an úsaru férði · éndi fiskos twéne.
Hwat mag þat þoh þesu mænigi?“ · Þó sprak imu eft mahtig
Krist,
þe góðo godes sunu, · éndi hét þat gumono folk
skerjen éndi skêðen · éndi hét þea skola settjen,
erlos aftar þeru erðou, · irmin·þioda
an grase gruonimu, · éndi þó te is jungarun sprak,
allaro barno bætst, · hét imu þiu brôd halon
éndi þea fiskos forð. · Þat folk stillo béd,
sat ge·síði mikil; · undar þiu hé þurh is selves kraft,
manno drohtin, · þene mæti wíhíde,
hélag hevan-kuning, · éndi mid is handun brak,
gaf it is jungarun forð, · éndi it sie undar þemu gum-sképje
hét
dragan éndi dêljen. · Sie lêstun iro drohtines word,
is geva gerno drógun · gumono gi·hwemu,
hélaga helpa. · It undar iro handun wóhos,
mæti manno gi·hwemu: · þeru megin·þiodu warð
líf an lustun, · þea liudi wurðun alle,
sade sálig folk, · só hwat só þár gi·samnod was
fan allun wídun wegun. · Þó hét waldand Krist
gangen is jungaron · éndi hét sie gömjen wel,
þat þiu léva þár · far·loren ni wurði;
hét sie þó samnon, · þó þár sade wárún
man-kunnjes manag. · Þár móses warð,
brôdes te lévu, · þat man birilos gi·las
twe·liví fulle: · þat was tékán mikil,
grót kraft godes, · hwand þár was gumono gi·tald
áno wif éndi kind, · werodes at·samme
fif þúsundig. · Þat folk al far·stód,

- | | |
|------|---|
| 2874 | þea man an iro móde, · þat sie þár mahtigna
hérron habdun. · Þo sie hevan-kuning,
þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioh
kuman |
| 2876 | wísaro wár-sago, · efþa þat hé gi·wald mid gode
an þesaru middil-gard · méron habdi, |
| 2878 | én-faldaran hugi. · Alle gi·sprákun,
þat hé wári wirðig · welono ge·hwí-likes, |
| 2880 | þat hé erð-ríki · êgan mósti,
widene wer-old-stól, · „nú hé su-lík ge·wit havad, |
| 2882 | só gróte kraft mid gode.“ · Þea gumen alle gi·warð,
þat sie ine gi·hóvin · te hérosten, |
| 2884 | gi·kurin ine te kuninge: · þat Kriste ni was
wihtes wirðig, · hwand hé þit wer-old-ríki, |
| 2886 | erðe ęndi up-himil · þurh is énes kraft
selvo gi·warhte · ęndi siiðor gi·held, |
| 2888 | land ęndi liud-sképi, · —þoh þes énigan gi·lóvon ni dedin
wréðe wiðer-sakon— · þat al an is gi·walde stád, |
| 2890 | kuning-ríkjo kraft · ęndi késur-dómes,
mégis-þiodo mahal. · Be·þiu ni welde hé þurh þero manno
spráka |
| 2892 | hebbjan énigan hér-dóm, · hélag drohtin,
wer-old-kuninges namon; · ni hé þó mid wordun stríd |
| 2894 | ni af-hóf wið þat folk furður, · ak fór imu þó, þár hé welde,
an én ge·birgi uppan: · flóh þat barn godes |
| 2896 | gélaro gelp-kwidi · ęndi is jungaron hét
ovar énne séo siiðon · ęndi im selvo gi·bôd, |
| 2898 | hwár sie im eft te·gengnes · gangen skoldin. |

TODO.

2908	hôh hurnid-skip · hluttron üðjon, skêðan skír water. · Skrêd lioht dages,
2910	sunne warð an sedle; · þe sêo-líðandjan naht nevulo bi-warp; · náðidun erlos
2912	forð-wardes an flód; · warð þiu fiorðe tíð þera nahtes kuman · —nérjendo Krist
2914	warode þea wág-líðand—: · þó warð wind mikil,
2916	hôh weder af haven: · hlamodun üðjon, stróm an stamne; · strídjun fêridun
2918	þea weros wiðer winde, · was im wrêð hugi, sevo sorgono ful: · selvon ni wândun
2920	lagu-líðandja · an land kumen þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
2922	an þemu sêe uppan · selvun gangan, faran an fâðjon: · ni mahte an þene flód innan,
2924	an þene sêo sinkan, · hwand ine is selves kraft hêlag ant·habde. · Hugi warð an forthun,
2926	þero manno mód-sevo: · an·drédu þat it im mahtig fiund te gi·droge dádi. · Þó sprak im iro drohtin tó,
2928	hêlag hevan-kuning, · ęndi sagde im þat hé iro hêrro was mári ęndi mahtig: · „nú gí módes skulun
2930	fastes fahen; · ne sí iu forth hugi, gi·bárjad gí bald-líko: · ik bium þat barn godes,
2932	is selves sunu, · þe iu wið þesumu sêe skal, mundon wið þesan méri-stróm.“ · Þó sprak imu ên þero manno an·gegin
2934	ovar bord skipes, · bar-wirðig gumo, Petrus þe góðo · —ni welde píne þolon,
2936	watares wíti: · „ef þú it waldand sis“, kwað hé, „hêrro þe góðo, · só mí an mínumu hugi þunkit,
2938	hêt mí þan þarod gangan te þí · ovar þesen gevenes stróm, drokno ovar diap water, · ef þú mín drohtin sis,
2940	managoro mund-boro.“ · Þó hét ine mahtig Krist gangan imu te·gengnes. · Hé warð garu sáno,
2942	stôp af þemu stamne · ęndi strídjun géng forð te is frôjan. · Þiu flód ant·habde
2944	þene man þurh maht godes, · ant-tat hé imu an is móde bi·gan an·dráden diap water, · þó hé dríven gi·sah
2946	þene wég mid windu: · wundun ina üðjon,

hôh strôm umbi·hring. · Reht só hé þó an is hugi twehode,
só wêk imu þat water under, · ęndi hé an þene wág innan,
sank an þene seo-strôm, · ęndi hé hriop sán aftar þiu
gáhon te þemu godes sunje · ęndi gerno bad,
þat hé ine þó ge·neràdi, · þó hé an nôdjun was,
þegan an ge·bwinge. · ƿiðo drohtin
ant·feng ine mid is faðmun · ęndi frágode sána,
te hwí hé þó ge·twehodi: · „Hwat þú mahtes ge·trúojan wel,
witen þat te wárún, · þat þi watares kraft
an þemu sée innen · þines siðes ni mahte,
lagu-strôm gi·lætjen, · só lango só þú habdes ge·lôvon te mí
an þínumu hugi hardo. · Nú willju ik þi an helpun wesén,
neràjen þi an þesaru nôdi“. · Pó nam ine alo-mahtig,
hêlag bi handun: · þó warð imu eft hlutter water
fast under fótun, · ęndi sie an faði samad
bêðja géngun, · ant-tat sie ovar bord skipes
stópún fan þemu strôme, · ęndi an þemu stamne ge·sat
allaro barno bæst. · Pó warð brêd water,
strômos ge·stillid, · ęndi sie te staðe kwámun,
lagu-líðandja · an land samen
þurh þes wateres ge·win, · sagdun þo waldande þank,
diurden iro drohtin · dádjun ęndi wordun,
fellun imu te fótun · ęndi filu sprákun
wísaro wordo, · kwáðun þat sie wissin garo,
þat hé wári selvo · sunu drohtines
wár an þesaru wer-oldi · ęndi ge·wald habdi
ovar middil-gard, · ęndi þat hé mahti allaro manno gi·hwes
ferahe gi·formon, · al só hé im an þemu flóde dede
wið þes watares ge·win.

TODO.

wárin ge·hôrige · hevan-kuninge
 man-kunnjes manag. · þó gi·wêt hé imu over þea marka
 Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 góde jungaron. · Þár imu te·gengnes kwam
 ên idis fan åðrom þiodun; · siu was iru aðali-ge·burdjo,
 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hélagna, þat hé iru helpe ge·rédi, · kwað þat iru wári harm
 gi·standen,
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
 bi·fangen:
 „be·drogan habbjad sie dërnja wihti. · Nú is iro dôd at hëndi,
 2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nú biddju ik
 pi, waldand frô min,
 selvo sunu Dawides, · þat sie af su-líkum suhtjun a·tómjes,
 2992 þat þú sie só arma · ê·gróht·fullo
 wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
 2994 êníg and-wordi; · siu imu aftar géng,
 folgode fruokno, · ant-tat siu te is fótun kwam,
 2996 grótte ina greatandi. · Jungaron Kristes
 bádun iro hêrron, · þat hé an is hugja mildi
 2998 wurði þemu wíve. · Þó habde eft is word garu
 sunu drohtines · qndi te is ge·siðun sprak:
 „érist skal ik Israheles · avoron werðen,
 folk-sképi te frumu, · þat sie ferhtan hugi
 3002 hëbbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·låten habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dërnjan hugi, · ne willjad iro drohtine hörjen
 3006 Israhelo erl-sképi, · un·gi·lôviga sind
 hëliðos iro hêrron: · þoh skal þanen helpe kumen
 3008 allun qli·þiodun.“ · Agaléto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is móð-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hëbbjan sie hêle. · Þó sprak iru hêrro an·gegin,
 mári qndi mahtig: · „nis þat“, kwað hé, „mannes reht,
 3014 gumono nig·énúm · góð te gi·frummjenne
 þat hé is barnun · brôdes af·tíhe,

3016 węrnje im ovar willjon, · láte sie wíti þoljan,
 hungar heti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „Wár is þat, waldand“, (kwað siu), „þat þú mid þínun wordun
 sprikis,
 söð-líko sagis: · Hwat þoh oft an seli innen
 3020 undar iro hêrрон diske · hwelpos hwervad
 brosmono fulle · þero fan þemu biode niðer
 3022 ant-fallat iro frôjan.“ · Þó gi-hôrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wif haves · willjan góden!
 Mikil is þín gi-lôvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi-léstid só
 umbi þines barnes líf, · só þú bádi te mí.“
 3028 Þó warð siu sán gi-hêlid, · só it þe hêlago ge-sprak
 wordun wár-fastun: · þat wif fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi-holpen · hêljando Krist,
 3032 habde sie far-fangane · fiundo kraftu,
 wam-skaðun bi-wérid. · Þó gi-wét imu waldand forð,
 3034 barno þat bêtste, · sóhte imu burg öðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid súðar-liudjun gi-seten. · Þár gi-fragn ik þat hé is ge-siðos
 grótte,
 þe jungaron þe hé imu habde be is góde gi-korane, · þat sie
 mid imu gerno ge-wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað hé, „mid
 wordun frágón,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-líko · is friund an-gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias sis,
 3044 wís wár-sago, · þe hér giu was lango,
 góð undar þesumu gum-skeþje, · sum sagad þat þú Johannes
 sis,
 3046 diur-lík drohtines bodo, · þe hér dôpte iu
 werod an watere; · alle sie mid wordun sprekad,
 3048 þat þú ên-hwi-lík sis · ęðilero manno,
 þero wár-sagono, · þe hér mid wordun giu

3050 lêrdun þese liudi, · ęndi þat þú sí sít an þit lioht kumen
te wísjanne þesumu **weroðe**. · Þó sprak eft **waldand Krist**:
3052 „Hwe kweðad **gí**, þat ik sí“, (kwað hé,) „**jungaron míne**,
liovon liud-weros?“ · Þó te **lat** ni warð
3054 Símon Petrus: · sprak **sán** an·gegin
éno for im **allun** · —habde imu **q̄lljen góð**,
3056 þrístja gi·þáhti, · was is þeodone hold—:

TODO.

37 „Þú bist þe **wáro** · **waldandes sunu**,
3058 libbjendes godes, · þe þit lioht gi·skóp,
Krist **kuning** éwig: · só willjad wí **kweðen alle**,
3060 jungaron þíne, · þat þú sí sít **god** selvo,
héljandero bætst.“ · Þó sprak imu eft is **hérro** an·gegin:
3062 „sálig bist þú **Símon**“, kwað hé, „**sunu Jonases**; · ni mahtes þú
þat selvo ge·huggjan,
gi·markon an þínun **mód**-gi·þáhtjun, · ne it ni mahte þi
mannes tunge
3064 wordun ge·wísjen, · ak dede it pi **waldand** selvo,
fader allaro firiho barno, · þat þú só **forð** gi·spráki,
3066 só **diapo** bi **drohtin** þínen. · **Diur-líko** skalt þú þes lón
ant·fáhen,
hluttro havas þú an þínan **hérron** gi·lóvon, · **hugi-skæfti** sind
þíne sténe ge·líka,
3068 só **fast** bist þú só **felis** þe hardo; · hêtan skulun þi **firiho** barn
sankte Péter: · ovar þemu sténe skal man mínen **seli** wirkjan,
3070 hélag hús godes; · jár skal is **híwiski** tó
sálig samnon: · ni mugun wið þem þínun **swiðjun** krafte
3072 an·hebbjen **hellje** portun. · Ik far·givu þi **himil-ríkjas** slutilas,
þat þú móst aftar mí · allun gi·waldan
3074 **kristinum** folke; · **kumad** alle te þi
gumono **géstos**; · þú have **grôte** gi·wald,
3076 hwene þú hér an **erðu** · **q̄ldi**-barno
ge·binden willjes: · þemu is **bêðju** gi·duan,
3078 himil-ríki bi·loken, · ęndi **hellje** sind imu opana,
brinnandi fiur; · só hwene só þú eft ant·binden wili,
3080 an·þeftjen is **hëndi**, · þemu is **himil-ríki**,
ant·loken liohto mëst · ęndi **líf** éwig,
3082 gróni godes wang. · Mid su·líkaru ik þi **gevu** willju

lônon þinen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 mårjen þesaru mènigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mí skulun Judeon noh,
 3086 un-skuldigna · erlos binden,
 wêgjan mí te wundrun · —dót mí wítjes filo—
 3088 innan Jerusalem · gêres ordun,
 áhtjen mínes aldress · eggjun skarpun,
 3090 bi·lôsjen mí lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dôde a standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swíðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriuwig, · èndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað hé,
 3096 „waldand willjen, · þat þú eo su-lík wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gegin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „Hwat þú nú wiðer·ward bist“, (kwað hé,) „willjon mínes,
 þegno bêtsto! · Hwat þú þesaro þiodo kanst
 3102 mènniskan sidu: · þú ni wést þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi flu seggjan
 3104 wárur wordun, · þár hér undar þesumu werode standad
 ge·síðos míne, · þea ni móton swelten êr,
 3106 hwerven an hinen-fard · êr sie himiles lioht,
 godes ríki sehat.“ · Kôs imu jungarono þó
 3108 sán aftar þiu · Símon Petrus,
 Jakob èndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · èndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·síðun, · sálig barn godes,
 3112 mid þem þegnun þrim, · þiodo drohtin,
 waldand þesaro wer-oldes: · welde im þár wundres filu,
 3114 têkno tôgjan, · þat sie gi·trúodin þiu bêt,
 þat hé selvo was · sunu drohtines,
 3116 hêlag hevan-kuning. · Þó sie an hôhan wall
 stigun stêñ èndi berg, · ant-tat sie te þeru stêdi kwámun,
 3118 weros wiðer wolkjan, · þár waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat hé is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,

³¹²² berht-lík biliði.

TODO.

³¹²² 38

þó imu þár te bedu gi·hnêg,
 þó warð imu þár uppe · öðar-líkora
³¹²⁴ wliti ęndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skén þat barn godes,
³¹²⁶ liuhte is lík-hamo: · liomon stódun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
³¹²⁸ só snéw te sehanne. · Þó warð þár seld-lík þing
 gi·ögid aftar þiu: · Elias ęndi Moyses
³¹³⁰ kwámun þár te Kriste · wið só kraftagne
 wordun wehsljan. · Þár warð só wun-sam spráka,
³¹³² só góð word undar gumun, · þár þe godes sunu
 wið þea márjan man · mahljen welde,
³¹³⁴ só blíði warð uppan þemu berge: · skén þat berhte lioht,
 was þár gard góð-lík · ęndi gróni wang,
³¹³⁶ Paradíse ge-lík. · Petrus þó gi·mahálde,
 hélid hard-módig · ęndi te is hérren sprak,
³¹³⁸ grótte þene godes sunu: · „góð is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
³¹⁴⁰ þat man bí hér an þesaru hôhe · ên hús ge·wirkja,
 már-liko ge·mako · ęndi Moysese öðer
³¹⁴² ęndi Eliase þriddja: · þit is ódas hém,
 welono wun-samost.“ · Reht só hé þó þat word ge·sprak,
³¹⁴⁴ só ti·lét þiu luft an twé: · lioht wolkän skén,
 glítandi glímo, · ęndi þea góðun man
³¹⁴⁶ wliti-skóni be·warp. · Þó fan þemu wolkne kwam
 hêlag stemne godes, · ęndi þem heliðun þár
³¹⁴⁸ selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mí líkod wel
³¹⁵⁰ an mínum hugi-skéftjun. · Þemu gí hörjen skulun,
 ful·gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
³¹⁵² þes wolknes wliti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
³¹⁵⁴ ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
 lengiron lívæs. · Þó géng im tó þe landes ward,
³¹⁵⁶ be·hrén sie mid is handun · héljandero bætst,
 hét þat sie im ni an·drédin: · „ni skal iu hér derjen eo·wiht,

þes gí hér sold-líkes · gi·sehen habbjad,
mérjaro þingo.“ · Þó eft þem mannun warð
hugi at iro herton · éndi gi·hélid mód,
gi·bade an iro breostun: · gi·sáhun þat barn godes
énnar standen, · was þat óðer þó,
be·hliden himiles lioht. · Þó gi·wêt imu þe hêlago Krist
fan þemu berge niðer; · gi·bôd aftar þiu
jungarun sínun, · þat sie ovar Judeono folk
ni sagdin þea gi·sioni: · „er þan ik selvo hér
swíðo diur-líko · fan dôðe a·stande,
a·rise fan þeru rëstu: · síðor mugun gí it rækken forð,
márjen ovar middil-gard · managun þiodun
wíðo aftar þesaru wer-oldi.“

TODO.

3170 39 Pó gi·w t imu waldand Krist

eft an Galileo land, · sóhte is gadulingos,
mahtig is m  go h  m, · sagde þ  r manages hwat
berhtero bili  jo, ·   ndi þ  t barn godes
þem is s  lighun ge·s  dun · sorg-spell ni for·hal,
ak h   im open·liko · allun sagde,
þem is g  dun jungarun, · hw   ine skolde þ  t Judeono folk
w  gjan te wundrun. ·   es wur  dun þ  r w  se man
sw  do an sorgun, · war  d im s  r hugi,
hriuwig umbi iro herte: · gi·h  rdun iro h  rron þ  ,
waldandes sunu · wordun t  lljen,
hwat h   undar þ  ru þ  odu · þ  lojan skolde,
willjendi undar þ  mu werode. · P   gi·w  t imu waldand Krist,
gumo fan Galilea, · sóhte imu Judeono burg,
kw  mun im te Kafarnaum. ·   r fundun sie   nan kuninges
þegan
wlankan undar þ  mu werode: · kwa   þ  t h   w  ri gi·w  ldig
bodo
a  al-k  sures; · h   gr  tte aftar þ  iu
S  imon Petrusen, · kwa   þ  t h   w  ri gi·s  ndid þ  arod,
þ  t h   þ  r gi·manodi · manno ge·hwi·l  ken
þ  ro h  vid-skatto, ·   e sie te þ  mu hove skoldin
tinsi golden: · „nis   es tweho   nig
gumono ni·gj·  numu, · ne sie ina far·golden s  n

- | | |
|------|--|
| 3192 | mêðmo kustjon, · bi-úten iuwe m êster êno
havad it far-láten. · Ni skal þat líkon wel |
| 3194 | mínumu h êrron, · só man it imu at is hove k ùðid,
aðal-kësure.“ · Þó géng aftar þiu |
| 3196 | Símon Petrus, · welde it seggjan þó
h êrron sínumu: · hé was is an is hugi iu þan, |
| 3198 | gi-waro waldand Krist: · —imu ni mahte word ênig
bi-holen werðen, · hé wisse hugi-skefti |
| 3200 | manno ge-hwi-líkes—: · hét þó þene is m árjan þegan,
Símon Petrus · an þene s êo innen |
| 3202 | angul werpen: · „su-liken só þú þár êrist mugis
fisk gi-fähnen“, (kwað hé) „só teoh þú þene fan þemu fl òde te þi, |
| 3204 | ant-klëmmi imu þea kinni: · þár maht þú undar þem kaflon
nímen |
| 3206 | guldine skattos, · þat þú far-gelden maht
þemu manne te gi-módja · mínen qndi þínen
tinsjo só hwi-líkan, · só hé ús tó sókid.“ |
| 3208 | Hé ni þorfe imu þó aftar þiu · öðaru wordu
furður gi-bioden: · géng fiskari góð, |
| 3210 | Símon Petrus, · warp an þene s êo innen
angul an üðjon · qndi up gi-tôh |
| 3212 | fisk an fl òde · mid is folmun twêm,
te-kl òf imu þea kinni · qndi undar þem kaflun nam |
| 3214 | guldine skattos: · dede al, só imu þe godes sunu
wordun ge-wísde. · Þár was þó waldandes |
| 3216 | m égin-kraft gi-márid, · hwó skal allaro manno ge-hwi-lík
swiðo willjendi · is wer-old-hêrron |
| 3218 | skuldi qndi skattos, · þea imu gi-skéride sind,
gerno gelden: · ni skal ine far-gúmon eo-wiht, |
| 3220 | ni far-muni ine an is móde, · ak wese imu mildi an is hugi,
þiono imu þio-líko: · an þiu mag hé þiod-godes |
| 3222 | willjan ge-wirkjan · qndi ôk is wer-old-hêrron
huldi habbijen. |

TODO.

- 40** Só lérde þe hélago 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 · endi imu is rád saga,

wísi imu mid wordun. · Ef imu þan þes werð ne sí,
 þat hé þí gi·hôrje, · hala þí þár óðara tó
 góðaro gumono, · ǫndi lah imu is grimmun werk,
 sak ina sôð-wordun. · Ef imu þan is sundja aftar þiu,
 lôs-werk ni lêðon, · gi·duo it óðrun liudjun kûð,
 mári it þan for mænegi · ǫndi lát manno filu
 witen is far·wurhti: · óðo be·ginnad imu þan is werk tregan,
 an is hugi hreuwten, · þan hé it gi·hôrid hæliðo filu,
 ahton ełdi-barn · ǫndi imu is uvilon dád
 wærjad mid wordun. · Ef hé þan ôk wændjen ne wili,
 ak far·módat su·líka mænegi, · þan lát þú þene man faren,
 hava ina þan far hêðinen · ǫndi lát ina þi an þínumu hugi
 lêðen,
 mið is an þínumu móde, · ne sí þat imu eft mildi god,
 hér hevan-kuning · helpe far·líhe,
 fader allaro firiho barno.“ · Þó frágode Petrus,
 allaro þegnō bætst · þeodan sínan:
 „hwó oft skal ik þem mannum, · þe wið mí habbjad
 lêð-werk gi·duan, · leovo drohtin,
 skal ik im sivun siðun · iro sundja a·láten,
 wréðaro werko, · êr þan ik is êniga wréka frummje,
 lêðes te lône?“ · Þó sprak eft þe landes ward,
 an·gegin þe godes sunu · góðumu þegne:
 „ni seggju ik þí fan sivunjun, · só þú selvo sprikis,
 mahlís mid þínu müðu, · ik duom þi méra þár tó:
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
 lêðes a·láten: · só willju ik þí te lêrun geven
 wordun wár-fastun. · Nú ik þí su·líka gi·wald far·gaf,
 þat þú mínes híwiskes · hér ost wáris,
 manages mann-kunnjes, · nú skalt þú im mildi weser,
 liudjun líði.“ · Þó þár te þemu lêrjande kwam
 ên jung man an·gegin · ǫndi frágode Jesu Krist:
 „mêster þe góðo“, (kwað hé) „hwat skal ik manages duan,
 an þiu þe ik hevan-ríki · ge·halan móti?“
 Habde imu ôd-welon · allen ge·wunnen,
 mēðom-hord manag, · þoh hé mildjan hugi
 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 bi·utan þe êno, · þe þár al ge·skóp,

wer-old Ḳndi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótiſ,
 þan skalt þú bi-halden · þea hêlagon lêra,
 3268 þe þár an þemu aldon · êwa ge-biuidid,
 þat þú man ni slah, · ni þú ménes ni sweri,
 3270 far-legar-nessi far-lát · Ḳndi luggi ge-wit-sképi,
 stríð Ḳndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni frémi;
 av-unst alla far-lát; · wis þínun ełdirun góð,
 3274 fader Ḳndi móder, · Ḳndi þínun friundun hold,
 þem náhistun gi-náðig. · Þan þú þi gi-niodon móst
 3276 himilo ríkjas, · ef þú it bi-halden wili,
 ful-gangan godes lêrun.“ · Pó sprak eft þe jungo man
 „al hæbbju ik só gi-lêstid“, (kwað hé) „só þú mí lêris nú,
 3278 wordun wísis, · só ik is eo wiht ni far-lét
 fan mínero kindiski.“ · Pó bi-gan ina Krist sehan
 an mid is ôgun: · , ên is þár noh nú“, kwað hé,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-frémid · þionon mótiſ
 3284 hêrron þinumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far-köpjen,
 3286 diurje mēðmos, · Ḳndi dêljen hét
 armun mannum: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi-halden te mí,
 folgo þi mínaró fęrdi: · þan havas þú friðu sīður.“
 3290 Pó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sér hugi,
 mód umbi herte: · habde mēðmo filu,
 3292 welono ge-wunnen; · węnde imu eft þanen,
 was imu un-ôðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3294 Krist alo-waldo, · kwað it þó, þár hé welde,
 te þem is jungarun gegín-wardun, · þat wári an godes ríki
 un-ôði ôdagumu manne · up te kumanne:
 „ôður mag man olvundjon, · þoh hé sí un-met grôt,
 3298 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh-slöpjen, · þan mugi kuman þiu siole te himile
 3300 þes ôðagan mannes, · þe hér al havad
 gi-węndid an þene wer-old-skat · willjon sínen,

3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“

TODO.

- 41 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ęndi səggjan bad
 leovan hêrron: · „Hwat skulun wí þes te lóne nimen“, kwað
 hé,
 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
 êgan ęndi ęrvi · al far-létun
 3310 hovos ęndi híwiski · ęndi þi te hêrron gi-kurun,
 folgodun þínarú férði: · hwat skal ús þes te frumu werðen,
 3312 langes te lóne?“ · Liudjo drohtin
 sagde im þó selvo: · „Þan ik sittjen kumu“, kwað hé,
 3314 „an þie mikilan maht · an þemu márjan dage,
 þár ik allun skal · irmin-þiodun
 3316 dómos a-délen, · þan móturn gí mid iuwomu drohtine þár
 selvon sittjen · ęndi móturn þera saka waldan:
 3318 móturn gí Israhelo · ędili-folkun
 a-délen aftar iro dádjún: · só móturn gí þár gi-diuride weser.
 3320 Þan sleggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi
 gi-duot,
 þat hé þurh mína minnja · mágo ge-sidli
 3322 liof far-létid, · þes skal hí hér lón niman
 tehan siðun tehin-fald, · ef hé it mid treuwon duot,
 3324 mid hluttru hugi. · Ovar þat havad hé ók himiles lioth,
 open êwig líf.“ · Bi-gan imu þó aftar þiu
 3326 allaro barno bëtst · ên biliði sleggjan,
 kwað þat þár ên ôdag man · an êr-dagun
 wári undar þemu werode: · þe habde welono ge-nóg,
 sinkas gi-samnod · ęndi imu simlun was
 3330 garu mid goldu · ęndi mid godo-wëbbju,
 fagarun fratahun · ęndi imu so filu habde
 3332 gódes an is gardun · ęndi imu at gômun sat
 allaro dago ge-hwi-líkes: · habde imu diur-lík líf,
 3334 bliðsja an is bënkjun. · Þan was þár eft ên biddjendi man,
 gi-lévod an is lík-hamon, · Lazarus was hé hêten,
 3336 lag imu dago ge-hwi-líkes · at þem durun foren,
 þár hé þene ôdagán man · inne wisse
 3338 an is gëst-seli · gôme biggjan,

- | | |
|------|--|
| | sittjen at sumble, · ḡendi hé simlun bēd
gi·armod þár úte: · ni móste þár in kuman,
ne hé ni mahte ge·biddjen, · þat man imu þes brôdes þarod
gi·dragan weldi, · þes þár fan þemu diske niðer
ant·fel undar iro fóti: · ni mahte imu þár énig fruma werðen
fan þemu hêroston, þe þes hûses gi·wéld, · bi·útan þat þár
géngun is hundos tó, |
| 3340 | likkodun is lík-wundon, · þár hé liggjandi
hungar þolode; · ni kwam imu þár te helpu wiht |
| 3342 | fan þemu ríkjón manne. · Þó gi·fragn ik þat ina is regano
gi·skapu, |
| 3344 | þene armon man · is ên-dago
gi·manoda mahtjun swið, · þat hé manno dróm |
| 3346 | a·geven skolde. · Godes ęngilos
ant·fengun is ferh · ḡendi lêddun ine forð þanen, |
| 3348 | þat sie an Abrahames barm · þes armon mannes
siole gi·sættun: · þár móste hé simlun forð |
| 3350 | wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
þemu ôdagán man · or-lag-hwile, |
| 3352 | þat hé þit lioht far·lét: · lêða wihti
be·sinkodun is siole · an þene swarton hél, |
| 3354 | an þat fern innen · fiundun te willjan,
be·gróvun ine an gramono hém. · Þanen mahte hé þene
góðan skawon, |
| 3356 | Abraham ge·sehen, · þár hé uppe was
líves an lustun, · ḡendi Lazarus sat |
| 3358 | blíði an is barme, · berht lôn ant·féng
allaro is arm·ódjo, · ḡendi lag þe ôdago man
hêto an þeru hêllju, · hríop up þanen: |
| 3360 | „fader Abraham“, (kwað hé) „mí is firinun þarf,
þat þú mí an þínumu mód-sevon · mildi werðes, |
| 3362 | líði an þesaru lognu: · sëndi mí Lazarus herod,
þat hé mí ge·fórrja · an þit fern innan
kaldes wateres. · Ik hér kwik brinnu |
| 3364 | hêto an þesaru hêllju: · nú is mí þínaró helpono þarf,
þat hé mí a·leskje · mid is luttkikon fingru |
| 3366 | tungon míne, · nú siu têkân havad,
uvil arvédí. · Inwid-rádo, |
| 3368 | lêðaro spráka, · alles is mí nú þes lôn kumen.“ |
| 3370 | |
| 3372 | |
| 3374 | |

Imu **a**nd-wordjade þó **A**braham · —þat was **al**d-fader—:
 3376 „ge·hugi þú an þínumu herton“, (kwað hé,) „hwat þú **ha**bdes iu
 welono an **w**er-oldi. · Hwat þú þár alle þíne **w**unnja far·sliti,
 3378 **g**ódes an **g**ardun, · só hwat só þi **gi**vioig forð
 werðen skolde. · **W**íti þolode

3380 Lazarus an þemu liohte, · habde þár lēðes filu,
 wítjas an **w**er-oldi. · Be·þiu skal hé nú **w**elon êgan,
 3382 libbjen an lustun: · þú skalt þea logna þolan,
 brinnendi fiur: · ni mag is þi ênig bótē kumen
 3384 hinana te **h**ellju: · it havad þe **h**êlago god
 só gi·fastnod mid is **f**aðmun: · ni mag þár faren ênig
 3386 þegno þurh þat þiustri: · it is hér só þikki undar ús.“
 Þó sprak eft **A**brahame · þe erl te·geggnes
 3388 fan þeru hêtan **h**ell · qndi helpono bad,
 þat hé **L**azarus · an liudjo drôm
 3390 selvon sandi: · „þat hé ge·seggja þár
 bróðarun mínum, · hwó ik hér brinnendi
 3392 þrá-werk þolon; · si þár undar þeru þiodu sind,
 si fivi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þár far·wirkjen, · þat sie skulin ôk an þit **w**iti te mí,
 an só **gr**ádag fiur.“ · Þó imu eft te·geggnes sprak
 3396 **A**braham ald-fader, · kwað þat sie þár **eo** godes
 an þemu **l**and·sképi, · liudi habdin,
 3398 Moyseses gi·bôd · qndi þár **m**anagaro **t**ó
 wár-saguno **w**ord: · „ef sie is **w**illige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea **h**ell innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea **b**ók lesat
 þem liudjun te **l**êrun. · Ef sie þes þan ni willjad **l**éstjen wiht,
 3404 þanne ni **h**ôrjad sie ôk · þemu þe **h**inan a·stád,
 man fan dôðe. · Láte man sie an iro **m**ód-sevon
 3406 selvon keosen, · hweðer im **s**wótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru **w**er-oldi sind,
 3408 þat sie eft **u**vil **e**þþa góð · aftar habbjen.“

TODO.

42 Só lêrde hé þó þea liudi · liohton wordon,
 3410 allaro **b**arno **b**etst, · qndi **b**iliði sagde
manag **man**-kunnje · **ma**htig drohtin,

3412 kwað þat imu ên **sálig** gumo · samnon bi·gunni
 man an morgen, · „**þendi** im **méda** gi·hét,
 3414 þe hérasto þes **híwiskjas**, · swiðo *hold-lík lôn“,
 kwað þat hie iro **allaro** gi·hwem · ênna gávi
 3416 silovrinna skat. · „þuo samnodun managa
 weros an is **wín-gardon**, · —**þendi** hie im **werk** bi·falāh—
 3418 ádro an úhtan. · Sum kwam þár ôk an **undorn** tuo,
 sum kwam þár an **middjan** dag, · man te þem werke,
 3420 sum kwam þár te **nónu**, · þuo was þiu **niguða** tíd
 sumar-langes dages; · sum þár ôk **síðor** kwam
 3422 an þia **elliftun** tíd. · Þuo géng þár ávand tuo,
 sunna ti sedle. · Þuo hie **selvo** gi·bôd
 3424 is ambahtjon, · erlo drohtin,
 þat man þero **manno** gi·hwem · is **meoda** for·guldi,
 3426 þem **erlon** arvid-lôn; · hiet þiem at **êrist** gevan.
 þia þár at lëst wárún, · liudi kumana,
 3428 weros te þem werke, · **þendi** mid is **wordon** gi·bôd,
 þat man þem **mannon** iro · **mieda** for·guldi
 3430 alles at **aftan**, · þem þár kwámun at **êrist** tuo
 willendi te þem werke. · **W**ándun sia swiðo,
 3432 þat man im **méra** lôn · gi·makod habdi
 wið iro **aravedje**: · þan man im **allon** gaf,
 3434 þem liudjon gi·líko. · **L**êð was þat swiðo,
 allon þem **ando**, · þem þár kwámun at **êrist** tuo:
 3436 „wí kwámun hier an **moragan**“, (**kwádu** sia), „**þendi** þolodun hier
 manag te dage
 aravid-werko, · hwilon **un-met** hét,
 3438 **skínandja** sunna: · nú ni givis þú ús **skattes** þan mér,
 þie þú þem öðron duos, · þia hier **êna** hwíla
 3440 wáron an þínon **werke**. · Þuo habda eft is **word** garo
 þie hérasto þes **híwiskes**, · kwað þat hie im ni habdi gi·hétan
 þan mér
 3442 werðes wið iro **werke**: · „Hwat ik gi·wald hæbbju“, kwaþ-hie,
 „þat ik iu allon gi·líko · muot lôn for·geldan,
 3444 iuwes **werkes** werð.“ · þan **waldandi** Krist
 mênda im þoh **méra** þing, · þoh hie ovar þat **manno** folk
 3446 fan þem **wín-gardon** só · **wordon** spráki,
 hwó þár **un-efno** · erlos kwámun,
 3448 weros te þem **werke**. · Só skulun fan þero **wer-oldi** duon

mann-kunnjes barn · an þat márjo lioht,
 3450 gumen an godes wang: · sum bi·ginnit ina giriwan sán
 an is kindiski, · havit im gi·koranan muod,
 3452 willjon guodan, · wer-old-saka míðit,
 far·látit is lusta; · ni mag ina is lík-hamo
 3454 an un·spuod for·spanan: · spáhiða línot,
 godes êw, · gramono for·látit,
 3456 wréðaro willjon, · duot im só te is wer-oldi forð,
 léstít só an þeson liohte, · ant·þat im is líves kumit,
 3458 adres ávand; · gi·wítit im þan up-wegos:
 þár wirðit im is aråvedi · all gi·lónot,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mèndun þia wuruhtjon, · þia an þem wín-gardon
 3462 ádro an úhta · arvid-líko
 werk bi·gunnun · èndi þuru·wonodun forð,
 3464 erlos unt ávand. · Sum þár ôk an undern kwam,
 habda þuo far·merrid, · þia moragan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·mèdaró manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línóti · èndi lôs-word manag—,
 3470 ant·þat is kindiski · far·kuman wirðit,
 þat ima after is juguði · godes anst manot
 3472 bliði an is brioston; · fáhit im te bëteron þan
 wordon èndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldár ant þena èndi: · kumit im alles lôn
 an godes ríkje, · góðaro werko.
 Sum mann þan mid-firi · mén far·látid,
 3476 swára sundjun, · fáhit im an sálig þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo-spráka, · látit im is bittrun dád
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;
 3482 farit im forð mid þiu, · ant·fáhit is mieda,
 guod lôn at gode; · ni sindun êniga geva bëteran.
 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mér,
 3484 is aldares af·hældit, · —þan bi·ginnat im is uvilon werk
 lêðon an þeson liohte, · þan ina lêra godes
 gi·manod an is muode: · wirðit im mildera hugi,

- 3488 þuru·gengit im mid guodu · ęndi geld nimit,
3490 hōh himil-ríki, · þan hie hinan węndit,
3492 wirðit im is mieda só sama, · só þem man *nun warð,
þea þár te nónu dages, · an þea nígunda tíd,
an þene wín-gardon · wirkjan kwámun.
Sum wirðid þan só swíðo ge-fródot, · só hé ni wili is sundja
bótjen,
3494 ak hé ôkid sie mid uvilu ge-hwi-líku, · ant-tat imu is ávand
náhid,
is wer-old ęndi is wunnja far-slítid; · þan be-ginnid hé imu
wíti an-dréden,
3496 is sundjon werðad imu sorga an móde: · ge-hugid hwat hé
selvo ge-frumide
grimmes þan lango, þe hé móste is juguðjo neoten; · ni mag
þan mid öðru góðu gi-bótjen
þea dádi, þea hé só dýrva ge-frumide, · ak hé sléhit allaro dago
ge-hwi-líkes
an is breost mid bēðjum handun · ęndi wópit sie mid bittrun
trahnun,
3500 hlúdo hé sie mid hofnu kúmid, · bidid þene hélagon drohtin
mahtigne, þat hé imu mildi werðe: · ni látid imu siður is mó
gi-twífljen;
3502 só ê-gróht-ful is, þe þár alles ge-wéldid: · hé ni wili ênigumu
irmin-manne
far-wérnjen willjan sines; · far-givid imu waldand selvo
3504 hélag himil-ríki: · þan is imu gi-holpen siður.
Alle skulun sie þár éra ant-fáhen, · þoh sie þarod te énaru tídi
ni kumen, þat kunni manno, · þoh wili imu þe kraftigo
drohtin,
3506 gi-lônon allaro liudjo só hwi-líkumu, · só hér is gi-lôvon
ant-fáhit:
3508 ên himil-ríki · givid hé allun þeodun,
mannun te médu. · Þat mënde mahtig Krist,
3510 barno þat bëtste, · þó hé þat biliði sprak,
hwó þár te þem wín-gardun · wurhtjon kwámin,
man mis-liko: · þoh nam is méde ge-hwe
3512 fulle te is frójan. · Só skulun firihu barn
at gode selvumu · geld ant-fáhen,
swíðo leov-lík lôn, · þoh sie sume só late werðan.

TODO.

- 3516 43 Hét imu þó þea is gódan · jungaron náhor
 twe-livi gangan · —þea wárunku imu triuwiston
 man ovar erðu—, · sagde im mahtig selvo
 óðer-siðu, · hwi-lík imu þár arvêdi
 3520 tó-ward wárunku: · „þes ni mag ênig tweho werðen“, kwað hé;
 kwað þat sie þó te Jerusalem · an þat Judeono folk
 3522 liðan skoldin: · „þár wirðid all gi-léstid só,
 ge-frumid undar þemu folke, · só it an furn-dagun
 3524 wíse man be mí · wordun ge-sprákun.
 Þár skulun mí far-kópon · undar þea kraftigon þiod,
 3526 heliðos te þeru héri; · þár werðat mína hendi ge-bundana,
 faðmos werðad mí þár ge-fastnod; · filu skal ik þár gi-þolojan,
 3528 hoskes gi-hörjen · endi harm-kwidi,
 bismér-spráka · endi bi-hét-word manag;
 3530 sie wéggjat mí te wundron · wápnes eggjun,
 bi-lôsjad mí lívu: · ik te þesumu liohþe skal
 3532 þurh drohtines kraft · fan dôðe a-standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín ǫldi-barn · arvéd habdin,
 þat mí þionodi þius þiod: · ni willju ik is sie þiggjen nú,
 3536 fergon þit folk-sképi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-líko · endi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nú
 lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man-kunnjes manag, · mínarla helpa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 bliðjan an is breostun · barn drohtines—
 welda im te Jerusalem · Judeo folkes
 3544 willjon wísan: · hé konste þes werodes só garo
 hæti-grimmen hugi · endi hardan stríð,
 3546 wréðan willjon. · Werod siðode
 furi Jerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero ménigi. · Þár sáturn twêne man bi wege,
 blinde wárunku sie bêðje: · was im bótono þarf,
 3550 þat sie ge-heldi · hevanes waldand,
 hwand sie só lango · liohþe þolodun,
 managa hwíla. · Sie gi-hórdun þó þat mægin faren

3554 *endi frágodun sán · firi-wit-líko*
 regini-blindun, · hwi-lík þár ríki man
 undar þemu folk-sképi · furista wári,
 hérost an hóvid. · Þó sprak im ên hēlið an-gegin,
 kwað þat þár Jesu Krist · fan Galilea-lande,
 héljandero bætst · hérost wári,
 fóri mid is folku. · Þó warð fráh-mód hugi
 béðjun þem blindun mannun, · þó sie þat barn godes
 wissun under þemu werode: · hreopun im þó mid iro wordun
 tó,
 hlúdo te þemu hélagon Kriste, · bádun þat hé im helpe
 ge-reði:
 „drohtin Dawides sunu: · wis ús mid þínun dádjun mildi,
 néri ús af þesaru nöði, · só þú gi-nóge dós
 manno kunnjes: · þú bist managun góð,
 hilpis éndi hélis.“ · Þo bi·gan im þat hēliðo folk
 wærjen mid wordun, · þat sie an waldand Krist
 só hlúdo ni hriopin. · Si ni weldun im hórgen te þiu,
 ak sie simla mér éndi mér · ovar þat manno folk
 hlúdo hreopun. · Héljand ge·stóð,
 allaro barno bætst, · hét sie þó brængjen te imu,
 lêdjen þurh þea liudi, · sprak im listjun tó
 mild-líko for þeru mænegi: · „hwat willjad git mínaró hér“,
 kwað hé,
 „helpono habbijen?“ · Sie bádun ina hélagna,
 þat hé im ira ôgon · opana gi·dádi,
 far·liwi þeses liohtes, · þat sie liudjo dróm,
 swigle sunnun skín · gi·sehen móstin,
 wliti-skónje wer-old. · Waldand frumide,
 hrén sie þó mid is handun, · dede is helpe þár tó,
 þat þem blindun þó · bêðjum wurðun
 ôgon gi·oponod, · þat sie erðe éndi himil
 þurh kraft godes · ant·kiennjen mahtun,
 lioht éndi liudi. · Þó sagdun sie lof gode,
 diurdun úsan drohtin, · þes sie dages liohtes
 brúkan móstuñ: · ge·witun im bêðje mid imu,
 folgodun is færdi: · was im þiu fruma giviðig,
 éndi ôk waldandes werk · wido ge·küðid,
 managun gi·márid.

TODO.

- þár was só **mahtig-lík**
- 3588 44 **biliði gi·bóknid**, · þár þe **blindon man**
 3590 bi þemu **wege sátun**, · **wíti þolodun**,
 liohtes lóse: · þat ménid þoh **liudjo barn**,
 3592 al **man-kunni**, · hwó sie **mahtig god**
 an þemu **ana·ginne** · þurh is **ênes kraft**
 3594 **sin-híun twê** · **selvo gi-warhte**,
 Ádam éndi **Éwan**: · far·gaf im **up-wegos**,
 3596 **himilo ríki**; · ak þó warð im þe **hatola te náh**,
 fiund mid féknu · éndi mid **firin-werkun**,
 3598 bi·swék sie mid **sundjun**, · þat sie **sin-skóni**,
 lioht far·létun: · wurðun an **léðaron stédi**,
 3600 an þesen **middil-gard** · **man far-worpen**,
 þolodun hér an þiustrju · **þiod-arvèdi**,
 3602 **wunnun wrak-síðos**, · **welon þarvodun**:
 far·gátun godes ríkjes, · **gramon þeonodun**,
 3604 **fiundo barnun**; · sie **guldun is im mid fiuru lón**
 an þeru **héton hellju**. · Be·þiu wárun siu an iro **hugi blinda**
 3606 an þesaru **middil-gard**, · **menniskono barn**,
 hwand siu ine ni ant·kiendun, · **kraftagne god**,
 3608 **himilisken hérron**, · þene þe sie mid is **handun gi·skóp**,
 gi·warhte an is willjon. · **Þius wer-old was þó só far·hwærvid**,
 3610 bi·þwungen an **þiustrje**, · an **þiod-arvidi**,
 an **dóðes dalu**: · **sátun im þó bi þeru drohtines strátun**
 3612 **jámar-móde**, · **godes helpe bidun**:
 siu ni mahte im þó ér werðen, · **érr þan waldand god**
 3614 an þesan **middil-gard**, · **mahtig drohtin**,
 is selves sunu · **séndjen weldi**
 3616 þat hé **lioht ant·luki** · **liudjo barnun**,
 oponodi im êwig líf, · þat sie þene **alo-waldon**
 3618 **mahtin ant·kennjen wel**, · **kraftagna god**.
 Ók mag ik giu gi·télljen, · of gi þár **tó willjad**
 3620 **huggjen éndi hörjen**, · þat gí þes **héljandes mugun**
 kraft ant·kennjen, · hwó is **kumi wurðun**
 3622 an þesaru **middil-gard** · **managun te helpu**,
 ia hwat hé mid þem **dádjun** · **drohtin selvo**
 3624 **manages ménde**, · ia be·hwíu þiu **márje burg**

3626	Jerikho hétid, · þiu þár an Judeon stád gi·makod mid múnrun: · þiu is aftar þemu mánen gi·nemnid, aftar þemu torhten tungle: · hé ni mag is tídi be·míðen, ak hé dago ge·hwí·líkes · duod óðer-hweðer,
3628	wanod ohþo wahsid. · Só dóð an þesaro wer-oldi hér, an þesaru middil-gard · menniskono barn:
3630	farad éndi folgod, · fróde stervad,
3632	werðad eft junga · aftar kumane, weros a·wahsane, · unt-tat sie eft wurd far·nimid.
3634	þat ménðe þat barn godes, · þó hé fon þeru burgi fór, þe góðo fan Jerikho, · þat ni mahte ér werðen gumono barnun
3636	þiu blindja gi·bótid, · þat sie þat berhte lioth, gi·sáhin sín-skóni, · ér þan hé selvo hér
3638	an þesaru middil-gard · menniski ant·féng, flésk éndi lík-hamon. · Þó wurðun þes firiho barn
3640	gi·war an þesaru wer-oldi, · þe hér an witje ér, sátun an sundjun · gi·siunjes lóse,
3642	þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod kuman
3644	héljand te helpu · fan hevan-ríkje, Krist allaro kuningo bést; · sie mahtun is ant·kennjen sán,
3646	gi·földun is fardjo. · Þó sie só filu hriopun, þe man te þemu mahtigon gode, · þat im mildi aftar þiu waldand wurði. · Þan wéridun im swíðo
3648	þia swárun sundjon, · þe sie im ér selvon gi·dádun, lettun sie þes gi·lóbon. · Sie ni mahtun þem liudjun þoh
3650	bi·wérjen iro willjon, · ak sie an waldand god hlúdo hriopun, · ant-tat hé im iro héli far·gaf,
3652	þat sie sin·líf · gi·sehen móstun, open êwig lioth · éndi an faren
3654	an þiu berhtun bú. · Þat ménðun þea blindun man, þe jár bi Jerikho-burg · te þemu godes barne
3656	hlúdo hriopun, · þat hé im iro héli far·lihi, liohtes an þesumu líve: · þan im þea liudi só filu
3658	wéridun mid wordun, · þea þár an þemu wege fórun bi·foren éndi bi·hinden: · só dót þea firin-sundjon
3660	an þesaru middil-gard · man-kunnje. hórrjad nú hwó þie blindun, · siður im gi·bótid warð, þat sie sunnun lioth · ge·sehen móstun,
3662	

hwó si þó dákun: · ge-witun im mid iro drohtine samad,
 3664 folgodun is férði, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wíðo aftar þesaru wer-oldi, · sīður im waldand Krist
 ge-liuhte mid is lērun · ęndi im líf ēwig,
 3668 godes ríki far-gaf · góðun mannun,
 hōh himiles lioh · ęndi is helpe þár tó,
 3670 só hwemu só þat gi-werkod, · þat hé móti þemu is wege
 folgon.

TODO.

45 Þó náhíde · néjrjendo Krist,
 3672 þe góðo te Jerusalem. · Kwam imu þár te gegnes filu
 werodes an willjon · wel huggendjes,
 3674 ant-féngun ina fagaro · ęndi imu bi-foren streidun
 þene weg mid iro gi-wádjun · ęndi mid wurtjun só same,
 3676 mid berhtun blómun · ęndi mid bômo tógun,
 þat feld mid fagaron palmun, · al só is fard ge-buride,
 3678 þat þe godes sunu · gangan welde
 te þeru márjan burg. · Hwarf ina megin umbi
 3680 liudjo an lustun, · ęndi lof-sang a-hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þár selvo kwam · sunu Dawides
 wíson þes werodes. · Þó ge-sah waldand Krist
 3684 þe góðo te Jerusalem, · gumono bëtsta,
 blikan þene burges wal · ęndi bú Judeono,
 3686 hôha horn-séli · ęndi ôk þat hús godes,
 allaro wího wun-samost. · Þó wel imu an innen
 3688 hugi wið is herte: · þó ni mahte þat hêlage barn
 wópu a-wísjen, · sprak þó wordo filu
 3690 hriuwig-líko · —was imu is hugi sêreg—:
 „wê warð þí, Jerusalem“, (kwað hé,) „þes þú te wárun ni wést
 3692 þea wurde-gi-skëfti, · þe þí noh gi-werðen skulun,
 hwó þú noh wirðis be-habd · hérjes kraftu
 3694 ęndi þí bi-sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwærgin,
 3696 mund-burd mid mannun: · lêdjad þi hér manage tó
 ordos ęndi eggja, · or-legas word,
 3698 far-fioþ þín folk-sképi · fiures liomon,

þese wíki a·wóstjad, · wallos hóha
 3700 felljad te foldun: · ni af·stád is felis nígijan,
 stêñ ovar öðrumu, · ak werðad þesa stëdi wóstja
 3702 umbi Jerusalem · Judeo liudjo,
 hwand sie ni ant·kënnjad, · þat im kumana sind
 3704 iro tídi tó·wardes, · ak sie habbjad im twífljen hugi,
 ni witun þat iro wíasad · waldandes kraft.“
 3706 Gi·wêt imu þó mid þeru mënegrí · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Jerusalem · mid þiu gumono folku,
 sêg mid þiu ge·síðu, · þó warð þár allaro sango mëst,
 3710 hlúd stemnje af haven · hélagun wordun,
 lovodun þene landes ward · liudjo mënegrí,
 3712 barno þat bëtste; · þiu burg warð an hróru,
 þat folk warð an forhtun · qndi frágodun sán,
 3714 hwe þat wári, · þat þár mid þiu werodu kwam,
 mid þeru mikilon mënegrí. · Þó sprak im ên man an·gegin,
 3716 kwað þat þár Jesu Krist · fan Galileo lande,
 fan Nazareth-burg · nérjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó géngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat hé þat ge·síði · swígón héti,
 letti þea liudi, · þat sie imu lof só filu
 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gí sie a·merrjad“, (kwað hé) „þat hé an þene wíh innen,
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stênos
 for þesumu folk-sképi, · felisos starka,
 ér þan it eo be·líve, · nevo man is lof spreke
 wíðo aftar þesaru wer-oldi.“ · Þó hé an þene wíh innen,
 3734 géng an þat godes hús: · fand þár Judeono filu,
 mis-like man, · manage at·samne,
 þea im þár kôp-stëdi · gi·koran habdun,
 3736 mangodon im þár mid manages hwí: · muniterjas sátun

3738 an þemu wíhe innan, · habdun iro wesl gi·dago
 garu te gevanne. · Þat was þemu godes barne
 3740 al an andun: · dréf sie út þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þár te bedu fórin · barn Israheles
 „endí an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stedi halden,
 3746 þea far-warhton weros · wehsal drívan,
 un-reht ên-fald. · Ne gó êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde hé jó endí rekode, · ríki drohtin,
 3750 þat hélaga hús · endí an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge-frugnun · endí þár gi-faran kwámun
 ovar langan weg. · Warð þár líf so manag,
 3754 halt gi-hélid · endí háf só same,
 blindun gi-bótid. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi-wéldi stéd
 umbi þesaro liudjo líf · endí ók umbi þit land só same.

TODO.

3758 46 Stód imu jó fora þemu wíhe · waldandjo Krist,
 liof landes ward, · endí imu þero liudjo hugi,
 3760 iro willjon aftar-warode: · gi-sah werod mikil
 an þat mårje hús · mēðmos förjen,
 3762 gevón mid goldu · endí mid godu-wébbju,
 diurjun fratahun. · Þat al drohtin Krist
 warode wís-liko. · Jó kwam þár ók ên widowa tó,
 3764 idis arm-skapan, · endí te þemu aláha géng
 3766 endí siu an þat tresur-hús · twêne legde
 éríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Jó sprak waldand Krist,
 þe gumo wið is jungaron, · kwað þat siu þár geva bráhti
 3770 mérón mikilu þan çlkor · ênig mannes sunu:
 „ef hér ôdaga man“, (kwað hé), „éra bráhtun,
 3772 mēðom-hord manag, · sie létun im mér at hús
 welona ge-wunnen. · Ni dede þius widowa só,
 ak siu te þesumu aláhe gaf · al þat siu habde

3776 **welono ge·wunnen**, · só siu iru **wiht** ni far·lét
 gódes an iro **gardun**. · Be·þiu sind ira **geva mēron**,
 waldande **werða**, · hwand siu it mid su-líkumu **willjon** dede
 te þesumu **godes húse**. · Þes skal siu **geld** niman,
 swíðo **lang-sam lôn**, · þes siu su-líkan **gi·lóvon** havad.“
 3780 Só **gi·fragn** ik þat þár an þemu **wíhe** · **waldandjo Krist**
 allaro **dago ge-hwi-líkes**, · **drohtin manno**,
 3782 **wísde** mid **wordun**. · Stód ine **werod umbi**,
grót folk Judeono, · **gi·hórdun** is **gódan word**,
 3784 **swótja seggjan**. · Sum só **sálig warð**
 manno undar þeru **mēnegi**, · þat it bi·gan an is **mód hladen**;
 3786 **línodun** im þea **léra**, · þe þe **landes ward**
 al be **biliðjun sprak**, · **barn drohtines**.
 3788 Sumun wárur eft so **léða** · **léra Kristes**,
waldandes word: · was im **wiðér-mód hugi**
 3790 allun þem, þe an þemu **héri-sképi** · **hérost wárur**,
 furiston an þemu **folke**: · **fáres hugdun**
 3792 **wréða** mid iro **wordun** · —habdun im **wiðér-sakon**
 gi·haloden te **helpu**, · þes **héroston man**,
 3794 Erodeses þegan, · þe þár and-ward stód
wréðes willjan, · þat hé iro **word ovar·hórdi**—
 3796 ef sie ina for·fengin, · þat sie ina þan **feteros an**,
 þea **liudi liðo-béndi** · **leggjen móstin**,
 3798 **sundja lósan**. · Þó géngun im þea **ge·síðos tó**
 bittra **gi·hugde**, · þat sie wið þat **barn godes**,
 3800 **wréða wiðér-sakon** · **wordun sprákun**:
 „Hwat þú bist **éo-sago**“, (kwáðun sie,) „allun þiodun,
 3802 **wísis wáres só filu**: · nis þi **werð eo·wiht**
 te bi·míðanne · **manno ni·énumu**
 3804 umbi is **ríki-dóm**, · nevo þú simlun þat **reht sprikis**
 3806 ęndi an þene **godes weg** · **gumono ge·siði**
 lédís mid þínun **lérur**: · ni mag þi **laster man**
 fiðan undar þesumu **folke**. · Nú wí þi **frágó skulun**.
 3808 **ríki þiodan**, · **hwí-lík reht havad**
 þe **késur fan Rúmu**, · þe imu te þesumu **kunnje herod**
 3810 **tinsi sókíd** · ęndi **gi·tald havad**,
 hwat wí imu **gelden skulin** · **géro ge-hwi-líkes**
 3812 **hóvid-skatto**. · Saga hwat þi þes an þínumu **hugi þunkja**:
 is it **reht** þe nis? · **Rád for þínun**

- 3814 land-mégun wel: · ús is þínaró lérono þarf.“
 Sie weldun þat hé it ant-kwáði: · þan mahte hé þoh
 ant-kénnjen wel
- 3816 iro wréðon willjon: · „te hwí gí wár-logon“, kwað hé,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 þat gí dreogerjas · darnungo nú
- 3818 willjad mí far-fahen.“ · Hét hé þó forð dragan
 te skawonne þe skattos, · „þe gí skuldige sind
 an þat geld geven.“ · Judeon drógun
- 3820 ênna silvyrinna forð: · sáhun manage tó,
 hwó hé was ge-munitod: · was an middjen skín
- 3824 þes késures biliði · —þat mahtun sie ant-kénnjen wel—,
 iro hérren hóvid-mál. · Þó frágode sie þe hélago Krist,
 aftar hwemu þiu ge-lík-nessi · gi-legid wári.
- 3826 Sie kwáðun þat it wári · wer-old-késures
 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge-wald an þesaru wer-oldi.“ · „Pan willju ik iu te wárun hé“,
 kwað hé,
- 3830 „selvo seggjan, · þat gí imu sín gevad,
 wer-old-hérron is ge-wunst, · éndi waldand gode
- 3832 selljad, þat þár sín ist: · þat skulun iuwa seolon wesen,
 gumono géstos.“ · Þó warð þero Judeono hugi
- 3834 ge-minsod an þemu mahle: · ni mahtun þe mén-skaðon
 wordun ge-winnen, · só iro willjo géng,
- 3836 þat sie ina far-féngin, · hwand imu þat friðu-barn godes
 wardode wið þe wréðon · éndi im wár an-gégin,
- 3838 sóð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far-féngin, · só it iro fruma wári.

TODO.

- 3840 47 Sie ni weldun it þoh far-láten, · ak héton þár lédjen forð
 én wif for þemu werode, · þiu habde wam ge-frumid,
 un-reht én-fald: · þiu idis was bi-fangen
 an far-legar-nessi, · was iro líves skolo,
 þat sie firiho barn · feráhu bi-námin,
 éhtin iro aldres: · só was an iro éw ge-skiven.
- 3842 Sie bi-gunnun ina þó frágon, · fruokne liudi,
 wréða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 hweðer sie sie kwélidin, · þe sie sie kwika létin,
- 3848

	þe he wat hé umbi su-líka dádi · a-délenj weldi:
3850	„þú wést, hwó þesaru mènega“, (kwáðun sie,) „Moyses gi-bód wárún wordun, · þat allaro wívo ge-hwi-lík an far-legar-nessi · líves far-warhti
3852	þendi þat sie þan a-wurpin · weros mid handun,
3854	star kun sténun: · nú maht þú sie sehan standen hér an sundjun bi-fangan: · saga hwat þú is willjes.“
3856	weldun ine þea wiðer-sakon · wordun far-fähēn,
	ef hé þat gi-kwáði, · þat sie sie kwika létin,
3858	friðodi ira ferahé, · þan weldi þat folk Judeono kweðen, þat hé iro aldiron · éo wiðer-sagdi,
3860	þero liudjo land-reht; · ef hé sie þan héti lívu bi-nimen, þea magað fur þeru mènega, · þan weldin sie kweðen, þat hé só mildjene hugi
3862	ni bári an is breostun, · só skoldi habbjen barn godes: weldun sie só hweðeres · hélagné Krist
3864	þero wordo ge-wítton, · só hé þár for þemu werode ge-spráki, a-déldi te dóme. · Þan wisse drohtin Krist
3866	þero manno só garo · móð-gi-báhti,
	iro wréðon willjon; · þó hé te þemu werode sprak,
3868	te allun þem erlun: · „só hwi-lík só iuwar áno sí“, kwað hé,
	„slíðja sundjon, · só ganga iru selvo tó
3870	þendi sie at êrist · erl mid is handun stén ana werpe.“ · Só stódun Judeon,
3872	þáhtun þendi þagodun: · ni mahte þegan nigijan wið þem word-kwidi · wiðer-saka finden:
3874	ge-hugde manno ge-hwi-lík · mén-gi-báhti,
	is selvés sundja: · ni was iro só sikur énig,
3876	þat hé bi þemu worde · þemu wíve ge-dorsti
	stén an werpen, · ak létun sie standen þár
3878	énan þár inne · þendi im út þanen
	géngun gram-harde · Judeo liudi,
3880	én aftar óðrumu, · ant-tat iro þár énig ni was þes fiundo folkes, · þe iro ferhes þó,
3882	þeru idis aldár-lago · áhtjen weldi.
3884	Þó gi-fragn ik þat sie frágode · friðu-barn godes, allaro gumono bætst: · „Hwár kwámun þit Judeono folk“, kwað hé,
	„þíne wiðer-sakon, · þea þi hér wrógdun te mí?

3886 Ne sie þí **hiudu wiht** · **harmes ne gi·dádun**,
 þea **liudi** **kéðes**, · þe þí **weldun** **lívu be·niman**,
 3888 **wéggjan te wundrun?**“ · Þó sprak imu eft þat **wíf an·gegin**,
 kwað þat iru þár **nio·man** · þurh þes **nérjandan**
 3890 **hélaga helpa** · **harm ne gi·frumidi**
wammes te lóne. · Þó sprak eft **waldand Krist**,
 3892 **drohtin manno:** · „ne ik þí geþ ni **dérju n·eo·wiht**“, kwað hé,
 „ak gang þí **hél hinen**, · látt þí an **þínumu hugi sorga**,
 3894 þat þú nio **síð aftar þius** · **sundig ni werðes.**“
Habde iru þó **gi·holpen** · **hélag barn godes**,
 3896 **ge·friðot iro feráhe.** · Þan stód þat **folk Judeono**
uviles an·móð · só fan **éristan**,
 3898 **wréðes willjan**, · hwó sie **word-héti**
 wið þat **friðu-barn godes** · **frummjen móstin**.
 3900 **Habdun** þea **liudi an twé** · mid iro **gi·lóvon gi·fangan**:
 was þiu **smale þioda** · **sínes willjan**
 3902 **gernora mikilu**, · þes **godes barnes word**
 te **ge·frummjenne**, · só im iro **fráho gi·bôd**:
 3904 **rómudun te rehta** · bæt þan þie **ríkjon man**,
habdun ina far iro **hérren** · ia far **hevan-kuning**,
 3906 ful·**géngun** imu **gerno**. · Þó **gi·wêt** imu þe **godes sunu**
 an þene **wíh innan**: · hwarf ina **werod umbi**,
 3908 **megin·þiodo gi·mang**. · Hé an **middjen stód**,
 lérde þea **liudi** · **liohtun wordun**,
 3910 **hlúdero stemnun**: · was **hlust mikil**,
þagode þegan manag, · endi hé þeru **þiod gi·bôd**,
 3912 só hwe só þár mid **þurstu** · bi·**þwungan wári**,
 „só **ganga** imu herod **drinkan te mí**“, (kwað hé) „**dago**
 ge·hwi-líkes
 3914 **swótjes brunnan**. · Ik mag **seggjan iu**,
 só hwe só hér **gi·lóvid te mí** · **liudjo barno**
 3916 **fasto undar þesumu folke**, · þat imu þan **flioten skulun**
 fan is **lík-hamon** · **libbjendi flód**,
 3918 **irnandi water**, · aho-spring mikil,
 kumad þanen **kwika brunnon**. · Þesa **kwidi werðad wára**,
 3920 **liudjun gi·léstid**, · só hwemu só hér **gi·lóvid te mí**.“
 Þan ménnde mid þiu **wataru** · **waldandjo Krist**,
 hér **hevan-kuning** · **hélagna gêst**,
 hwó þene **firiho barn** · ant·fáhen skoldin,

3924 lioht ḥndi **listi** · ḥndi **líf** êwig,
 hôh **hevan-ríki** · ḥndi **huldi** godes.

TODO.

3926 48 Wurðun þó þea **liudi** · umbi þea **léra** Kristes,
 umbi þiu **word** an ge·**winne**: · stódun **wlanka** man,
 gél-móde Judeon, · sprákun **gelp** mikil,
 habdun it im te **hoska**, · kwáðun þat sie mahtin gi·**hôrjen** wel,
 þat imu **mahlidin** fram · **módaga** wihti,
 un-holde út: · „nú hé an **avu** léríd“, kwáðun sie,
 „**wordu** ge·**hwí-líku**.“ · Þó sprak eft þat **werod** óðar:
 „ni þurvun gí þene **lérjand** **lahan**“, (kwáðun sie:) „kumad **líves**
 word
 mahtig fan is **múde**; · hé wirkid **manages** hwat,
 wundres an þesaru **wer-oldi**: · nis þat **wréðaro** dád,
 fiundo krafte: · nio it þan te su-líkaru **frumu** ni wurði,
 ak it **gelnungo** · fan **gode** alo-waldon,
 kumid fan is **krafte**. · þat mugun gí ant·**kennjen** wel
 an þem is **wárún** **wordun**, · þat hé gi·**wald** havad
 alles ovar erðu.“ · Þó weldun ina þe **and-sakon** þár
 an **stédi** fáhen · efþa **stén** ana werpen,
 ef sie im þero **manno** · **mengi** ni an·drédin,
 ni forhtodin þat folk-sképi. · Þó sprak þat **friðu**-barn godes:
 „ik tóðju iu **góðes** só filu“, (kwáð hé) „fan **gode** selvumu,
 wordo ḥndi **werko**: · nú willjad gí mí **wítton** hér
 þurh iuwan **starakan** hugi, · **stén** ana werpen,
 bi·**lösjen** mí lívu.“ · Þó sprákun imu eft þea **liudi** an·**gégjin**,
 wréða **wiðer**-sakon: · „ne wí it be þínun **werkun** ni duat“,
 kwáðun sia,
 „þat wí þí **aldres** · tó áhtjen willjad,
 ak wí duat it be þínun **wordun**, · hwand þú su-lík **wáh** sprikis,
 *hwand þú þík só **máris** · ḥndi su-lík **mén** sagis,
 gihis for þeson Judeon, · þat þú sís **god** selvo,
 mahtig drohtin, · ḥndi bist þi þoh **man** só wi,
 kuman fan þeson **kunnje**.“ · **Krist** alo-waldo
 ne wolda þero Judeono þuo leng · **gelpes** hôrjan,
 wréðaro **willjon**, · ak hie im af þem **wíhe** fuor
 ovar **Jordanes** stróm; · habda **jungron** mid im,
 þia is **sálígun** gi·**síðos**, · þia im **simlon** mid im

willjon wonodun: · suohta werod óðer,
 3960 deda þár só hie gi·wonoda, · drohtin selvo,
 lêrda þia liudi: · gi·lôvda þie wolda
 3962 an is hêlagun word. · Þat skolda sinnon wel
 manno só hwi-líkon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þár te Kriste · kumana wurðun
 bodon fan Bethaniu · ęndi sagdun þem barne godes,
 3966 þat sia an þat árundi þarod · idisi sëndin,
 Maria ęndi Martha, · magað frí-líka,
 3968 swíðo wun-sama wíf; · þia wissa hie bêðja,
 wárunk im gi·swester twá, · þia hie selvo êr
 3970 minnjoda an is muode · þuru iro mildjan hugi,
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
 3972 an·budun fon Bethaniu, · þat iro bruoðer was
 Lazarus legar-fast · ęndi þat sia is lívus ni wándun;
 3974 bádun þat þarod kwámi · Krist alo-waldo
 hêlag te helpu. · Reht só hie sia gi·hôrda þuo
 3976 seggján fan só siekon, · só sprak hie sán an·gegin,
 kwað þat Lazaruses · legar ni wári
 3978 gi·duan im te dôðe, · „ak þár skal drohtines lof“, kwaþ-hie,
 „gi·frumid werðan: · nis it im te óðron frêson gi·duan.“
 3980 was im þár þuo selvo · suno drohtines
 twá naht ęndi dagas. · þiu tid was þuo ge·náhit,
 3982 þat hie eft te Jerusalem · Judeo liudjo
 wíson welda, · só hie gi·wald habda.
 3984 Sagda þuo is gi·sïðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gegin
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
 3988 „frô míñ, te faranne? · Ni þat nú furn ni was,
 þat sia þik þínero wordo · witnon hogdun,
 3990 weldun þi mid stênon starkan a·werpan? · nú þú eft undar þia
 strídigin þioda
 fundos te faranne, · þár ist fiondo gi·nuog,
 3992 erlos ovar-muoda? · Þuo ên þero twe-livjo,
 þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dák lahan“,
 kwaþ-hie,
 „ni wérnjan wí im þes willjen, · ak wita im wonjan mid,

3996 þuolojan mid ússon þiodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dóje mid im þár an duome. · Duan ús alla só,
 folgon im te þero ferd: · ni látan úse ferah wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dójan mid úson drohtine. · Þan lèvot ús þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an én-falden hugje,
 4004 hérren te willjen. · Þuo sagda hélag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioth a·gevan,
 an·swevit ist an selmon. · Nú wí an þena sið faran
 4008 éndi ina a·wékkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioth: · þan wirðit iuwa gi·lóvo after þiu
 4010 forð-werd gi·fæstid.“ · Þuo gi·wétt hie im ovar þia fluod þanan,
 pie guodo godes suno, · an·þat hie mid is jungron kwam
 4012 þár te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þár þia gi·swester twá,
 4014 Maria éndi Martha · an muod-karon
 séraga sátun. · Was þár gi·samnot filo
 4016 fan Jerusalem · Judeo liudo,
 þia þiu *wíf weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas döð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þár gi·kúðid, · þat hé só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wívun su-lík willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.

TODO.

49 Þó þem wívun was · willjono mësta
 4026 kumi drohtines · éndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · éndi wið waldand sprak
 4030 an iro hugi hriuwig: · „Þár þú mí, hérro mí“, kwað siu,
 „nérjendero bëtst, · náhor wáris,
 4032 héljand þe góðo, · þan ni þorfti ik nú su-lík harm þolon,

4034 **b**ittra **b**reost-kara, · þan ni wári nú míν **bróðer** dôd,
 Lazarus fan þesumu **liohte**, · ak hé imu mahti **libbjen** forð
 ferahes ge·fullid. · Ik þoh, **frô** míń, te þí
 4036 **liohto** gi·lôvju, · lérjandero bætst,
 só hwes só þú **biddjen** wili · berhton drohtin,
 4038 þat hé it þi sán far·givid, · god alo·mahtig,
 gi·werðot þínan **willjan**. · Þó sprak eft **waldand** Krist
 4040 þeru idis and-wordi: · „Ni látt þú þí an innan þes“, kwað hé,
 „þínan sevon swerkan: · ik þí **seggjan** mag
 4042 wárund **wordun**, · þat þes nis gi·wand ênig,
 nevu þín **bróðer** skal · þurh gi·bod godes,
 4044 þurh **drohtines** kraft · fan **dôðe** a·standen
 an is **lík**-hamon.“ · „All hæbbju ik gi·lóvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius **wer-old** ęndjod
 ęndi þe **márjo** dag · ovar **man** feřid,
 4048 þat hé þan fan **erðu** skal · up a·standen
 an þemu **dómes** daga, · þan werðad fan **dôðe** kwika
 4050 þurh **maht** godes · **man**-kunnjes ge·hwí-lík,
 a·rísad fan **rëstu**. · Þó sagde **rikjo** Krist
 4052 þeru idis alo·mahtig · oponun **wordun**,
 þat hé **selvo** was · sunu drohtines,
 4054 bêðju ia **líf** ia **lioht** · liudjo barnon
 te a·standanne: · „nio þe **sterven** ni skal,
 4056 **líf** far·losen, · þe hér gi·lôvid te mí:
 þoh ina **eldi**-barn · **erðu** bi·þekkjen,
 4058 **diapo** bi·delven, · nis hé **dôd** þiu mér:
 þat **fлesk** is bi·folhen, · þat ferāh is gi·halden,
 4060 is þiu **siola** gi·sund.“ · Þó sprak imu eft **sán** an·gegin
 þat **wíf** mid iro **wordun**: · „ik gi·lôvju þat þú þe **wáro** bist“,
 kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kennjen wel,
 witen an þinun **wordun**, · þat þú gi·wald haves
 4064 þurh þiu **hêlagon** gi·skapu · himiles ęndi erðun.“
 Þó ge·fragn ik þat þár þero idisjo kwam · **óðar** gangan
 4066 **Maria** **mód**-karag: · géngun iro **managa** aftar
 Judeo liudi. · Þó siu þemu **godes** barne
 4068 sagde **sérag**-móð, · hwat iru te sorgun gi·stód
 an iro **hugi** **harmes**: · hofnu kúmde
 4070 **Lazaruses** far·lust, · liaves mannes,

griat gornundi, · ant-tat þemu godes barne
 4072 hugi warð gi·hrórid: · hête trahni
 wópu a·wellun, · ęndi þó te þem wívun sprak,
 4074 hét ina þó lêdjen, · þár Lazarus was
 foldu bi·folhen. · Lag þár ên felis bi·ovan,
 4076 hard stén be·hliden. · Þó hét þe hêlago Krist
 ant·lúkan þea léja, · þat hé mósti þat lík sehan,
 4078 hréo skawojen. · Þó ni mahte an iro hugi míðan
 Marþa for þeru mænegi, · wið mahtigne sprak:
 4080 „frô mín þe góðo“, (kwað siu,) „ef man þene felis nimid,
 þene stén ant·lúkid, · þan wániu ik þat þanen stank kume,
 4082 un·swóti swek, · hwand ik þi seggjan mag
 wárun wordun, · þat þes nis gi·wand ênig,
 4084 þat hé þár nú bi·folhen was · fiuwar naht ęndi dagos
 an þemu erð-grave.“ · And-wordi gaf
 4086 waldand þemu wíve: · „Hwat ni sagde ik þí te wárun êr“,
 kwað hé,
 „ef þú gi·lôvjen wili, · þan nis nú lang te þiu,
 4088 þat þú hér ant·kënnjen skalt · kraft drohtines,
 þe mikilon maht godes?“ · Þó géngun manage tó,
 4090 af·hóvun harden stén. · Þó sah þe 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 gróton · Judeono folke,
 þat sie þat te wárun witin, · þat þú mí an þese wer-old sëndes
 4096 þesun liudjun te lérún.“ · Þó hé te Lazaruse hriop
 starkaru stemnju · ęndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þó warð þe gést kumen
 an þene lík-hamon: · hé bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wédje: · was imo só be·wunden þó
 noh,
 an hréo-bëddjon bi·helid. · Hét imu helpen þó
 4102 waldandjo Krist. · Weros géngun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rës
 4104 Lazarus te þesumu liohte: · was imu is lif far·geven,
 þat hé is aldar-lagu · ēgan mósti,
 4106 friðu forð-wardes. · Þó fagonadun bêðja,

Maria ḥendi Martha: · ni mag þat **man** óðrumu
 4108 gi·seggjan te sôðe, · hwó þea ge·swester twó
 mëndjodun an iro móde. · Maneg wundrode
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun
 siðon ge·sunden, · þene þe êr suht far·nam
 4112 ḥendi sie bi·dulvun · diapo undar erðu
 líves lösen: · þó móste imu libbjen forð
 4114 hêl an hêmun. · Só mag hevan-kuninges,
 þiu mikile maht godes · manno ge·hwilkes
 4116 ferahe gi·formon · ḥendi wið fiundo nið
 hêlag helpen, · só hwemu só hé is huldi far·givid.

TODO.

4118 **50** Þó warð þár só **managumu manne** · **mód** aftar Kriste,
 gi·hwarven hugi-skefti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su-lík ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só **mód-starke man**: · ni weldon þe **maht** godes
 ant·kennjen kûð-líko, · ak sie wið is **kraft** mikil
 4124 wunnun mid iro wordun: · **wárun** im waldandes
 lêra so lêða: · sóhtun im liudi óðra
 4126 an Jerusalem, · þár Judeono was
 hêri hand-mahal · ḥendi hóvid-stedi,
 4128 grôt gum-sképi · grimmara þioda.
 Sie kûðun im þó Kristes werk, · kwáðun þat sie **kwikan** sáhin
 4130 þene erl mid iro ògun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ḥendi dagos,
 4132 dôd bi·dolven, · ant-tat hé ina mid is **dádjun** selvo,
 mid is wordun a·wékide, · þat hé mósti þese **wer-old** sehan.
 4134 Þó was þat só **wiðer·ward** · **wlankun** mannun,
 Judeo liudjun: · hétun iro **gum-sképi** þó,
 4136 werod samnojan · ḥendi **warvos** fáhen,
 megin-þioda gi·mang, · an **mahtigna** Krist
 4138 riedun an **rúnun**: · „nis þat rád ênig“, kwáðun sie,
 „þat wí þat gi·þolojan: · wili þesaró þioda te filu
 4140 gi·lôvjen aftar is lêrun. · Þan ús liudi farad,
 an **eo-rid-folk**, · werðat úsa **ovar-hôvdun**
 4142 rinkos fan Rúmu. · Þan wí þeses **ríkjes** skulun
 lôse libbjen · efþa wí skulun úses líves þolon,

4144 h̄eliðos úsaro h̄ôvdo.“ · Þó sprak þár ên gi·h̄êrod man
 ovar warf wero, · þe was þes werodes þó
 4146 an þeru burg innan · biskop þero liudjo
 —Kaiphas was hé hêtén; · habdun ina gi·koranen te þiu
 4148 an þeru gér-talu · Judeo liudi,
 þat hé þes godes húses · gómjen skoldi,
 4150 wardon þes wíhes— · „Mí þunkid wunder mikil“, kwað hé,
 „mári þioda, · —gí kunnun manages gi·skêð—
 4152 hwí gí þat te wárún ni witin, · werod Judeono,
 þat hér is bætera rád · barno ge·hwi-líkumu,
 4154 þat man hér ênne man · aldrú bi·lôsje
 éndi þat hé þurh iuwa dádi · drôreg sterve,
 4156 for þesumu folk-sképi · 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-kunjes
 4160 gi·mênde for þeru mènegi, · ak it kwam imu fan þeru maht
 godes
 þurh is hêlagan hêd, · hwand hé þat hús godes
 4162 þár an Jerusalem · bi·gangan skolde,
 wardon þes wíhes: · be·þiu hé só wár gi·sprak,
 4164 biskop þero liudjo, · hwó skoldi þat barn godes
 alla irmin·þiod · mid is énes ferhe,
 4166 mid is lívu a·lôsjen: · þat was allaro þesaro liudjo rád,
 hwand hé gi·halode · mid þiu hêðina liudi,
 4168 weros an is willjon · waldandjo Krist.
 Þó wurðun ên-wordje · ovar-módje man,
 4170 werod Judeono, · éndi an iro warve gi·sprákun,
 mári þioda, · þat sie im ni létin iro móð twehon:
 4172 só hwe só ina undar þemu folke · finden mahti,
 þat ina sán gi·fèngi · éndi forð bráhti
 4174 an þero þiodo þing; · kwáðun þat sie ni mahtin gi·þolojan leng,
 þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · þan wisse waldand Krist
 þero manno só garo · móð-gi·þáhti,
 4178 hëti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil·gard: · hé ni welde þó an þie mènigi innen
 siður open·líko, · under þat erlo folk,
 4180 gangan under þea Judeon: · bêd þe godes sunu

þero torohtjon tíð, · þe imu tó-ward was,
 þat hé far þesa þioda · þolojan welde,
 far þit werod wíti: · wisse imu selvo
 þat dag-þingi garo. · Þó gi-wêt imu úse drohtin forð
 4186 éndi imu þó an Effrem · alo-waldo Krist
 an þeru hóhon burg · hêlag drohtin
 4188 wunode mid is werodu, · ant-tat hé an is willjan hwarf
 eft te Bethania · brahtmu þiu mikilun,
 4190 mid þiu is góðum gum-sképi. · Judeon bi-sprákun þat
 wordu ge-hwi-líku, · þó sie imu su-lík werod mikil
 4192 folgon gi-sáhun: · „nis frume ênig“, kwáðun sie,
 „úses ríkjes gi-rádi, · þoh wí reht sprekan,
 4194 ni þihit úses þinges wiht: · þius þiod wili
 wéndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lérunk, · þat wí imu lédes wiht
 for þesumu folk-sképi · gi-frummjen ni móton.“

TODO.

4198 51 Gi-wêt imu þó þat barn godes · innan Bethania
 sehs nahtun ér, · þan þiu samnunga
 4200 þár an Jerusalem · Judeo liudjo
 an þem wíh-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hêlagon tíði,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru mènegi: · was þár manno kraft,
 werodes bi þem is wordun. · Þár géngun ina twê wíf umbi,
 4206 Maria éndi Martha, · mid mildju hugi,
 þionodun imu þeo-líko. · Þiodo drohtin
 4208 gaf im lang-sam lôn: · lét sea lédes gi-hwes,
 sundjono sikora, · éndi selvo gi-bôd,
 4210 þat sea an friðe fórin · wiðer fiundo níð,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-sképi
 4212 bi-wéndid an is willjon. · Þó gi-wêt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Jerusalem, · þár Judeono was
 hête-lík hard-buri, · þár sie þea hêlagon tíð
 4216 warodun at þemu wihe; · was þár werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hörjen · ni te þemu godes barne

an iro móð-sevon · minnje ni habdun,
 4220 ak wárún im só wrêða · wlanka þioda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in-wid an innan: · an avuh far-féngun
 Kristes lère, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þár werodes só filu,
 umbi erl-sképi · ant-langana dag,
 4226 habde ine þiu smale þiod · þurh is swótjun word
 werodu bi-worpen, · þat ine þie wiðer-sakon
 4228 under þemu folk-sképi · fáhen ne gi-dorstuñ,
 ak miðun is bi þeru mænegi. · Þan stód mahtig Krist
 4230 an þemu wíhe innan, · sagde word manag
 firiho barnun te frumu. · Was þár folk umbi
 4232 allan langan dag, · ant-tat þiu liohte gi-wêt
 sunne te sedle. · Pó te seliðun fór
 4234 man-kunjnes manag. · Þan was þár ên mári berg
 bi þeru burg úten, · þe was brêd èndi hôh,
 4236 gróni èndi skôni: · hétun ina Judeo liudi
 Oliueti bi namon. · Þár imu up gi-wêt
 4238 nérjendjo Krist, · só ina þiu naht bi-féng,
 was imu þár mid is jungarun, · só ine þár Judeono ênig
 4240 ni wisse ti wárún, · hwand hé an þemu wíhe stód,
 liudjo drohtin, · só lioht ôstene kwam,
 4242 ant-féng þat folk-sképi · èndi im filu sagde
 wároro wordo, · só nis an þesaru wer-oldi ênig,
 4244 an þesaru middil-gard · manno só spáhi,
 liudjo barno nig-ên, · þat þero lêrono mugi
 4246 èndi gi-telljen, · þe hé þár an þemu alahe gi-sprak,
 waldand an þemu wíhe, · èndi simlun mid is wordun gi-bôd,
 4248 þat sie sie gærewidin · te godes ríkje,
 allaro manno ge-hwi-lík, · þat sie móstin an þemu márjon daga
 4250 iro drohtines · diuriða ant-fáhen.
 Sagde im hwat sie it sundjun frumidun · èndi simlun gi-bôd,
 4252 þat sie þea a-leškidin; · hét sie lioht godes
 minnjon an iro móde, · mén far-láten,
 4254 avoha ovar-hugdi, · ôd-módi niman,
 hlaðen þat an iro hertan; · kwað þat im þan wári hevan-ríki,
 4256 garu góðo mêt. · Pó warð þár gumono só filu
 gi-wëndid aftar is willjon, · sïður sie þat word godes

4258 hêlag gi·hôrdun, · hevan-kuninges,
 ant·kendun kraft mikil, · kumi drohtines,
 4260 hêrron helpe, · ia þat hevan-ríki was,
 nérjendi gi·náhid · èndi náða godes
 4262 manno barnun. · Sum só módeg was
 Judeo folkes, · habdun grimman hugi,
 4264 slíð-móden sevon · [...],
 ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
 4266 wið þea Kristes kraft: · kumen ni móstun
 þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu
 4268 fasto gi·féngin; · ni was im þiu frume giviðig,
 þat sie hevan-ríki · habbjen móstin.
 4270 Géng imu þó þe godes sunu · èndi is jungaron mid imu,
 waldand fan þemu wíhe, · all só is willjo géng,
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:
 sat imu þár mid is ge·siðun · èndi im sagde filu
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
 þie gumon umbi þat godes hús, · kwáðun þat ni wári
 gód-líkora
 4276 alah ovar erðou · þurh erlo hand,
 þurh mannes gi·werk · mid megin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr hevan-kuning · —hôrdun þe óðra—:
 „ik mag iu gi·tellið“, (kwað hé) „þat noh wirðid þiu tíd kumen,
 þat is af·standen ni skal · stêñ ovar óðrumu,
 4282 ak it fallid ti foldu · èndi fiur nimid,
 grádag logna, · þoh it nú só gód-lík sí,
 4284 só wís-líko gi·warht, · èndi só dóð all þesarō wer-oldes
 gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“,
 kwáðun sie,
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkân-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·déljenne, · dôdun èndi kwikun?
 4292 frô míñ þe góðo, · ús is þes firi-wit mikil,
 waldandjo Krist, · hwan þat gi·werðen skuli.“

TODO.

- 4294 52 þó im and-wordi · alo-waldo Krist
 gód-lík far·gaf · þem gumun selvo:
 „þat havad só bi·dernid“, (kwað hé), „drohtin þe góðo,
 iak só hardo far·holen · himil-ríkjæs fader,
 waldand þesarō wer-oldes, · só þat witen ni mag
 énig mannisk barn, · hwan þiu márje tíð
 gi·wirðid an þesarō wer-oldi, · ne it ók te wáran ni kunnun
 godes engilos, · þie for imu gegin-warde
 simlun sindun: · sie it ók gi·seggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 þat hé willje an þesan middil-gard, · mahtig drohtin,
 firiho fandon. · Fader wêt it éno
 hélag fan himile: · ęlkur is it bi·holen allun,
 kwikun ęndi dôdun, · hwan is kumi werðad.
 Ik mag iu þoh gi·tellijen, · hwi-lík hér tékán bi·foran
 gi·werðad wunder-lík, · ér þan hé an þese wer-old kume
 an þemu máron daga: · þat wirðid hér ér an þemu mánón
 skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 mid finistre werðad bi·fangan; · fallad sterron,
 hwít hevan-tungal, · ęndi hrисid erðe,
 bivod þius brêde wer-old · —wirðid su-líkaro bôkno filu—:
 grimmid þe grôto seo, · wirkid þie gevenes stróm
 egison mid is tûđjun · erð-búandjun.
 þan þorrot þiu þiod · þurh þat geþwing mikil,
 folk þurh þea forhta: · þan nis friðu hwærigin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 hête-lík af·haben, · ęndi héri lêdid
 kunni ovar óðar: · wirðid kuningo gi·win,
 mægin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is egis-lík þing,
 þat io su-lík morð · skulun man af·hebbjen—,
 wirðid wól só mikil · ovar þese wer-old alle,
 man-stervono mêt, · þero þe gio an þesarō middil-gard
 swulti þurh suhti: · liggjad seoka man,
 driosat ęndi dôjat · ęndi iro dag ęndjad,
 fulljad mid iro feråhu; · fęrid un·met grôt

4330 hungar hëti-grim · ovar hëliðo barn,
 mëti-gêdjono mëst: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 êr dómes dage. · Só hwan só gí þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gí þan te wáran
 far·standen,
 þat þan þe latsto dag · liudjun náhid
 4336 mári te mannun · endi maht godes,
 himil-krafte hróri · endi þes hélagon kumi,
 4338 drohtines mid is diuriðun. · Hwat gí þesaró dádjo mugun
 bi þesun bómum · biliði ant·kennjen:
 4340 þan sie brustjad endi blójat · endi bladu tótgjat,
 lóf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm endi wun-sam · endi wedér skóni.
 4344 Só witin gí ôk bi þesun tékunun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Þan seggjo ik iu te wáran, · þat êr þit werod ni mótt,
 te·faran þit folk-sképi, · êr þan werðe ge·fullid só,
 4348 mínu word gi·wárod. · Noh gi·wand kumid
 himiles endi erðun, · endi stéid míni hélag word
 4350 fast forð-wardes · endi wirðid al ge·fullod só,
 gi·léstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
 4352 wakot gi war·líko: · iu is wis-kumo
 duom-dag þe márjo · endi iuwes drohtines kraft,
 4354 þiu mikilo megin-strengi · endi þiu márje tíð,
 gi·wand þesaró wer-oldes. · Fora þiu gí wardon skulun,
 4356 þat hé iu slápandje · an swef·réstu
 fárungo ni bi·fáhe · an firin-werkun,
 4358 ménnes fulle. · Mút-spelli kumit
 an þiustrja naht, · al só þiof féríð
 4360 darno mid is dádjun, · só kumid þe dag mannun,
 þe latsto þeses liohtes, · só it êr þese liudi ni witun,
 4362 só samo só þiu flód deda · an furn-dagun,
 þe þár mid lagu-strómum · liudi far·téride
 4364 bi Nöeas tídjun, · bi·útan þat ina néríde god
 mid is híwiskja, · hélag drohtin,
 4366 wið þes flódes farm: · só warð ôk þat fiur kuman
 hét fan himile, · þat þea hóhon burgi

4368 umbi Sodomo land · swart logna bi·féng
 grim ḡendi grádag, · þat þár n·êníg gumono ni gi·nas
 4370 bi·útan Loth êno: · ina ant·lêddun þanen
 drohtines ḡngilos · ḡndi is dohter twá
 4372 an ênan berg uppen: · þat óðar al brinnandi fiur,
 ia land ia liudi · logna far·tēride:
 4374 só fárungo warð þat fiur kumen, · só warð êr þe flód só samo:
 só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lík
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi-líkumu: · be·þiu látad iu an iuwan móð sorga.

TODO.

4378 53 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · ḡndi samod mid imu
 4382 alle þea ḡngilos, · þe þár uppá sind
 héлага an himile, · þan skulun þarod héliðo barn,
 4384 eli·þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 firiho a·fódid. · Þár hé þemu folke skal,
 allumu man-kunnje · mári drohtin
 4388 a·déljen aftar iro dádjun. · Þan skéðid hé þea far·duanan man,
 þea far·warhton weros · an þea winistron hand:
 4390 só duot hé ók þea sáligon · an þea swiðeron half;
 grótid hé þan þea góðun · ḡndi im te·gengnes sprikid:
 4392 „Kumad gí“, kwiðid hé, „þea þár gi·korene sindun, · ḡndi
 ant·fáhad þit kraftiga ríki,
 þat góðe, þat þár gi·gjewid stendid, · þat þár warð gumono
 barnun
 4394 gi·warht fan þesaro wer-oldes ḡndje: · iu havad ge·wíhid selvo
 fader allaro firiho barno: · gí móturn þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon
 frumidun,
 ful·géngun mí gerno · ḡndi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu ḡndi hungru,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klémmid an karkare: · oft wurðun mí kumana þarod

helpa fan iuwun handun: · gó wárun mí an iuwomu hugi
 mildje,
 4402 wísodun míν werð-liko.“ · Þan sprikid imu eft þat werod
 an·gegin:
 „Frô míν þe góðo“, (kweðat sie), „hwan wári þú bi·fangan só,
 4404 be·þwungan an su-líkun þaravun, · só þú fora þesaru þiod télis,
 mahtig ménis? · Hwan gi·sah þí man ênig
 4406 be·þwungen an su-líkun þaravun? · Hwat þú haves allaro
 þiodo gi·wald
 iak só samo þero mēðmo, · þero þe io manno barn
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand
 god:
 „só hwat só gó dádun“, (kwiðit hé), „an iuwes drohtines namon,
 4410 gódas far·gávun · an godes éra
 þem mannun, þe hér minnistón sindun, · þero nú undar
 þesaru mènegi standad
 4412 endi þurh ôd-módi · arme wárun
 weros, hwand sie mínan willjon frémidun · —só hwat só gó
 im iuwaro welono far·gávun,
 4414 gi·dádun þurh diuriða, · þat ant·féng iuwa drohtin selvo,
 þiu helpe kwam te hevan-kuning. · Be·þiu wili iu þe hélago
 drohtin
 4416 lónon iuwan gi·lóvon: · givid iu líf êwig.“
 Wéndid ina þan waldand · an þea winistron hand,
 4418 drohtin te þem far·duanun mannun, · sagad im þat sie skulin
 þea dág ant·gelden,
 þea man iro mén-gi·werk: · „nú gó fan mí skulun“, kwiðit hé,
 4420 „farán só for·flókane · an þat fiur êwig,
 þat þár gi·garéwid warð · godes and-sakun,
 4422 fiundo folke · be firin-werkun,
 hwand gó mí ni hulpun, · þan mí hunger endi þurst
 4424 wége te wundrun · efþa ik ge·wádjes lós
 géng jámer-mód, · was mí grótun þarf,
 4426 þan ni habde ik þár ênige helpe, · þan ik ge·heftid was,
 an liðo-kospun bi·lokan, · efþa mí legar bi·féng,
 4428 swára suhti: · þan ni weldun gó míni siokes þár
 wíson mid wihti: · ni was iu werð eo·wiht,
 4430 þat gó míni ge·hugdin. · Be·þiu gó an hellje skulun
 þolon an þiustre.“ · Þan sprikid imu eft þiu þiod an·gegin:

„Wola waldand god“, (kweðad sie,) „hwí wilt þú só wið þit werod sprekan,
 mahljen wið þese mēnegrí? · Hwan was þí io manno þarf,
 gumono góðes? · Hwat sie it al be þínun gevun êgun,
 welon an þesarō wer-oldi“. · Þan sprikid eft waldand god:
 „þan gí þea armostun“, (kwiðid hé,) „q̄ldi-barno,
 manno þea minniston · an iuwomu móð-sevon
 hēliðos far-hugdun, · léturn sea iu an iuwomu hugi lēðe,
 be-dēldun sie iuwaro diurða, · þan dádun gí iuwana drohtin só
 sama,
 gi-wērnidun imu iuwaro welono: · be-þiu ni wili iu waldand
 god,
 ant-fähēn fader iuwa, · ak gí an þat fiur skulun,
 an þene diopun dôð, · diuvlun pionon,
 wréðun wiðer-sakun, · hwand gí só warhtun bi-foran.“
 Þan aftar þem wordun skêðit · þat werod an twê,
 þea góðun q̄ndi þea uvilon: · farad þea far-gripionon man
 an þea hētan hēl · hriuwig-móde,
 þea far-warhton weros, · wíti ant-fāhat,
 uvil q̄ndi-lôs. · Lēdid up þanen
 hēr hevan-kuning · þea hluttaron þeoda
 an þat lang-same lioth: · þár is lif êwig,
 gi garewid godes ríki · góðaro þiado.“

TODO.

Passion.

54 Só ge-fragn ik þat þem rinkun þó · ríki drohtin
 umbi þesarō wer-oldes gi-wand · wordun talde,
 hwó þiu forð fērid, · þan lango þe sie firihō barn
 ardon móton, · ia hwó siu an þemu q̄ndje skal
 te-gliden q̄ndi te-gangen. · Hé sagde ók is jungarun þár
 wárun wordun: · „Hwat gí witun alle“, kwað hé,
 „þat nú ovar twá naht · sind tidi kumana,
 Judeono paskha, · þat sie skulun iro gode þionon,
 weros an þemu wihe. · Þes nis ge-wand ênig,
 þat þár wirðid mannes sunu · te þeru megin-þiodu
 kraftag far-kópot · q̄ndi an krúke a-slagan,

þolod þiad-kwála.“ · Þó warð þár þegan manag
 4464 slíð-mód gi:samnod, · súðar-liudjo,
 Judeono gum-skepi, · þár sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wíostun
 4468 undar þeru mænegi · manno taldun,
 kraftag kuni-burd. · Þár Kaiphas was,
 4470 biskop þero liudjo. · Sie rédun þó an þat barn godes,
 hwó sie ina a:sluogin · sundja lósan,
 4472 kwáðun þat sie ina an þemu hélagon daga · hrínen ni skoldin
 undar þero manno mænegi, · „þat ni werðe þius mægin-þioda,
 4474 hæliðos an hróru, · hwand ina þit héri-skepi wili
 far-standen mid strídu. · Wí só stillo skulun
 4476 fréson is ferahes, · þat þit folk Judeono
 an þesun wíh-dagun · wróht ni af-hébbjen.“
 4478 Þó géng imu þár Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þár þat aðali sat,
 4480 Judeono gum-skepi; · kwað þat hé is im gódan rád
 seggjan mahti: · „hwat willjad gí mí selljen hér“, kwað hé,
 4482 „mæðmo te médu, · ef ik u þene man givu
 áno wíg endi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi:léstjen só“, kwáðun sie,
 „þín word gi:waron, · þan þú gi:wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 gódaró mæðmo.“ · Þó gi:hét imu þat gum-skepi þár
 4488 an is selves dóm · siluvvar-skatto
 þrí-tig at:samne, · endi hé te þeru þiodu gi:sprak
 4490 dæreyjun wordun, · þat hé gávi is drohtin wið þiu.
 wénde ina þó fan þemu werode: · was im wréð hugi,
 4492 talode im só treu-lôs, · hwan ér wurði imu þiu tíð kuman,
 þat hé ina mahti far-wísjen · wréðaro þiodo,
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,
 wár waldand Krist, · þat hé þese wer-old skolde,
 4496 a:geven þese gardos · endi sókjken imu godes ríki,
 gi:faren is fader-óðil. · Þó ni gi:sah êníg firiho barno
 4498 mérón minnje, · þan hé þó te þem mannun gi:nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sëtte sie swás-líko · endi im sagde filu
 wároro wordo. · Skréð wester dag,

4502 sunne te sedle. · Þó hé selvo gi·bôd,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,
 þe góðo at þem gômun · ęndi þár is jungarono þwóg
 4506 fóti mid is folmun · ęndi dwarf sie mid is fanon aftar,
 druknide sie diur-líka. · Þó wið is drohtin sprak
 4508 Símon Petrus: · „Ni þunkid mí þit sómi þing“, kwað hé,
 „frô mín þe góðo, · þat þú míne fóti þwahes
 4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro
 an·gegin,
 waldand mid is wordun: · „Ef þú is willjan ni haves“, kwað hé,
 4512 „te ant·fâhanne, · þat ik þíne fóti þwahé
 þurh su-líka minnja, · só ik þesun öðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ênigan dêl mid mí
 an hevan-ríkja.“ · Hugi warð þó gi·wëndid
 4516 Símon Petrus: · „Þú hava þí selvo gi·wald“, kwað hé,
 „frô mín þe góðo, · foto ęndi hando
 4518 ęndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hebbjan · ęndi hevan-ríkjes
 su-lík gi·dêli, · só þú mí, drohtin, wili
 4522 far·geven þurh þína góði.“ · Jungaron Kristes,
 bene ambaht-skepi · erlos þolodun,
 4524 þegnos mid gi·þuldjon, · só hwat só im iro þiodan dede,
 mahtig þurh þea minnja, · ęndi mënde imu al méra þing
 4526 firiþon te gi·frummjenne.

TODO.

4526 55 Friðu-barn godes
 géng imu þó eft gi·sittjen · under þat ge·sido folk
 4528 ęndi im sagda filu lang-samna rád. · Warð eft lioht kuman,
 morgen te mannun. · Mahtigne Krist
 4530 gróttun is jungaron ęndi frágodun, · hwár sie is gôma þó
 an þemu wíh-dage · wirkjen skoldin,
 4532 hwar hé weldi halden · þea hêlagon tídi
 selvo mid is ge·síðun. · Þó hé sie sôkjen hét,
 4534 þea gumon Jerusalem: · „sógi þan gangan kumad“, kwað hé,
 „an þea burg innan · —þár is braht mikil,
 4536 megin-piodo gi·mang—, · þár mugun gí ênan man sehan

an is handun dragen · **hluttres watares**
 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 **s nde þarod**
 4542 te **gi-garuwenne** mína **g oma**. · þan t ogid hé iu ên **g od-l k h us**,
 h ohan sóleri, · þe is bi-hangen al
 4544 **fagaran fratahun**. · þ r g i **frummjen** skulun
werd-sk pi m inan. · þ r bium ik **wis-kumo**
 4546 **selvo** mid **m inun ge-s i un**. · þ o wur un **s an aftar þiu**
 þ r te **Jerusalem** · **jungaron Kristes**
 4548 **for -ward** an **f r di**, · fundun all só hé sprak
word-t ek n w r : · ni was þes **gi-wand** ênig.
 4550 þ r **g er widun** sie þea **g oma**. · War  þe **godes sunu**,
 h elag drohtin · an þat **h us kuman**,
 4552 þ r sie þe **land-w ise** · l estjen skoldun,
 ful-gangan **godes gi-bode**, · al só **Judeono was**
 4554 ** o  ndi ald-sidu** · an ** r-dagun**.
 Gi-w t imu þ o an þemu ** vande** · **alo-waldand Krist**
 4556 an þene **s li sittjen**; · h et þ r is **ge-s i os te imu**
twe-livi gangan, · þea im **gi-triuwiston**
 4558 an iro **m od-sevon** · **manno w arun**
 bi **wordun  ndi bi w isun**: · **wisse** imu selvo
 4560 iro **hugi-sk fti** · **h elag drohtin**.
 Gr otte sie þ o ovar þem **g omun**: · „**Gern bium ik sw ido**“, kwa d
 hé,
 4562 „þat ik **s amad** mid iu · **sittjen móti**,
g omono neoten, · **Judeono paskha**
 4564 d eljen mid iu só **diurjun**. · N u ik iu iuwes **drohtines skal**
 willjon **seggjan**, · þat ik an þesaro **wer-oldi** ni mó t
 4566 mid **mannun m r** · **m oses an-b ten**
 fur dur mid **firihun**, ·  r þan **gi-fullod** wir id
 4568 **himilo r ki**. · M i is an **handun n u**
 w iti ** ndi wunder-kw le**, · þea ik for þesumu **werode skal**,
 4570 þolon for þesaru **þiodu**. · S o hé þ o só te þem **þegnun sprak**,
 h elag drohtin, · só war  imu is **hugi dr vi**,
 war  imu **gi-sworken sevo**, ·  ndi eft te þem **ge-s i un** sprak,
 4572 þe ** odo** te þem is **jungarun**: · „**Hwat ik iu godes r ki**“, kwa d
 hé,

„gi·hét himiles lioht, · ęndi gí mí hold-líko
 iuwan þegan-skepi. · Nú ni willjat gí a·þengjan só,
 4576 ak wéenkjat þero wordo. · Nú seggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · treuwana swíkan,
 4578 wili mí far·kópon · undar þit kunní Judeono,
 gi·selljen wiðer silvare, · ęndi wili imu þár sink niman,
 4580 diurje mēðmos, · ęndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat hé þea wurdí far·sihit
 ęndi hé þes arvédjes · ęndi skawot,
 4584 þan wêt hé þat te wáran, · þat imu wári wóðjera þing,
 bætera mikilu, · þat hé gio gi·boran ni wurði
 4586 libbjendi te þesumu liohte, · þan hé þat lôn nimid,
 uvil arvédri · in·wid-rádo.“
 4588 Þó bi·gan þero erlo ge·hwi-lík · te öðrumu skawon,
 sorgondi sehan; · was im sér hugi,
 4590 hriuwig umbi iro herta: · gi·hórdun iro hêrron þó
 gorn-word sprekan. · Pea gumon sorgodun,
 4592 hwi-líkan hé þero twe-livjo · te þiu telljen weldi,
 skuldigna skaðon, · þat hé habdi þea skattos þár
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su-líkes in·widdjes · óði te gehanne,
 4596 mén·gi·þáhtjo · —ant suok þero manno ge·hwi-lík—,
 wurðun alle an forhtun, · frágóne gi·dorstun,
 4598 ér þan þó ge·bôknide · bar-wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · hé was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mést an minnjun · ęndi móste þár þó an þes mahtiges Kristes
 barme restjen · ęndi an is breostun lag,
 4604 hlinode mid is hóvdú: · þár nam hé só manag hêlag ge·rúni,
 diapa gi·þáhti, · ęndi þó te is drohtine sprak,
 4606 be·gan ina þó frágóne: · „hwe skal þat, frô míni, wesen“, kwað
 hé,
 „þat þi far·kópon wili, · kuningo ríkjost,
 4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mén·gi·þáht,

4612 **b**irid **b**ittran hugi; · þe skal mí an **ba**nono ge·wald,
 fiundun bi·felhen, · þár man mínes **f**erhes skal,
 4614 **a**ldres áhtjen.“ · Nam hé þó aftar þiu
 þes móses for þem **m**annun · èndi gaf is þemu mén-skaðen,
 4616 **J**udase an hand · èndi imu te·g^{ne}s sprak
 selvo for þem is ge·siðun · èndi ina **s**niumo hét
 4618 **f**aran fan þemu is **fo**lke: · „frumi só þú þenkis“, kwað hé,
 „dó þat þú **d**uan skalt: · þú ni maht bi·dérnjen lèng
 4620 **w**illjon þínan. · Þiu **w**urd is at handun,
 þea **t**ídi sind nú gi·náhid.“ · Só þó þe **tre**·logo
 4622 þat **m**ós ant·féng · èndi mid is **m**üðu an·bêt,
 só af·gaf ina þó þiu **g**odes kraft, · **g**ramon in ge·witun
 4624 an þene lík-hamon, · **l**êða wihti,
 warð imu **S**atanas · **s**éro bi·tengi,
 4626 **h**ardo umbi is **h**erte, · siður ine þiu **h**elpe godes
 far·lét an þesumu **lio**hte. · Só is þena **li**udjo wé,
 4628 þe só undar þesumu **hi**mile skal · **h**érron wehslon.

TODO.

56 Gi·wétt imu þó út þanen · in·widjas gern
 4630 **J**udas **g**angan: · habde imu **g**rimmen hugi
 þegan wið is **p**iodan. · Was þó iu **þ**iustri naht,
 4632 swíðo gi·sworken. · Sunu drohtines
 was ima at þem **g**ómun forð · èndi is **j**ungarun þár
 4634 **w**aldand **w**ín èndi brôd · **w**íhide bêðju,
 hêlagode hevan-kuning, · mid is **h**andun brak,
 4636 **g**af it undar þem is **j**ungarun · èndi **g**ode þankode,
 sagde þem á-lát, · þe þár al gi·skóp,
 4638 **w**er-old èndi **w**unnja, · èndi sprak **w**ord manag:
 „gi·lôv jot gí þes **lio**hto“, (kwað hé) „þat þit is míñ lík-hamo
 4640 èndi míñ blód só same: · givu ik iu hér bêðju samad
 etan èndi drinkan. · Þit ik an **e**rðu skal
 4642 **g**evan èndi **g**eotan · èndi iu te **g**odes ríkje
 lôsjen mid mínu lík-hamen · an líf êwig,
 4644 an þat **h**imiles lioft. · Gi·huggjat gí simlun,
 þat gí þiu ful·gangan, · þiu ik an þesun **g**ómun dón;
 4646 **m**árjad þit for **m**enegi: · þit is **m**ahtig þing,
 mid þius skulun gí iuwomu **d**rohtine · **d**iuriða frummjen,
 4648 habbjad þit míñ te gi·hugdjun, · hêlag biliði,

þat it *qldi*-barn · aftar lêstjen,
 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-sképi*
 4654 *fasto frummjad*: · habbjad *ferhtan hugi*,
 minnjod iu an iuwomu *móde*, · þat þat *manno barn*
 4656 ovar *irmin-þiod* · alle far·standen,
 þat *gí sind gegnungs* · *jungaron míne*.
 4658 Ôk skal ik iu *kúðjen*, · hwó hér wili *kraftag fiund*,
 hëttjand *heru-grim*, · umbi iuwan *hugi niusjen*,
 4660 *Satanas selvo*: · hé kumid iuwaro *seolono herod*
 frókno *fréson*. · *Simlun gí fasto te gode*
 4662 berad iuwa *breost-gi·þáht*: · ik skal an iuwaru *bedu standen*,
 þat iu ni *mugi þe mén-skaðo* · *mód ge·twífljan*;
 4664 ik *ful-léstju* iu wiðer þemu *fiunde*. · Ôk kwam hé herod giu
 fréson mín,
 þoh imu is *willjon hér* · *wiht ne gi·stódi*,
 4666 *lioves* an þemu *mínumu lík-hamon*. · Nú ni willju ik iu *leng*
 helen,
 hwat iu hér nú *sniumo skal* · te *sorgu gi·standen*:
 4668 *gí skulun mí ge·swíkan*, · *ge·síðos míne*,
 iuwes *þegan-sképjæs*, · êr þan þius *þiustrje naht*
 4670 *liudi far·líða* · *þendi eft lioht kume*,
morgan te mannun.“ · *Þó warð mód gumon*
 4672 *swíðo gi·sworken* · *þendi sér hugi*,
hriuwig umbi iro herte · *þendi iro hêrron word*
 4674 *swíðo an sorgun.* · *Símon Petrus þó*,
þegan wiði is þiodan · *þríst-wordun sprak*
 4676 *bí huldi *wiði is hêrron*: · „*þoh bí all þit hæliðo folk“*, *kwað-hie*,
 „*gi·swíkan þína gi·síðos*, · *þoh ik sinnon mid bí*
 4678 *at allon þaravon* · *þolojan willju*.
Ik biun garo sinnon, · *ef mí god látið*,
 4680 *þat ik an þínon ful-léstje* · *fasto gi·stande*;
þoh sia þi an karkarjes · *klústron hardo*,
 4682 *þesa liudi bi·lúkan*, · *þoh ist mí luttill tweho*,
ne ik an þem bændjon mid þi · *bídan willje*,
 4684 *liggjan mid þi só lieven*; · *ef sia þínes líves þan*

þuru eggja níð · áhtjan willjad,
 4686 frô míñ þie guodo, · ik giuv míñ ferâf furi þik
 an wápnō spil: · nis míñ werð iowiht
 4688 te bi·míðanne, · só lango só míñ warod
 hugi òndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gegin:
 4690 „Hwat þú þik bi·wánis“, (kwaþ-hie,) „wissaro treuwono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan
 skal,
 þat þú wirðis só wék-muod, · þoh þú nú ni wánjes só,
 4694 þat þú þines þiadnes te naht · þríwo far·lôgnis
 êr hano-krádi òndi kwiðis, · þak ik jín hêrro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man
 an·gegin:
 „ef it gio an wer-oldi“, (kwaþ-hie,) „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dôjan diur-líko, · þan ne wurði gio þie dag kuman,
 4700 þat ik jín far·lôgnidi, · lievo drohtin,
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þár an þem þingon mid im · þoljan weldin.

TODO.

57 Þuo im eft mid is wordon gi·bôd · waldand selvo,
 4704 hêr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin [...] · diopa gi·þáhti:
 4706 „Ne druvje iuwa herta · þuru iuwes drohtines word,
 ne forþtjat te filo: · ik skal fader úsan
 4708 selvan suokjan · òndi iu sêndjan skal
 fan hevan-ríkje · hêlagna gêst:
 4710 þie skal iu eft gi·fruofrjan · òndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hëbbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lêstjan forð
 4714 þiu word òndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rês im þuo þe ríkjo · an þemo rakode innan,
 4716 nerjendo Krist · òndi gi·wêt im nahtes þanan
 selvo mid is gi·síðon: · sêrago gégun
 4718 swíðo gornondja · jungron Kristes,
 hriuwig-muoda. · Þuo hie im an þena hôhan gi·wêt

4720 Oliueti-berg: · þár was hie **up gi·wuno**
 gangan mid is **jungron**. · þat wissa Judas wel,
 4722 **balo-hugdig man**, · hwand hie was oft an þem **berēge** mid im.
 þár **gruotta** þie **godes suno** · **júgron sína**:
 4724 „Gí sind nú só **druoja**“ (kwaþ-hie,) „nú gí mínan **dōð** witun;
 nú **gornonð** gí **endī** **griotand**, · **endī** þesa **Juðeon** sind an
 luston,
 4726 mēndit þius mēnigi, · sindun an iro **muode fráha**,
 þius **wer-old** ist an **wunnjon**. · þes wirðit þoh gi·**wand** kuman
 4728 **sniumo tulgo**: · þan wirðit im **sér hugi**,
 þan **mornjat** sia an iro **móde**, · **endī** gí **mēndjan** skulun
 4730 after te **êwon-dage**, · hwand gio **endī** ni **kumið**,
 iuwes **wel-lives** gi·**wand**: · be·þiu ne þurvun iu þius **werk**
 tregan,
 4732 **hreawan** míni **hin-fard**, · hwand þanan skal þiu **helpa** kuman
 gumono barnon. · þuo hiet hie is **jungron** þár
 4734 **bídan** uppán þemo **berge**, · kwað þat hie ti **bedu** weldi
 an þiu **holm-klivu** · **hôhor stígā**;
 4736 hiet þuo **þria** mid im · **þegnos** **gangan**,
 Jakobe **endī** Johannese · **endī** þena **guodan** Petruse,
 4738 **þrist-muodjan** **þegan**. · þuo sia mid iro **þiedne** samad
 gerno **géngun**. · þuo hiet sia þie **godes suno**
 4740 an **berge** uppán · te **bedu hnígan**,
 hiet sia **god gruotjan**, · ***gerno biddjan**,
 4742 þat hé im þero **kostondero** · **kraft far·stódi**,
 wrēðaro willjon, · þat im þe **wiðer-sako**,
 4744 ni **mahti** þe **mēn-skaðo** · **mód** gi·**twífljan**,
 iak imu þó **selvo** gi·**hnêg** · **sunu** drohtines
 4746 **kraftag** an **knio-beda**, · **kuningo ríkjost**,
 forð-ward te **foldu**: · **fader alo·þiado**
 4748 **góðan** **grótte**, · **gorn-wordun** sprak
 hriuwig-líko: · was imu is **hugi dróvi**,
 4750 bi þeru **mēnniski** · **mód** gi·**hrórid**,
 is **flésk** was an **forhton**: · **fellun** imo **trahni**,
 4752 **drôp** is **diur-lík** swêt, · al só **drôr** kumid
 wallan fan **wundun**. · Was an ge·**winne** þó
 4754 an þemu **godes barne** · þe **gést** **endī** þe **lík-hamo**:
 óðar was **fusid** · an **forð-wegos**,
 4756 þe **gést** an **godes ríki**, · óðar **jámar** stód,

lík-hamo Kristes: · ni welde þit lioft a·geven,
 4758 ak dróvde for þemu dôðe. · Simla hé hreop te drohtine forð
 þiu mér aftar þiu · mahtigna grótte,
 4760 hóhan himil-fader, · hélagna god,
 waldand mid is wordun: · „ef nú werðen ni mag“, kwað hé,
 4762 „man-kunni ge·nērid, · ne sí þat ik mínan geve
 liovan lík-hamon · for liudjo barn
 4764 te wéjanne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kéklik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mí,
 mahtig mund-boro. · Ni seh þú mínes hér
 4768 fléskes gi·fórjes. · Ik fullon skal
 willjon þínen: · þú haves ge·wald ovar al.“
 4770 Gi·wét imu þó gangen, · þár hé êr is jungaron lét
 bídan uppan þemu berge; · fand sie þat barn godes
 4772 slápen sorgandje: · was im sér hugi,
 þes sie fan iro drohtine · dêljen skoldun.
 Só sind þat móð·þraka · manno ge·hwí-líkumu,
 4774 þat hé far·látan skal · liavane hêrron,
 af·geven þene só góden. · Þó hé te is jungarun sprak,
 4776 wahte sie waldand · endi wordun grótte:
 „Hwí willjad gí só slápen?“ (kwað hé) „ni mugun samad mid mí
 wakon êne tid? · þiu wurd is at handun,
 4778 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mí nis an mínumu móde tweho:
 4780 míngést is garu · an godes willjan,
 fús te faranne: · míngléisk is an sorgun,
 4782 létid mik mínlík-hamo: · létid is imu swiðo
 wítí te þolonne. · Ik þoh willjan skal
 mínes fader ge·frummjen; · hebbjad gí fasten hugi.“
 4784 Gi·wét imu þó eft þanan · óðer-siðu
 an þene berg uppen · te bedu gangan,
 4786 mári drohtin, · endi þár só manag gi·sprak
 góðoro wordo. · Godes engil kwam
 hélagnan fan himile, · is hugi fastnode,
 4790 bældide te þem bændjun. · Hé was an þeru bedu simla
 forð an flíte · endi is fader grótte,
 4792 waldand mid is wordun: · „ef it nú weser ni mag“, kwað hé,
 „mári drohtin, · nevu ik for þit manno folk

4796 þiod-kwále þoloje, · ik an þínan skal
 willjan wonjan.“ · Gi-wêt imu þó eft þanen
 4798 sókjan is ge·síðos: · fand sie slápandje,
 grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon síðu te bedu · èndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só hé êr dede,
 manode mahtigna · manno frumana
 4804 swíðo niud-líko · nejrjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „slápad gí èndi restjad“, (kwað hé), „nú wirðid sniumo herod
 kuman mid kraftu, · þe mí far·kópot havad,
 4808 sundja lôsan gi·sald.“ · Ge·síðos Kristes
 wakodun þó aftar þem wordun · èndi gi·sáhun þó þat werod
 kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wápan-berand.

TODO.

58 Wínde im Judas,
 4812 gram-huggig man; · Judeon aftar sigun,
 fiundo folk-skepi; · dróg man fiur an gi·mang,
 4814 logna an lioht-fatun, · lêdde man faklon
 brinnandja fan burg, · þár sie an þene berg uppan
 4816 stigun mid strídu. · Þea stèdi wisse Judas wel,
 hwár hé þea liudi · tó lêdján skolde.
 4818 Sagde imu þó te tékne, · þó sie þár tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·fèngin þár,
 4820 erlos öðren man: · „ik gangu imu at êrist tó“, kwað hé,
 „kussju ine èndi kwaddju: · þat is Krist selvo.
 4822 Þene gí fáhen skulun · folko kraftu,
 binden ina uppan þemu berge · èndi ina te burg hinan
 4824 lêdjén undar þea liudi: · hé is lìves havad
 mid is wordun far·werkod.“ · Werod siðode þó,
 4826 ant-tat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þár hé mid is jungarun stód,
 4828 mári drohtin: · bêd metodo-gi·skapu,
 torhtero tidjo. · Þó géng imu treu-lôs man,
 4830 Judas te·gengnes · èndi te þemu godes barne

hnêg mid is hôvdu · qndi is hêrron kwêdde,
4832 kuste ina kraftagne · qndi is kwidi lêste,
wîsde ina þemu werode, · al só hé êr mid wordun ge-hét.
4834 þat þolode al mid gi-þuldjun · þiodo drohtin,
waldand þesara wer-oldes · qndi sprak imu mid is wordun tó,
4836 frágode ine frókno: · „be-hwí kumis þú só mid þius folku te
mí,
be-hwí lêdis þú mí só þese liudi tó · qndi mí te þesare lêðan
biode sprekan,
4838 far-kôpos mid þinu kussu · under þit kunni Judeono,
meldos mí te þesaru mènegi?“ · Géng imu þó wið þea man
4840 wið þat werod öðar · qndi 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-líkumu.“ · Þó sprak imu eft þiu mènegi an-gégin,
4844 kwáðun þat im héljand · þár an þemu holme uppan
ge-wísid wári, · „þe þit gi-wer frumid
4846 Judeo liudjun · qndi ina godes sunu
selvon hêtid. · Ina kwámun wí sókjan herod,
4848 weldin ina gerno bi-geten: · hé is fan Galileo lande,
fan Nazareth-burg.“ · Só im þó þe nérjendjo Krist
4850 sagde te sôðan, · þat hé it selvo was,
só wurðun þó an forhtun · folk Judeono,
4852 wurðun under-badode, · þat sie under bak fellun
alle efno sán, · erðe gi-sóhtun,
4854 wiðer-wardes þat werod: · ni mahte þat word godes,
þie stemnje ant-standan: · wárún 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 nérjendjon Krist
werodo bi-wurpun. · Stódun wíse man,
4860 swíðo gornundje · jungaron Kristes
bi-foran þeru dêrevyon dádi · qndi te iro drohtine sprákun:
4862 „wári it nú þín willjo“, (kwáðun sie,) „waldand frô mí,
þat sie ús hér an speras ordun · spildjen móstín
4864 wápnum wunde, · þan ni wári ús wiht só góð,
só þat wí hér for úsumu drohtine · dóan móstín
4866 beníðjun bléka“. · Þó gi-bolgan warð
snel swerd-þegan, · Símon Petrus,

4868 well imu innan hugi, · þat hé ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þár
 4870 binden welde. · Þó hé gi·bolgan géng,
 swíðo þrist-mód þegan · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífla,
 blóð an is breostun, · ak hé is bil a·tôh,
 4874 swerd bi sídu, · slóg imu te·gernes
 an þene furiston fiund · folmo krafto,
 4876 þat þó Malkhus warð · mákjas eggjun,
 an þea swíðaron half · swerdu gi·málod:
 4878 þiu hlust warð imu far·hawan, · hé warð an þat hôvid wund,
 þat imu heru-drôrag · hlear endlí òre
 4880 bæni-wundun brast: · blód aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fiundo. · Þó stód þat folk an rúm:
 an·drédu im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petrusse, · hét þat hé is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað hé,
 4886 „wið þeses werodes ge·win · wíg-saka frummjen,
 þan manodi ik þene mårjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat hé mí só managan ęngil herod · ovana sandi
 4890 wiges só wísen, · só ni mahtin iro wápan·þréki
 man a·dôgjan: · iro ni stódi gio su-lík megin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 alo-mahtig fader · an óðar gi·markot,
 4894 þat wí gi·þolojan skulun, · só hwat só ús þius þioda tó
 4896 bittres brëngit: · ni skulun ús belgan wiht,
 wréðjan wið iro ge·winne; · hwand só hwe só wápno níð,
 4898 grimman gér-heti wili · gerno frummjen,
 hé swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôegan: · wí mid úsun dâdjun ni skulun
 wiht a·wêrdjan.“ · Géng hé þó te þemu wundon manne,
 4902 legde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · endlí sprak þat barn godes
 wið þat wréðe werod: · „mí þunkid wunder mikil“, kwað hé,
 4906 „ef gí mí lêðes wiht · lêstjen weldun,

hwí gí mí þó ni fén gun, · þan ik undar iuwomu folke stód,
 4908 an þemu wíhe innan · endi þár word manag
 sóð-lík sagde. · Þan was sunnon skín,
 4910 diur-lik dages lioh, · þan ni weldun gí mí dóan eo·wiht
 lêdes an þesumu liohte, · endi nú lêdjad mí iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fáhan wili · endi hé is ferhes havad
 4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 heftun heru-béndjun · handi te·samne,
 faðmos mid fiterjun. · Im ni was su-líkaró firin-kwála
 4920 þarf te gi·þolonne, · þiod·arvédjes,
 te winnanne su-lík wíti, · ak hé it þurh þit werod deda,
 hwand hé liudjo barn · lôsjen welda,
 4922 halon fan hællju · 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.

TODO.

4926 **59** Þó wurðun þes só malske · módag folk Judeono,
 þiu héri warð þes só hrómeg, · þes sie þena hélagon Krist
 4928 an liðo-béndjon · lêdjan muostun,
 fórjan an fiterjun. · Þie fiund eft ge·witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu héri-sképi · handun ge·bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·síðos ge·swikane, · al só hé im êr selvo gi·sprak:
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
 lioven far·létun, · ak it was só lango bi·foren
 4936 wár-sagano word, · þat it skoldi gi·werðen só:
 be·þiu ni mahtun sie is be·miðan. · Þan aftar þeru mñegi
 géngun
 4938 Johannes endi Petrus, · þie gumon twêne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · 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·gengnes,
 4946 ge·warht for þemu werode: · þár géngun sie im wérmjen tó,
 Judeo liudi, · léturn þene godes sunu
 4948 bídon an bændjun. · Was þár braht mikil,
 gêl-módigar galm. · Johannes was êr
 4950 þemu héroston kúð: · be·þiu móste hé an þene hof innan
 bringan mid þeru þioda. · Stód allaro þegno bætsto,
 4952 Petrus þár úte: · ni léturn ina þe portun ward
 folgon is frôen, · êr it at is friunde a·bad,
 4954 Johannes at énumu Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þár kwam im ên fækni wíf
 4956 gangan te·gengnes, · þiu énas Judeon was,
 iro þeodanes þiw, · éndi þó te þemu þegne sprak
 4958 magað un-wán-lík: · „Hwat þú mahtis man wesan“, kwað siu,
 „jungaro fan Galilea, · þes þe þár genower stéd
 4960 faðmun gi·fastnod.“ · Þó an forhton warð
 Símon Petrus sán, · slak an is móde,
 kwað þat hé þes wíves · word ni bi·konsti
 4962 ni þes þeodanes · þegan ni wári:
 4964 mêð is þó for þeru mènegi, · kwað þat hé þena man ni
 ant·kendi:
 „ni sind mí þíne kwidi kúðe“, (kwað hé;) was imu þiu kraft godes,
 þe hérdislo fan þemu hertan. · Hwaravondi géng
 forð undar þemu folke, · ant-tat hé te þemu fiure kwam;
 gi·wêt ina þó warmjen. · Þár im ôk ên wíf bi·gan
 féljan firin-spráka: · „hér mugun gí“, kwað siu, „an iuwan
 fiund sehan:
 þit is gegnungs · jungaro Kristes,
 is selves ge·síð.“ · Þó géngun imu sán aftar þiu
 náhor níð-hwata · éndi ina niud-líko
 frágodun fiundo barn, · hwi-líkes hé folkes wári:
 “ni bist þú þesoro burg-liudjo“, (kwáðun sic) „þat mugun wí an
 þínunu gi·bárje gi·sehan,
 an þínun wordun éndi an þínar wíson, · þat þú þeses werodes
 ni bist,
 ak þú bist galiléisk man.“ · hé ni welda þes þó gehan eo·wiht,
 ak stód þó éndi strídda · éndi starkan êð

4978 swíð-líko ge·swór, · þat hé þes ge·síðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man-kunnjes
 far·wardot an þesaru wer-oldi. · Jó kwam imu ôk an þemu
 warve tó
 4982 þes mannes mág-wini, · þe hé êr mid is mákjo gi·héw,
 swerdu þiu skarpon, · kwað þat hé ina sáhi þár
 4984 an þemu berge uppan, · „þár wí an þemu bôm-gardon
 hêrron þínumu · hëndi bundun,
 4986 fastnodun is folmos.“ · Hé þó þurh forhtan hugi
 for·lôgnide þes is lioves hêrron, · kwað þat hé weldi wesan þes
 líves skolo,
 4988 ef it mahti ênig þár · irmin-manno
 gi·seggjan te sôðan, · þat hé þes ge·síðes wári,
 4990 folgodi þeru férði. · Jó warð an þena formon sið
 hano-krád af·haven. · Jó sah þe hêlago Krist,
 4992 barno þat bëtste, · þár hé ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Jó warð imu an innan sán,
 Símon Petruse · sér an is móde,
 4996 harm an is hertan · èndi is hugi dróvi,
 swíðo warð imu an sorgun, · þat hé êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat hé an þeru swartan naht
 5000 êr hano-krádi · is hêrron skoldi
 þríwo far·lôgnjen. · Þes þram imu an innan móð
 5002 bittro an is breostun, · èndi géng imu þó gi·bolgan þanen
 þe man fan þeru mënigi · an móð-karu,
 5004 swíðo an sorgun, · èndi is selves word,
 wam-skëfti weop, · ant-tat imu wallan kwámun
 5006 þurh þea hert-kara · hête trahni,
 blódage fan is breostun. · Hé ni wânde þat hé is mahti
 gi·bótjen wiht,
 5008 firin-werko furður · efþa te is frâhon kuman,
 hêrron huldi: · nis ênig hæliðo só ald,
 5010 þat io mannes sunu · mér gi·sáhi
 is selves word · sérur hreawan,
 5012 karon efþa kúmjén: · „Wola krafteg god“, kwað hé,
 þat ik hæbbju mí só for·werkot, · só ik mínaró wer-oldes ni þarf

5014 ó-lát sèggjan. · Ef ik nú te aldre skal
 huldjo bínaró · èndi hevan-ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mí þes ênig þank wesan,
 liovo drohtin, · þat ik io te þesumu liohte kwam.
 5018 Ni bium ik nú þes wirðig, · waldand fró míni,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge-siðos: · ik iro selvo skal
 míðan an mínumu móde, · nú ik mí su-lík mén ge-sprak.“
 5022 Só gornode · gumono bætsta,
 hrau im só hardo, · þat hé habde is hêrren þó
 5024 leoves far-lôgnid. · Þan ni þurvin þes liudjo barn,
 weros wundrojan, · be-hwí it weldi god,
 5026 þat só lioven man · lêð gi-stódi,
 þat hé só hòn-liko · hêrron sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far-lôgnide só leoves: · it was al bi þesun liudjun gi-duan,
 5030 firiho barnun te frumu. · Hé welde ina te furiston dóan,
 hêrost ovar is híwiski, · hêlag drohtin:
 5032 lét ina ge-kunnon, · hwi-like kraft havet
 þe mènniska móð · áno þe maht godes;
 5034 lét ina ge-sundjon, · þat hé siðor þiu bæt
 liudjun gi-lôvdi, · hwó liof is þár
 5036 manno gi-hwi-líkumu, · þan hé mén ge-frumit,
 þat man ina a-láte · lêðes þinges,
 5038 sakono èndi sundjono, · só im þó selvo dede
 hevan-ríki god · harm-ge-wurhti.

TODO.

5040 60 Be þiu nis mannes bág · mikilun bi-þervi,
 hagu-staldes hróm: · ef imu þiu helpe godes
 5042 ge-swíkid þurh is sundjon, · þan is imu sán aftar þiu
 breost-hugi blóðora, · þoh hé êr bi-hêt spreka,
 5044 hrómje fan is hildi · èndi fan is hand-krafti,
 þe man fan is megine. · Þat warð þár an þemu márjon skín,
 5046 þegno bætston, · þó imu is þiodanes gi-swék
 hêlag helpe. · Be-þiu ni skoldi hrómjen man
 5048 te swíðo fan imu selvon, · hwand imu þár swíkid oft
 wán èndi willjo, · ef imu waldand god,
 5050 hér hevan-kuning · herte ni sterkit.

þan bêd allaro barno bêtst, · bêndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þár hé gi·heftid stód,
 þolode mid ge·þuldjun, · só hwat só imu þiu þiod deda,
 5056 liudi lêðes. · Þó warð eft lioht kuman,
 morgan te mannun. · Manag samnoda
 5058 héri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Warð þár êo-sago
 5060 an morgan-tid · manag gi·samnod
 irri qndi ên-hard, · in·widjas gern,
 5062 wrêðes willjan. · Géngun im an warf samad
 rinkos an rúna, · bi·gunnun im rádan þó,
 5064 hwó sie ge·wíasadín · mid wár-lôsun,
 mannun mén-ge·witun · an mahtigna Krist
 5066 te gi·seggjanne sundja · þurh is selves word,
 þat sie ina þan te wunder-kwálu · wêgjan móstin,
 5068 a·déljen te dôðe. · Sie ni mahtun an þemu dage finden
 só wrêð ge·wit-sképi, · þat sie imu witi be·þiu
 5070 a·déljen gi·dorstin · efþa dôð frummjen,
 lívu bi·lôsjen. · Þó kwámun þár at latstan forð
 5072 an þena warf wero · wár-löse man
 twêne gangan · qndi bi·gunnun im telljen an,
 5074 kwáðun þat sie ina selvon · seggjan gi·hôordin,
 þat hé mahti te·werpen · þena wíh godes,
 5076 allaro húso hôhost · qndi þurh is hand-mégin,
 þurh is ênes kraft · up a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfti be·þihan man.
 Hé þagoda qndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat hé it mid lêðun an·gegin
 wordun wráki. · Þó þár undar þemu werode a·rês
 5082 balu-hugdig man, · biskop þero liudjo,
 þe furisto þes folkes · qndi frágode Krist
 iak ina be imu selvon bi·swór · swíðon êðun,
 5084 grótte ina an godes namon · qndi gerno bad,
 þat hé im þat gi·sagdi, · ef hé sunu wári
 5086 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht

ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft
 þe wáro ar·gegin,
 5090 þe góðo godes sunu: · „þú kwiðis it for þesun Judeon nú,
 sóð-líko segis, · þat ik it selvo bium.
 5092 Þes ni gi·lóvjad mí þese liudi: · ni willjad mí for·látan be·þiu;
 ni sind im mín word wirðig. · Nú seggju ik iu te wárún þoh,
 5094 þat gí noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an mægin-krafte
 5096 þes alo-walden fader, · endi þanan eft kuman
 an himil-wolknun herod · endi allumu hecliðo kunnje
 5098 mid is wordun a·dêlen, · al só iro ge·wurhti sind.“
 Þó balg ina þe biskop, · habde bitren hugi,
 5100 wréðida wið þemu worde · endi is gi·wádi slét,
 brak for is breostun: · „Nú ni þurvun gí bídan leng“, kwað hé,
 5102 „þit werod ge·wit-sképjes, · nú im su-lík word farad,
 mén-spráka fan is müðe. · þat gi·hórid hér nú manno filu,
 5104 rinko an þesumu rakude, · þat hé ina só ríkjan telit,
 gihid þat hé god sí. · Hwat willjad gí Judeon þes
 5106 a·dêlen te dôme? · Is hé dôðes nú
 wirðig be su-líkun wordun?“

TODO.

61

þat werod al ge·sprak,
 folk Judeono, · þat hé wári þes ferhes skolo,
 5108 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
 þat ine þár an Jerusalem · Judeo liudi,
 5110 sunu drohtines · sundja lósen
 a·dêldun te dôðe. · Þó was þero dágjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5112 só haftemu mêt, · harmes ge·frummjen.
 Be·wurpun ina þó mid werodu · endi ina an is wangon slógun,
 5114 an is hleor mid iro handun · —al was imu þat te hoske
 gi·dóen—,
 félgidun imu firin-word · fiundo mènegi,
 5118 bismer-spráka. · Stód þat barn godes
 fast under fiundun: · wárún imu is faðmos ge·bundene,
 5120 þolode mid gi·þuldjun, · só hwat só imu þiu þioda tó
 bittres bráhte: · ni balg ina n·eo·wiht
 5122 wið þes werodes ge·win. · Þó námon ina wréðe man

só gi·bundanan, · þat barn godes,
 5124
 ḡendi ina þó lēddun, · þár þero liudjo was,
 þere þiade þing-hús. · Þár þegān manag
 5126
 hwurvun umbi iro hēri-togon. · Þár was iro hēron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·wéld:
 5128
 kumen was hé fan þemu kēsure, · gi·sēndid was hé undar þat
 kunni Judeono
 te rihtjenne þat ríki, · was þár rád-gevo:
 5130
 Pilatus was hé hēten; · hé was fan Ponteo lande
 knósles kēnnit. · Habde imu kraft mikil,
 5132
 an þemu þing-húse · þiod gi·samnod,
 an warf weros; · wár-lôse man
 5134
 a:gárun þó þena godes sunu, · Judeo liudi,
 under fiundo folk, · kwáðun þat hé wári þes ferhes skolo,
 5136
 þat man ina wítnodí · wápnes eggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138
 þringan an þat þing-hús, · ak þiu þiod úte stód,
 mahlidun þanen wið þea mēnegi: · ni weldun an þat gi·mang
 fareni,
 5140
 an əli-landige man, · þat sie þár un-reht word,
 an þemu dage dērvjes wiht · a dēljan ne gi·hōrdin,
 5142
 ak kwáðun þat sie im só hluttro · hēlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fēng
 5144
 at þem wam-skaðun · waldandes barn,
 sundja lôsen. · Þó an sorgun warð
 5146
 Judases hugi, · þó hé a:gevan gi·sah
 is drohtin te dōðe, · þó bi·gan imu þiu dák aftar þiu
 5148
 an is hugja hreawan, · þat hé habde is hēronn êr
 sundja lôsen gi·sald. · Nam imu þó þat silvar an hand,
 5150
 þrí·tig skatto, · þat man imu êr wið is þiodane gaf,
 géng imu þó te þem Judiun · ḡendi im is grimmon dád,
 5152
 sundjon sagde, · ḡendi im þat silvar bôd
 gerno te a:gevanne: · „ik hēbbju it só grío-líko“, kwað hé,
 5154
 „mínes drohtines · drôru gi·kôpot,
 só ik wêt þat it mí ni þihit.“ · Þiod Judeono
 5156
 ni weldun it þó ant·fahan, · ak hétun ina forð aftar þiu
 umbi su·líka sundja · selvon ahton,
 hwat hé wið is fráhon · ge·frumid habdi:

„Þú **sáhi** þi **selvo** þes“, (kwáðun sie;) „hwat wili þú þes nú **sóken** te
ús?

- §160 Ne **wít** þú þat þesumu **werode!** · Þó gi·wêt imu eft þanan
Judas **gangan** · te þemu **godes** wíhe
§162 swíðo an sorgun · ęndi þat **silvvar** warp
an þena alah innan, · ne gi·dorste it êgan leng;
§164 fór imu þó só an forhtun, · só ina **fiundo** barn
módagé **manodun:** · habdun þes **mannes** hugi
§166 **gramon** under **gripanen**, · was imu god a·bolgan,
þat hé imu **selvon** þó · **símon** warhte,
§168 hnêg þó an heru-sél · an **hinginna**,
warag an **wurgil** · ęndi **wíti** ge·kôs,
§170 hard **hellje** ge·þwing, · hêt ęndi þiustri,
diap **dôdes** **dalu**, · hwand hé êr umbi is **drohtin** swêk.

TODO.

- §172 **62** þan bêd þat **barn** **godes** · —bendí þolode
an þemu **bing-húse**—, · hwan êr þiu **þiod** under im,
§174 erlos én-wordje · alle wurðin,
hwat sie imu þan te **ferah-kwálu** · **frummjan** weldin.
§176 þó þár an þem **benkjun** a·rês · **bodo** késures
fan **Rúmu-burg** · endi géng imu wið þat **ríki** Judeono
§178 módag **mahljen**, · þár þiu **mænigi** stód
aftar þemu **hove** **hwarvon:** · ni weldun an þat **hús** kuman
§180 an þemu **paskha-dage**. · **Pilatus** bi·gan
frókno **frágón** · ovar þat **folk** Judeono,
§182 mid hwiu þe **man** habdi · **morðes** gi·skuldit,
wítjes gi·werkot: · „be hwí gí imu só **wrêðe** sind,
§184 an iuwomu **hugja** **hótje?** · Sie kwáðun þat hé im habdi
harmes só filu,
lêðes gi·lêstid: · „ni gávin ina þesa **liudi** þi,
§186 þár sie ina êr bi·foran · **uvilan** ni wissin,
wordun far·warhten. · Hé havat þeses **werodes** só filu
far·lêdid mid is lêrun · —ęndi þesa **liudi** mærrid,
§188 dóit im iro **hugi** twífljen—, · þat wí ni móton te þemu **hove**
késures
§190 tinsi gelden; · þat mugun wí ina gi·tçlljen an
mid **wáru** ge·wit-skepi. · Hé sprikid ôk **word** mikil,
§192 kwiðit þat hé **Krist** sí, · kuning ovar þit ríki,

be·gihit ina só grôtes.“ · Þó im eft te·genges sprak
 §194 bodo kêsures: · „ef hé só bar-líko“, kwað hé,
 „under þesaru mënigi · mén-werk frumid,
 §196 ant·fáhad ina þan eft under iuwe folk-sképi, · ef hé sí is ferhes
 skolo,
 §198 endi imu só a·déljad, · ef hé sí dôðes werð,
 só it an iuwaro aldrono · êo ge·biode.“
 Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
 §200 an þea hêlagon tíd · te hand·banon,
 werðen mid wápnum · an þemu wíh-dage.
 §202 Þó wënde ina fan þemu werode · wrêð-hugdig man,
 þegan kêsures, · þe ovar þea þioda was
 §204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
 náhor gangan · endi ina niud-líko,
 §206 frágoda frókno, · ef hé ovar þat folk kuning
 þes werodes wári. · Þó habde eft is word garu
 §208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“,
 kwað hé,
 „þe it þi óðre hér · erlos sagdun,
 §210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures
 bodo
 wlank endi wrêð-mód, · þár hé wið waldand Krist
 §212 rœðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“,
 kwað hé,
 „Judeo liudjo, · ni gadoling þín,
 §214 þesaró manno mág-wini, · ak mí þí þius mënigi bi·faläh,
 a·gávun þí þína gadulingos mí, · Judeo liudi,
 §216 haftan te handun. · Hwat havas þú harmes gi·duan,
 þat þú só bittro skalt · bëndi þolojan,
 §218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist
 an·gegin,
 hêlendero bëst, · þár hé gi·hëftid stód
 §220 an þemu rakude innan: · „nis mín ríki hinan“, kwað hé,
 „fan þesaru wer-old-stundu. · Ef it þoh wári só,
 §222 þan wárin só stark-móde · wiðer stríð-hugi,
 wiðer grama þioda · jungaron míne,
 §224 só man mí ni gávi · Judeo liudjun,
 hëttendjun an hand · an heru-bëndjun

§226 te wêgjanne te wundrun. · Te þiu wardð ik an þesaru **wer-oldi**
 gi·boran,
 þat ik ge·wit-sképi giu · wáres þinges
 §228 mid mínum **kumjun** kúðdi. · Þat mugun ant·kennjen wel
 þe **weros**, þe sind fan wáre kumane: · þe mugun míni **word**
 far·standen,
 §230 gi·lôvjen mínum lêrun.“ · Þó ni mahte **lasteres wiht**
 an þem **barne godes** · bodo kêsures,
 §232 findan fêknja word, · þat hé is ferhes be·þiu
 skuldig wári. · Þó géng hé im eft wið þea **skola Judeono**
 §234 módag mahljen · ęndi þeru **ménigi sagde**
 ovar **hlust mikil**, · þat hé an þemu **hafton manne**
 §236 su-líka **firin-spráká** · **finden ni mahti**
 for þem **folk-skipje**, · só hé wári is **ferhes skolo**,
 §238 dôðes wirðig. · Þan stódun **dol-móde**
 Judeo liudi · ęndi þane **godes sunu**
 §240 wordun **wrógdun**: · kwáðun þat hé gi·**wer** êrist
 be·gunni an **Galileo** lande, · „ęndi ovar **Judeon fór**
 §242 herod-wardes þanan, · hugi twíflode,
 manno **mód-sevon**, · só hé is **morðes werð**,
 §244 þat man ina **wítnoje** · wápnes eggjun,
 ef eo man mid su-líkun **dádjun** mag · dôðes ge·skuldjen.“

TODO.

§246 **63** Só **wrógdun** ina mid **wordun** · **werod Judeono**
 þurh **hótjan hugi**. · Þó þe **héri-togo**,
 §248 slíð-módig man · **séggjan** gi-hörde,
 fan hwi-líkumu **kunnje was** · **Krist a·fóidit**,
 §250 manno þe bëtsto: · hé was fan þeru **márjan** þiadu,
 þe góðo fan **Galilea-lande**; · þár was **gum-sképi**
 §252 ęðiljero manno; · Erodes bi-held þár
 kraftagne **kuning-dóm**, · só ina imu þe **kêsur far·gaf**,
 §254 þe **ríkjo** fan **Rúmu**, · þat hé þár **rehto** ge·hwi-lík
 ge·frumidi undar þemu **folke** · ęndi **friðu** lêsti,
 §256 dómos a·dêldi. · Hé was ôk an þemu **dage selvo**
 an **Jerusalem** · mid is **gum-sképi**,
 §258 mid is **werode** at þemu **wíhe**: · só was iro **wíse** þan,
 þat sie þár þia **hêlagun** tíd · **haldan skoldun**,
 §260 paskha **Judeono**. · Pilatus gi·bôd þó,

§262 þat þena hafton man · hēliðos námin
 só gi·bundanan, · þat barn godes,
 hét þat sie ina Erodese, · erlos bráhtin
 §264 haften te handun, · hwand hé fan is héri-sképi was,
 fan is werodes ge·wald. · Wigand frumidun
 §266 iro hêrron word: · hêlagne Krist
 fôrdun an fiterjun · for þena folk-togun,
 §268 allaro barno bêtst, · þero þe io gi·boren wurði
 an liudjo lioht; · an liðu-bêndjun géng,
 §270 ant-tat sie ina bráhtun, · þár hé an is benkja sat,
 kuning Erodes: · umbi·hwarf ina kraft wero,
 §272 wlanke wígandos: · was im willjo mikil,
 þat sie þár selvon Krist · gi·sehan móstin:
 §274 wândun þat hé im sum têkan · þár tôgjan skoldi,
 mári qndi mahtig, · só hé managun dede
 §276 þurh is god-kundi · Judeo *liudjon.
 Frágoda ina þuo þie folk-kuning · firi-wit-líko
 §278 managon wordon, · wolda is muod-sevon
 forð undar·findan, · hwat hie te frumu mohti
 §280 mannon gi·markon. · þan stuod mahtig Krist,
 þagoda qndi þoloda: · ne wolda þem þied-kuninge,
 §282 Erodese ne is erlon · ant-swór gevan
 wordo nig·ênon. · þan stuod þiu wrêða þiod,
 §284 Judeo liudi · qndi þena godes suno
 wurrun qndi wruogdun, · anþat im warð þie wer-old-kuning
 §286 an is huge huoti · qndi all is héri-skipi,
 far·muonstun ina an iro muode: · ne ant-kendun maht godes,
 §288 himiliskan hêrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 iro wrêðun werk, · word qndi dádi
 þuru ôd-muodi · all gi·þoloda,
 §292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 §294 umbi is liði leggjan, · þiu mér hie wurði þem liudjon þár,
 jungron te gamne. · Judeon faganodun,
 §296 þuo sia ina te hoske · hëbbjan gi·sáhun,
 erlos ovar-muoda. · þuo sënda ina eft þanan
 Erodes sé kuning · an þat ôðer folk;
 §298 a·lêdjan hiet ina lungra mann, · qndi lastar sprákun,

5300 felgidun im firin-word, · þár hie an feteron géng
 bi-hlagan mid hosku: · ni was im hugi twíflí,
 5302 neva hie it þuru ôd-muodi · all gi-þoloda;
 ne welda iro uvilun word · idug-lónon,
 5304 hosk èndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús
 innan,
 an þia palenkja uppan, · þár Pilatus was
 5306 an þero þing-stédi. · Þegnos a·gávun
 barno þat bësta · banon te handon
 5308 sundi-lôsjan, · só hie selvo gi-kôs:
 welda manno barn · morðes a·tuomjan,
 5310 nérjan af nôdi. · Stuodun níð-hwata,
 Judeon far þem gast-sélje: · habdun sia gramono barn,
 5312 þia skola far-skundid, · þat sia ne be·skrivun iowiht
 grimmera dádjo. · Þuo gi·wêt im gangan þarod
 5314 þegan kësures · wið þia þiod sprekan,
 hard héri-togo: · „Hwat gí mí þesan haftan mann“, kwaþ-hie,
 5316 „an þesan sëli sëndun · èndi selvon an-budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far-lédid mid is lérón. · Nú ik mid þeson liudon ni mag,
 findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaró skolu skuldig. · Skín was þat hiudu:
 Erodes mohta, · þie iuwan êo bi-kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is lïves gi-frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 líf far-látan. · Nú willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þrístjón wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít-líko · ferahes áhtjan
 5330 Krist mid kwalmu · èndi an krúki slahan,
 wêgjan te wundron: · „hie mid is wordon havit
 5332 dôðes gi-skuldid: · sagit þat hie drohtin sí,
 gegnungs godes suno. · Þat hie a·geldan skal,
 5334 in-wid-spráka, · só is an úson êwe gi·skrivan,
 þat man su-líka firin-kwidi · feráhu kôpo.“

TODO.

5336 **64** Þuo warð þie an forahton, · þie þes folkes gi·wéld,
 mikilon an is muode, · þuo hie gi·hónda þia man sprekan,
 5338 þat sia ina selvon · seggjan gi·hórdin,
 gehan fur þem gum-skipe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie héri-togo · an þat hús innan
 te þero þing-stédi, · þristjón wordon
 5342 gruotta þena godes suno · endi frágoda, hwat hie gumono
 wári:
 „hwat bist þú manno?“ (kwaþ-hie.) „Te hwí þú mí só þinan muod
 hilis,
 5344 dērnis diop-gi·þáht? · Wést þú þat it all an mínon duome stéd
 umbi þines líves gi·lagu? · Mí þi hębbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwélljanne an krúkjum, · só kwikan látan,
 só hweðer sí mí selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat
 friðu-barn godes:
 „Wést þú þat te wáron“, (kwaþ-hie.) „þat þú gi·wald ovar mik
 5352 hębbjan ni mohtis, · ne wári þat it bí hēlag god
 selvo far·gávi? · Ôk hębbjat þia sundjono mér,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sío after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegan késures, · þár hie is havdi for þero þioda gi·wald;
 5358 ak sia wéridun im þena willjon · wordu gi·hwi-líku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes késures
 friund,
 5360 þínón hérren hold, · ef þú ina hinan lájis
 síoön gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su-lík word sprikit,
 a·havið ina só hóho, · kwiðit þat hie hębbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie késur geve,
 hie wirrid im is wer-ulđ-ríki · endi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su-lík mén wrekan,
 hosk-word manag, · ef þú umbi þines hérren ruokis,
 5368 umbi þines fróhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·nimán.“
 Þuo gi·hónda þie héri-togo · þia héri Juðeono

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 krükje; · sia kwáðun þat sia kuning öðran
 5376 ne havdin undar iro héri-skipje, · nevan þena hêran kêsar
 fan Rúmu-burg: · „þie havit hier ríki over ús.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ús só filo lêðes
 gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dôð þolon,
 5380 wíti ęndi wundar-kwála.“ · Werod Judeono
 só manag mis·lík þing · an mahtigna Krist
 5382 sagdun te sundjun. · Hie swígondi stuod
 þuru ôð-muodi, · ne ant-wordida n·io·wiht
 5384 wið iro wrêðun word: · wolda þesa wer-old alla
 lôsjan mid is lívu: · bi·þiu liet hie ina þia lêðun þiod
 5386 wêgjan te wundron, · all só iro willjo géng:
 ni wolda im opan-líko · allon kûðjan
 5388 Judeo liudjon, · þat hie was god selvo;
 hwand wissin sia þat te wáron, · þat hie su-líka gi·wald havdi
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrínan: · þan ni wurði hevan-ríki,
 ant·lokan liohto mêt · liudjo barnon.
 5394 Be·þiu mêt hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia waråtun. · Piu wurd náhida þuo,
 5396 mári maht godes · ęndi middi dag,
 þat sia þia ferah-kwála · frummjan skoldun.
 5398 Þan lag þár ôk an bêndjon · an þero burg innan
 ên ruof regin-skaðo, · þie habda under þem ríke só filo
 5400 morðes gi·rádan · ęndi man-slahta gi·frumid,
 was mári megin-biof: · ni was þár is gi·mako hwêrgin;
 5402 was þár ôk bi sínón · sundjon gi·heftid,
 Barrabas was hie hêtan; · hie after þem burgjon was
 5404 þuru is mén-dádi · manogon gi·kûðid.
 Þan was land-wísá · liudjo Judeono,
 5406 þat sia járo gi·hwen · an godes minnja
 an þem hêlagon dage · ênna haftan mann

5408 a·biddjan skoldun, · þat im iro **burges** ward,
 iro **folk-togo** · ferah far·gávi.
 5410 Þuo bi·gan þie **héri-togo** · þia **héri** Judeono,
 þat **folk frágójan**, · þár sia im **fora** stuodun,
 5412 hweðeron sia þero **twejo** · **tuomjan** weldin,
 ferahes biddjan: · „þia hier an **feteron** sind
 5414 **haft** undar þeson **héri-skipje?**“ · Þiu **héri** Judeono
 habdun þuo þia **arámun** 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·waráhta, · èndi **waldand** Krist
 kwélidin an **krúkje**. · Þuo warð þat **küð** ovar all,
 5420 hwó þiu þiod havda **duomos a·délid**. · Þuo skoldun sia þia **dád**
 frummjan,
 háhan þat **hélaga** barn. · Þat warð þem **héri-togen**
 5422 síðor te **sorgon**, · þat hie þia **saka** wissa,
 þat sia þuru **níð-skipi** · **nérjendon** Krist,
 5424 hatoda þiu **héri**, · èndi hie im **hôrda** te þiu,
 waráhta iro **willjon**: · þes hie **wíti ant·feng**,
 5426 lôn an þeson **liohte** · èndi **lang** after,
 wói síðor **wann**, · síðor hie þesa **wer-old** a·gaf.

TODO.

5428 **65** Þuo warð þas þie **wréðo** gi·waro, · **wam-skaðono** mêt,
Satanas selvo, · þuo þiu **seola** kwam
 5430 **Judases** an **grund** · **grímmaro** hélljun—
 þuo **wissa** hie te **wáren**, · þat þat was **waldand** Krist,
 5432 **barn** drohtines, · þat þár gi·bundan stuod;
 wissa þuo te **wáron**, · þat hie welda þesa **wer-old** alla
 5434 mid is **henginnja** · **héllja** gi·þwinges,
 liudi a·lôsjan · an **lioht** godes.
 5436 Þat was **Satanase** · **sér** an muode,
 tulgo **harm** an is **hugje**: · welda is **helpan** þuo,
 5438 þat im **liudjo** barn · **líf** ne bi·námin,
 ne **kwélidin** an **krúkje**, · ak hie welda, þat hie **kwik** livdi,
 5440 te þiu þat **firiho** barn · **fernes** ne wurðin,
 sundjono **sikura**. · **Satanas** gi·wêt im þuo,
 5442 þár þes **héri-togen** · **híwiski** was
 an þero **burg** innan. · Hie þero is **brúdi** bi·gann,

5444 þera idis opan-líko · un-hiuri fiond
 wunder tōgjan, · þat sia an word-helpon
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dôðe gi-skêrid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi-wald bi-niman,
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,
 5450 ovar wída wer-old. · Þat wíf warð þuo an forþton,
 swíðo an sorogon, · þuo iru þiu gi-siuni kwámun
 5452 þuru þes dērnjen dád · an dages liohte,
 an hēlið-helme bi-helid. · Þuo siu te iru hêrren an-bôd,
 5454 þat wíf mid iro wordon · endi im te wáren hiet
 selvon seggjan, · hwat iro þár te gi-siunjon kwam
 5456 þuru þena hêlagan mann, · endi im helpan bad,
 formon is ferhe: · „ik hæbbju hier só filo þuru ina
 5458 seld-likes gi-sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi-hwem · uvilo gi-pihan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Pie slegg warð þuo an sîðe, · ant-tat hie sittjan fand
 5462 þena héri-togon · an hwaravé innan
 an þem stên-wege, · þár þiu stráta was
 felison gi-fuogid. · Þár hie te is frôhon géng,
 sagda im þes wíves word. · Þuo warð im wrêð hugi,
 5466 þem héri-togen, · —hwaravoda an innan—,
 gi-blôðit briost-gi-þáht: · was im bêðjes wê,
 5468 gie þat sea ina sluogin · sundja lôsan,
 gie it bi þem liudjon þuo · for-látan ne gi-dorsta
 5470 þuru þes werodes word. · Warð im gi-wêndid þuo
 hugi an herten · after þero héri Judeono,
 te werkjanne iro willjon: · ne wardoda im nie-wiht
 5472 þia swárun sundjun, · þia hie im þár þuo selvo gi-deda.
 Hiet im þuo te is handon dragan · hluttran brunnjon,
 watar an wégje, · þár hie furi þem werode sat,
 5476 þwóð ina þár for þero þioda · þegan kêsures,
 hard héri-togo · endi þuo fur þero héri sprak,
 kwað þat hie ina þero sundjono þár · sikoran dádi,
 5478 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwaþ-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gí þes alles,
 gie wordo gie werko, · þes gí im hér te wítje gi-duan.“
 Þuo hreop all saman · héri-skipi Judeono,

þiu mikila mēnigi, · kwáðun þat sia weldin umbi þena man
 plegan
 5484 dēravoro dágjo: · „fare is drôr ovar ús,
 is bluod ęndi is baneði · ęndi ovar úsa barn só samo,
 5486 ovar úsa avaron þár after · —wí willjat is alles plegan“,
 kwaðun sia,
 „umbi þena slégi selvon,— · ef wí þár êniga sundja gi·duan!“
 5488 A·gevan warð þár þuo furi þem Judeon · allaro gumono bësta
 hëttendjon an hand, · an heru-bëndjon
 5490 narawo gi·nôdid, · þár ina níð-hwata,
 fiond ant-féngun: · folk ina umbi·hwarf,
 5492 mén-skaðono megin. · Mahtig drohtin
 þoloda gi·þulđon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · êr þan sia im fer̄hes tuo,
 aldres áhtin, · ęndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slögún,
 weros an is wangun · ęndi im is gi·wádi bi·námun,
 5498 rôvodun ina þia regin-skaðon, · rôdes lakanes
 dedun im eft óðer an · þuru un-huldi;
 5500 hietun þuo hóvid-band · hardaro þorno
 wundron windan · ęndi an waldand Krist
 5502 selvon sëttjan, · ęndi géngun im þia gi·sîðos tuo,
 kwëddun ina an kuning-wísu · ęndi þár an knio fellun,
 5504 hnigun im mid iro hóvdú: · all was im þat te hoske gi·duan,
 þoh hie it all gi·þolodi, · þiodo drohtin,
 5506 mahtig þuru þia minnja · manno kunnjes.
 Hietun sia þuo wirkjan · wápnes eggjon
 5508 héliðos mid iro handon · hardes bômes
 kraftiga krúki · ęndi hietun sia Kristan þuo,
 sálig barn godes · selvon fuorjan,
 5510 dragan hietun sia úsan drohtin, · þár hie be·drôragad skolda
 sweltan sundjono lôs. · Siðodon Judeon,
 5512 weros an willon, · lêddun waldand Krist,
 drohtin te dôðe. · Þár mohta man þuo derévi þing
 harm-lík gi·hôrjan: · hiovandi þár after
 5514 géngun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 5518 swíðo an soragan. · Þuo hie selvo sprak,

5520 barno þat bęsta · ęndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwąþ-hie,
 5522 „mínero hin-férdjo, · ak gí mid hofnu mugun
 iuwa wréðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíd kuman,
 þat þia muoder þes · męndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ódan an aldre. · Þan gí iuwa in·wid skulun
 5528 grimmo an·geldan; · þan gí só gerna sind,
 þat iu hier bi·hlídan · hōha bergos,
 5530 diopo be·delvan; · dôð wári iu þan allon
 liovera an þeson lande · þan su·lík liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesarø þioda kumid.“

TODO.

66 Þuo sia þár an griete · galgon rihtun,
 5534 an þem felde uppan · folk Judeono,
 bóm an berege, · ęndi þár an þat barn godes
 5536 kwęlidun an krükje: · slógun kald ísarn,
 niwa naglos · níðon skarpa
 5538 hardo mid hamuron · þuru is hęndi ęndi þuru is fuoti,
 bittra bęndi: · is blód ran an erða,
 5540 drôr fan úson drohtine. · Hie ni welda þia dák wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wréðra: · „hwand sia ni witun, hwat sia
 duot“, kwąþ-hie.
 5544 Þuo þia wígandos · gi·wádi Kristes,
 drohtines děldun, · dęreýja mann,
 5546 þes ríken gi·ròbi. · Pia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi·sprekan,
 5548 êr sia an iro hwarave · hlótos wurpun,
 hwi-lík iro skoldi hébbjan · þia hélagun pêda,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe héri-togo, · ovar þem hōvde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þár neglid stuod
 5554 an niwon galgon · þuru níð-skipi,
 an bōmin treo. · Þuo bádun þia liudi

5556 þat word węndjan, · kwáðun þat hie im só an is willjon spráki,
 selvo sagdi, · þat hie habdi þes gi·síðes gi·wald,
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie késures bodo,
 hard héri-togo: · „it ist iu só ovar is hóvde gi·skrivan,
 5560 wís-líko gi·writan, · só ik it nú węndjan ni mag.“
 Dádun þuo þár te witje · werod Judeono
 5562 twêna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 5564 an þem warag-trewe · werko te lóne,
 lêðaro dádjo. · Þia liudi sprákun
 5566 hosk-word manag · hélagon Kriste,
 grottun ina mid gelpu: · sáwun allaro gumono þen bëston
 5568 kwélan an þemo krúkje: · „ef þú síis kuning ovar all“, kwáðun
 sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 néri þik fan þero nöðri · endi níðes a·tuomi,
 gang bi hél herod; · þan wélljat an þik hæliðo barn,
 5572 þesa liudi gi·lôvjan.“ · Sum imo ôk lastar sprak
 swíðo gél-hert Judeo, · þár hie fur þem galgon stuod:
 5574 „Wah warð þesarō wer-oldi“, (kwaþ-hie,) „ef þú iro skoldis
 gi·wald êgan.
 Þú sagdas þat þú mahtis an énon dage · all te·werpan
 5576 þat hóha hús · hevan-kuninges,
 stén-werko mëst · endi eft standan gi·duon
 5578 an þriddjon dage, · só is Ȅkor ni þorfti bi·þihan mann
 þeses folkes furðor. · Sínu hwó þú nú gi·fastnod stés,
 5580 swíðo gi·séríð: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þár ôk an þem bëndjon sprak
 5582 þero þeovo óðer, · all só hie þia þioda gi·hôrda,
 wréðón wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú síis þiod-kuning“, kwaþ-hie,
 „Krist, godes suno, · gang bi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · endi ús samad allon
 hilp endi héli. · Ef þú síis hevan-kuning,
 5588 waldand þesarō wer-oldes, · gi·duo it þan an þínon werkon
 skín,
 mári þik fur þesarō mënigi.“ · Þuo sprak þero manno óðer
 5590 an þero henginna, · þár hie gi·hëftid stuod,
 wan wunder-kwála: · „Be·hwí wilt þú su·lik word sprekan,

5592 gruotis ina mid gelpu? · Stés þí hier an galgen haft,
 gi·brokan an bôme. · Wit hier bêðja þolod
 5594 sêr þuru unka sundjun: · is unk unkero selvero dâd
 worðan te wítje. · Hie stéd hier wammes lôs,
 5596 allaro sundjono sikur, · só hie selvo gio
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
 5598 willendi an þesarō wer-uldi · wíti ant·fahid.
 Ik willju þár gi·lôvjan tuo“, (kwâþ-hie), „endí willju þena landes
 ward,
 5600 þena godes suno · gerno biddjan,
 þat þú míni gi·huggies · endi an helpun sis,
 5602 rádendero bëst, · þan þú an jin ríki kumis:
 wes mí þan gi·náðig.“ · Þuo sprak im eft nérjendo Krist
 5604 wordon te·gernes: · „Ik seggju þí te wáron hier“, kwâþ-hie,
 „þat þú noh hiu-du móst · an himil·ríke
 5606 mid mí samad · sehan lióht godes,
 an þemo Paradýse, · þoh þú nú an su-líkoro pínu sis.“
 5608 Þan stuod þár ôk Maria, · muoder Kristes,
 blék under þem bôme, · gi·sah iro barn þolon,
 5610 winnan wunder-kwála. · Ôk wárún þár wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan stuod þár ôk Johannes, · jungro Kristes,
 hriuiwi undar is hêrren, · was im is hugi sérag—
 5614 drúvodun fur þem dôðe. · Þár sprak drohtin Krist
 mahtig te þero muoder: · „nú ik þí hier mínemo skal
 5616 jungron be·felhan, · þem þí hier gegín-ward stéd:
 wis þí an is gi·siðje samad: · þú skalt ina furi suno hébbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful-géngi wel,
 minnjodi sia só mildo, · só man is muoder skal,
 5620 idis un-wamma. · Þuo hie sia an is êra ant·féng
 þuru hlutran hugi, · só im is hêrro gi·bôd.

TODO.

5622 67 Þuo warð þár an middjan dag · mahtig têkan,
 wundar-lík gi·waraht · ovar þesan wer-old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it kúð ovar all,
 5626 hwó þiu sunna warð gi·sworkan: · ni mahta swigli lióht
 skôni gi·skínan, · ak sia skado far·féng,

5628 þimm ęndi þiustri · ęndi só gi·þrusmod neval.
 Warð allaro dago druovost, · dunkar swíðo
 5630 ovar þesan wídun wer-uld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo ríkost,
 5632 ant nuon dages. · Þuo þie neval ti·skréð,
 þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht
 5634 hēdron 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 hēlag hevan-kuning, · ęndi þína helpa dedos,
 fullisti só ferr? · Ik standu under þeson fiondon hier
 5640 wundron gi·wégid.“ · Werod Judeono
 hlógun is im þuo te hoske: · gi·hördun þena hēlagun Krist,
 5642 drohtin furi þem dōðe · drinkan biddjan,
 kwað þat ina þurstidi. · Piu þioda ne latta,
 5644 wréða wiðar-sakon: · was im willjo mikil,
 hwat sia im bittres tuo · bringan mahtin.
 5646 Habdun im un·swóti · ękid ęndi galla
 gi·mengid þia mén-hwaton; · stuod ên mann garo,
 5648 swíðo skuldig skaðo, · þena habdun sia gi·skerid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsja nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·kenda iro mirkjun dádi,
 gi·fuolda iro fégnes: · furðor ni welda
 5654 is só bittres an·bitan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þina hëndi be·filhu“,
 kwaþ-hie,
 5656 „mínon gëst an godes willjon; · hie ist nú garo te þiu,
 füs te faranne.“ · Firiho drohtin
 5658 gi·hnégida þuo is hóvid, · hêlagon áðom
 liet fan þemo lík-hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar-tékjan gi·waráht, · þat þár waldandes dôð
 5662 un·kweðandes só filo · ant·kennjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hóhun bergos, · harda sténos kluvun,
 felisos after þem felde, · ęndi þat fëha lakan te·brast

- 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·striunid
- 5668 hêl hangoda · —ni muostun hæliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
- 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · grava wurðun gi·opanod
- 5672 dôdero manno, · ęndi sia þuru drohtines kraft
 an iro lik-hamon · libbjandi a·stuodun
- 5674 up fan erðu · ęndi wurðun gi·ögida þár
 mannon te márðu. · Þat was só mahtig þing,
- 5676 þat þár Kristes dôð · ant·kennjan skoldun,
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
- 5678 word an þesaro wer-oldi. · Werod Judeono
 sáwun sell-lík þing, · ak was im iro slíði hugi
- 5680 só far-hardod an iro herten, · þat þár io só hêlag ni warð
 tékjan gi·tögid, · þat sia trúodin þiu bat
- 5682 an þia Kristes kraft, · þat hie kuning ovar all,
 þes werodes wári. · Suma sia þár mid iro wordon gi·sprákun,
- 5684 þia þes hréwes þár · huodjan skoldun,
 þat þat wári te wáren · waldandes suno,
- 5686 godes gegnungs, · þat þár an þem galgon swalt,
 barno þat bësta. · Slógun an iro briost filo
- 5688 wópjandero wívo: · was im þiu wunder-kwála
 harm an iro herten · ęndi iro hérren dôð
- 5690 swíðo an sorøgon. · Þan was sído Judeono,
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
- 5692 lengerun hwila, · þan im þat líf skriði,
 þiu seola be·sunki: · slíð-muoda mann
- 5694 géngun im mid níð-skipju náhor, · þár só be·neglida stuodun
 þeovos twêna, · þolodun bêðja
- 5696 kwála bi Kriste: · wárun im kwika noh þan,
 unt·þat sia þia grimmun · Judeo liudi
- 5698 bénor be·brákon, · þat sia bêðja samad
 líf far·lietun, · suohtun im lioht óðer.
- 5700 Sia ni þorftun drohtin Krist · dôðes bêdján
 furðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:
- 5702 is seola was gi·sëndid · an suóðan weg,
 an lang-sam lioht, · is liði kuolodun;
- 5704 þat ferah was af þem flëske. · Þuo géng im ên þero fiondo tuo

an níð-hugi, · druog négilid sper
 5706 hard an is handon, · mid heru-þrummjón stak,
 liet wápnés ord · wundum sníðan,
 5708 þat an selves warð · sídu Kristes
 ant-þokan is lík-hamo. · Þia liudi gi-sáwun,
 5710 þat þanan bluod éndi water · béoju sprungun,
 wellun fan þero wundun, · all só is willjo géng
 5712 éndi hie habda gi-markod ér · manno kunnje,
 firiho barnon te frumu: · þuo was it all gi-fullid só.

TODO.

5714 **68** Só þuo gi-ségid warð · sedle náhor
 hédra sunna · mid hevan-tunglon
 5716 an þem druoven dage, · þuo géng im úses drohtines þegan
 —was im glau gumo, · jungro Kristes
 5718 managa hwíla, · só it þár manno filo
 ne wissa te wáron, · hwand hie it mid is wordon hal
 5720 Juðeono gum-skipje: · Joseph was hie hétan,
 darnungo was hie úses drohtines jungro: · hie ni welda þero
 far-duanun þiod
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem
 folke Judeono,
 hêlag himilo ríkjæs— · hie géng im þuo wið þena héri-togon
 mahljan,
 5724 þingon wið þena þegan késures, · þigida ina gerno,
 þat hie muosti a-lósjan · þena lík-hamon
 5726 Kristes fan þemo krúkje, · þie þár gi-kwélmid stuod,
 þes guoden fan þem galgen · éndi an graf leggjan,
 5728 foldu bi-feláhan. · Im ni welda þie folk-togo þuo
 wérnjan þes willjen, · ak im gi-wald far-gaf,
 5730 þat hie só muosti gi-frummjan. · Hie gi-wêt im þuo forð
 þanan
 gangan te þem galgon, · þár hie wissa þat godes barn,
 5732 hrêo hangondi · hérren sínes,
 nam ina þuo an þero niwun ruodun · éndi ina fan naglon
 a-tuomda,
 5734 ant-féng ina mid is faðmon, · só man is frôhon skal,
 lioves lík-hamon, · éndi ina an líne bi-wand,
 5736 druog ina diur-liko · —só was þie drohtin werð—,

þár sia þia st̄edi havdun · an ênon st̄ene innan
 handon gi·hauwan, · þár gio h̄eliðo barn
 5738 gumon ne bi·gruovon. · Þár sia þat godes barn
 te iro land-wisu, · líko h̄elgost
 foldu bi·fulhun · Ȳndi mid ênu felis u be·lukun
 5740 allaro gravo guod-líkost. · Griotandi sá tun
 idisi arm-skapana, · þia þat all for·sá wun,
 5742 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 5744 wópjandi wíf · Ȳndi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havdun im far·sewana · soroga gi·nuogja,
 5748 mikila muod-kara: · Maria wárún sia hétana,
 idisi arm-skapana. · Þuo warð ávand kuman,
 naht mid neflu. · Níð-folk Judeono
 5750 ward an moragan eft, · ménigi gi·samnod,
 5752 rækidun an rúnón: · „Hwat þú wést, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nú ligid hie wundon siok,
 diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dôðe
 a·standan
 5756 an þriddjan dage. · Þius þiod gi·lóvit te filo,
 þit werod after is wordon. · Nú þú hier wardon hét,
 5758 ovar þem grave gómjan, · þat ina is jungron þár
 ne far·stelan an þemo st̄ene · Ȳndi seggjan þan, þat hie
 a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rinko folk
 mér gi·merrid, · ef sia it bi·ginnat márjan hier.“
 5762 Þuo wurðun þár gi·skerida · fan þero skolu Judeono
 weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
 5764 te þem grave gangan, · þár sia skoldun þes godes barnes
 hréwes huodjan. · Warð pie hélago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sá tun,
 weros an þero wahtun · wannom nahton,
 5768 bidun undar iro bordon, · hwan êr pie berþto dag
 ovar middil-gard · mannon kwámi,
 5770 liudon te liohte. · Þuo ni was lang te þiu,
 þat þár warð pie gést kuman · be godes krafte,
 5772 hálag ádom · undar þena hardon stén
 an þena lík-hamon. · Lioht was þuo gi·opanod

5774 firiho barnon te frumu: · was ferkal manag
 ant·heftid fan hell-doron · ęndi te himile weg
 5776 gi·waräht fan þesarō wer-oldi. · Wánom up a·stuod
 friðu·barn godes, · fuor im þuo þár hie welda,
 5778 só þia wardos þes · wiht ni af·swovun,
 dërvja liudi, · hwan hie fan þem dôðe a·stuod,
 5780 a·rës fan þero rastun. · Rinkos sátun
 umbi þat graf útan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skrêd forð-wardes
 swigli sunnun lioh. · Siðodon idisi
 5784 te þem grave gangan, · gum-kunnjes wíf,
 Mariun muni-líka: · habdun mêðmo filo
 5786 gi·sald wiðer salvum, · silvres ęndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mêt,
 5788 þat sia þena lik-hamon · lioves hérren,
 suno drohtines, · salvon muostin,
 5790 wundun writanan. · Þiu wíf sorágodun
 an iro sevon swíðo, · ęndi suma sprákun,
 5792 hwie im þena grótan stén · fan þemo grave skoldi
 gi·hwéreyjan an halva, · þe sia ovar þat hrêo sáwun
 5794 þia liudi leggjan, · þuo sia þena lik-hamon þár
 be·fullhun an þemo felise. · Só þiu frí havdun
 5796 ge·gangan te þem gardon, · þat sia te þem grave mahtun
 gi·sehan selvon, · þuo þár swógan kwam
 5798 ęngil þes alo-waldon · ovana fan radure,
 faran an feðer-hamon, · þat all þiu folda an skian,
 5800 þiu erða dunida · ęndi þia erlos wurðun
 an wékan hugje, · wardos Juðeono,
 5802 bi·fellun bi þem forahton: · ne wándun ira ferah égan,
 lif langerun hwíl.

TODO.

69 Lágun þá wardos,
 5804 þia gi·siðos sám-kwika: · sán up a·hlâd
 þie grótó stén fan þem grave, · só ina þie godes ęngil
 5806 gi·hwéryvida an halva, · ęndi im uppan þem hlêwe gi·sat
 diur-lík drohtines bodo. · Hie was an is dádjon ge·lík,
 5808 an is an-siunjon, · só hwem só ina muosta undar is ôgon
 skawon,

só beréht ḡndi só bliði · all só bliksmun lioht;
 5810 was im is gi·wádi · wintar-kaldon
 snêwe gi·líkost. · þuo sáwun sia ina sittjan þár,
 5812 þiu wíf uppan þem gi·wëndidan stêne, · ḡndi im fan þem
 wlitje kwámun,
 þem idison su-líka egison te·gënges: · all wurðun fan þem
 grurje
 5814 þiu frí an forþton mikilon, · furðor ne gi·dorstu
 te þemo grave gangan, · êr sia þie godes ęngil,
 5816 waldandes bodo · wordon gruotta,
 kwað þat hie iro ârundi · all bi·kunsti,
 5818 werk ḡndi willjon · ḡndi þero wívo hugi,
 hiet þat sia im ne an·drédin: · „ik wêt þat gí iuwan drohtin
 suokat,
 5820 nérjendon Krist · fan Nazareth-burg,
 þena þi hier kwælidun · ḡndi an krúki slógun
 5822 Judeo liudi · ḡndi an graf lagdun
 sundi-lôsjan. · Nú nist hie selvo hier,
 5824 ak hie ist a·standan iu, · ḡndi sind þesa stëdi lárja,
 þit graf an þeson griote. · Nú mugun gí gangan herod
 5826 náhor mikilu · —ik wêt þat is iu ist niud sehan
 an þeson stêne innan—: · hier sind noh þia stëdi skína,
 5828 þár is lík-hamo lag.“ · Lungra féngun
 gi·bada an iro brioston · blêka idisi,
 5830 wliti-skôni wíf: · was im wil-spell mikil
 te gi·hôrjanne, · þat im fan iro hêrren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ḡndi faran · te þem jungron Kristes,
 5834 seggjan þem is gi·síðon · suoðon wordon,
 þat iro drohtin was · fan dôðe a·standan.
 5836 Hiet ôk an sundron · Símon Petrusse
 will-spell mikil · wordon kùðjan,
 5838 kumi drohtines, · gie þat Krist selvo
 was an Galileo land, · „þár ina eft is jungron skulun,
 5840 gi·sehan is gi·síðos, · só hie im êr selvo gi·sprak
 wárom wordon.“ · Reht só þuo þiu wíf þanan
 5842 gangan weldun, · só stuodun im te·gënges þár
 ęngilos twêna · an ala-hwítion
 5844 wánamon gi·wádjom · ḡndi sprákun im mid iro wordon tuo

hêlag-líko: · hugi warð gi·blôðid
 §846 þen idison an egison: · ne mahtun an þia engilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 §848 te swiði te sehanne. · Þuo sprákun im sán an·gegin
 waldandes bodun · endi þiu wif frágodun,
 §850 te hwí sia Kristan þarod · kwikan mid dôdon,
 suno drohtines · suokjan kwámin
 §852 ferahes fullan; · „nú gí ina ni findat hier
 an þeson stén-grave, · ak hie ist a·standan nú
 §854 an is lík-hamon: · þes gí gi·lôvjan skulun
 endi gi·huggjan þero wordo, · þe hie iu te wáron oft
 §856 selvo sagda, · þan hie an iuwon ge·síðja was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 §858 gi·sald selvo · an sundigaro manno,
 hettjandero hand, · hêlag drohtin,
 §860 þat sea ina kwélidin · endi an krúki slógin,
 dôdan gi·dádin · endi þat hie skoldi þuruh drohtines kraft
 §862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nú havat hie all gi·lêstid só,
 §864 ge·frumid mid firihon: · íljat gí nú forð hinan,
 gangat gáh-líko · endi duot it þem is jungron kúð.

TODO.

§848 im sán | so C; om. L

§866 70 Hie havat sia iu fur·farana · endi ist im forð hinan
 an Galileo land, · þár ina eft is jungron skulun,
 §868 gi·sehan is ge·síðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hôrdun su-lík word sprekan,
 §870 kuðjan pia kraft godes · —wárún im só a·kumana þuo noh
 gie só foræhta ge·frumida—: · gi·witun im forð þanan
 §872 fan þem grave gangan · endi sagdun þem jungron Kristes
 seld-lík gi·siuni, · þár sia sorogondi
 §874 bidun su-líkero buota. · Þuo wurðun ók an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sáturn
 §876 alla langa naht · endi þes lík-hamen þár,
 huodun þes hrêwes. · Sia sagdun þero héri Judeono,
 §878 hwi-líka im þár and-warda · egison kwámun,
 seld-lík gi·siuni, · sagdun mid wordon,
 §880 al só it gi·duan was · an þero drohtines kraft,

ni miðun an iro muode. · Þuo budun im mēðmo filo
 Judeo liudi, · gold ęndi silvvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 ne máridin þero mēnigi: „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · ęndi þat þár kwámin is gi·síðos tuo,
 far·stálin ina an þem sténe. · Simnen wesat gí an stríde mid
 þiu,
 forð an flíte: · ef it wirðit þem folk-togen kúð,
 wí gi·helpat iu wið þena hérosten, · þat hie iu harmes wiht,
 lêðes ni gi·léstid.“ · Þuo námun sia an þem liudon filo
 diurero mēðmo, · dádun all só sia bi-gunnun
 —ne gi·weldun iro willjon— · dádun só wíðo kúð
 þem liudon after þem lande, · þat sia su-líka lugina woldun
 a·hebbjan be þan hélagan drohtin. · Þan was eft gi·hêlid hugi
 jungron Kristes, · þuo sia gi·hôrdun þiu guodun wíf
 márjan þia maht godes; · þuo wárún sia an iro muode fráha,
 gie im te þem grave bêðja, · Johannes ęndi Petrus
 runnun ovast-líko: · warð êr kuman
 Johannes þie guodo, · ęndi im ovar þem grave gi·stuod,
 ant-at þár sán after kwam · Símon Petrus,
 erl ęllan-ruof · ęndi im þár in gi·wêt
 an þat graf gangan: · gi·sah þár þes godes barnes,
 hréo·gi·wádi · hérren sínes
 línin liggjan, · mid þiu was êr þie lik-hamo
 fagaro bi·fangan; · lag þie fano sundar,
 mit þem was þat hôvid bi·helid · hélages Kristes,
 ríkjes drohtines, · þan hie an þesaró rastu was.
 Þuo géng im ôk Johannes · an þat graf innan
 sehan sell-lík þing; · warð im sán after þiu
 ant-lokan is gi·lóvo, · þat hie wissa, þat skolda eft an þit lioht
 kuman
 is drohtin diur-líko, · fan dôðe a·standan
 up fan erðou. · Þuo gi·witun im eft þanan
 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·síðos te·samne. · Þan stuod sêrag-muod
 ên þera idiso · öðer-síðu
 griotandi ovar þem grave, · was iro jámar muod—
 Maria was þat Magdalena,—, · was iro muod-gi·þáht,

sevo mit sorōgon gi·blandan, · ne wissa hwárod siu sókjan
 skolda
 5918 þena hêrron, þár iro wárun at þia helpa gi·langa. · Siu ni
 mohta þuo hofnu a·wisan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwárod siu sia
 wéndjan skolda;
 5920 gi·merrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þár
 Kriste standan, · þuoh siu ina kúð-líko
 5922 ant·kennjan ni mohti, · êr þan hie ina kúðjan welda,
 seggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro
 bi·wiepi,
 5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro
 hêrron ni wissi
 te wáren, hwárod hie werðan skoldi: · „ef þú ina mí gi·wisan
 mohtis,
 5926 frô mín, ef ik þik frágón gi·dorsti, · ef þú ina hier an þeson
 felise gi·námis,
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono
 mêsta,
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno
 drohtines
 gruotta mid góðaro sprákun: · siu wánda þat it þie gardari
 wári,
 5930 hof-ward hêrenn sínes. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nérjendero bést: · siu géng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant·kënda iro waldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro
 mundon grípan,
 5934 þiu fèhmja an þena folko drohtin, · novan þat iro friðu-barn
 godes
 wérída mid wordon sínón, · kwað þat siu ina mid wihti ni
 mósti
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwaþ-hie, „te þem
 himiliskon fader;
 ak íli þú nú ofst-líko · èndi þem erlon kúði,
 5938 bruoðron mínon, · þat ik úser bêðero fader
 ala-waldan, · iuwan èndi mínan
 5940 suóð-fastan god · suokjan willju.“

TODO.

§868 sán | so L; om. C

- 71 þat wíf warð þuo an wunnon, · þat siu muosta su-líkan willjon
 kuðjan,
 5942 seggjan fan im gi·sundon: · warð sán garo
 þiu idis an þat ârundi · ęndi þem erlon bráhta,
 5944 will-spel weron, · þat siu waldand Krist
 gi·sundan gi·sáwi, · ęndi sagda hwó hé iru selvo gi·bôd
 5946 torohtero têkno. · Sia ni weldun gi·trúojan þuo noh
 þes wíves wordon, · þat siu su-lík will-spel bráhte
 5948 gegrungo fan þemo godes suno, · ak sia sátun im
 jámor-muoda,
 heliðos hriuwonda. · Þuo warð þie hêlago Krist
 5950 eft opan-líko · öðer-siðu,
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, · þat hie im þár an wege muotta.
 kwëdda sia kùð-líko, · ęndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. · Hie hét þat sia forahtan hugi
 ne bárin an iro brioston: · „ak gí mínon bruoðron skulun
 5956 þesa kwidi kùðjan, · þat sia kuman after mí
 an Galileo land; · þár ik im eft te:gernes biun.“
 5958 þan fuorun im ôk fan Jerusalem · þero jungrono twêna
 an þem selvon daga · sán an morgan,
 5960 erlos an iro ârundi: · weldun im te Emaus
 þat kastel suokan. · Þuo bi-gunnun im kwidi managa
 5962 under þem weron wahsan, · þár sia after þem wege fuorun,
 þem heliðon umbi iro hêrron. · Þuo kwam im þár þie hêlago
 tuo
 5964 gangandi godes suno. · Sia ni mahtun ina garo-líko
 ant kënnan kraftigna: · hie ni welda ina þuo noh kùðjan te im;
 5966 was im þoh an iro gi·siðje samad · ęndi frágoda, umbi
 hwí-líka sia saka sprákin:
 „hwí gangat gí só gornondja?“ (kwaþ-hie;) „Ist ink jámer hugi,
 5968 sevo soragano full.“ · Sia sprákun im sán an·gegin,
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
 5970 „bist þí fan Jerusalem · Judeono folkas
 [...]“

TODO.

„[...]

5972 hêlagumu gêste · fan hevan-wange,
 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
 5974 erlos góde, · lêdda sie út þanan,
 ant-tat hé sie brâhte · an Bethanía;
 5976 þár hóf hé is hêndi up · ãndi hêlegoda sie alle,
 wíhida sie mid is wordun. · Gi·wêt imo up þanan,
 sóhta imo þat hôha himilo ríki · ãndi þena is hêlagon stól:
 5978 sitit imo þár · an þea swíðron half godes,
 alo-mahtiges fader · ãndi þanan all ge·sihit
 5980 waldandjo Krist, · só hwat só þius wer-old be-havet.
 þó an þeru selvon stedi · ge·sîðos góde
 5982 te bedu fellun · ãndi im eft te burg þanan
 þár te Jerusalem · jungaron Kristes
 5984 fôrun faganondi: · was im fráh-mód hugi,
 wárún im þár at þemu wíhe. · Waldandes kraft
 5986 [...]

TODO.

5971–5985 hêlagumu ... kraft | Only in M. 5971 hêlagumu gêste · fan hevan-wange | Partly scraped off, but still just about readable. 5986 [...] | Four lines are scraped off and entirely illegible.

Old Saxon Genesis

Dating: C9th
Meter: *Ancient-words-law*

Introduction

The normalization follows that adapted for *Heli*. There is only one ms., Palatinus latinus 1447 (V, https://digi.vatlib.it/view/MSS_Pal.lat.1447/0005), where the poem is found written on a few fragmentary pages between Latin theological texts. In this ms. a small fragment of the *Heli* is also found.

Much of the poem, including parts not extant in V, was closely translated into Old English and later inserted into an English poem on Genesis. The translation is called *Genesis B*, and will be edited below. Lines 1–26 of the present poem correspond almost exactly with lines 791–817 of that poem.

After the Fall

- 1 „Wela, þat þú nú, Éwa, havas,“ (kwad Adam,) „**uvilo gi·marækot** [V 1r/TODO]
2 **unkaro selvaro s̄id.** · Nú maht þú sehan þia **swarton hēll**
3 **ginon grádagæ;** · nú þú sia **grimman maht**
4 **hinana gi·hōrjan,** · nis **hevan-ríki**
5 **ge·líhk sulíkaro lógnun:** · þit was alloro **lando skônjust,**
6 **þat wit hier þuruh unkas hērran þank** · **hēbbjan muostun**
7 **þár þú þem ni hōrdis** · þie unk þesan **harām gi·ried,**
8 **þat wit waldandas** · **word far·brákun,**
9 **hevan-kuningas.** · Nú wit **hriwig mugon**
10 **sorogon for þem s̄ida,** · wand hé unk **selvo gi·bôd,**
11 **þat wit unk su·lik wíti** · **wardon skoldin,**
12 **harāmo mēstan—** · nú þwingit mí giu **hungar endi þrust,**
bitter balo-werék, · þero wáron wit êr **bêdero tuom.**

14 Hú skulun wit nu **libbjan**, · efto hú skulun wit an þesum
 liahta wesan?

16 Nú hier hwílum **wind kumit** · **westan efto ôstan**,
 süðan efto nordan? · gi·swerek upp drívit,
 kumit **haglas skion** · **himile bi·tengi**,
 fērid ford an gi·mang · (þat is **firinum kald**):
 hwílum þanne fan **himile** · hēto skinit,
 blíkit þiu beráhto sunna: · wit hier þus **bara standat**,
 un·wērid mid gi·wádi: · nis unk hier **wiht bi·foran**
 ni te **skadowa** ni te **skúra**, · unk nis hier **skattas wiht**
 te **mēti** gi·markot: · wit hēbbjat unk gi·duan **mahtigna god**,
 waldand wrēdan. · Te hwí skulun wit **werdan** nu?
 Nu mag mí þat **hreuan**, · þat ik is io bad **hevan-ríkjan god**,
 waldand þ[...]

TODO.

2 sehan | sean V 10 unk | hunk V 11 unk | hunk V

26 **waldand** þ[...] | The bottom part of V 1r has been trimmed, resulting in the loss of a few lines.
 For the continuation cf. *Genesis B* 817 ff., which translates this and the following lines.

After Cain's slaying of Abel

2 Síðoda im þuo te **sélidon**, · habda im **sundja gi·waræht** [V 2v/TODO]
 bittra an is **bruodar**; · liet ina undar **baka liggjan**
 an ênam **diapun dala** · **drór-wóragana**,
 líbas lôsan, · legar·bedd waran,
 guman an **griata**. · Þuo sprak im god selbo tuo,
 waldand mid is **wordun** · (was im **wrēd** an is **hugi**,
 þem **banan gi·bolgan**), · frágoda hwar he habdi is **bródar** þuo
 kind-jungan guman. · Þó sprak im eft **Kain** an·gegen
 -habda im mid is **handun** · **haræm-werék mikil**
 wam-dádjun gi·waræht, · þius **werold** was só swido
 be·smitin an **sundjun-**: · „Ni ik þes **sorogun** ni skal,“ kwad he,
 „gômjan hwar hie **ganga**, · ni it mi god ni gi·bôd,
 þat is **hwærigin** hier · **huodjan** þorofti,
 wardon an þesarō **weroldi**. · **W**ández he swido,
 þat he bi·helan mahti · **hérran** sínum,
 þia **dádi** bi·dérnjan. · Þuo sprak im eft úsa **drohtin** tuo:

„All habas þu só gi·werékot,“ (kwad he,) „só þí ti þínaro wer-oldi
 mag
 18 wesan þín hugi hriuwig, · þes þu mid þínum handon gi·dedos,
 þat þú wurdí þínes bruodar bano: · nu he bluodig ligit,
 20 wundun wórig; · þes ni habda he êniga ge·wuruhte te þi,
 sundja gi·suohta, · þoh þu ina nu a·slagan hæbbjas,
 22 dôdan gi·duanan. · Is drô sinkit nu an erda,
 swêt sundar ligit; · þiu seola hwarøbat
 24 þie gêst gjámar-muod · an godas willjan;
 drôr hruopit is te drohtina selbun · endi sagat hwe þea dádi
 frumida,
 26 þat mén an þesun middil-gardun: · ni mag im ênig mann þan
 swídor
 wero far·wirikjan · an werold-ríkja
 28 an bittron balo-dádjón, · þan þú an þínum bruodar habas
 firin-werék gi·fremid.“ · Þuo an foråhtun ward
 30 Kain aftar þem kwidjun drohtinas, · kwad þat hie wisse garwo,
 þat is ni mahti werdan waldand wiht, · an werold-stundu
 32 dâdjo bi·dërnid, · „só ik is nu mag drubundjan hugi,“ kwad he,
 „beran an mínum breostun · þes ik mínan bruodar sluog
 34 þuru mín hand-mégin. · Nu wêt ik, þat ik skal an þínum hëti
 libbjan,
 ford an þínum fiund-sképi, · nu ik mí þesa firina gi·deda,
 36 só mí mína sundja nu · swídaron þunkjat,
 mis-dád méra, · þan þín mildi hugi,
 38 só ik þes nu wirdig ni bium, · waldand þie guodo,
 þat þú mí a·látas · lêdas þingas,
 tianono a·tuemjas. · Nu ik ni welda mína triuwa haldan,
 40 hugi wid þem þínum hlutron muoda, · nu wêt ik, þat ik hier
 ni mag êniga hwíla libbjan,
 42 hwand mí ant·wirikit, · só hwat só mi an þesun wega findit,
 a·sléhit mi bi þesun sundjun.“ · Þuo sprak im eft selbo
 an·gegin
 44 hevanes waldand: · „Hier skalt þu noh nu“, kwad he,
 „libbjan lango hwíla. · Þo þu sus a·lédit sis,
 46 mid firinum bi·fangan, · þoh will ik þi friðu sëttjan,
 tôgjan su·lik tekjan, · só þu an treuwa maht
 48 wesan an þesero werolde, · þoh þu is wirdik ni sis:
 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 hérren spráko,
 52 wesljan þár mid wordon þínon: · waldandi stêt
 þínes bróðor wráka · bitter an hælli.“

TODO.

54 Þó géng im þanan mid grimmo hugi, · habda ina god selbo
 swíðo far·sakanan. · Soroga warð þár þuo gi·kúdit
 56 Adama endi Éwun, · in-widd mikil,
 iro kindes kwalm, · þat he ni muosta kwik libbjan.
 58 Þes ward Adamas hugi · innan breostun
 swíðo an sorogun, · þuo he wissa is sunu dôdan:
 60 só ward is ôk þiu muodar, · þe þana magu fuodda,
 barn bi iro breostun. · Þuo siu bluodag wuosk
 hréu·gi·wádi, · þuo ward iro hugi sérág.
 62 Béþo was im þó an sorogun · iak iro barnas dôd,
 64 þes hæliðas hin-fard, · iak þat im mid is handun for·dæda
 Kain an su-likun kwalma: · siu ni habdun þuo noh kindo þan
 mér
 66 libbendero an þem liahta, · botan þana ênna, þie þuo a·lédit
 was
 waldanda be is far·wurohtjun: · þár ni habdun siu êniga
 wunja tuo
 68 niud-líko gi·numan, · wand hie su-likan níð a·huof,
 þat he ward is bruodar bano. · Þes im þuo bêðjun ward,
 70 sin-hiún twêm · sér umbi herta.
 Oft siu þes gornunde · an griata gi·stuodun,
 72 sin-hiún samad, · kwádun, þat sia wissin, þat im þat iro sundja
 gi·dedin,
 þat im ni muostin aftar · ęreþbi-wardos
 74 þegnas þian. · Polodun siu bêðju
 mikila mord-kwála, · unt þat im eft mahtig god,
 76 hér hevanes ward · iro hugi buotta,
 þat im wurðun ôdana · ęreþbi-wardos,
 78 þegnos endi þiorun, · þigun aftar wel,
 wóhsun wán-líko, · ge·witt línodun,
 80 spáha spráka. · Spuodda þie mahta
 is hand·gi·werék, · hélag drohtin,

[V 2v/TODO]

82 þat im ward sunu gi·boran; · þem skuopun siu Seð te naman
 wárom wordum: · þem wastom lêh
 84 hevanas waldand · endi hugi guodan,
 gam-likan gang · -he was goda wirðig-,
 86 mildi was hie im an is muoda. · Só þana is manno wel,
 þie io mið su-likaro huldi muot · hêrron þionun.
 88 Hie lovoda þuo mêt · liodjo barnun,
 godas huldi: · gumun þanan kwámun
 90 guoda mann, ·
 wordun wísa, · ge·witt línodun,
 92 þegnos gi·þáhte · endi þigun aftar wel.
 Þann kwámun eft fan Kaina · kraftaga liudi,
 94 hélidos hard-muoda, · habdun im hugi strangan,
 wrédan willjan, · wí weldun waldandas
 96 léra léstjan, · ak habdun im lêdan stríd;
 wuohsun im wrisi-líko: · þat was þiu wirsa gi·burd,
 98 kuman fan Kaina. · Bi·gunnun im kópun þuo
 weros wíb undor twisk: · þas ward a·werðit sán
 100 Seðas ge·sídi, · warð seggjo folk
 ménū gi·mengid · endi wurðun manno barn,
 102 liudi lêða, · þem þitt lioht gi·skuop,
 botan þat iro ên habda · erlas gi·hugdi,
 104 þegan-líka gi·þáht; · was im gi·þungin mann,
 wís endi word-spáh, · habda gi·witt mikil:
 106 Enokh was hie hétan. · Þie hier an erðu warð
 mannum te márðum · obar þesan middil-garð,
 108 þat ina hier só kwikana · kuningo þie bëtsto,
 libbendjan an is lík-haman, · só hie io an þesun liahta ni staraf
 -
 110 ak só gi·haloda ina hier · hevanas waldand
 endi ina þár gi·sætta, · þár hie simlon muot
 112 wesan an wunnjon, · untat ina eft an þesa werold sëndit
 hér hevanas ward · hélido barnum,
 114 liodjun te léro. · Þann hier ôk þie lêdo kumit,
 þat hier Anti-krist · alla þioda,
 116 werod a·werðit, · þann he mid wápnu skal
 werðan Enokha te banon, · eggjun skarapun
 118 þuruh is hand-mégin; · hwiribit þiu sêola,
 þie gëst an guodan weg, · endi godas engil kumit,

120 **w**rikit ina, **w**amm-skaðon · **w**ápnas eggjun:
 wirðit **A**nti-krist · **a**ldru bi-lósid,
 122 þie **f**iund bi-féllid. · Folk wirðit eft gi-hworovan
 te godas ríkja, · **g**umuno gi-siði
 124 langa hwíla, · endi stéd im sídor þit **l**and 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-féllid | biuellid V

The Destruction of Sodom

4 þuo habdun im eft só **s**wíðo · **S**odomo-liudi, [V 2r/1]
 2 **w**eros só far-werkot, · þat im was úsa **w**aldand gram,
 mahtig drohtin, · wand sia **m**én drivun,
 4 frémidun **f**irin-dádi, · habdun im só uilu **f**iunda barn
 wammas ge-wísid: · þuo ni welda þat **w**aldand god,
 6 þiadan **b**olojan, · ak hiet sie þrea faran,
 is **e**ngelos óstan · an is árundi,
 8 **s**iðon te **S**odoma, · endi was im selvo þar mið.
 þuo sea ovar **M**ambra · mahtige fuorun,
 10 þuo fundun sia **A**brahama · bi ênum **a**la standan,
 waran ênna **w**ih-stédi, · endi skolda úsas **w**aldandas
 12 **g**eld gi-frummjan, · endi skolda þar goda þeonian
 an middjan dag · **m**anna þie bætsto.
 14 þuo ant-kénda hé **k**raft godas, · só he sea **k**uman gi-sakh:
 géng im þuo ti-gegnes · endi **g**oda selvun hnég,
 16 **b**ôg endi bedode · endi **b**ad gerno,
 þat hie is **h**uldi forð · **h**ebbjan muost:
 18 „warod **w**ilþu nu, · **w**aldand, frô mí,
 alo-mahtig fadar? · ik biun þín êgan skalk,
 20 hold endi gi-hôrig; · þú bist mí **h**êrro só guod,
 mēðmo só mildi: · wilþu mínas wiht,
 22 drohtin, hæbbjan? · Hwat, it all an þínum **d**uoma stéd,
 ik **l**ibbjo bi þínum lêhene, · endi ik gi-löbi an þi,
 24 frô mín þe guoda: · muot ik þi **f**rágon nu,
 warod þu **s**igi-drohtin · **s**iðon willjas?
 26 þuo kwam im eft te-gegnes · godas and-wordi,
 mahtig muotta: · „Ni willi ik is þi **m**íðan nu,“ kwað he,

28 „helan holdan man, · hú míن hugi gęngit.
 Siōdan skulun wí sūðar hinan: · hębbjat him umbi
 Sodoma-land
 30 weros só for-werkot. · Nú hruopat þeæ wardas te mí
 dages endi nahtes, · þe þe iro dādi tēlljat,
 32 sęggjat hiro sundjon. · Nú willi ik selvo witan,
 ef þia mann under him · su-lík mén fręmmjat,
 34 weros wam-dádi. · Þanna skal sea wallande
 fiur bi uallan, · skulun sia hira firin-sundjon
 36 swára bi-senkjan: · sweval fan himile
 fallit mid fiure, · fēknja steręvat,
 38 mén-dádige mén, · reht só morgan kumit.“
 Abraham þuo gi-mahalda · (habda im ęlljan guod,
 40 wísa word-kwidi), · endi wiðer is waldand sprak:
 „Hwat, þú gódas só vilu,“ (kwað hie,) „god hevan-ríki,
 42 drohtin gi-duomis, · all bi þínun dādjun stéd
 þius werold an þínum willjan; · þu gi-wald habas
 44 ovar þesan middil-gard · manna kunnjas,
 só þat gio werðan ni skal, · waldand frô mí,
 46 þat þú þar te ênum duoas · uvila endi guoda,
 liova endi lēða, · wand sia gi-lika ni sind.
 48 þu ruomes só rehtæs, · ríki drohtin,
 só þu ni wili, þat þar ant geldan · guod-willige mann
 50 wam-skaðono werék, · þoh þu is gi-wald haves
 te gi-frummjanna. · Muot ik þi frágón nu,
 52 só þú mí þiu gramara ni sis, · god hevan-ríki?
 ef þú þar fiðis fiftig · ferahtaro manno,
 54 liuvigaro liodo, · muot þanna þat land gi-sund,
 waldand, an þínum willjan · gi-wērid standan?“
 56 þuo kwam im eft te gegnes · godas and-wordi:
 „Ef ik þar findo fiftig,“ (kwað he,) „ferahtara manno,
 58 guodaro gumono, · þea te goda hębbjan
 fastro gi-fangan, · þanna willi ik im iro ferāh far-gevan
 60 þuru þat ik þea hluttron man · haldan wille.“
 Abraham þuo gi-mahalda · áðar siðe,
 62 forð frágoda · fråhon sínan:
 „Hwat duos þu is þanna,“ (kwað he,) „drohtin frô mí,
 64 ef þu þar þritig maht · þegno fiðan,
 wam-lôsa weros? · wilþu sia noh þanna

66 látan te líva, · þat sia muotin þat land waran?“
 þuo im þe guoda, · god hevan-ríki,
 68 sniumo gi·sagda, · þat hie só weldi
 léstjan an þen landa: · „Ef ik þar lubigaro mahg,“ kwað he,
 70 „þritig undar þero þiodo · þegno fiðan
 god-forþhta gumon: · þanna willi ik im far·gevan allum
 72 þat mén endi þea mis-dád · endi látan þat manno folk
 sittjan umbi Sodoma · endi ge·sund wesan.“
 74 Abraham þuo gi·mahalda · agalét-líko
 -folgoda is frójan-, · filo worda gi·sprak:
 76 „Nu skal ik is bí biddjan“, (kwað he,) „þat þú bí ni belges ti mí,
 fró míni 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 þínaró guodi, · god hevan-ríki
 80 þiadan, gi·þolojan: · mí is þarf mikil
 te witanna þínne willjan, · hweðer þat werad gi·sund
 82 libbjan muoti, · þe sea liggjan skulun,
 fégja bi·uallan: · hwat wilis þu is þanna, frô míni, duoan,
 84 ef þu þar tehani · treu-hafte maht
 fiðan under þemo folka feráhtera 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 sí:s?“
 88 þuo kwam im eft te·gengnes · godas and-wordi:
 „Ef ik þar tehani,“ (kwað he,) „treu-hafte mag
 90 an þem lande noh · liodjo fiðan,
 þanna látu ik sia alla þuru þie feráhtun man · ferehas brúkan.“
 92 þuo ni dorste Abraham leng · drohtin sínan
 furður frágó, · ak hé fell im after te bedu
 94 an kneo kraftag, · kwað hé gerno
 is geld gréwedi · endi gode þeonodi,
 96 waráhti after is willjan. · Gi·wêt im eft þanan
 gangan te is gest-séli; · godes engilos fort
 98 siðodon te Sodoma, · so im selvo ge·bôd
 waldand mid is wordo, · þuo hie sea hiet an þana weg faran.

TODO.

100 Skoldun sie be·fíðan, · hwat þár feráhtera [V 2r/36]
 umbi Sodoma-burg, · sundjono tuomera
 102 manna wári, · þie ni habdin mén̄es filu,
 firin-werko gi·frumid. · Pó gi·hôrdun siæ fêgero karm
 104 an allaro sélíðu gi·hwén, · sundiga liudi
 firin-werk frémmjan: · was þar fiundo gi·mang,
 106 wréðaro wihtjo, · þea an þat wam habdun
 þea liudi far·lédid: · þat lón was þuo hat handum
 108 mikil mið morðu, · þat sia oft mén̄ drivun.
 Þanna sat im þar an innan · aðal-burdig man,
 110 Loth mið þem liudjum, · þie oft lof godas
 waráhte an þesarō weroldi: · habda im þar welono gi·nuog,
 112 guodas gi·wunnan: · he was gode wirðig.
 He was Abrahamas · aðali-knóslas,
 114 his bróðer barn: · ni was bętara man
 umbi Giordanas staðos · mið gum-kustjum,
 116 gi·wérid mið ge·wittjo: · him was úsa waldand hold.
 Þuo te sedla hnég · sunna þiu hwíta,
 118 alloro bôkno beráhtost, · þuo stuond hie fore þes buruges dore.
 Þuo gi·sah hé an ávand · ęngilos twêne
 120 gangan an þea gardos, · só sea fan gode kwámun
 ge·wéride mid ge·wittjo; · þuo sprak he im sán mid is wordum
 tuo.
 122 Géng þuo te·gernes · endi gode þankade,
 hevan-kuninga, · þes hé im þea helpa fer·lékh,
 124 þat he muosta sea mið is ógum · an luokojan,
 iak he sea an kneo kusta · endi kúsko bad,
 þat sea suohtin his sélíða: · kwað þat he im selbas duom
 gáui su-líkas guodas, · só im god habdi
 128 far·liwen an þem landa: · sea ni wurðun te lata hwérgin,
 ak se gengun im an is gëst-séli, · endi he im giungar-duom
 frémidre feráht-líka, · sea im filo sagdun
 wáraro wordu. · Pár he an wahtu sat,
 130 held is hêrran bodan · hêlag-líka,
 godas ęngilos. · Sia him guodas só filo,
 132 suóðas gi·sagdun. · Swart furður skréð,
 narowa naht an skion, · náhida moragan
 an allara sélíða gi·hwem. · Uht-fugal sang
 fora daga-hruoma. · Pó habdun úsas drohtinas bodon

138 þea firina bi·fundan, · þea þar frēmidun mēn
 umbi Sodoma-burug. · Þó sagdun sia Loða,
 140 þat þar morð mikil · manno barno,
 skolda þera liodjo werðan · endi ôk þes landas só samo.
 142 Hietun ina þuo ḡerewjan, · endi hietun þó gangan þanan,
 firrjan hina fon þem fiundum · endi lēdjan is frí mið him,
 144 idis aðal-borana. · He ni habda þar his aðaljas þan mēr,
 botan is dohtar twá, · mid þem gi-hietun sie, þat hie êr daga
 wári
 146 an ênum berga uppan, · þat hina brinnandi
 fiur ni bi·uengi. · Þó he te þere fērði ward
 148 gāhun gi·ḡerewid, · gengun engilos,
 habdun hina bi handum · hevan-kuningas bodon,
 150 lēddun hina endi lērdun · lango hwíla,
 untat sea ina gi·brāhtun · bi þera burug útan.
 152 Hietun, þat siax 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.
 Þuo bwuruvun eft wiðer · hélega wardos,
 156 godas engilos, · gengun sniumo,
 siðodon te Sodomo: · þanan suðar fuor
 158 Loth þoro hira léra, · flôh þera liodjo gi·mang,
 d̄reyjoro manno: · þó warð dag kuman.
 160 Þuo warð þar gi·hlunn mikil · himile bi·tengi,
 brast endi brakoda, · warð þero burugjo gi·bwilik
 162 rôkas gi·fullit, · warð þar fan radura só uilu
 fiures gi·fallin, · warð fēgero karm,
 164 lēðaro liodjo: · logna all bi·ueng
 brēd burugu-gi-setu: · bran all samað,
 166 stēn endi erða, · endi só manag strídin man
 swultun endi sunkun: · sveval brinnandi
 168 wel after wíkjom; · warāgas þolodun
 lēðas lôn-geld. · þat land inn bi·sank,
 170 þiu erða an af-grundi; · al warð far·spildit
 Sodoma-ríki, · þat is ênig seg ni gi·nas,
 172 iak só bi·dôðit an dôð-séu, · so it noh te daga stendit
 fluodas gi·fullit. · Þuo habdun hiro firin-dádi
 174 all Sodomo·þiod · sêro ant·goldan,
 botan þat þar iro ênna · út ent·lēdde

176 waldand an is willjan · endi þiu wíf mid im,
 þriu mið þem þegna. · þó gi·hôrdun sea þero þiodo kwalm,
 178 burugi brinnan. · þó þar under bak bi·sakh
 idis aðal-boren · —siu ni welde þera engilo
 180 lêra lêstjan; · þat was Lohthas brûd,
 þan lang þe siu an þem landa · libbjan muosta—
 182 þuo siu an þem berëga gi·stuod · endi under bak bi·sakh,
 þuo warð siu te stêne, · þar siu standan skal
 184 mannum te mårðu · 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 bwuruvun | metr. emend.; urubun V 185 lêvot. | add. EXPL V

185 lêvot. | The EXPL in the ms. stands for 'explicit', customarily placed at the end of a text in mediæval mss. This line also serves as a fitting conclusion to the poem.

Muspell (*Muspilli*)

Dating: C9th

Meter: *Ancient-words-law*

Introduction

The **Muspell** (*Musp*) is an Old High German Christian poem dealing with the Day of Judgment.

Musp survives in a single copy, found scribbled in a Latin-language theological manuscript from the 820s CE with signum *CLM 14098*; since the poem is marginalia, the dating of the manuscript can unfortunately only serve as a *terminus post quem*. The use of occasional end rhyme (see note to ll. 60–61) suggests a relation to Otfrid's *Evangelienbuch* (written 863–871 CE), as does the exact correspondence between *Musp* 14 and *Evangelienbuch* 1.18.9. Whatever the direction of influence, the author of *Musp* surely belonged to the same monastic C9th milieu as Otfrid.

Language

The dialect is that of the southern High German area, as seen by the consistent application of the most extensive form of the second sound shift, where *g*, *b*, *k* change to *k*, *p*, *ch*. That this was the case at the time of composition is seen by the fact that Germanic roots originally beginning with *b* consistently alliterate with Latin borrowings beginning with *p*, namely in:

- l. 16: Germanic *pú* (= OS *bú*) : borrowed *pardísu* (< Latin *paradísum*),
- l. 21: Germanic *piutit* (= OS *biuidid*) : borrowed *pebhes* (< Latin *pix*) and *pína* (< Latin *poena*),
- l. 25: Germanic *prinnan* (= OS *brinnan*) and *palw-* (= OS *balu*) : borrowed *pebbe* (see above).

Interestingly, the alliteration also shows that the poet retained old *b*- before *l* (l. 72), by extension almost certainly also before *r* and *n*, and probably also before *w* (l. 7). This sound is, however, consistently omitted by the scribe.

Due to the low quality of the digitally available scans of the already very poorly preserved manuscript, the pres. edition has had to rely partly on the text found in the 17th edition of Braune's *Althochdeutsche Lesebuch* published in 1994.

The “Muspell”

1 Sín tak pi·kweme, · daz er touwan skal.
 2 Wanta sár só sih diu sélá · in den sind ar·hévit,
 3 ęnti sí den líh-hamun · likkan lázzit,
 4 só kwimit ęin héri · fona himil-zungalon;
 5 daz andar fona pehhe: · dár págent siu umpi.
 6 Sorgén mak diu sélá, · unzi diu suona ar·gét,
 7 za bwederemo héरje · si gi·halót werde.
 8 Wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 9 daz lętit sia sár · dár iru lęid wurdit,
 10 in fuir ęnti in finstrí: · daz ist rehto virin-líh ding.
 11 Upi sia *avar ki·halont die · die dár fona himile kwemant,
 12 ęnti si dero ęngilo · ęigan wurdit,
 13 die pringent sia sár úf · in himilo ríhi:
 14 dár ist líp áno tód, · lioht áno finstrí,
 15 sélida áno sorgun: · dár n·ist neo-man siuh.
 16 Denne der man in pardisu · pú ki·winnit,
 17 hús in himile, · dár kwimit imo hilfa ki·nuok.
 18 Pi·diu ist durft mihhil allero manno bwe-líhemeo, · daz in es
 19 sín muot ki·spane,
 20 daz er kotes willun · kerno tue
 21 ęnti hélla fuir · harto wíse,
 22 pehhes pína: · dár piutit der Satanasz altist
 23 héjizzan lauk. · Só mak hukkan za diu,
 24 sorgén dráto, · der sih suntigen wejz.
 25 Wé demo in vinstrí skal · síno viriná stúén,
 26 prinann in pehhe: · daz ist rehto palwík dink,
 27 daz der man harét ze gote · ęnti imo hilfa ni kwimit.
 28 Wánit sih ki·náda · diu wénaga sélá:
 29 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 nohhéin** · den **pan furi·sizzan**,
 ni allero **manno bwe-líh** · ze demo **mahale skuli**.
 34 Dár skal er vora demo **ríhhe** · az **rahhu stantan**,
 pí daz er in **wer-olti eo** · **ki·werkót hapéta**.
 36 Daz hórt' ih **rahhón** · dia **wer-olt-reht-wíson**,
 daz skuli der **anti-khristo** · mit **Elíase págan**.
 38 Der **warkh** ist **ki·wáfanit**, · denne wirdit untar in **wík**
 ar-hapan.
Khéñfun sint só **kréftík**; · diu **kósa** ist só **mihhil**.
 40 **Elías strítit** · pí den **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-stéti** · **wunt pi·vallan**
 46 énti in demo **sinde** · **siga-lós werdan**.
 Doh wánit des vila got-manno,
 daz **Elías** in demo **wíge** · ar·wartit werde.
 48 Só daz **Elíases pluot** · in **erda ki·triufit**,
 50 só in·prinnant die **perga**, · **poum** ni **ki·sténtit**
 ênihk in **erdu**, · ahá ar·truknént,
 52 muor var·swilhit sih, · **swilizót lougiu** der himil,
 máno vallit, · prinnit **mittila-gart**,
 54 **stén** ni **ki·sténtit***, · vérit denne **stúa-tago** in lant,
 vérit mit diu **vuiru** · **viriho wísón**:
 56 dár ni mak denae **mák andremo** · **helfan** vora demo **Múspille**.
 Denne daz **préita wasal** · allaz var·prinnit,
 58 énti **vuir** énti **luft** · iz allaz ar·furpit.
Hwár ist denne diu **marha**, · dár man dár eo mit sínén **mágón**
 piehk?
 60 Diu marha ist far·prunnan, · diu sélá stét pi·dwungan,
 ni wéiz mit **bwiu puaze**: · só vérit sí za wíze.
 62 Pi·diu ist demo **manne** só **guot**, · denner ze demo **mahale**
 kwimit,
 daz er **rahhón** **bwe-líha** · **rehto ar·téile**.
 64 Denne ni darf er **sorgén**, · denne er ze deru **suonu kwimit**.

Ni wéiz der wénago man, · bwe-líhan wartil er habét,
 66 denner mit den miatón · marrit daz rehta,
 daz der tiugal dár pí · ki·tarnit sténtit.
 68 Der hapét in ruovu · rahóno bwe-líha,
 daz der man êr énti síd · upiles ki·frumita,
 70 daz er iz allaz ki·sagét, · denne er ze deru suonu kwimit;
 ni skolta síd manno nohhéin · miatun int·fahan.
 72 Só daz himiliska horn · ki·blútit wirdit,
 énti sih der suanari · ana den sind ar·hévit
 74 der dár suannan skal · tóten énti lepentén,
 denne hévit sih mit imo · hérjo měista,
 76 daz ist allaz só pald, · daz imo nio-man ki·págán ni mak.
 Denne věrit er ze deru mahal-stéti, · deru dár ki·markhót ist:
 78 dár wirdit diu suona, · dia man dár io sagéta.
 Denne varant éngila · uper dio marha,
 80 wékhang deota, · wíssant ze dinge.
 Denne skal manno gi·líh · fona deru moltu ar·stén,
 82 lössan sih ar dero léwo vazzón: · skal imoavar sín líp
 pi·kweman,
 daz er sín reht allaz · ki·rahhón muozzi,
 84 énti imo after sínén tátin · ar·tejilit werde.
 Denne der gi·sizzit, · der dár suonnan skal
 86 énti ar·tejillan skal · tóten énti kwekkhén,
 denne stét dár umpi · éngilo měnígí,
 88 guotero gomóno: · gart ist só mihhil:
 dara kwimit ze deru rihtungu só vilo · dia dár ar rěstí ar·stént.
 90 Só dár manno nohhéin · wiht pi·mídan ni mak,
 dár skal denne hant sprehan, · houpit sagén,
 92 allero lido bwe-líhk · unzi in den luzígun vinger,
 bwaz er untar desen mannun · mordes ki·frumita.
 94 Dár ni ist eo só listík man · der dár io·wiht ar·liugan měgi,
 daz er ki·tarnan měgi · tátó dehhéina,
 96 niz al fora demo khuninge · ki·khundit werde,
 úzzan er iz · mit alamusau furi·měgi
 98 énti mit fastún · dio viriná ki·puazti.
 Denne der paldét · der gi·puazzit hapét,
 100 denner ze deru suonu kwimit.
 Wirdit denne furi ki·tragan · daz frôno khrúki,
 102 dár der héligo Khrist · ana ar·hangán ward.

104 Denne augit er dio másún, · dio er in deru mēnniskí an·fénk,
dio er duruh desse man-kunnes · minna far·doléta.

TODO: Split into multiple parts. Translate.

7 *b*wederemo | wederemo ms. 11 *avar | hauar ms. 14 *liobt* | lihot ms. 14 finstrí | finstri ms.
15 n: · dár n-ist | emend.; illegible in ms. 16 pardi | emend.; illegible in ms. 18 bwe-lihemo |
end 6ir; the text picks back up at 119v. 25 pehhe | phhe ms. 54 stēn ni kirstentit* | add. énikh
in erdu ms.; unmetrical dittography from l. 50b-51a. 72 ki-blútit 'sounds' | kilutit ms.

3 likkan lázzit | The double alliteration in the second half-line is defective, but probably not due to any scribal corruption.

7 *b*wederemo | Restoration of the initial *b*- is not strictly required for the line to alliterate properly, but is done on the basis of l. 72.

14 dár ist líp áno tód, · *liobt* áno finstrí | This line also appears in Otfrid's *Evangelienbuch* 1.18.9, in the form: *Thár ist líb ána ród, · liobt ána finstri*. It is one of Otfrid's rhymeless lines where alliteration compensates for the expected end-rhyme. For the relevance of this shared line to the relation between *Musp* and *Evangelienbuch* see Introduction above.

50 perga ... poum 'mountains ... woods' | Formulaic word-pair; see note to Wessobrunn 3.

60-61 Diu ... wize | In these two lines the poet replaces the usual alliteration with end-rhyme within each half-lines pair (*prunnan* : *dwungan* — *puaze* : *wize*). The very same meter, including the looseness of the rhymes, is used by Otfrid throughout the whole of his *Evangelienbuch*, written some time between 863 and 871 CE. The direction of influence between *Musp* and that work is uncertain owing to the difficulties of dating the present poem, for which see introduction above.

72 ki-blútit 'sounds' | Restoration of the cluster *bl-* is required by the alliteration; cf. l. 7.

Wessobrunn Hymn

Dating: late 700s
Meter: *Ancient-words-law*

Introduction

The so-called **Wessobrunn Hymn** is found in a late C8th Bavarian manuscript with the Latin heading *De poeta* ‘By the poet’. The text was divided by the scribe into three parts, each introduced by a capital letter adorned with dots of red ink. The first two parts are poetic (“the poem”), and the third is in prose (“the prayer”).

The poem consists of 9 long-lines in alliterative meter, detailing the earliest beginning of the world. The first five lines describe “the greatest of wonders”, namely that the universe was once void, without earth or heaven, wood or mountain, sun or moon or sea. These lines are very similar to pre-Christian Norse stanzas about the creation of the world, and in fact contain formulaic word-pairs also found in those stanzas (see notes to ll. 2, 3), suggesting a repurposing of older Heathen motifs and expressions in the new, Christian context. With this in mind, the latter four lines constitute a sub-version of the earlier Heathen tradition, by placing in this early emptiness the Almighty God, Jesus Christ, and His many ghosts—presumably the Heavenly Host or the Angels. This is the Christian creation *ex nihilo*, rather than the Indo-European creation *ex materia* through sacrifice of a primordial being (see note to *Vafþ* 21, *Grm* 41–42).

The prayer is in prose. The speaker first thanks God for creating the earth and heaven—this is presumably why the poem was included—and for giving boons to mankind. He then asks for faith, strength, and wisdom to help him in his mission.

Wessobrunn Hymn

1 Dat ga·frēgin ih mit firahim · firi-wizzó mẽista,
 2 dat erdo ni was · noh úf-himil
 noh paum · noh perek ni was
 4 ni [...] nohh-ēninig · noh sunna ni skēin
 noh máno ni liuhta · noh der márjo sêo.

I HAVE LEARNED AMONG MEN this greatest of wonders,
 that Earth was not, nor Up-heaven,
 nor wood, nor was there mountain,
 nor did any [...], nor did the sun shine,
 nor the moon give off light, nor the glittering sea.

¹ ga·frēgin | ga- is abbrev. by the rune-like symbol *[†]. This symbol is used for all other occurrences of ga- in the present text except for ga·náda and ga·laupa in P1 below. ² erdo | ero ms.

² erdo ... úf-himil 'Earth ... Up-heaven' | A formulaic merism attested in numerous Germanic languages, expressing the totality of the universe. Cf. especially *Vafþ* 21, where the god Weden asks the ettin Webhrithrner about the origin of "Earth and Up-heaven", and *Vþ* 3/3, where it is said, about the time before the World existed, that "Earth and Up-heaven were never found".

³ paum ... perek 'wood ... mountain' | The same word-pair is found in the OHG *Musp* 50 (describing the Christian destruction of the world prior to the Judgment) and in the ON *Grm* 40 (describing the creation of the world from Yimer's body by the Gods). — For metrical reasons the line is clearly defective; noh paum is not an acceptable a-verse.

6 Dó dar ni·wiht ni was · entjó ni wéntjó,
 énti dó was der éjino · al-mahtiko kot,
 8 manno miltisto, · énti dar wárun auh manaké mit inan
 kót-líhhé gejistá, · énti kot héjilak.

Then there was no kind of end or border,
 and then was the one Almighty God,
 the Mildest of Men, and there were also many
 glorious ghosts with Him, and Holy God.

P1 Kot al-mahtiko, dú himil énti erda ga·worahtós, énti dú mannun
 2 só manak kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa,
 énti kótan willjon; wís-tóm énti spáhida énti kraft tiuflun za
 4 widar·stantanne, énti ark za pi·wísanne, énti dínan willjon za
 ga·wurkhanne.

O God almighty! Thou wroughtest heaven and earth and Thou gavest men
 so much good. Give me in Thy mercy right belief and good will, wisdom and
 foresight and power, to withstand devils and to reproach queerness and to
 work thy will.

Cadman's Hymn

Dating: C7th
Meter: *Ancient-words-law*

Introduction

Cadman's Hymn is a short Old English poem found in numerous recensions of Bede's English history, attributed to the illiterate shepherd Cadman (OE *Cædmon*). It employs several traditional Germanic poetic formulae and clearly draws on earlier, now-lost pagan compositions.

The hymn has two discernible parts. Lines 1–4 serve as an introduction and statement of purpose, while 5–9 describe the creation, first of the Heaven (5–6) and second of Middenyard and the Earth (7–9).

Based on Kaluza's law in the younger *Beow* the pres. ed. marks etymologically long unstressed vowels.

Cadman's Hymn

Nú scylun hērgan · hebæn-rícæs ward,
2 metudæs mæhti · end his mód-gi·þanc,
werc wuldur-fadur, · swé hé wundrá gi·hwæs,
4 écí dryhtin · ór á·stélidá.
Hé árist scóp · ældá barnum
6 hebæn til hrófá, · hálig sceppend.
þà middun-geard · mōn-cynnæs ward,
8 écí dryhtin · æfter tiadá,
firum foldú · fréa al-mæhtig.

NOW SHALL WE PRAISE the heavenly realm's Guardian,
the Measurer's might and His thinking mind,
the works of the Glory-Father, as He every wonder,
the everlasting Lord, in the beginning set up.

He first created for the children of men
the heaven as a roof, the holy Creator.
Then Middenyard did Mankind's Guardian,
the everlasting Lord afterwards make:
the land for humans, the Lord Almighty.

Galders: Poetic Charms, Spells, and Curses

Introduction to galders

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*

Introduction

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.

Text

- 1 Eiris sázun idisi · sázun hera duo der;
2 suma hapt heptidun · suma héri 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 of captives 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; 𐌰𐌻ೋಥ' (Streitberg, 1910, p. 76), although the first element is not formally identical.

⁵ .H. | The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me the most convincing suggestion is that it be read as *.N.*, short for Latin *nomen* 'name', presumably the name of the person whom the singer wishes to free from the fetters.

² Phol ḡende Wuodan · vuorun zi holza
² dú wart demo Balderes volon · sín vuoz bi·rēnkit
 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-rēnkí · só-se bluot-rēnkí · só-se lidi-rēnkí
 bēn zi bēna
⁸ bluot zi bluoda
 lid zi ge·liden · só-se ge·límida sín!“

Phol and Weden journeyed through the woods;
 then was the foot of Balder's foal sprained.
 Then Sithguth galed over it—Sun her sister;
 then Frie galed over it—Full her sister;
 then Weden galed over it as he knew well:
 "Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like were they glued together!"

³ bi·guol en 'galed over it' | Sang a galder over the horse; *bi·guol* the 3rd sg. past ind. of *bi·galan* 'sing (a galder) over, begale', the transitive of *galan* 'gale, sing (a galder)'. Cf. *Háv* 153/4, *Oddrgr* 7/3-4.

Against wyrms (*Contra vermes*)

Dating: ?

Meter: *Ancient-words-law*

Introduction

An Old Saxon manuscript charm against wyrms located in the bone-marrow, probably thought to cause aching. The galder calls upon a chief worm, Nesse, and its nine offspring, to depart from the patient. It lays out a path for the worms, who are to leave the sufferer's body and instead go into an arrow or sharp point (*strála*), probably a ritual implement used to pierce the affect area.

The structure "Go from X to Y, from Y to Z" may be very old, as it is also found in Romani charms collected by Leland (1891, pp. 27, 28, 95) The charm on p. 95 is also against wyrms. Like in our galder the wyrms (*kirmora*, from Sanskrit *kými*, which is probably related to Germanic **wurmiz*, although the difference in the initial consonant is unusual—perhaps a taboo formation?) are to leave the body and instead go into the ritual implement, in the Gypsy charm an ointment. I take me the freedom to reproduce this charm in full, with Leland's introduction and translation:

"Before sunrise wolf's milk (Wolfsmilch, rukeskro tçud) is collected, mixed with salt, garlic, and water, put into a pot, and boiled down to a brew. With a part of this the afflicted spot is rubbed, the rest is thrown into a brook, with the words:—

*Kirmora jánen ándre tçud
Andrál tçud, andré sir
Andrál sir; andré páñi,
Panensá kiyá dádeske,
Kiyá Niváseske
Pşándel 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)."

Text

Gang út, **Nesso**, · mid **nigun nessi-klínon**,
 2 ut fana þemo marge an þat **bén**, · fan þemo **béne** an þat flæsg,
 ut fan þemo flægke an þia **húd**, · ut fan þera **húd** an þesa strála.

4 Drohtin, werþe só.

Go out, O Nesse, with the nine small Nesses!
Out from the marrow into the bone, from the bone into the flesh,
out from the flesh into the skin, out from the skin into this arrow.
Lord, may it be so.

¹ Nesso 'Nesse' | The *naming* of the daemon or being which is to be excised is common in ancient magic, including several other galdras edited here. The idea is that knowledge of the name of the entity gives the healer power over it.

Old English galders

For an Infertile Field (*Æcer-bót*)

Dating: ca. 1000

Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

Text

P1 Hér ys seo bót, hú þú meaht þíne æceras bétan gif hí nellaþ wel
2 wexan oþþe þær hwilc un·ge·défe þing on ge·dón bið on dry oððe
on lyblace. Ge·nim þonne on niht, ær hyt dagige, feower tyrf on
4 feower healfa þæs landes, and ge·mearca hú hý ár stódon. Nim
þonne ele and hunig and beorman, and ælces feos meolc þe on
6 þæm lande sý, and ælces treow-cynnes dál þe on þáem lande sý
ge·wexen, bútan heardan béaman, and ælcre nam cûbre wyrte
8 dál, bútan glappan ánon, and dó þonne hálig-wæter ðær on, and
drype þonne þriwa on þone staðol þára turfa, and cweþe ðonne
10 ðás word: „Crescite, wexe, et multiplicamini, and ge·mænig
fealda, et replete, and ge·fylle, terre, þás eorðan. In nomine pa-
12 tris et filii et spiritus sancti sit benedicti.“ And Pater Noster swá
oft swá þæt óðer. And bere siþþan ðá turf to circean, and mæsse-
14 preost á·singe feower mæssan ofer þan turfon, and wende man
þæt gréne to ðan weofode, and siþþan ge·bringe man þa turf þær
16 hí ár wáron ár sunnan setl-gange. And hæbbe him gæ·worht
of cwic-beame feower Cristes mælo and a·write on ælcon ende:
18 Matheus and Marcus, Lucas and Iohannes. Lege þæt Cristes

²⁰ mæl on þone pyt neoþe-weardne, cweðe ðonne: Crux Matheus,
crux Marcus, crux Lucas, crux Sanctus Iohannes.

TODO.

- P2** Nim ðonne þá turf and sete ðær ufon on and cweþe ðonne nigon
² síþon þás word: Crescite, and swa oft Pater Noster, and wende
þe þonne éast-weard, and on·lut nigon siðon éad-mód-lice, and
⁴ cweð þonne þas word:

TODO.

¹ Éast-weard ic stande, · arena ic mé bidde,
² bidde ic þone māran domine, · bidde ðone miclan drihten,
bidde ic ðone háligan · heofon-rices weard,
⁴ eorðan ic bidde · and up-heofon
and dá sóþan · sancta Marian
⁶ and heofones meaht · and héah-reced,
þæt ic móte þis gealdor · mid gife drihtnes
⁸ tóðum on týnan · þurh trumne ge·þanc,
á·wéccan þas wæstmas · ús to woruld-nytte,
¹⁰ ge·fylle þas foldan · mid fæste ge·léafan
wlitigigan þas wancg-turf, · swá sé witega cwæð
¹² þæt sé hæfde áre qn eorþ-ríce, · sé þe xlmyssan
dælde dóm-líce · drihtnes þances.

TODO.

- P3** Wende þe þonne III sunganges, a·strece þonne on and-lang and
² a·rim þær letanias and cweð þonne: Sanctus, sanctus, sanctus of
ende.

TODO.

- P4** Sing þonne Benedicite a·þenedon earmon and Magnificat and
² Pater Noster III, and be·béd hit Criste and sancta Marian and
þære hálgan róde to lofe and to weorþinga and þám áre þe þæt
⁴ land áge and eallon þam þe him under·ðeodde synt.

TODO.

P5 Donne þæt eall síe ge·dón, þonne nime man un·cúþ sád æt ælmes-mannum and selle him twá swylc, swylce man æt him nime, and
 2 ge·gaderie ealle his sulh-ge·teogo to·gædere; borige þonne on
 4 þam béame stor and finol and ge·hálgod sápan and ge·hálgod
 sealt. Nim þonne þæt sád, sete on þæs sules bodig, cweð þonne:

TODO.

2 Erce, Erce, Erce, · eorþan modor,
 2 ge·unne þe se al-walda, · éce drihten,
 æcera wexendra · and wrídendra,
 4 eacniendra · and elniendra;
 sceaftha hehre · scíre wæstma,
 6 and þære brádan · bere-wæstma,
 and þære hwítan · hwæte-wæstma,
 8 and ealra · eorþan wæstma.

TODO.

3 Ge·unne him · éce drihten
 2 and his hálige, · þe on beofonum synt,
 þæt hys yrþ si ge·friþod · wið ealra feonda ge·hwæne,
 4 and heo sí ge·borgen · wið ealra bealwa ge·hwylc,
 þára lyblaca · geond land sáwen.

TODO.

4 Nú ic bidde ðone waldend, · sé ðe ðás wor-uld ge·sceop,
 2 þæt ne sý nán tó þæs cwíðol wíf · ne tó þæs cræftig man
 þæt á·wendan ne mæge · word þus ge·cwedene.

TODO.

P6 Þonne man þá sulh forð drife þá forman furh on·scéote, cweð
 2 þonne:

TODO.

5 „Hál wes þú, Folde, · fíra móðor!
 2 Beo þú grówende · on Godes fæþme,
 fódre ge·fyllde · firum tó nyttē.“

"Hale be thou, Fold, mother of men!
 Be thou growing in God's bosom,
 filled with fodder as a boon to men."

P7 Nim þonne ælces cynnes melo and a·bacæ man inn-werdre handa
² brádnæ hláf and ge·cned hine mid meloce and mid hálig-wætere
 and lecge under þa forman furh. Cweþe þonne:

TODO.

6 „Ful æcer fôdres · **fira** cinne,
² **beorht-blowende**, · þú ge·blétsod weorþ
 þæs **háligan** nôman · þe ðás **heofon** ge·sceop
⁴ and ðás **eorþan** · þe wé **qn** lisiā;
 sé **god**, sé þás **grundas** ge·worhte, · ge·unne ús **growende** gife,
⁶ þæt us **corna** ge·hwylc · **cume** to nytte.“

"O Acre full of fodder for the race of men,
 brightly blooming, thou wast blessed
 by the holy name which created heaven,
 and this earth upon which we live.
 The God who made the lands, grant us growing grace
 that each kind of grain may be us a boon."

P8 Cweð þonne: „III Crescite in nomine patris, sit benedicti.“ Amen
² and Pater Noster þríwa.

TODO.

Against a Swarm (*Wið ymbe*)

Dating: ?

Meter: *Ancient-words-law*

Introduction

TODO. That bees are called “victory-wives” is interesting.

Text

P1 Wið ymbe nim eorþan, ofer·weorp mid þínre swíþran handa un-

2 der þínum swíþran fét, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

I Fó ic under fót, · funde ic hit.

2 Hwæt eorðe mæg · wið ealra wihta ge·hwilce
and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan 'that mighty tongue of man' | The tongue is surely here standing in for "speech", specifically galder; i.e., if the swarming of the bees were caused by an enemy's cursing, the earth will disarm it.

P2 And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:

And with that throw the grit over, when they swarm, and say:

1 for·weorp ofer greót 'throw the grit over' | i.e. "throw the earth over the swarm".

2 Sitte gé, sige-wíf, · sígað to eorþan!
Næfre gé wilde · to wuda fleogan.
Beo gé swá ge·mindige · mínes gódes,
4 swá bið manna ge·hwilc · metes and épeles.

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 a Dwarf (*Wið dweorh*)

Dating: TODO
Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

Text

¶ 1 Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað,
 2 ond wrítan þás naman on ælcre oflætan: Maximianus, Malchus,
 Johannes, Martinianus, Dionisius, Constantinus, Serafion. Þænne
 4 eft þæt galdror 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 án mæden-mann tó, ond hó
 hit qn his sweoran, ond dó mann swá þrý dagas. Him bið sóna
 8 sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

1 Hér cóm in-gangan · in-spiden wiht,
 2 hæfde him his haman qn handa; · cwæð þæt þú his hængest
 wære,
 legeþe þé his téage qn sweoran; · qn-gunnan him qf þæm
 lande líðan.
 4 Sóna swá hý qf þæm lande cóman · þá qn-gunnan him þá
 leomu cólian.—
 þá cóm in-gangan · déores sweostar;
 6 þá ge-ændode héo · ond âðas swór,
 þæt næfre þis þæm adlegan · eglan ne móste
 8 né þæm þe þis galdror · be-gýtan mihte
 oððe þe þis galdror · on-galan cùðe.
 10 Amen fiað.

Here came walking in an inspiden wight,
 had his harness in his hands; said that thou wert his horse,

laid his reins on thy neck; then they together began to ride from the land.
As soon as they came away from the land, then they together began to cool
limbs.

Then came walking in the beast's sister;
then she ended [it], and swore oaths,
that this never should harm the ailing man,
nor him who this galder might get,
nor whomever this galder could gale.
Amen, let it be.

Against a Sudden Stitch (*Wid fér-stice*)

Dating: ?

Meter: *Ancient-words-law*

Attested in *Lacn.*

Text

1 Hlúde wéran hý, lá, hlúde, · þá hý ofer þone hlæw ridan,

2 wéran ân-móde, · þá hý ofer land ridan.

Scyld þú þé nú, þú þysne níð · ge·nesan móte.

4 Út, lytel spere, · gif hérinne 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,

þær þá mihtigan wíf · hýra mægen be·ráddon
and hý gyllende · gárás sændan;

4 ic him óðerne · eft wille sændan,
fléogende flâne · forane tó·géanes.

6 Út, lytel spere, · gif hit herinne sy!

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,

lytel íserna, · wund swíðe.

Út, lytel spere, · gif herinne sy!

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,

wæl-spera worhtan.

4 **Ú**t, spere, · næs in, spere!
 Gif herinne sý · isenes dál,
 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
 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín líf atæsed;

If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

6 gif hit wære ésa ge·scot · oððe hit wære ylfa ge·scot
 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan:
 þis þé tó bótē ésa ge·scotes, · þis þé tó bótē ylfa ge·scotes,
 þis þé tó bótē hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,²³
 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!

²³ Formulaic; see Eese and Elves. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Elf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oín* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmer’).

7 Fleo þær on · fyrgen-hæfde!
 Hál wes-tu, · helpe þín drihten!
 Nim þonne þæt seax, ado on wætan.

TODO.
 Be thou hale, may the Lord help thee.
 TODO.

The Nine Herbs galder

Dating: ?

Meter: Ancient-words-law

Introduction

TODO: introduction

Text

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
 þú miht wið III · and wið XXX
 þú miht wiþ attre · and wið on-flyge
 4 þú miht wiþ þám 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·stunedest
 2 swá ðú wið·stonde attre · and on·flyge
 and þám 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 wyrt, · héo on stâne ge·weox
 2 stond héo wið attre, · stunað héo wærce
 Stiðe héo hatte, · wið·stunað héo attre
 4 wreceð héo wrâðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
 she withstands venom, she stops aches.
 Stithe is she called, she stops the venom;
 she drives away the wroth one, casts out the venom.

- 6 + Þis is seo wyrt · seo wiþ wyrm ge·feaht
 2 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâhan · ðe geond lond fereþ.

This is the wort that fought against the Wyrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

- 7 Fleoh þú nú attor-lâðe, · seo lâsse ðá mâran
 2 seo mâre þá lâssan, · oððæt him beigra bót sý!

TODO

- 8 Ge·myne þú, mægðe, · hwæt þú á·meldodest
 2 hwæt ðú ge·ændadest · æt Alor-forda
 þæt næfre for ge·flog · feorh ne ge·sealde
 4 syþðan him mōn mægðan · tú mete ge·gyrede

TODO

- 9 Þis is seo wyrt · ðe wer-gulu hatte
 2 ðás on·sænde seolh · ofer sás hrygc
 ondan attres · óþres tó bóte

TODO

- 10 Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

- 11 + Wyrm cóm snícan, · to·slât hé man
 2 ðá ge·nam Wôden · VIII wuldor-tânas

slóh þá þá náddran · þæt héo on VIII fléah
⁴ þær ge·ændade æppel · and attor
 þæt héo náfre ne wolde · on hús búgan.

A Wyrm came crawling; he tore apart a man.
 Then took Weden nine glory-twigs,
 slew then that adder, that it sprung into nine [parts].
 There ended apple and venom,
 that she would never wish to enter a house.

12 + Fille and finule, · fela-mihtigu twá
² þá wyrte ge·sceop · wítig drihten
 hálig on heofonum, · þá hé hongode;
⁴ settē and sēnde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;
 those worts the wise lord shaped,
 holy in heaven when he hung.
 He set and sent them into seven worlds,
 for wretched men and for wealthy, for all men as a cure.

13 Stond héo wið wærce, · stunað héo wið attre
² seo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fær-bregde
⁴ wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three
 and against thirty; against

² wið III and wið XXX 'against three and against thirty' | Formulaic; an uncountable amount; "snakes" are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

14 + Nu magon þás 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 wyrm-ge·blæd, · wið wæter-ge·blæd

10 wið þorn-ge·blæd, · wið þystel-ge·blæd
 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
 against nine venoms and against nine onfliers;
 against the red venom; against the TODO venom;
 against the white venom; against the TODO venom;
 against the yellow venom; against the green venom;
 against the TODO venom; against the TODO venom;
 against the brown venom; against the TODO venom;
 against worm-TODO; against water-TODO;
 against thorn-TODO; against thistle-TODO;
 against ice-TODO; against venom-TODO.

15 Gif ænig attor cume · éastan fleógan
 2 oððe ænig norðan cume
 oððe ænig westan · ofer wer-ðeóde

If any venom should come flying from the east;
 or any come from the north;
 or any from the west, over mankind.

16 + Críst stód ofer ádle · ángan cundes
 2 Ic âna wát · éa rinnende
 þær þá nygon náedran · néan be·healdað

Christ stood over TODO;
 I know one river running,
 there the nine adders TODO.

17 Motan ealle wéoda · nu wyrtum á·springan
 2 sás tó·slúpan, · eal sealт wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

P1 Mucgwyrt, weg-brade þe eastan open sy, lombes-cyrse, attor-
 2 laðan, mageðan, netelan, wudu-sur-æppel, fille and finul, ealde
 sapan. Ge·wyrc ða wyrta to duste, mængc wiþ þa sapan and wiþ
 4 þæs æpples gor. Wyrc slypan of wætere and of axsan, ge·nim
 finol, wyl on þære slyppan and beþe mid æggemongc, þonne he
 6 þa sealfe on do, ge ær ge æfter. Sing þæt galdr on æcre þara
 wyrta, :III: ær he hy wyrce and on þone æppel eal-swa; ond singe

8 þon mēn in þone müð and in þá éaran búta and on ðá wunde þæt
ilce gealdor, ær he þá sealfe on dó.

TODO.

Old Norse galders

Ribe galder stick (DR EM85;493)

Dating: Mediaeval.

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

Introduction

A wooden stick from the Danish city of Ribe. The galder is syncretic and contains numerous pre-Christian elements in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the aid of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary) so that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see note) until they say the charm. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

Text

- 1 Jorð bið ak varðę · ok up-himēn
2 sól ok santę María · ok salfęn Guð drótten
 þęt hann lę mik lęknęs-hand · ok lyf-tunge
4 at lyfę bıſhandę · þęt bótę þarf.

I pray Earth to protect and Up-heaven,
the Sun and Saint Mary, and the very Lord God,
that he lend me a leecher’s hand and medicine-tongue,
as medicine for the trembler who needs the cure.

- 2 Ór bak ok ór bryst

2 ór líkē ok ór lim
 ór övēn ok ór ören
 4 ór alle þé þer illt kann í at kumē.

Out of back and out of breast!
 Out of body and out of limb!
 Out of eyes and out of ears!
 Out of everything, where evil which might come in!

3 Svart hēter stēnn · hann stér í hafé úte,
 2 þer ligger á þé níu nauðr;
 þér skulé hvérki sotēn sofē;
 4 eð varmen vake;
 fórr en bú þessa bót biðr, þer ak orð at kvéðe.

Swart is a stone called; it stands out in the ocean.
 There lie on it nine needs;
 they will neither sleep sweetly
 nor wake warmly,
 until thou prayest this cure
 to which I have given the words.

The Canterbury Galder

Dating: c. 1075
Meter: *Ancient-words-law*

Introduction

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.

Text

Gyrils sár-þvara!
² Far-ðu nú, · fundinn es-tu!
 Þórr vegi þik · þursa dróttinn!
⁴ Jórils sár-þvara!
 Viðr áðra-vari.

O Gyrel's wound-borer!
 Go thou now; found art thou!
 May Thunder smite thee, O lord of Thurses!
 O Erel's wound-borer!
 Against pus of veins.

Sigtuna Rib (U NOR1998;25)

Dating: c. 1100
Meter: *Ancient-words-law*

Introduction

TODO: Introduction.

Text

Jórlis vrið, ... vaksna úr Króki!
2 Batt han riðu · barði hann riðu,
 auk síða sarð · sára rann.
4 Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!
He bound the fever; he beat the fever,
and thereafter fucked(?) the house of wounds.
The pus has he fully caught—fly away, fever!

Sigtuna Plate I (U Fv1933;134)

Dating: Cirth
Meter: *Ancient-words-law*

introduction

TODO: Introduction

Text

2 Þurs sár-riðu, · þursa dróttinn;
 fliu þú nú · fundinn es!
 Af þér þríar þráar, ulfr;
 4 af þér níu nôþir, ulfr!
 Efir þessi sér, auk es unir ulfr.
 6 Niut lyfja!

O thurse of the wound-fever, O lord of Thurses;
 fly thou now; found art thou!
 Have for thee three yearnings, O wolf!
 Have for thee nine needs, O wolf!
 He has this for himself, and the wolf is content.
 Benefit from the medicine!

Galders from Bryggen

Introduction

Several galders or magical inscriptions are part of the cache of mediæval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335
Meter: *Galders-law*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri hér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Skí 36*, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘queerness, degeneracy’, *óði* ‘madness’, and *ó·þoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Skí 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
 ein-falt við qlfum

4 **t**ví-falt við trollum
prí-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 negi · þó at ḫ vili
 4 lé-vís kona · lífi þínu granda.

Against the scathful shag-walkirrie,
 so that she may not—though she always wants to—
 that guile-wise woman—harm thy life.

C Ek sendir þér · ek sé á þér
 2 ylgjar ergi · ok ó·þola;
 4 á þér hríni ó·þoli · ok jötuns móðr;
 4 sit-tu aldrí, · sop-tu aldrí.

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 **H**ęll sé þú · ok i hugum góðum;
Pórr þik þiggi,
Ódinn þik ęigi.

Mayst thou be hale and in good spirits;
 may Thunder receive thee,
 may Weden own thee.

¹ Hęll sé þú · ok i hugum góðum 'Mayst thou be hale and in good spirits' | A formulaic greeting. The very same line is found in *Hym 41*; see note there for parallels.

³ Ódinn þik ęigi 'may Weden own thee' | See note to *Vsp 23*.

Miscellaneous Runic Poetry

Introduction to Runic Poetry

Not all poetry preserved in Runic inscriptions is included here; see below under Galders. The stanza from the Rök runestone will be found under Norse Heroic Poetry, and the Runic version of the *Dream of the Rood* under Christian poetry.

Metrically the poetry is generally in *Ancient-words-law*. A few fragments from Jutland are in *Leeds-meter* and two from Sweden are in *Court-spoken meter*.

Three Rune Poems

Introduction to the Rune Poems

TODO: Acrophonic principle

The order and names of the letters in the Runic alphabets or *futharks* stayed relatively consistent throughout the many centuries and countries in which they were used. This can probably be ascribed to the *rune poems*—poetic lists of the names of each rune with a short explanation, passed down orally as mnemonic devices to aid early Germanic learners, who were doubtless far more accustomed to learn by heart spoken poems than written letters.

Three such rune poems survive, from three countries: England, Norway, and Iceland. The English rune poem documents the English *futhorc*, while the Norwegian and Icelandic document the Scandinavian *younger futhark*.

When compared to the Common Germanic *elder futhark*, these two daughter scripts have taken opposing paths. Whereas the English *futhorc* has appended several letters for new vowels to the end of the rune row, the Scandinavian *futhark* has instead done away with numerous runes, namely those for *ng*, plosives *d*, *g*, *p*, the semi-vowel *w* and the vowels *o* and *e*, along with the obscure hook-shaped rune (TODO). That much of this simplification was probably intentional, rather than the result of neglect or language change, is seen from the following facts.

First, several of the lost runes stood for sounds that did not undergo any major sound shifts in the North Germanic languages in the relevant time period. For instance, all modern Scandinavian dialects still clearly distinguish between the initial consonants in the descendants of *dagr* ‘day’ and *Tyr* ‘Tew’, and most even have the same articulation of these consonants as modern English.

Second, in two archaic runic inscriptions we find clear proof that the names and sound values of some of the lost runes were still remembered and passed down even after the adoption of the simplified younger *futhark*. On the Swedish Rök stone (Ög 136), which is mostly composed in the younger *futhark*, runes of the elder *futhark* are used in a cipher, which works in the following way: Every younger *futhark* rune representing two distinct phonemes, where one of those was the sound value of that rune in the elder *futhark* system, and the other has been assimilated from a lost rune, is replaced by the elder *futhark* rune whose value it assimilated. For instance,

the **k** rune, which in the elder futhark stood for only /k/, but which in the younger futhark stands for both /k/ and /g/, is replaced with the old **g** rune. A similar instance of two-scriptedness is found on the Ingelsta stone (Ög 43), where the old **d** rune is used in an otherwise younger futhark inscription, probably standing for its name *dagr* ‘day’, which is also attested as a male given name.

Third, there is virtually no regional variation in which runes disappear in the transition from elder to younger futhark. There is some variation in their shapes, but there is no region which, say, simplifies only the plosive consonants *t/d*, *k/g*, *b/p* > *t*, *k*, *b*, but retains the written distinction between *o* and *u*—they all go away at once.

These facts point away from neglect or a natural development of the script—they instead suggest deliberate reform. Since we lack historical sources, the motivations behind such a reform can only be guessed at, but making the script simpler may have been intended to increase literacy by making it easier to learn and faster to write. If this were the case it was certainly successful: the transition to the simplified younger futhark brings with it a huge increase in inscriptions in Scandinavia, along with interest in various ciphers, and a new tradition of inscribed stones in Denmark, where they were previously unknown.

This new system also quickly gave rise to even more simplified systems, like the “short-stave” runes found already on the C9th Rök stone, or the “staveless” runes known from northern Sweden. Both of these variants make it even faster to write on materials like wood, wax and bone; the runes also take up less space—very useful for carvers writing on limited surfaces.

In any case, the names of the runes seem to have survived these developments. Of the 16 runes found in both the English and Icelandic (which appears to be more conservative than the Norwegian) rune poems, 10—**f**, **r**, **h**, **n**, **i**, **j**, **s**, **b**, **m** and **l**—have etymologically identical names. Three of the remaining six—**þ**, **a** and **t**—in the Icelandic stand for words with clear Heathen associations—Thurse, Os, and Tew—and so may have been changed deliberately after the conversion of England, rather than lost in the process of oral transmission. Two more—**u** and **k**—have names which agree in form but not in meaning. Thus it is only for the old **r**-rune where there is complete disagreement about the original name. This is easily understood, since the sound which that rune designated was lost in early Old English.

The English Rune Poem

Dating: 700s–C9th
Meter: *Ancient-words-law*

TODO: Introduction. Preservation only in printed copy.

- 1 þ (feoh) byþ frōfur · firā ge·hwylcum.
- 2 Sceal ðeah manna ge·hwylc · mīclun hyt dælan

gif he wile for **drihtne** · **dómes** hleotan.

TODO: TRANSLATION.

- 2 N (ur) byþ **ân-mód** · and **ofer-hyrned**,
 2 **fela-frécne** deor, · **feohtēþ** mid hornum,
 mære mó-r-stapa; · þæt is **módig** wuht.

TODO: TRANSLATION.

- 3 þ (ðorn) byþ **ðearle scearp**; · **ðegna ge-hwylcum**
 2 **an-feng** ys **yfyl**, · **un-gemetun** **rēþe**
 manna ge-hwylcun · **ðe him** **mid** **resteð**.

TODO: TRANSLATION.

- 4 f (os) byþ **ord-fruma** · **ælcre spræce**,
 2 **wís-dómes** **wraþu** · and **witena frofur**,
 and **eorla ge-hwam** · **ead-nys** and **to-hiht**.

TODO: TRANSLATION.

- 5 R (rad) byþ on **recyde** · **rinca ge-hwylcum**
 2 **sefte**, and **swiþ-hwæt** · **ðam** **ðe** **sittēþ** on **ufan**
 meare **mægen-heardum** · **ofer** **míl-paþas**.

TODO: TRANSLATION.

- 6 k (cen) byþ **cwicera** **ge-hwam** · **cūþ** on **fyre**,
 2 **blac** and **beorht-líc**, · **byrneþ** **oftust**
 ðær **hí** **æþelingas** · **inne** **restaþ**.

TODO: TRANSLATION.

- 7 X (gyfu) **gumena** byþ · **gleng** and **herenys**,
 2 **wraþu** and **wyrþ-scype**, · and **wræcna** **ge-hwam**
 ar and **ætwist** · **ðe** byþ **oþra** **leas**.

TODO: TRANSLATION.

- 8 P (wen) ne **bruceþ** · **ðe** can **wéana** **lýt**,
 2 **sâres** and **sorge**, · and him **sylfa** **hæfþ**

blád and blysse · and eac byrga ge·niht.

TODO: TRANSLATION.

- 9** ¶ (hægl) byþ hwítust corna; · hwyrft hit of heofones lyfte,
² wealcaþ hit windes scura, · weorþeþ hit to wætere syððan.

TODO: TRANSLATION.

- 10** † (nyd) byþ nearu on breostan, · weorþeþ hi ðeah oft nipa
² bearnum
to helpe and to hæle ge·hwæþre, · gif hí his hlystaþ æror.

TODO: TRANSLATION.

- 11** l (is) byþ ofer-ceald, · un-ge·metum slidor,
² glisnaþ glæs-hluttur, · gimmum ge·licust,
flor forste ge·woruht, · fæger an-sýne.

TODO: TRANSLATION.

- 12** † (ger) byþ gumena hiht, · ðon God læteþ,
² hálig heofones cyning, · hrusan syllan
beorhte bleda · beornum and ðearfum.

TODO: TRANSLATION.

- 13** ſ (eoh) byþ utan · un-smēþe treow,
² heard, hrusan fæst, · hyrde fyres,
wyrt-rumun under·wreþyd, · wynan on éþle.

TODO: TRANSLATION.

- 14** l (peorð) byþ symble · plega and hlehter
² [...] wlancum · ðar wigan sittāþ
on beor-sele · blíþe æt·somne.

TODO: TRANSLATION.

- 15** Y (eolhx)-secg eard hæfþ · oftust on fenne,
² wexeð on wature, · wundāþ grimme,
blode breneð · beorna ge·hwylcne

4 ðe him **x**nigne · on-feng ge·deð.

TODO: TRANSLATION.

16 h (sigel) **sé**-mannum · symble biþ on hihte,
 2 þonn hi hine feriaþ · ofer fisces beþ,
 of þ hí brim-hengest · bringeþ to lande.

TODO: TRANSLATION.

17 t (tir) biþ tâcna sum, · healdeð trywa wel
 2 wiþ **x**pelingas, · a biþ on færylde,
 ofer nihta ge·nipo · næfre swiceþ.

TODO: TRANSLATION.

18 b (beorc) byþ bleda leas, · bereþ efne swa ðeah
 2 tânas b·útan tudder, · biþ on telgum wlitig,
 heah on helme · hrysted fægere,
 4 ge·loden leafum, · lyfte ge·tenge.

TODO: TRANSLATION.

19 M (eh) byþ for eorlum · **x**pelinga wyn,
 2 hors hófum wlanc, · ðær him hæleþe ymb,
 welege on wicgum, · wrixlaþ spræce,
 4 and biþ un-styllum · **x**fre frofur.

TODO: TRANSLATION.

20 M (man) byþ on myrgþe · his magan leof;
 2 sceal þeah ânra ge·hwylc · oðrum swican,
 for ðam dryhten wyle · dôme síne
 4 þet earme flæsc · eorþan be·tæcan.

TODO: TRANSLATION.

21 l (lagu) byþ leodum · lang-sum ge·þuht,
 2 gif hí sculun neþun · on nacan tealtum,
 and hi sþyþa · swýþe bregab,
 4 and se brim-hengest · bridles ne gymeð.

TODO: TRANSLATION.

- 22 ȝ (ing) wæs árest · mid Éast-Denum
² ge·sewen sècgun, · oþ he siððan éast
⁴ ofer wág ge·wât, · wæn æfter rann;
⁴ þus hearingas · ðone hæle nèmdun.

TODO: TRANSLATION.

- 23 ȝ (eþel) byþ ofer-leof · æg·hwylcum men,
² gif he mot ðær rihtes · and ge·rysena on
⁴ brúcan on blode · bleadum oftast.

TODO: TRANSLATION.

- 24 M (dæg) byþ drihtnes sond, · deore mannum,
² mære metodes leoht, · myrgþ and to-hiht
⁴ eadgum and earmum, · eallum brice.

TODO: TRANSLATION.

- 25 F (ac) byþ on eorþan · Ȑlda bearnum
² flæsces fodor, · fereþ ge·lome
⁴ ofer ganotes bæþ; · gár-sècg fandaþ
⁴ hwæþer ác hæbbe · æþele treowe.

TODO: TRANSLATION.

- 26 F (æsc) biþ ofer-heah, · Ȑldum dýre,
² stiþ on staþule, · stede rihte hylt,
⁴ ðeah him feohtan on · fíras monige.

TODO: TRANSLATION.

- 27 M (yr) byþ æþelinga · and eorla ge·hwæs
² wyn and wyrþ-mynd, · byþ on wicge fæger,
⁴ fæst-lic on fær-elde, · fyrd-geatewa sum.

TODO: TRANSLATION.

- 28 * (iar, ior) byþ éa-fixa, · and ðeah á bruceþ

² fódres on foldan, · hafaþ fægerne eard,
wætre be·worpen, · ðær he wynnum leofaþ.

TODo: TRANSLATION.

²⁹ T (ear) byþ egle · eorla ge·hwylcun,
² þonn fæst-lice · flæsc on·ginneþ,
hraw colian, · hrusan ceasan
⁴ blac to ge·beddan; · bleda ge·dreosaþ,
wynna ge·witaþ, · wera ge·swicaþ.

TODo: TRANSLATION.

The Icelandic Rune Poem

Dating: Mediaeval.

Meter: Unclear.

The poem is highly formulaic. All lines begin with the respective rune's name, followed by three kennings for it. It is only attested in late manuscripts which often have major disagreements with each other.

¹ Fé es frénda róg · ok flóðar viti
² ok graf-sæiðs gata.

Wealth is strife of kinsmen and beacon of the sea
and grave-saithe's [SERPENT'S] street.

² Úr es skýja grátr · ok skára þværrir
ok hirðis hatr.

Drizzle is weeping of clouds and ...
and shepherd's hatred.

³ Þurs es kvenna kvol · ok kletta í·búi
ok varð-rúnar verr.

Thurse is women's torment and indweller of hills
and husband of the weird-whisperess [GIANTESS].

⁴ Öss es aldinn gautr · ok Ös-garðs jofurr,
ok Val-hallar vísi.

Os is ancient Geat, and Osyard's chief,
and Walhall's overseer.

- 5 Rēið es sitjandi séla · ok snúðig férð
² ok jóð erekñoi.

Chariot is sitting bliss and twirling journey
and horse's heavy work.

- 6 Kaun es barna bol · ok bar-dagi
² ok hold-fúa hús.

Boil is children's curse and TODO
and house of flesh-rot.

- 7 Hagall es kalda korn · ok knappa drífa
² ok snáka sótt.

Hail is cold kernel and storm of beads
and sickness of snakes.

- 8 Nauð es þýjar þró · ok þungr kostr
² ok vás-samlig verk.

Need is maidservant's yearning and scant choice
and working in wet-cold weather.

- 9 Íss es áar børkr · ok unnar þékja
² ok fœgra manna fár.

Ice is river's bark and wave's roof
and fey men's danger.

- 10 Ár es gumna góði · ok gótt sumar
² ok al-gróinn akr.

Year is men's boon and good summer
(and) all-grown acre.

- 11 Sól es skyja skjoldr · 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** lęifar
² ok **hofa** hilmir.

Tew is the one-handed Os and the wolf's leftovers
 and lord of hoves.

13 Bjarkan es **laufgat** lim · ok **lítit** tré²
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** skréytir.

Man is man's joy and the product of dust
 and adorner of ships.

15 Logr es **vellanda** vatn · ok **víðr** kętill
² ok **glömmungr** grund.

Liquid is boiling water and wide kettle
 and TODO.

16 Ýr es **bęndr** bogi · ok **brot-gjarnt** járn
² ok **fęnu** fleygir.

Yew is a bent bow and easily broken iron
 and arrow's hurler.

The Norwegian Rune Poem

Dating: Mediæval.

Meter: Unclear.

The **Norwegian rune poem** is clearly very closely related to the Icelandic. With the exception of runes 2 (*úr* 'slag') and 4 (*óss* 'river-mouth'), the names of the runes are identical, as are many of the kennings used to describe them.

Still the language is unmistakably that of mediæval Norway. As can be seen from the rhymes and alliteration the following uniquely Norwegian sound changes have occurred:

- *bl, bn, br > l, n, r* (2 *leypr* < *bleypr*; 8 *nøppa* < *bnøppa*; 5 *rosum* < *brossum*).
- *rst > st* (5 *vøsta* < *vørsta*)

1 ¶ Fé veldr frénda rógi; · fóðisk ulfr í skógi.

Wealth causes the strife of kinsmen; the wolf feeds itself in the wood.

2 ¶ Úr 's af illu jarni; · opt leypr rønn á hjarni.

TRANSLATION.

3 ¶ Þurs veldr kwinna kwillu; · kátr verðr fár af illu.

TRANSLATION.

4 ¶ Óss er flæstra ferða · fyr, en skalpr er sverða.

River-mouth is the path of most journeys, and the scabbard-mouth is of swords.

5 ¶ Rejð kveða rosum vøsta; · Reginn sló sverðit bøsta.

Chariot they say is worst for horses; Rein struck the best sword.

6 ¶ Kaun er barna bolvan; · bol gørvir nán folvan.

TRANSLATION.

7 ¶ Hagall er käldastr korna; · Kistr skóp høiminn forna.

Hail is coldest of kernels; Christ created the world of yore.

8 ¶ Nauðr gørir næppa kosti; · nøktan kœlr í frosti.

TRANSLATION.

9 ¶ Ís kollum brú brœða; · blindan þarf at lejða.

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 Ȑ Sól er landa ljómi; · lúti'k hēlgum dómi.

Sun is the light of the lands; I bow in the holy place.

12 Ȑ Týr er ejin-qnndr ása; · opt verðr smiðr blása.

Tew is the one-handed of the Eese; the smith must often blow.

13 Ȑ Bjarkan er lauf-grónstr líma; · Loki bar flérða tíma.

TRANSLATION.

14 Ȑ Maðr er moldar auki; · mikil er gréip á hauki.

Man is the product of dust; mighty is the grip on the hawk.

15 Ȑ Logr er er fællr ór fjalli · foss; en gull eru nossir.

TRANSLATION.

16 Ȑ Ýr er vetr-grónstr viða; · vént 's, er brennr, at sviða.

Yew is winter-greenest of trees; 'tis expected, when it burns, to get singed.

Runic Poetry from Sweden and Gotland

Introduction

TODO.

G 203

Dating: Cuīth
Meter: *Ancient-words-law*

TODO.

Sig-mundr lét raisa stain eptir brýðr sína auk bró gierva eptir
2 Sigbiern—Sankta Mikál helpi *siál hans*—auk at Bótraif auk at
Sigraif auk at Aibiern, faður þaira aldra,

Syemund had this stone raised after his brothers and the bridge made after
Syebern—may Saint Michael help his soul—and after Bootraf and after
Syeraf and after Eanbern, the father of them all,

auk **byggvi** hann · i **bý** sunnarst.

and he lived on the southernmost farm.

Gairviðr legði orm-álur; némr innti ýr.

Garwith laid the serpent-tracks; TODO.

Sig-mundr **hefir** · **slíku unnit**
2 **kuml karl-mannum.** · Þet ar †ke...† kunn.
Hier mun **standa** · **stainn** at merki,

4 biertr á biergi, · en bró fyrir;
 Róðbiern rísti · rúnir [þ]essar,
 6 Gairlaifr sumar, · ar garla kann.

Syemund has accomplished such
 a monument for men; that is known to ...
 Here will stand the stone as a mark,
 bright on the hill and the bridge ahead.
 Rothbernd carved these runes,
 [and] Garlaf, who knows clearly, some.

Sm 5

Dating: Cíith
Meter: *Ancient-words-law*

TODO. The carver seems to struggle with consonant clusters. Thus he
 spells 2b *mestr* as **mestr** and 3b *aldri* as **alí!**(!).

2 Gôtr satti stêr þenna eptir Ketil sun sinn.
 Hann var manna · mestr ó·níðingr
 er á Eng-landi · aldri týnði.

Geat raised this stone after Kettle his son.
 He was of men the greatest un-nithing,
 who in England lost his life.

2 mestr ó·níðingr ‘greatest un-nithing’ | An instance of *litotes*; Kettle was a very virtuous man.

Sm 16

Dating: Cíith
Meter: *Ancient-words-law*

TODO.

2 Hró·stéinn auk Ei·lifr, · Áki auk Hó·kon,
 ræistu þeir svéinar · eptir sinn faður
 kumbl kenni-ligt · eptir Kala dauðan.
 4 Þý mun góðs manns · um getit verða,
 með stéinn lifir · ok stafir rúna.

Rothstan and Anlif, Onec and Hathkin,
 these lads raised after their father
 a remarkable monument, after the dead Cale.

Therefore 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 stēn þenna eptir Súna, fōður sinn,
mildan orða · ok matar góðan.

Guthe set this stone after Sown, his father,
generous of words and good of meat.

Sm 44

Dating: C11th
Meter: *Ancient-words-law*

A heavily damaged stone, inscription more visible in Bautil. The expression is formulaic; cf. Sm 39, Sö 130, U 703, U 739, and U 805.

2 TODO mildan við sinna · ok matar góðan,
TODO.

TODO
Generous with his men and good of meat.
TODO

Sö 34–35 (Tjuvstigen)

Dating: 1000–C12th
Meter: *Ancient-words-law*

Two paired stones standing next to each other. The last line of Sö 35 is not poetic.

2 Sö 34 Styr-laugr ok Holmbr · stéina ræstu
 at bróðr sína, · brautu nésta.

4 Þeir **q**endaðus · í austr-vegi,
 pór·kell ok Styr·björn, · 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 Ingí·gēírr · annan rēisa stēin
 2 at sonu sína, · sýna giðrōi.
 Guð hjalpi qnd þeira. Þórir hjó.

Inggar let raise another stone,
 after his sons made visible.
 God may help their spirit. Thurer hewed.

Sö 56 (Fyrby)

Dating: 1000–C12th
Meter: *Ancient-words-law*

TODO: INTRODUCTION.

2 Iak vēit Há·stēin · þá Holm·stēin bróðr
 mēnnr rýnasta · á Mið·garði
 sēttu stēin · auk stafa marga
 4 eptir Fréy·stēin · fóður sinn.

I know Highstan and Holmstan, those brothers,
 the men most rune-cunning in Middenyard;
 they set the stone and many staves,
 after Freestan, their father.

Sö 65 (Djulefors)

Dating: 1000–C12th
Meter: *Ancient-words-law* with hendings in the b-verses

A standing stone inscribed on one side with a large cross. Already on the earliest depictions the stone was damaged, but an even larger part has now gone missing. Other stones that mention Longbeardland (Lombardy) include TODO... The meter is highly unusual for runic Swedish poetry,

relying on hendings (in line 2 an ethel-hending *arð-* : *barð-*, in line 3 a shot-hending *land-* : *end-*). Line 2b is formulaic; see note.

Inga ręisti stęin þannsi at Ř·lęif sinn a...
 2 Hann austar-la · arði barði
 auk à Lang-barði- · landi qendaðis.

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 gérðu · at fóður góðan
 2 dýrð dręngi-la · at Dómara
 mildan orða · ok matar góðan.
 4 þat ...

Four men made after their good father,
 honourably a mark of praise after Doomer
 mild of words and good of meat.
 This ...

Sö 154 (Skarpåker)

Dating: C11th
Meter: *Ancient-words-law*

The couplet at the end, expressing a father's grief for his son, also serves as a good example of the Viking 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 *Hrym* 3/7–8 (in SkP 2, see also note there): *meiri verði þinn an þeira · þrifnuðr allr, und's himinn rifnar*. 'greater than theirs may all thy wealth be until heaven rends.'

Gunn·arr rēsti stēin þannsi at Lýð·bjorn, son sinn.
 Gunther raised this stone after Leodbern, his son.

Jorð 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: Cirth
 Meter: *Ancient-words-law*

TODO: INTRODUCTION. The three-line stanza is a biographical addition following a typical prose memorial formula.

Tóla lét rēisa stēin þennsa at son sinn Harald, bróður Ingvars.
 Tool had this stone raised after his son Harold, brother of Ingvar.

² Þeir fóru drēngi-la · fiarri at gulli
 ok austar-la · ǫrni gófu,
 dóu sunnar-la · á Serk-landi.

They journeyed valiantly far for gold,
 and easterly gave to the eagle;
 died southerly in Serkland.

² ǫrni gófu 'gave to the eagle' | They "provided a feast for the eagle", namely with the carnage of slain foes; for eagles and ravens as eaters of corpses and drinkers of blood cf. Meissner (1921, pp. 118, 203, 207–208). Similar things are said of kings in numerous Scaldic poems from Iceland and Norway, and the lack of an object to *gófu* reveals that this expression must have been well known also in Sweden.

U 703

Dating: Cirth
 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.

- Ás·vi lét rēisa stēin þennsa at Qrnulf, son sinn góðan.
² Hann byggi hér · ...,
 mandr matar góðr · ok mális risinn.
 Oswye let raise this stone after Arnolf, her good son.
 He dwelled here ...,
 a man good of meat and proud of speech.

U 739

Dating: Cirth
Meter: *Ancient-words-law*

A standing stone inscribed on one side, with a large cross present. There are no major difficulties with the reading. The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 805. “mild of meat” appears to be a variant of “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic. For other stones raised by someone in memory of themselves, see TODO.

- Hol·björn lét rēisa stēin at sik sjalfan.
² Hann var mildr matar · ok mális risinn.
 Holbern had this stone raised after himself.
 He was mild of meat and proud of speech.

U 805

Dating: Cirth
Meter: *Ancient-words-law*

The stone has been lost, and only survives in old depictions, which makes the reading, especially two of the personal names, uncertain. My transliteration follows Rundata.

The expression is formulaic; cf. Sm 39, Sm 44, Sö 130, U 703, and U 739. For “good of meat”, which also occurs in *Háv*; see Index. The first line is not poetic.

- Fylkir lét rēisa stēin eptir iel, bróður sinn, ok Gunn·marr eptir
 menk, fþóður sinn,
² bónda góðan matar; · byggi í Vík-bý.

Filch had this stone raised after ..., his brother, and Guthmar after ..., his father,
a farmer good of meat; he lived in Wickby.

Index (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

All Gods (ON *qll goð*) Occurs especially in ritual or ritual-adjacent use (*Grm* 43, *Lok* 11; cf. *Hákm* 18, where the piety of the dead king Hathkin is shown by his being greeted by *rqð qll ok regin* ‘all the Redes and Reins’, and the prayer in *Sigrdr* 3–4, which collectively invokes the Eese and Ossens). This suggests a native Germanic conception of Godly Oneness; see also the Thing of the Gods, where the Gods gather to steer the fates of the world.

Similar expressions are found in other old Indo-European religions, e.g. the Vedic *vīṣvē dēvāḥ* ‘All Gods’, to Whom are dedicated numerous hymns of *RV*, and the Greek Πάνθεον, that is, a temple dedicated to All Gods.

The idea of Godly Oneness may have been disputed; about this *Saxo Grammaticus* (2015) 1.7.2 gives an interesting anecdote. At one point Weden departed, and during his absence was usurped by the obscure *Mithothin* (perhaps “With-Weden”), who reformed the cult:

Cuius secessu Mithothyn quidam prestigiis celeber, perinde ac celesti beneficio vegetatus, occasionem et ipse fingende divinitatis arripuit barbarasque mentes novis erroris tenebris circumfusas prestigiarum fama ad ceremonias suo nomini persolvendas adduxit. Hic deorum iram aut numinum violationem confusis permixtisque sacrificiis expiari negabat ideoque eis vota communiter nuncupari prohibebat, discreta superum cuique libamenta constituens. Qui cum Othino redeunte relicta prestigiarum ope latendi gratia Pheoniam accessisset, cursu incolarum occiditur.

‘A certain Mithodin, a famous illusionist, was animated at his departure as if by a kindness from heaven and snatched the chance to pretend divinity himself; his reputation for magicianship clouded the barbarians’ minds with the murk of a new superstition and led them to perform holy rites to his name. He asserted that the gods’ wrath and the profanation of their divine authority could not be expiated by confused and mingled sacrifices; so he arranged that they must not be prayed to as a group, but separate offerings (*libamenta*) be made to each deity. When Odin returned, the other no longer resorted to his conjuring but went off to hide in Funen, where he was rushed upon and killed by the inhabitants.’

This obviously mythologised retelling may perhaps reflect an actual historical theological conflict or attempted religious reform, but if that is the case it does not appear to have been successful.

- ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?
- aught** (ON *étt*, OE *áht* ‘possession, property’) The Nordic (paternal) clan or family line.
- begale** (OHG *bi·galan*) To enchant, bewitch something or someone by singing a galder. Transitive of gale.
- bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.
- bloot** (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also bloot-house.
- bloot-house** (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow, hove, wigh.
- Doom** (ON *dómr*, OE *dóm*) Base meaning ‘judgment, verdict’ (whence Doomsday, ‘judgment Day’), but in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Háv* 77 (see there): *I know one that never dies: the Doom o'er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sérle bið áeg-hwáem, / þæt hé bis fréond wrece, · þonne hé fela murne. / Úre áegbúrylc sceal · ende ge-bidan / worolde lifes; · wyrcé sé þe móte / dómes ær déaþe; · þær bið drift-guman / un-lifgendum · æfter sélest.*
- ‘Grieve not, wise man! ’Tis better for each one / that he avenge his friend than that he mourn much. / Each one of us shall suffer the end / of worldly life—win he who might / **Doom** before death: that is for the warrior, / unliving, afterwards the best.’ Other illustrative examples in *Beow* include 884b–887a: [...] *Sige-munde ge-sprung / æfter déað-dæge · dóm un-lýtel / syþðan wiges heard / wyrm á-cwealde / bordes hyrde [...] ‘For Syemund sprang up / after his death-day an unlittle*

[great] **Doom**, / since hard in conflict he defeated the wyrm, / the hoard's herder.' and 953b-955a: [...] þú þé self hafast / dēdum ge-fremed
 · het þín dóm lyfað / áwa tó aldré [...] 'Thou hast for thyself / by deeds
 accomplished that thy **Doom** lives / for ever and ever.'

feather-hame (ON *fjaðr-bamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) A plumage which when donned by the wearer lets him fly like, or become a bird. One is owned by Frow and used by Lock to fly between the homes in *þrk*. In the Christian *Heli* feather-hames are donned by angels who fly from heaven to earth. See also hame.

fee (ON *fé*, OE *féoh*) Originally 'cattle, kine', however also used in a broader sense to refer to one's mobile wealth; for that cf. particularly *Háv*.

fey (ON *feigr*, OE *fēge*, OHG *feigi* 'cowardly') Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest documented Scandinavian use is on the Rök stone: *aft uamuþ stánta runar þar + n warin fápi fáþir aft faikjan sunu Apt Vámóð standa rúnar þár, en Varinn fáði, fáðir aft feigjan sonu* 'After Woemood (Vámóðr) stand these runes, but Warren (Varinn) painted, the father after the **fey** son.' See PCRN HS II:35, p. 928 ff. (TODO)

feyness (ON *feigð*) The state of being fey.

fimble- (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle, Fimble-winter.

five days (ON *fimm dagar*) The Old Scandinavian (and perhaps Germanic) week was originally five days long, the seven-day week being a later import, as seen by the names of the days, which are obviously calqued from the Latin (*Dies Mercurii* = Weden's day, et.c.). According to the *Gula* there were six weeks in a month, and "five days" is used as a generic period of time in *Háv* 51 and 74; in st. 74 it is contrasted with month. Related to this is the legal term *fifth* (ON *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, LMNL for further discussion.

galder (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical song or incantation, probably synonymous with leed. Verbal noun formed to gale 'to sing, chant'.

gale (ON *gala*, OE *galan*, OHG *galan*) To sing, chant, especially of magical songs; verbal root of galder 'something sung, chanted'.

gand (ON *gandr*, Latin *gandus*) A witch's familiar or foul spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

gid (ON *goði*, OE *Gydda* masc. given name) A heathen priest or master of ceremonies.

gidden (ON *gyðja*, OE *gyden* 'goddess') The womanly equivalent or wife of a gid.

good of meat (ON *matar góðr, góðr matar*) An old formula appearing in *Háv* 39 and numerous Swedish Viking Age Runic inscriptions Sm 39, Sm 44, Sö 130, U 703, and U 805. Cf. U 739 which has the related *mildr matar* ‘mild of meat’. Antonyms are *matar illr* ‘evil of meat’ and meat-nithing.

guest (ON *gestr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) Guests were often strangers, wanderers, who would come to beg for food and lodgings. The Old Germanic peoples placed great value on hospitality. TODO.

hame (ON *hamr*) A skin, shape. People could “shift hames” (ON *skipta hóumum*), leaving their human hames behind and instead entering into the shapes of wolves, bears, birds. During this process the original hame, that is, the human body, would be sleeping in a vulnerable state. A concise description of this is found in *Yng* 7: *Óðinn skipti hóumum, lá þá búkr'inn sem sofinn eða dauðr, en hann var þá fugl eða dýr, fiskr eða ormr, ok fór á einni svipstund á fjarlæg lónd at sínum erendum eða annarra manna. ‘Wedens shifted hames; then lay the trunk of his body as if sleeping or dead, but he was then a fowl or beast, a fish or serpent, and journeyed in a short while to foreign lands with his errands or those of other men.’*

See also feather-hame, town-rideresses, evening-rideresses.

harrow (ON *høgr*, OE *hearg*, PNW/Gmc. **barugar*) A hallowed cairn or stone-heap. *Hdl* 10 describes the construction of one. The Norwegian laws prescribe the “breaking of harrows and burning of hoves”.

See also hove, wigh.

hold (ON *hollr*, OE *hold*, OS *hold*, OHG *bold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut ALIE I* (p. 372): *Pam byþ witod-líce God hold, þe bið his hláforde riht-líce hold* ‘Indeed God is **hold** to him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. So *Lok* 4 (e.): *holl regin ‘hold Reins’, and Oddrgr 9/1: Svá hjalpi þér · hollar vettir ‘So help thee **hold** wights’.*

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér góð holl* ‘So may the Gods(!) be **hold** to me,’ in mediæval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** to me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr griðum, en gramr þeim er grið rýfr* ‘God be **hold** to him who keeps the truce, but wroth against him who breaks the truce’. I refer to Läffler (1895) for further discussion on these formulæ.

boldness (ON *hylli*, OE *hyldu*, OHG *buldi*) Abstract noun formed to hold, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grm* 43, where (according to my interpretation) the preparer of food at the blook is said to earn the “**boldness** of Woulder and of all the gods;” and *Grm* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **boldness**” (*Öðins hylli*). “Weden’s boldness” is also mentioned in a stanza by Hallfrith (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **boldness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **bold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blook, following rules of hospitality, and composing poetry—and gram ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *bám*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Vsp* 2: “I remember nine **Homēs**”, *Vafþ* TODO: “From the runes of the Ettins and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham is the **Home**/realm of the ettins’. When used on its own it means ‘the world (that we inhabit)’. See also Nine Homes, Thrithham.

leat (ON *blaut*) In some saws explained as the blood drained from the offered animal; the verbal root is *hljóta* ‘to get by lot’ and this word certainly refers to the use of the blood for auguries.

leat-twig (ON *blaut-tqinn*) A twig used to sprinkle the leat. The pattern of the blood would presumably be inspected for the augury; cf. *Hym* 1.

leek (ON *laukr*, OE *léac*, PNWGmc *laukar*) The leek was a plant of great cultural importance. It was seen as the noblest plant, so *II Guðr* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver, and a green leek in grass; and *Vsp* 4, where the earth of the Golden Age was grown with green leek.

The leek was highly valued in folk magic, as seen already on gold bracteates from the C5th and C6th, where it often appears as a charm word in the old form *ᛚ᚞ᚢᚩᚱ* *laukar*; in one inscription also paired with *ᚾᚢᚩ* *lína* ‘linen’. Classical Norse attestations of magic use include *Sigrdr* 8, where the leek is thrown into mead against poison; and the *Vølsa*, where a horse penis is said to be *líni góðdr · 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 1) sarcastically states that a battle was not *sem manni · mér lauk eða ql béri* ‘as if a maiden brought a man leek or ale’.

leed (ON *ljóð*, OE *lēod*) A magical chant or incantation, as seen by *Háv* 153 near-synonymous with galder. See also gale, begale.

manwit (ON *man-vit*) Common sense and wits.

many-cunning (ON *fjol-kunnigr*) Skilled with sorcery or the dark arts.

meat-nithing (ON *mat-niðingr*) One who is a nithing with food, i.e. one who does not properly furnish his guest.

See also good of meat.

nithe (ON *níð*, OE *níþ*, OHG *níd*) Originally ‘hatred, emnity’. In the Norse the sense has developed in the direction of ‘shame’, not just as a social abstract, but almost a tangible thing. So the curse ritual of Eyel, where the curser will “turn nithe” (*snýja níð* against his enemy to cause him misfortune. Scolds would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had an adverse supernatural effect on their subject. See also nithing.

nithing (ON *níðingr*, OE *níþing*) One afflicted with nithe; a villain, criminal. Among the Scandinavians a legal term; a nithing could not swear oaths or bear witness and was forbidden to marry.

orlay (ON *ørlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns.

queer (ON *argr, ragr* (with metathesis), OE *earg*, OHG *arg*) This derogatory adjective refers to gendered sexual deviancy, typically promiscuity for women and effeminacy or cowardice for men. This is the reason for the present English translation. Unlike the English word, the Old Germanic *arg* was always a severe insult, and this from an early period; so the Longbeardish Edict of Rothari, codified in 643 AD: *Si quis alium arga per furorem clamaverit et negare non potuerit et dixerit, quod per furorem dixisset, tunc iuratus dicat, quod eum arga non cognovisset; postea conponat pro ipso iniurioso verbo solidos duodecim. Et si perseveraverit, convincat per pugnam, si potuerit, aut certe conponat, ut supra.* ‘If anyone calls another man queer in anger, and cannot deny it, and says that it was said in anger, then in his oath he says that he does not know him as queer; let him thereafter settle for the insulting word with twelve solidi. But if he persists, let him prove it by fighting if he can, or otherwise settle it as above.’

queerness (ON *ergi, regi*) See queer above.

rest (ON *røst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *røst*.

rune (ON *rún*, OE *rún*, OS *rúna*, OHG *rúna*, Got. *rúna*, PNW Gmc. *rūnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters *ᚦᚠᚢᚱᚣᚩᚱᚣᚦᚩᚾ* [—] *ᚠᚢᚩ* [—], a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *mántrás*. The word for letter was instead stave, see also there.

scold (ON *skald*) A Scandinavian court poet. The name probably comes from their ability to slander with words.

simble (ON *sumbl*, OE *symbol*) A banquet, symposium.

soo (ON *sóða*) To ritually waste, to slay in a sacrificial context.

spae (ON *spóð*) Prophecy, foresight.

Tables (ON *tafl*, OE *tæfl*) Generic term for board games (e.g. chess). In the golden age the Æse played such games (*Vsp* 8). Pre-Christian Germanic burials commonly feature boards and bricks (TODO: reference, maybe to the Salme ship burials).

thill (ON *bylja*) To recite poetry learned by heart. Cf. the so called thules (poetic lists) and the title *thyle*.

Thing (ON, OE *þing*, OS *thing*, OHG *ding*) The Old Germanic assembly, where cases were settled and the law determined. In connection with the Thing certain rituals were in order, viz. the enclosing of the space wherein the judges sat by means of wigh-bonds or sacred ropes. Cf. *Háv* 61 for an excerpt from *Germania* ch. 22. See also the Thing of the Gods.

thule (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See *thyle*.

thyle (ON *þulr*, OE *þyle*, PNW Gmc. **þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *thule* ‘a list in poetic form; a ditty, bad poem’ and *thill* ‘to recite, to chant’). Thus Weden is the Fimblethyle, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Vaff*). Runic inscription DR 248 (Snoldelev) suggests that the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “Rothgar’s thyle”.

wale (ON *vqlr*) The staff or sceptre of a wallow. TODO: archeological finds, mention Sutton Hoo.

wallow (ON *vqlva*, OE **wealwe* (cf. ON *svqlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale, a staff or sceptre probably used for ritual purposes.

wigh (ON *vé*, OE *wéoh*, *wib*, PNWGmc. **wihq*) A holy place or sanctuary. It seems that where the harrow was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guther <= Gunn·arr> painted these runes, and he fled, charged (with a crime, sought out this wigh, and he fled into this clearing. [...]” The implication seems to be that the wigh was considered so sacred that Guther could not be apprehended or punished for his crime while in it.

In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The name *Wighstone* (*Wib-* or *Wéohstān*) as found in *Beow* in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *óðr*, OE *wód*, PNWGmc. **wódur*) Heener’s gift to men, though the name may suggest it be from Weden. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer.

wyrm (ON *ormr*, OE *wyrm*, PNWGmc. **wurmik*) A dragon, serpent. The distinction between “wyrm” and “worm; snake” is purely editorial and not made in the original languages.

yin- (ON *ginn-*) A rare augmentative prefix. TODO.

yin-holy (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilog goð* ‘yin-holy Gods’.

Persons and objects (P)

Attle (Attila, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilō*) The ruler of the Huns (historically from 434–453). Husband of Guthrun, and with her father of Earp and Oatle.

Balder (ON *Baldr*, OE *Bældeag* (not directly cognate), OHG *Balter*, PWGmc. **Baldrar*) The beautiful son of Weden, slayed by his brother Hath, avenged by his other brother Wonnel. Husband of Nan.

Beadhind (ON *Bøðvildr*, OE *Beadobild*) The daughter of the tyrannical king Nithad. She is raped by her father’s prisoner, Wayland.

Bellower (ON *Bēli*) A being fought by Free, who killed him with an antler, having lost his sword after the events of *Skí*. The myth is very obscure and never told in full. It is shortly mentioned in *Gylf* 37 and informs the kenning *bani Bēlja* ‘bane of Bellower [= Free]’ in *Vsp* 51/3, along with two Scaldic kennings of the same type.

Bicke (ON *Bikki*) A servant or general of Attle.

Earp and Oatle (ON *Erpr ok Eitill*) The sons of Attle and Guthrun.

Earth (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþō*) The personified Earth. By Woden the mother of Thunder.

Ermenric (ON *Jormunrekr*, OE *Eormanrīc*, MHG *Ermenrich*) Legendary king of the eastern Gots, based on the historical *Ermanaric* (dead 376). TODO: Jordanes.

Fathomer (ON *Fáfnir*) The son of Rethmar, brother of Otter and Rein. He turns into a great wyrm and is eventually slain by Siward, who takes his treasure.

Fimblethyle (ON *Fimbulþulr*) The ‘ultimate thyle’ or sage; name for Woden.

Fold (ON *Fold*, OE *Folde*) A poetic or ritual name of Earth, especially in her role as Mother Earth. In Germanic poetry the word *fold* is typically used to simply refer to ‘land’, however. It is cognate with Sanskrit TODO.

Foresitter (ON *Forseti*) An obscure god associated with legal proceedings. TODO.

Free (ON *Freyr*, OE *fréa* ‘lord’, PNWGmc. **Fraujar*) Son of Nearth, brother of Frow. See also Ing.

Frie (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Frijju*) Wife of Woden, mother of Balder. Related to Full.

Frow (ON *Freyja*) Cat-goddess, daughter of Nearth, sister of Free, wife of Wode. Promised to the Ettin. Possibly = Easter?

Full (ON *Fulla*, OHG *Folla*) In the Norse sources the maid-servant of Frie. *II Merseburg* has her as Frie’s sister, though this need not be literal (cf. *Hdl* 1).

Guther (ON *Gunn-arr*, MHG *Gunther*) The lord of the Gots. In the Norse sources the brother of Hain. Historically he is based on king *Gundharius* (**Gunþiharjaz*) of the Burgundians.

Guthlathe (ON *Gunnlǫð*) Daughter of the ettin Sutting; she guarded the Mead of Poetry in the mountain, but gave it to Woden after he seduced her. See *Háv* 103–110.

Guthrun (ON *Guð-rún*) Daughter of king Yivick, sister of Guther and Hain. The wife of Attle.

- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunô*) A Nivling and Yivicking, son of king Yivick, brother of Guther and Guthrun. In *Akv* he defeats seven warriors before being captured by Attle, who has his heart cut out at the request of Guther.
- Hain 2** [2] A petty king of East Geatland, contemporary with Granmer, the king of Southmanland and Ingeld Illred, the Ingling king of Upland.
- Hath** (ON *Hǫðr*) The blind son of Weden, the slayer of his brother Balder.
- Heener** (ON *Hómir*, PNWGmc. *Hóníjar* ‘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 κόκκος ‘swan’ and Sanskrit शकुना ‘bird of omen’, and noting that his epithets *langi fótir* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Skm* 22) accurately describe the stork. He gives wode TODO.
- Hell** (ON *Hel*) Owneress of Hell.
- Hindle** (ON *Hyndla*) A witch awoken by Frow in *Hdl*.
- Homedal** (ON *Hēim-dal(l)yrr*, OE **Hām-deall*) The Watchman of the Gods (*vqrðr goða* *Grm* 13, *Lok* 48), whose home is the Heavenbarrows (*Grm* 13). According to *Rþ* he fathered the three castes of men, which may also be referenced in *Vsp* 1/2b. He is the whitest of the Eese (*Yrk* 15). Homedal was the subject of the lost poem “Homedal’s galder” (*Hēimdal-largaldr*), of which only two lines survive; see *Eddbr* 3.
- Hymer** (ON *Hymir*) An ettin, Tew’s father according to *Hym*.
- Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free. The legendary ancestor of the Inglings. Cf. the Old English Rune Poem.
- Life and Lifethrasher** (ON *Lif ok Lifþrasir*) The only surviving humans after the Rakes of the Reins.
- Lock** (ON *Loki*) The bound Os. TODO.
- Loride** (ON *Hlór-riði*) “Loud/Roaring Rider”, poetic name of Thunder.
- Lother** (ON *Lóðurr*, OS *Logahore*, PNWGmc. **Logahorjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is uncertain.
- Millner** (ON *Mjøllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer of Thunder.
- Moon** (ON *Máni*) The personified moon. Son of Mundlefare and brother of the Sun (*Vafþ* 23). For ritual invocations of the Moon see Note to *Háv* TODO (*heiptum kveða*).
- Mundlefarer** (ON *Mundilföri* or *Mundilfari*) The father of Sun and Moon (*Vafþ* 23). Perhaps ‘Millhandle-turner’, if the first element = ON *mjondull* ‘handle of a mill’.

- Nearth** (ON *Njörðr*) One of the Wanes. Father of Free and Frow.
- Nithad** (ON *Niðuðr*, OE *Níþbad*, PNWGmc. **Níþa-haduz*) The king that imprisoned Wayland, father of Beadhild and two unnamed sons (*Vkv, Deer*).
- Oughter** (ON *Óttarr*, OE *Óhthere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.
- Reading** (ON *Hrauðungr*) A king in the prologue to *Grm*.
- Rotholf** (ON *Hrólfir kraki*, OE *Hróhfylf*, 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 *Hróþgár*, 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 Shedbacks, 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 *II Merseburg* as the sister of Sun.
- Siward** (ON *Sig-urðr*) A hero of the Walsings, slayer of the wyrm Fathomer.
- Sun** (ON *Sól*, OHG *Sunna*) The personified Sun, who in the Germanic mythology is a woman. In *Vafþ* 22 the daughter of Mundlefare and sister of Moon. In *II Merseburg* the sister of Sithguth.
- Thedse** (ON *Pjatsi*) An ettin slain by the Gods; his myth is told at length in *Haustl*. Father of Shede.
- Thrim** (ON *Prymr*) Ettin who steals Thunder's hammer in *Prk* and is later killed.

Thunder (ON *Pórr*, OE *Punor*, OHG *Donar*, PNWGmc. **Ponarar*) Son of Weden and Earth. Friend of men, guarding of Middenyard.

Tew (ON *Týr*, OE *Tíw*) Son of Hymer or Weden, one-handed god. His name is not identical to Sanskrit *Dyáus*, Greek *Zeus*, Latin *Iuppiter*, but rather is the singular of Tews and simply means ‘god’, cognate with Sanskrit *devá*, Latin *deus*.

Walfather (ON *Val-fjöðr*) ‘Father of the Slain’; name for Weden.

Vsp 1/3a, 26/4a, 28/4a, *Grm* 49/2a

Wayland (ON *Völundr*, OE *Wéland*, *Wélund*) A legendary smith captured by the tyrannical king Nithad. In both the Norse *Vkv* and English *Deer* he takes his revenge by first killing Nithad’s unnamed sons and then raping his daughter Beadhild. In the Norse version he is married to Harware Elwight.

Webthrithner (ON *Vafþruðnir*) An Ettin defeated by Weden in the wisdom contest in *Vafþ*.

Weden (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. **Wódanar* ‘Lord of wode (poetry, intelligence)’) Chief of the Eese, God of Wisdom, Galder, Poetry, War. Husband of Frie, and by her father of Balder. Father of Thunder by Earth. Brother of Heener and Lother or Will and Wigh.

Wider (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-harjar*) Son of Weden, who avenges him at the Rakes of the Reins.

Wigh (ON *Véi*, PNWGmc. **Wihá* ‘hollower, (heathen) priest’) Brother of Weden and Will.

Wighward (ON *Véurr* < PNWGmc. **Wiba-warjar*) “Wigh-Guardian, Sanctuary-Defender”, poetic name of Thunder. Sometimes extended to *Miðgarðs Véurr* ‘Middenyard’s Wighward’. See wigh.

Will (ON *Vili*, PNWGmc. **Wilja*) Brother of Weden and Wigh.

Wing-Thunder (ON *Ving-Pórr*) Poetic name of Thunder. *Prk* 1 (see there for etymology), *Alv* 6.

Wode (ON *Óðr*, OE *Wód*) Husband of Frow of whom very little is known. His name seems to be the same word as wode.

Wonnel (ON *Váli*, OE **Wonela*, PNWGmc. **Waniló* ‘the little Wane?’) Son of Weden, who just one night old avenges his brother Balder through slaying Hath, his half-brother.

Woulder (ON *Ullr*, **Wuldor*, PNWGmc. **Wulþuz*) Obscure god mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grm* 43). These details may be related to the interesting finds at Lilla

Ullevi ('the small wigh of Woullder') 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 (*Väfþ* 21, *Grm* 41–42).

Yivick (ON *Gjúki*, OE *Gifica*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends (historically from late 300s–407) of the Nivling dynasty, ancestor of the Yivickings. Father of Guthrun, Guther and Hain.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

Danes (ON *danir*, OE *dene*, PNWGmc. **danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls and Jutes. Noted members: TODO Attestations: TODO

Dwarfs (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO

Eese (rhyming with geese; ON *éśir*, OE *éše*, PNWGmc. **ansiwir*; sg. *os*, ON *óss*, OE *ós*, PNWGmc. **ansur*) The (male) gods. Snorre has them as a separate tribe from the Wanes. See also Gods, Tews, Reins. Noted members: Weden, Thunder, Frie, Hath and Balder Attestations: TODO

Elves (ON *alfar*, OE *elfe*, PNWGmc. **alþir*) Earthly (chthonic) minor deities. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

Ettins (ON *jotnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises, Thurses. Noted members: Hymer, Thrim, 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-regin*) yin- + Reins. The sacrosanct, highest Divine Powers.

Gods (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. **godu*) TODO. Noted members: TODO Attestations: TODO

Huns (ON *búnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. **búnír*) 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 *ynglingar*, PNWGmc. **ingwalingór* ‘the descendants of Ing’) The oldest known Swedish kingly lineage. The difference between this term and Shelvings is a bit unclear; *Beow* knows them only by the latter term, while they seem to be used synonymously in the Norse sources.

Nears (ON *njárar ~ níarar*) An old Swedish tribe mentioned in *Vkv*, where it is ruled by king Nithad. The location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish *Næríkjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke’. The Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would then be a reduced form of *níar-*, *njár-*.

Norns (ON *nornir*) Supernatural women responsible for the fates (orlays) of men. Probably synonymous with Dises, Mothers.

Ossens (ON *ósynjur*) The wives of the Eese, the goddesses.

Oneharriers (ON *ein-herjar*, OE **án-hérgas*) Weden’s chosen warriors, probably corresponding to the Vedic *Marútas*. The Oneharriers have some agency (*Grm 53/3*) and were likely also invoked in rituals. Attestations: TODO

Reins (ON *rgn, regin*) The heavenly powers. Judging from *Vafþ* TODO the term may be more closely associated with the Wanes than the Eese.

Saxons (ON *saxar*, OE *Seaxan, Seaxe*) TODO. Noted members: TODO Attestations: TODO

Shieldings (ON *skjoldungar*, OE *Scyldingas*, PNWGmc. **skeldungór*) The descendants of Shield; the legendary Danish royal dynasty. With Harward’s death after his slaying of Rotholf their rule ended. TODO Noted members: TODO Attestations: TODO

Shelvings (ON *skilfingar*, OE *scilfingas*, PNWGmc. **skilβingór*) The descendants of Shelf; the legendary Swedish royal dynasty. The exact difference between the terms 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 *sviar*, OE *swéon*, PNWGmc. **swihanír*) The tribe around the Mälardalen valley in eastern Sweden. Noted members: TODO Attestations: TODO

Thurses (sg. Thurse; ON *burs*, OE *brys*, OS *thuris*, OHG *duris*, PNWGmc. **būrisar*) Possibly a poetic synonym for Ettins. See also Rime-Thurses. Noted members: TODO Attestations: TODO

Tews (ON *tívar*, PNWGmc. **tíwór*) A poetic synonym for Gods. The word derives from the PIE **deywós* and is thus cognate with Sanskrit *devá* ‘god’, Latin *deus* ‘id’. Attestations: TODO

Walsings (ON *Völsungar*) The descendants of king Walsing.

Wanes (ON *vanir*, OE *wan-*?) A subgroup or tribe of the gods, associated with fertility, harvests and the sea. Noted members: Nearth, Free, Frow Attestations: TODO

Yivickings (ON *giúkungar*) The descendants of Yivick, including Guther, Guthrun and Hain. Attestations: TODO

Places and events (L)

Eastern Way (ON *Austr-vegr*) In the mythology the eastern lands of the Ettins, to which Thunder goes to fight the Ettins and protect the realms of Gods and Men; see also Ettinham. In human geography referring to Eastern Europe and Asia.

Ettinham (ON *Jötun-hęimr, Jötna-hęimar*) The ‘Ettin-Home’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way, Outyards.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher.

Gap of Hawks (ON *Ginnunga-gap*) *ginnungr* ‘ginning’ being a poetic name for the hawk. The air or lower atmospheric sky, which in the old Germanic cosmology is the midspace between Earth and Upheaven; not synonymous with the latter. In the Eddic corpus only occurring once in *Vsp* 3; see note there. It is more prevalent in *Gylf*.

Geatland (ON *Gaut-land, Gautha-land*) The land of the Geats.

Hell (ON *hel*, PNWGmc. **halju*, Got. *halja*) The Underworld, personified as and formally identical to Hell. After the arrival of Christianity the word came to refer to the Christian hell-fire (= *Gehenna*), which is the case in all attested languages apart from the Old Norse. See also Nivelhell.

Idewolds (ON *Iða-vellir*) The ‘Plains of Industry’, where the Gods settled and built Osyard. Mentioned in *Vsp*.

Lithshelf (ON *Hlið-skjölf*) The ‘Cliffside Shelf’; the lookout post of the gods from which they can see the whole world (*Grm, Skí*).

Middenyard (ON *Mið-garðr*, OE *Middan-geward*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘Middle Enclosure’, which the Gods made as a home for men. The enclosing poles were the hair-strands of Yimer’s eyebrows (*Grm* 42); Middenyard is defended by Thunder (*Hárb* TODO, *Vsp* 53). See also Osyard, Outyards. **Occurrences:** *Vsp* 4, 53, *Grm* 42, *Hárb* TODO.

Nivelhell (ON *nifl-hel*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell.

Osyard (ON *Ǫs-garðr*) The ‘Enclosure of the Eese’; the heavenly realm. See also Middenyard, Outyards.

Outyards (ON *Út-garðar*) Not Eddic. The ‘Outer Enclosures’, described in *Gylf*. See also Ettinham, Middenyard, Osyard.

Rakes of the Reins (ON *ragna rk*) The ‘judgments, fated events of the Reins’, namely the destruction of the world as narrated most completely in *Vsp*.

Rakes of the Tews (ON *tíva rk*) See Rakes of the Reins.

Thing of the Gods (ON *þing goða*) The Divine Council or Assembly, where the Gods convene and make decisions; a conception well known from Near Eastern literature. Like the historical Germanic assemblies, the Thing is only attended by the male Eese, whereas the Ossens are *á málí* ‘at speech’ (*Bdr* 1, *Drk* 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, Wonnel, Woulder, Heener, Foresitter, Lock (*Gylf* TODO). With Lock excluded this makes twelve, which corresponds to the Old Germanic jury of twelve men.

The Germanic Thing of the Gods has Near Eastern equivalents, including in the Hebrew Bible. TODO.

Occurrences: *Vsp* 6, 9, et c.; *Bdr* 1; *Grm* 29–30; *Drk* 14; *Hym* 39.

Thrithham (ON *þrúð-héimr*) 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-beofon*, OS *upp-himil*, OHG *uf-himil*) Highest Heaven; used in Earth and Up-heaven.

Walhall (ON *Valhöll*, OE **Wælheall*) The ‘Hall of the Slain’, owned by Weden and inhabited by the Oneharriers.

Vsp 33/4a, *Grm* 8/2, 24/2, *Hdl* 1/4a, II *HHund* P2, *Akv* 2/2a(?), Icelandic Rune Poem 4/2, Eddic Fragment 7/1.

Poetic formulæ (F)

All formulæ are given in English translation, their attested forms and a Proto-Germanic rendition. For those consisting of two words bound together by a conjunction, & is written in its place.

Earth and Up-heaven (ON *jörð* & *upphiminn*, OE *eorpe* & *upheofon*, OS *erþa* & *uphimil*, OHG *erdo* & *úfheimil*, PGmc. **erþō* & *uphiminaz*) An old merism; earth and heaven and everything in between, i.e. the whole universe. It has a particular connection to the creation and destruction of the world, and in prayers. ON: *Vsp* 3/3, *Vafþ* 20, *þrk* 2, *Oddrgr* 17, DR EM8;493 (under Galders), Sö 154 (under Runic Poetry); OE: *Acreboot*; OS: *Heli* 2886; OHG: *Wessobrunn* 2.

Eese and Elves (ON *écir* & *alfar*, OE *ése* & *ielfe*, PNWGmc. **alþír* & *ansiwir*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Eese’), even in OE.

words and works (ON *orð* & *verk*, OE *word* & *weorc*, PGmc. **wurdó* & *werkó*) *Beow* 289, 1100, 1833