

A New Critical Edition and Translation of the Poetic Edda  
Along with Commentary, Fragments, Spells and a Few Other Old Germanic  
Poems

Translated and Edited by Konrad O.L. Rosenberg

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## Abbreviations

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cert. = certainly
- c. = circa
- cf. = confer
- corr. = corrected in the ms.
- cpd. = compound
- dat. = dative case
- e. = excerpt (not the whole stanza)
- e.g. = *exemplio gratia*; for instance
- emend. = emended by
- fol. = folio
- gen. = genitive case
- imper. = imperative
- i.e. = *id est*; that is
- l. = line
- ll. = lines
- lit. = literally
- Lomb. = Lombardic
- metr. emend. = metrical emendation
- MHG. = Middle High German
- ms. = manuscript
- mss. = manuscripts
- nom. = nominative case
- norm. = normalized from the ms. spelling

- OE = Old English
- OF = Old Frisian
- OHG = Old High German
- om. = omitted in
- ON = Old Norse
- OS = Old Saxon
- p. = page
- PGmc. = Proto-Germanic
- pl. = plural number
- PN. = Proto-Norse
- PNWGmc. = Proto-North-West Germanic
- sg. = singular number
- tr. = translation, translated (by)
- st. = stanza
- sts. = stanzas
- viz. = namely
- wo. = without
- wrt. = with regard to





# Introduction (INCOMPLETE!)

## Introduction to Eddic poetry

Don't go too in depth on individual poems! Each one will have its own introduction.

## Metrics and conventions

Alliteration Kennings

## How can we know the age of the Eddic poems?

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

## Ancient Germanic cult(ure)

### Economy (fee)

### Morals

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

## Religious conceptions

Cosmic cycles Reincarnation Analogies with other Indo-European traditions

## Notes to English translation

Point about literal translation for use by scholars of comparative mythology The “guiding star” of this translation effort has been literality and consistency. All previous translations (to my knowledge) have such issues as: rendering identically repeated phrases differently at various places; covering up or obscuring technical and cultural terminology; simplifying kennings and other expressions—and this often without notes, to a point where the original meaning is, at times, unrecognizable. While I wholly encourage all readers of sufficient interest to study Old Norse (and other ancient Germanic languages!), perhaps even using the present edition as a tool, I also realize that this is a demanding ask which

not all interested students and scholars of comparative mythology, anthropology, literature, religion and other fields will be able to fulfill. I therefore want these groups to be able to have a text that is as close to the original as possible, at the very least when it regards sense and expression.

### English proper nouns

One of the most idiosyncratic parts of the present edition will be its handling of proper nouns. I have opted to render all cultural and religious terms, names of places, heroes, gods, and other entities by their English cognates (thus *Thunder* for Old Norse *Þórr*) and where such do not exist, their philologically expected English (*Anglish*) forms (e.g. *wallow* for Old Norse *vǫlva*). One reason for this is ideological. I believe that these myths and poems are a common Germanic or Northern European heritage, and should be treated as such. The English once knew gods such as Woden and Thunder, and called them by names naturally evolved in their language. So too did the Germans and Scandinavians, of course, and I would hope that any translators into those languages would follow this spirit and render the names in their natural forms there as well.<sup>1</sup> Another is philological. Forms like *Odin* and *Thor* are, while now commonly accepted, debased. They do not even represent the Old Norse pronunciation as accurate as would be possible (for instance, *Odin* would be better anglicized as *Othin*; the dental fricative still survives in English!), and many are difficult for English speakers to pronounce. I shudder when hearing a word like *ǣsir* pronounced /aɪ'sɪr/.

### Notes to critical edition

My goal with the critical editing of the texts has been to produce something as close to the original mss. as possible, without excessive emendation to the preserved recension(s). There are texts in three languages in the present edition, namely Old Norse, Old English and Old High German. Old Norse texts have been normalized according to roughly the same orthography as Finnur Jónsson (1932). On the other hand the Old High German and Old English texts have only been lightly normalized, correcting obvious errors and marking vowel length with acute accents.

### Normalization

My general goal in normalizing texts has been to strive for a uniform orthography, where the same sound is written with the same character. This of course means disregarding local manuscript traditions and philological tradition, but I see this as justified. My goal is to render the texts themselves in a manner that gives as much information as possible; not to present a facsimile edition for students of paleography. Anyway, such aspects as the long *f*, arbitrary punctuation and spelling variants, and lack of line breaks are never reproduced in modern editions of poetry.

In practice this means that the acute accent is used in marking long vowels.

<sup>1</sup>For instance in German perhaps *Wuten*, *Donner*, *Froh*, in Swedish *Oden*, *Tor*, *Frö*.

## Normalization of Old Norse

The orthography is inspired by Finnur Jónsson (1932) in that it strives for a more archaic form than the mss., one that accords with the date at which the poetry may have been composed. Because of this, it has more in common with that of the First Grammatical Treatise (see (First Grammarian, 1950)) than with the standard Old Icelandic orthography seen in most editions. Thus I make use of *ø* and *é* rather than the traditional *œ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after i-umlaut (cf. the short *ø*, *ē* < *o*, *a* + i-umlaut). *á* and *ǫ* are kept separate based on etymology. The old *s*—which is found even in manuscripts such as AM 237 a fol (c. 1150) and was used by Snorre as late as the 1200s but later becomes *r*—is retained in the words *es* ‘which, that, where, when’, *es* ‘is’ (3rd sg. pres. ind. of *vesa* ‘to be’), *vesa* ‘to be’, and inflections of it such as *vas* (3rd sg. pret. ind.). Note that the pl. pres. ind. (*erum* &c.), pl. pret. ind. (*vörum* &c.) and pl. pret. subj. (*vérim* &c.) forms of *vesa* retain their *r*, as it is caused by an ancient alternation termed Verner’s law, and not the result of this much younger sound change. Superfluous and hypermetrical pronouns (usually *ek*, *hann*, *þón*) have in many places been removed. When metrically beneficial I have contracted *ek* ‘I’, *eru* ‘are’ and *es* ‘which &c.’, *es* ‘is’ to *’k*, *’ru* and *’s*. I follow Finnur Jónsson (1932)’s method of distinguishing between the relative particle *es* and verb form *es*; the first is directly appended to the previous word, whereas the second has a space before it. Thus *hann’s* ‘he who, that’ but *hann ’s* ‘he is’.

## Normalization of Old English

## Normalization of Old High German

## Manuscripts

### Eddic poetry

There are two surviving ancient mss. which contain full Eddic poems.

The first and most important is GKS 2365 4to, here **R**. It dates to the 1270s and has 45 surviving leaves, containing TODO poems. Of these 10 are mythological, and the rest heroic, dealing with legends mostly of the Migration Period. Notably, following fol. 32, there is a large gap of missing pages. This occurs in the heroic section, specifically cutting off *Sighdrive*. It is unclear how many leaves and poems went missing. **R** is not just a compilation of poems, it shows editorial input as well. Several of the mythological poems are separated by short prose sections, which tie them together into a loose frame narrative, though it is clear from their style and composition that they are originally separate works. When it comes to the heroic poems long prose sections occur both within and between them, creating a saw<sup>C</sup>-like narrative where the prose in many cases holds up the poetry, rather than the reverse. For further literature see TODO.

The second ms. is AM 748 I a 4to, here **A**. It dates to the 1300s and is but a fragment, consisting of just 6 leaves. It contains only mythological poems, and in a different order from **R**; unlike it there is no trace of a frame narrative. On the first two leaves are contained the final stanzas of *Hoarbeard* (1r–v), the complete *Dreams* (1v–2r), and the first verses of *Shirner*, after which a single leaf has been lost. The next four leaves follow each other and contain the second half of *Webthrithner*, the complete *Grimner* and

*Hymer*, and the beginning of the prose introduction to *Wayland*. **A** is the only medieval manuscript attesting *Dreams*, and its variants of the poems attested in **R** are clearly not copied from it, but rather derive from a common ancestor. This makes it very valuable for textual criticism. For further literature see TODO.

Several Eddic poems are quoted in *Yilfer*, namely (TODO): *Wallow*, *Webthritner*, *Grimner*. The text also quotes a few fragmentary verses of Eddic character (possibly from lost Eddic poems), which have here been edited together with their surrounding prose passages. For *Yilfer* I have relied on the following four main mss.:

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

For discussion on their internal stemmatics and origins I refer to Haukur Þorgeirsson (2017). When all employed witness mss. of *Yilfer* agree on a reading the siglum **G** is used in the critical apparatus, which is thus equivalent to **STWU**.

A few other Eddic poems have also been edited. One of them, *Righ*, only survives in **W**, though it is sadly incomplete (see its Introduction). Other Eddic poems survive only in younger paper mss., namely: TODO. While I have not consulted these paper mss. for poems attested in medieval mss., I have had to rely on them for these poems. Their exclusive survival there does not necessarily prove them to be late antiquarian works, as is clearly shown by *Dreams*, which among medieval mss. is only attested in the fragmentary **A**. It thus cannot be excluded that some of these poems would have existed in other lost medieval mss., perhaps even in the lost pages of **R** or **A**.

### West Germanic poetry

As none of the West Germanic poems edited here (TODO: Will we be editing other poems than Hildebrandslied?) survive in more than one copy, the specific details of their transmission is discussed in their individual Introductions.

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**Mythic poetry**





# The Spae of the Wallow (*Völuspó*)

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

Meter: *Firnwörðslaw*

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

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

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

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

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The poem begins with a bid for silence (1), and the wallow recalling her earliest memories (2). She then recounts the ordering of the world by the gods (3–6) and the golden age of peace and plenty (7–8), which is, however, interrupted by the intrusion of three unidentified ettin-maidens (8, and see note there). After this follow two verses about the shaping of the dwarfs (9–10), and then several originally separate *dwarf-tallies*

(11–15), which are without doubt later inserts. Returning to the main narrative thread is described the creation and endowment of the first man and woman (16–17), Ugdrassle's Ash (18), and the three norns<sup>G</sup> living under it (19).

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

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

To illustrate the differences between mss., and which verses are attested in which, I have prepared the following table showing the order of verses by manuscript, compared to the present edition. As most verses in **G** are quoted on their own, and have little relation to the original order, these are simply marked with plus signs. When verses are quoted in a series, they are preceded by an alphabetically incrementing letter denoting which series they belong to. When there is a major difference in a ms. relative to the ed., such as in v. 10 where **G** omits the first two lines, it is then marked with a star. The verses beginning with *Þá gingu regin öll* 'Then went the Reins all' are represented by the following sentence.

	<i>pres. ed.</i>	<b>R</b>	<b>H</b>	<b>STW</b>	<b>U</b>
1	Hljóðs bið'k allar	1	1	—	—
2	Ek man jötna	2	2	—	—
3	Ár vas alda	3	3	+	+
4	Áðr Burs synir	4	4	—	—
5	Sól varp sunnan	5	5	+*	+*
6	... nótt ok niðjum	6	6	—	—
7	Hittusk ęsir	7	7	—	—
8	Tęffðu ĩ túni	8	8	—	—
9	... hvęrr skyldi dverga	9	9	B1	B1
10	Þar vas Móðsognir	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unz þrír kvømu	16	17	—	—
17	Qnd þau né øttu	17	18	—	—
18	Ask vęit'k standa	18	19	+	+
19	Þaðan koma meýjar	19–20	20–21	—	—
20	Þat man høn folkvíg	21–22	27	—	—
21	Hęiði hétu	23	28	—	—
22	... hvárt skyldu ęsir	24	29	—	—

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

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

- 1 „Hljóðs bið’k allar · hēlgar kindir,  
 2 męiri ok minni · męgu Hęimdallar;  
 vilt at, Valfóðr, · vęl fram tęlja’k  
 4 forn spjöll fira, · þau’s fręmst of man?

“For hearing I ask all holy kindreds, greater and lesser, sons of Homedall<sup>a</sup> [MEN]! Wilt thou, o Walfather (= Weden), that I well count forth the ancient tidings of men, those which I foremost recall?<sup>b</sup>

1 hęlgar] om. R

2 męiri ok minni ‘greater and lesser’] It is unclear what is being modified here. It may either be ‘greater and lesser holy kindreds’, in which case it may be equivalent to the phrase *Ease and Elves*<sup>c</sup> (both earthly and heavenly supernatural beings; see Encyclopedia for occurrences.) or ‘the greater and lesser sons of Homedall [MEN]’, in which case it refers to all social classes. It seems rather out of character for such a high ranking person in Norse society as the poet must have been to invoke an ancestral relationship between human social classes, considering how biologically such distinctions were otherwise regarded (cf. my introduction to the *Righ*), but on the other hand this may be part of the likely liminal nature of the performance. In any case, the wallow is clearly asking all intelligent beings that may be present for silence, and the expression is a merism of the type ‘gods and men’; see West (2007)[99–100].

<sup>a</sup>Cf. *Righ*, wherein *Righ*, identified by the prose as Homedall, sires three castes of men (namely earls, churls and thralls).

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

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

- 2 Ek man jętna · ár of borna,  
 2 þá’s forðum mik · fódða hęfðu;  
 níu man’k hęima, · níu iðiðjur,  
 4 mjętvið męran · fyr mold neðan.

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

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

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

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

- 3 Ár vas alda · þar’s Ymir byggði,  
 2 vas-a sandr né sér, · né svalar unnir;  
 jęrð fannsk éva · né upphiminn;  
 4 gap vas ginnunga, · en gras hęrgi.

'Twas the beginning of elds<sup>C</sup>, there as Yimer<sup>P</sup> dwelled; was there not sand nor sea, nor cool waves. Earth was never found, nor Up-heaven<sup>L</sup>; a gap 'twas of ginnings, but grass nowhere.<sup>a</sup>

---

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

---

<sup>a</sup>According to *Ylfir* 4–5 the world first consisted of two extremities: Nivelham in the north, from which the freezing venom-rivers called the Ilewaves<sup>L</sup> ran until they froze to ice; and Muspellsham in the south, from which sparking lava flowed. The ice and lava met in the Gap of Ginnings<sup>L</sup> (*Ginnungagap*; see Encyclopedia), “which was as calm as windless air”, and there combined to form the first being, Yimer<sup>P</sup>, who was the ancestor of the ettins. This is also told in

4 Áðr Burs synir · bjððum of ypðu, [R 1r/8, H 20r/5]  
 2 þeir es Miðgarð · męran skópu;  
 sól skęin sunnan · à salar stęina;  
 4 þà vas grund gróin · grònum lauki.

Before the sons of Byre<sup>P</sup> raised up the flatlands, they who shaped the renowned Middenyard<sup>L</sup>. Sun shone from the south on the stones of the hall; then was the ground grown with green leek.<sup>a</sup>

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<sup>a</sup>The sons of Byre (according to *Ylfir* 6: Weden, Will and Wigh) lift the lands out of the primordial chasm.

5a Sól varp sunnan, · sinni Måna, [R 1r/11, H 20r/7]  
 2 hęndi hinni hógri · of himinjðður;

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

---

2 of himinjðður 'over heaven's rim'] *vm řhimin iodyrř* 'over the heaven-horse-beast(?)' R is both nonsensical and unmetrical and must be rejected; *of iðður* 'over the rim' H

---

1 sinni Måna 'the companion of Moon'] At times translated as 'its moon'. This cannot be correct, as *måni* 'moon' is masculine, while *sinni*, dative singular of *sinn* 'its (reflexive)' is feminine.

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

5b sól þat né vissi, · hvar hñn sali átti; [R 1r/12, H 20r/7, G]  
 2 stjornur þat né vissu, · hvar þęr staði óttu;  
 måni þat né vissi, · hvat hann męgins átti.

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

---

2 stjornur ... óttu] In G this line follows 5, so that the order is sun, moon, stars.

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

6 Þá gingu reigin ǫll · á rok-stóla,  
 2 ginn-heilög goð, · ok umb þat gétusk:  
 Nött ok niðjum · nofn of gófu,  
 4 morgin hétu · ok miðjan dag,  
 undurn ok aptan, · ǫrum at telja.

Then went the Reins all onto the rake-seats:<sup>a</sup> the yin-holy gods, and from each other took counsel about that.<sup>b</sup> To night and the moon-phases names did they give; morning they called, and middle day; afternoon and evening, the years for to tally.<sup>c</sup>

<sup>a</sup>Presumably their thrones by Ugdrassle's Ash<sup>L</sup>; first element *rok* defined by CV as 'reason, ground, origin'.

<sup>b</sup>10, 23, 25 (TODO) would suggest two lines be missing here.

<sup>c</sup>Cf. *Webbthritner* 23, 25.

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

7 Hittusk ǣsir · á Iðavelli,  
 2 þeir's hǫrg ok hof · hó timbruðu;  
 afla lögðu, · auð smíðuðu,  
 4 tangir skópu · ok tól gǣrðu.

The Ease found each other on Idewold<sup>L</sup>, they who harrow<sup>C</sup> and hove<sup>C</sup> high timbered; hearths they laid, wealth they smithed, tongs they shaped and tools they made.

2 þeir's ... timbruðu 'they who ... timbered'] *afls kostuðu* · *allz freistuðu* '[their] strength they tried; everything they tempted' H

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

8 Tǣflðu i tûni, · tǣtir vǫru,  
 2 vas þeim véttugis · vant ór golli,  
 unz þrjár kvǫmu · þursa meýjar,  
 ámátkar mjök, · ór Jǫtunheimum.

They played Tavel<sup>C</sup> in the yards; merry were they: for them was nothing golden wanting<sup>a</sup>—until three came, maidens of Thurses<sup>G</sup>, very loathsome out of Ettinham<sup>L</sup>.<sup>b</sup>

<sup>a</sup>Indeed, even the gaming bricks were made out of gold; cf. v. 59.

<sup>b</sup>These three maidens are never mentioned again (unless they are taken to be the norns in v. 19, but they would then be introduced twice). It's possible that an additional verse would have come after this one, giving further information about them, but if it was it was already lost in the version employed by the author of *Yilfer* (ch. 14), who transparently paraphrases:

“And thereafter they crafted metal and stone and wood, and so abundantly [did they craft] that metal which is called gold, that all their house-tools and riding-tools were golden, and that age is called the golden age, before it was spoiled by the arrival of the women. They came out of Ettinham.”

after which he describes the creation of the dwarves (see next verse).

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

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

Then went the Reins all onto the rake-seats: the yin-holy gods, and from each other took counsel about that: Who would shape the retinue of Dwarfs<sup>G</sup>, out of the bloody surf, and out of the blue-black legs?

3 Hvęrr skyldi dverga ‘Who would ... of dwarfs’] so RWU; *at skyldi dverga* ‘That they would ... of dwarfs’ ST; *hverir skyldu dvergar* ‘Which dwarfs would [shape the retinues]’ H 3 drótt ‘retinue’] so G; *drotin* R with late definite is wo. doubt not original; *dróttir* ‘the retinues’ H 3 of skęppja ‘shape’] *spekja* ‘soothe’ U 4 brimi blóðgu ‘bloody surf’] so HSWU; *Brimis blóði* ‘the blood of Brimmer’ RT 4 blǫum ‘blue-black’] metr. emend.; *blám* R; *Bláins* ‘Blown’s’ HW; *Bláms* STU is prob. a corrupt form of *Bláins*

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

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

- 10 Þar vas Móðsognir · męztr of orðinn  
 2 dverga allra, · en Durinn annarr;  
 þęir manlíkun · mǫrg of gęrðu,  
 4 dvergar ór jǫrðu, · sęm Durinn sagði.

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

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

1 Þar vas Móðsognir] so H; *Þar f mótsognir vitnir f* ‘there Mootsowner wolf’ R. The prose of *Ylfęr* 14 confirms that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þęir ... gęrðu ‘They ... many’] so RHU; *þar manlíkun · mǫrg of gęrðusk* ‘There man-likenesses many were made’ STW 4 ór ‘out of’] so R; i ‘in’ GH 4 sęm Durinn sagði ‘as Dorn said’] so RHSW; *sem f dur menn f sagdi* ‘as door-men(?) said’ T; *sem f þeim dyrinn kendi f* ‘as the animals(?) taught them’ U

1–2 Þar ... annarr ‘There ... second’] om. G, but the author must have had access to the full verse, since he paraphrases it in the following way: *Móðsognir var ęðstr ok annarr Durinn* ‘Moodsowner was the highest in rank, and Dorn the second.’

3–4 þęir ... sagði ‘They ... said.’] There are two conflicting forms of the verse. Either the dwarfs were created on their own; this is supported by the prose of *Ylfęr* (see note to last v.) and by the G containing this verse. On the other hand, both R and H have the “worthiest” dwarfs Moodsowner and Dorn shaping “man-likenesses” out of soil. I have chosen the latter reading, but both should be considered.

Two lists of dwarfs. That both belonged to the original poem is impossible, since several names (Oakenshield, Great-grandfather) appear in both. The three following verses seem to belong together, since there is no repetition of names. From the last line of the middle one, it seems that it should have been placed at the end of the group.

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

- 11 Nýi ok Niði, · Norðri, Suðri,  
 2 Austri, Vestri, · Alþjófr, Dvalinn,  
 Bívurr, Bávurr, · Bǫmburr, Nóri,  
 4 Ánn ok Ánarr, · Ái, Mjǫðvitnir.

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

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

- 12 Veigr ok Gandalf, · Vindalf, Þráinn,  
 2 Þekkr ok Þorinn, · Þrór, Vittr ok Littr,  
 Nár ok Nýráðr, · nú hef'k dverga,  
 4 Reginn ok Ráðsviðr, · rétt of talða.

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

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

- 13 Fíli, Kíli, · Fundinn, Náli,  
 2 Hepti, Víli, · Hannarr, Svíurr,  
 Frár, Hornbori, · Frégr ok Lóni,  
 4 Aurvangr, Jari, · Eikinskjaldi.

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

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

- 14 Mál es dverga · i Dvalins liði  
 2 ljóna kindum · til Lofars tǣlja,  
 þeir es sóttu · frá salar stęini  
 4 aurvanga sjot · til Jǫruvalla.

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

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3 þeir] þeim H

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<sup>a</sup>A standard genealogical introduction (compare *HalT* 1). The (patrinlineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with v. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned.

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

- 15 Þar vas Draupnir · ok Dolgþrasir, [R 1r/32, H 20r/24, G]  
 2 Hár, Haugspori, · Hlévangr, Glói,  
 Skirfir, Virfir, · Skáfiðr, Ái,  
 4 Alfr ok Yngvi, · Eðkinskjaldi,  
 Fjalarr ok Frosti, · Finn ok Ginnarr;  
 6 Þat mun é uppi, · meðan ǫld lifir,  
 langniðjatal · til Lofars hafat.

There was Dleepner and Dollowthrasher, High, Highspurer, Leewong, Glower, Sherver, Werper, Showfind, Great-grandfather, Elf and Ing, Oakenshield, Feller and Frost, Finn and Ginner: That will ever be remembered while the age lives,<sup>a</sup> the tally of descendants heaved to Loffer.<sup>b</sup>

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6 é] om. R 7 til] om. H

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<sup>a</sup>Two archaic formulæ. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norrs!” 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 *Stuttðr* (v. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eðdils, meðan stendr // sólþorgar salr, · svorgððis fýr*. ‘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-fattener [RAVEN/EAGLE > WARRIOR].’

<sup>b</sup>i.e. ‘counted back to Loffer’

- 16 Unz þrír kvømu · ór því liði [R 1v/1, H 20r/26]  
 2 ǫflgir ok ástkir · ęsir at húsi;  
 fundu à landi · lítt meęandi  
 4 Ask ok Emblu · ęrløęlausa.

Until three came out of that host: strong and lovely Ease along the house; they found on land the little availing Ash and Emble, orlay<sup>C</sup>-less.<sup>a</sup>

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1 þrír] gramm. emend. *þrjár* RH 1 ór því liði] *þussa brúðir* ‘brides of thurses’ H is wo. doubt corrupt; the masc. pl. in l. 2 confirms that the referent should be masculine. 2 ǫflgir ok ástkir ‘strong and lovely’] *ástkir ok ǫflgir* (norm.) ‘lovely and strong’ H

---

2 at húsi ‘along the house’] An adverbial, ‘along the settlement’.

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

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

While Ash is easily identified with the same-named wood species (*Fraxinus excelsior*), the etymology of Emble is much more difficult. The shaping of men from trees is used by poets in various kennings for men and women, especially in scoldic poetry (for a short discussion see SkP I, p. lxxv ff.). While this is rarer in the Eddic corpus it does occur, e.g. in *Sighdrive* 4: *brynþings apaldr* ‘apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]’.

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

- 17    Ǫnd þau né ǫttu, · óð þau né hǫfðu,  
2    lǫ né létu · né litu góða;  
     ǫnd gaf Óðinn, · óð gaf Hönnir,  
4    lǫ gaf Lóðurr · ok litu góða.

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

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

- 18    Ask veit’k standa, · heitir Yggdrasill,  
2    hǫr baðmr, ausinn · hvíta auri;  
     þaðan koma döggar · þér’s i dala falla;  
4    stendr é yfir grønn · Urðar brunni.

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

1 standa ‘standing’] so RHU; *ausinn* ‘poured, sprinkled’ STW 1 Yggdrasill] *Yggdrasils* S 2 baðmr ‘beam’] *borinn* ‘born’ U is wo. doubt corrupt. 2 ausinn ‘poured’] *heilagr* ‘holy’ G 3 þér’s] *es* ‘which’ ST 4 é] *om.* U 4 grønn] *grvnnr* S; *greinnr* U

<sup>a</sup>i.e. ‘white mud is (or has been) poured upon it.’ Cf. perhaps the Indian ritual pouring of beverages onto the *lingam*—For the whole passage cf. v. 26.

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

- 19    Þaðan koma meýjar · margs vitandi  
2    þrjár ór þeim sal, · es und þolli stendr;  
     Urð hétu çina, · aðra Verðandi,  
4    skóru á skíði, · Skuld hina þriðju

þér lög lögðu, · þér líf kœru,  
6 alda bœnum, · ørlög seggja.

Thence come maidens, much knowing: three out of that lake, which stands under the pine<sup>a</sup>: Weird they called one, the other Werthing—carved they on boards—Shild the third. Laws they laid, lives they chose: for the children of mortals, the orlay<sup>C</sup> of youth.<sup>b</sup>

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

<sup>a</sup>But here simply meaning ‘tree’; perhaps the same applies for “ash” earlier.

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

20 Þat man hœn folkvíg · fyrst i hœimi,  
2 es Gollvœigu · gœirum studdu  
ok i hœll Háars · hœna brœnndu,  
4 þrysvar brœnndu · þrysvar borna,  
œpt œsjaldan, · þœ œnn lifir.

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

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

4 þrysvar brœnndu] þþrysvar brœndu þrysvar brœnduþ H

<sup>a</sup>While appealing to read *folk-víg* ‘troop-conflict’ as meaning ‘ethnic conflict’ (between the Ease and Wanes), I more cautiously see the first element *folk* carrying its earlier meaning of ‘troop, group of warriors’.

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

21 Hœiði hétu, · hvar’s til húsa kom,  
2 vœlu vœlspáa, · vitti ganda;  
sœið hvar’s kunni, · sœið hug lœikinn;  
4 é vas angan · illrar brúðar.

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

Heath they called—where to houses she came—the well-spæing<sup>a</sup> wallow<sup>C</sup>; she bewitched gands<sup>C</sup>. She soth<sup>b</sup> where she could, she soth deluded minds; ever was she the love of any evil bride.

2 vœlu] ok vœlu H 3 hvar’s kunni ‘where she could’] þon kunni ‘she could’ R; þon hvars hvn kunni ‘she soth where she could’ H 3 hug lœikinn ‘deluded minds’] þon lœikinn R; þon huglœikin H

<sup>a</sup>Gifted at soothsaying.

<sup>b</sup>Past tense of *sithe*<sup>C</sup> (ON *síða*) ‘to enchant, bewitch’.)

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

22 Þà gingu rēgin ǫll · à røk-stóla,  
 2 ginn-hēilǫg goð, · ok umb þat gétusk:  
 Hvárt skyldu ęsir · afráð gjalda,  
 4 eða skyldu goð ǫll · gildi ęiga?

Then went the Reins all onto the rake-seats: the yin-holy gods, and from each other took counsel about that: whether the Ease should tribute yield, or should the gods all a banquet hold?

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

23 Fleygði Óðinn · ok i folk of skaut;  
 2 þat vas ęnn folkvíg · fyrr i hęimi;  
 brotinn vas borðveggr · borgar asa,  
 4 knóttu vanir vígspǫu · vǫllu sporna.

Weden hurled, and into the opposing troop did shoot;<sup>a</sup> that was yet a troop-conflict [WAR] earlier in the Home<sup>L</sup>. Broken was the board-wall<sup>b</sup> of the fortification of the Ease; the Waners did by a conflict-spae<sup>C</sup> tread the fields.<sup>c</sup>

2 fyrr ‘earlier’] so H; *fyrrst* ‘first’ R. The R reading is certainly due to the close relation with 20/1, but it cannot be correct as this verse is describing a different war, and thus not the first!

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

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

<sup>c</sup>The Waners used a magic spell to invade the Ease.

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

24 Þà gingu rēgin ǫll · à røk-stóla,  
 2 ginn-hēilǫg goð, · ok umb þat gétusk:  
 Hvęrr hęfði lopt alt · lévi blandit  
 4 eða ętt jǫtuns · Óðs męy gefna.

Then went the Reins all onto the rake-seats: the yin-holy gods, and from each other took counsel about that: Who had the air all with treason blended, or to the ettin’s aught<sup>C</sup> given Wode<sup>P</sup>’s maiden [= Frow]?<sup>a</sup>

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

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

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

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

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

<sup>a</sup>Oath-breaking, lies and deception.

- 26 Veið hön Heimdallar · hljóð of folgit [R 1v/23, H 20v/1]  
 2 und heiðvönum · heigum baðmi;  
 á sér ausask · aurgum forsi  
 4 af veði Valföðrs. · Vituð ér enn eða hvat?

Knows she the sound of Homedall [= HORN OF YELL?] hidden, 'neath a shady<sup>a</sup>, hallowed  
 beam [Ugdrassle's Ash]. On [it] she sees being poured a muddy torrent<sup>b</sup>, from the pledge  
 of Walfather<sup>c</sup> (= Weden) [Mimer's well?].—Know ye yet, or what?<sup>d</sup>

<sup>a</sup>heiðvanr, literally 'clear-, bright-less'.

<sup>b</sup>lit. 'on she sees being poured with a muddy torrent', which should be the same mud as in v. 19. However, if  
 ms. á is read as ǫ 'river', it would mean "A river she sees being fed by a muddy waterfall, from ..."

<sup>c</sup>Presumably referring to Weden's sacrifice of an eye at Mimer's well.

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

The following two verses are written together as one in R.

- 27 Eín sat hön úti, · þá's hinn aldni kom [R 1v/25]  
 2 yggjungr ása · ok i augu leið;  
 hvær fregnið mik? · hví fræstið min?

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

<sup>a</sup>*fręista* has a sense of testing someone, especially intellectually. Cf. *High* 2, 26, 142, *Webtbrithner* 3, 5.

[R 1v/26, G]

- 28 Alt veit’k, Óðinn, · hvar auga falt  
2 i hinum męra · Mimis brunni;  
drekkur mjōð Mimir · morgin hverjan  
4 af veði Valfōðrs. · Vituð ér ęnn eða hvat?

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

2 i hinum męra ‘in the renowned’] so **W**; *þitt* (corr.) *i enom męra* ‘id.’ **R**; *j þeim enom meira* ‘in the greater’ **T**; *i þeim enum męra* ‘in the renowned’ **U**; *vr þeim enum męra* ‘out of the renowned’ **S** 4 veði ‘pledge’] *þveipit* ‘hunting’ **S**

<sup>a</sup>See note to v. 26.

[R 1v/29]

- 29 Valði hęnni Hęrfōðr · hringa ok męn,  
2 fekk spjōll spaklig · ok spáganda;  
sá vıtt ok umb vıtt · of verōld hverja.

Host-father (= Weden) chose for her rings and necklaces; [he] received wise tidings and spae<sup>C</sup>-gands<sup>C</sup>; she looked widely and widely about, o’er every world.

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

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

[R 1v/30]

- 30 Sá hōn valkyrjur · vıtt of komnar,  
2 gōrvar at rıða · til goðþjóðar:  
Skuld hélt skildi, · en Skōgul ęnnur,  
4 Gunnr, Hıldr, Gōndul · ok Geırskōgul;  
nú eru talðar · **N**ęnnur Hęrjans,  
6 gōrvar at rıða · grund valkyrjur.

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

3–6 Skuld ... valkyrjur] These four lines, especially from the out-of-place ending (*nú eru talðar*), seem to be a latter insert from a *thule* counting the walkirries.

5 Nönnur Hęrjans ‘Nans (maidens) of Harn (= Weden) [WALKIRRIES]’] *Nanna* ‘Nan’<sup>P</sup> was the wife of Balder<sup>P</sup>, but her name is here in the plural certainly being used to mean ‘maidens, goddesses’. The walkirries are also referred to as Weden’s maidens in two thules, namely TODO.

Told allusively in 31–33 is the death of Balder at the hands of his blind brother Hath; it is spoken of with very similar language in *Dreams* 8–11 and described in some detail in *Yilfer* 49.

31 Ek sá Baldri, · blóðgum tífur,  
2 Óðins barni, · ørlög folgin;  
stóð of vaxinn · vøllum héri  
4 mjór ok mjök fagr · mistiltęinn.

[R 2r/2]

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

1 tífur ‘victim’] Probably not related to *týr* ‘tue, god’ (nom. pl. *tívar*), as the dat. sg. of that word is *tívi* and the intrusive *r* is hard to explain. CV connects it with OE *tifr* ‘victim, hostage’, and this is the most reasonable explanation.

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

32 Varð af meði, · þęim’s męr sýndisk,  
2 harmflaug hęttlig, · Hęðr nam skjóta.  
Baldrs bróðir vas · of borinn snimma,  
4 sá nam, Óðins sonr, · ęinnęttr vega.

[R 2r/4]

Became of that beam, which meager looked, a baneful harm-flier—Hath took to shoot. Balder’s brother [= Wonnell] was born early; that one took—Weden’s son, one night old—to fight.<sup>a</sup>

<sup>a</sup>While the slaying of Balder is told in *Yilfer* 49 and the revenge the gods took on Lock is told in *Yilfer* 50, the slaying of Hath by his half-brother Wonnell is not elaborated on. Perhaps this brother-killing was seen as too immoral, and so the author left it out? Wonnell is mentioned in *Yilfer* 30 as “the son of Weden and Rind” and as “brave in battles and a very lucky shot”, and in *Scold* 19 relevant kennings for him are “son of Weden and Rind” and “revenge-os of Balder; the enemy of Hath and his bane”. Thus more was clearly known about him by the author than was included in the text.

The revenge narrative is also dealt with by Saxo (III.4.1–8) in his typical euhemerized form (for Saxo’s Latin forms of relevant names see respective Encyclopedia entries): Weden learned from the Finnish wizard Horsethief that Rind, daughter of the Russian king,

This leaves the most explicit account of the revenge-narrative *Dreams* 11. Weden (who could not murder his own son) seduced the woman Rind (in the by Cormac Awmundson’s), who gave birth to Wonnell

- [R 2r/6]      **33**      Þó hann éva hendr · né hofuð kēmbði,  
                          2      áðr à bál of bar · Baldrs andskota.  
                          En Frigg of grét · í Fensqlum  
                          4      vō Valhallar. · Vituð ér ęnn eða hvat?

He ne'er washed his hands, nor combed his head,<sup>a</sup> before onto the pyre he did bear Balder's opponent [= Hath]. But Frie did lament, in the Fenhalls, the woe of Walhall<sup>b</sup>.— Know ye yet, or what?

<sup>a</sup>A collocation, see *Hgb* 61 for note and other examples.

<sup>b</sup>i.e. Balder's death.

- [H 20v/12]      **34**      Þà kná Váli · vígbōnd snúa  
                          2      hēldr vōru harðgōr · hōpt ór þōrmum.

Then did Wonnell<sup>C</sup> the war-bonds turn; were they rather sturdy, fetters made out of intestines.<sup>a</sup>

1 Váli 'Wonnell'] *Vála* H

1–2 Þà ... þōrmum.] Only attested in H, where it is combined with 35b.

<sup>a</sup>According to *From Lock*, the Ease captured Lock and bound him with the intestines of his son Nare, while his son Narve became an outlaw (*varð at vargi*). *Ylfēr* 50 has a longer but somewhat different account: the Ease captured Lock's two sons, Wonnell and "Nare or Narve". They turned Wonnell into a wolf (*vargr*; note the double meaning) and had him tear apart his brother Narve, whose intestines were then taken and used to bind Lock so that he lay on top of three pointed stones; one digging into his shoulder-blades, one digging into his loins and one digging into his houghs. The intestine-bonds then turned into iron.

Since the author of *Ylfēr* knew *Wallow*, it is possible that he combined a text similar to *From Lock* with this verse, interpreting *Vála vígbōnd* as 'Wonnell's war-bonds' and *vargr* as 'wolf' rather than the more probable 'outlaw'. Wonnell is otherwise only known as the son of Weden, and there is no reason why he could not also bound Lock. For further differences between them see *From Lock*.

- [R 2r/8]      **35a**      Hapt sá hōn liggja · und Hveralundi  
                          2      léggjarns líki · Loka āþekkjan;

A captive she saw lying, 'neath Wharlund: the recognizable shape of guile-eager Lock.

- [R 2r/9, H 20v/13]      **35b**      þar sitr Sigyn · þęygi of sínum  
                          2      veri vęlglýjuð. · Vituð ér ęnn eða hvat?

There sits Sighyn, not at all cheerful, o'er her husband<sup>a</sup>.—Know ye yet, or what?

<sup>a</sup>According to *From Lock* and *Ylfēr* 50, after bi After binding lock (see Note to 34) the Ease placed a serpent above him.



- 36 Ó fella austan · of ęitrđala [R 2r/10]  
 2 sęoxum ok sveręum, · Slíęr hęitir sú.

A river falls from the east, above the venom-đales, with saxes and swords; Slide is that one called.

- 37 Stóę fyr noręan · á Nięavęllum [R 2r/11]  
 2 salr ór golli · Sindra ęttar,  
 en annarr stóę · á Ókólui,  
 4 bjór-salr jętuns, · en sá Brimir hęitir.

Stood to the north, on the Nithewolds, a hall out of gold, of the lineage of Sinder [DWARVES]; but another one stood, on Uncoalner, the beer-hall of an ettin, but Brimmer is that [hall] called.

- 38 Sal sá hęn standa · sólu fjarri [R 2r/13, H 20v/19, G]  
 2 Nástręđu á, · noręr 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 Nawstrand; north face the doors;—fall venom-drops in through the smoke-vent, that hall is wound by the spines of snakes.

- 39 Sá hęn þar vaęa · þunga straua [R 2r/15, H 20v/21, G]  
 2 męnn męin-svara · ok morę-varga  
 ok þann's annars glepr · ęyra-runu.  
 4 Þar saug Nięhęęęgr · nái fram-gingna;  
 sleit varę vera. · Vituę ér ęnn eęa hvat?

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

1 Sá hęn 'she saw'] so R; *ser þon* 'she sees' H; *skulu* 'shall [be]' G 4 saug 'sucked'] so H; *ęsúę†* R; *kvepr* 'torments' G

<sup>a</sup>In this verse is clearly described watery punishment in the Heathen afterlife, also clearly mentioned in *Rein* 3–4 and possibly in *Grimner* 21. The crimes are what one might expect from the Germanic worldview: perjury, committing murder and evading punishment, and seducing a married woman. In Anglo-Saxon and Nordic laws particularly severe crimes likt these ones made the committer a nithing<sup>C</sup>, that is, one afflicted with nithe<sup>C</sup> (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer 'Nithe-striker'. The practice of burying nithings (Tacitus: TODO) in bogs, flood-marks, or other unsettled

ground is well attested in sources about Germanic culture from Taciti Germania onwards—I consider it likely that the heavy streams in this stanza and in the two mentioned above represent such watery grounds. This is further elaborated on in *GermanicGems2*<empty citation>.

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

40 Austr býr hin aldna · í Éarnviði  
2 ok fœðir þar · Fēnris kindir;  
verðr af þeim ǫllum · ęinna nøkkurr  
4 tungls tjúgari · í trolls hami.

In the east<sup>a</sup> dwells the old woman, in Ironwood<sup>L</sup>, and nourishes there the kindreds of Fenrer<sup>P</sup> [WOLVES]; from them all becomes one most particular: a seizer of the moon, in the hame<sup>C</sup> of a troll.<sup>b</sup>

1 býr 'dwells'] so HG; *sat* 'sat/stayed' R 1 aldna 'old'] *arma* 'wretched' U 1 Éarnviði 'Ironwood'] metr. emend.; *Járnviði* RHWU; *Járnviðjum* 'Ironwoods' T 2 fœðir] so HG; *fœddi* 'nourished' R 3 af] *ór* TS 4 tjúgari 'seizer'] *túigan*† T; *tregari* 'griever' U

4 tjúgari 'seizer'] As the young agentive suffix *-ari* is found nowhere else in the poem it is possible that this word is corrupt. If it is, it must have occurred early in the transmission as reflexes of *\*tjúgari* are found in all surviving mss.

<sup>a</sup>The cardinal direction associated with Ettinham, which is presumably where Ironwood is located.

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

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

41 Fyllisk fjörvi · feigra manna,  
2 rýðr ragna sjot · rauðum dreýra,  
svört verða sólskin · of sumur ęptir,  
4 veðr ǫll válynd. · Vituð ér ęnn eða hvat?

It [= the wolf] fills itself with the life of fey<sup>C</sup> men; it reddens the abode of the Reins<sup>G</sup> with red gore. Black becomes the sunshine about the summers afterwards;<sup>a</sup> the winds all woeful.—Know ye yet, or what?

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<sup>a</sup>After the air is filled with blood the sun can no longer shine clearly.

- 42     Sat þar á haugi · ok sló hǫrpu [R 2r/21, H 20v/16]  
       2     gýgjar hirðir, · glaðr Eggþér;  
             gól of hǫnum · í Gaglviði  
       4     fagrrauðr hani, · sá's Fjalarr heitir.

Sat there on the mound<sup>a</sup> and struck the harp, the gow's herdsman, glad Edgethew<sup>P</sup>.<sup>b</sup>  
 Above him crowed, in Galewood<sup>c</sup>, a fair-red cock, he who is called Feller.

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

<sup>b</sup>Edgethew "herds" the flock of monstrous wolves.

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

- 43     Gól of ǫsum · Gollinkambi, [R 2r/23, H 20v/18]  
       2     sá vękr hǫlða · at Hęřafǫðrs,  
             en annarr gęlr · fyr jǫrð neðan  
       4     sótrauðr hani · at sǫlum Hęłjar.

Above the Ease crowed Goldencombe: he wakes men at the Father of Hosts's (Weden's) [hall]; but another one crows beneath the earth: a soot-red cock at the halls of Hell.<sup>a</sup>

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<sup>a</sup>The crowing of the three cocks (the first in Ettinham, the second in Walhall and the third in Hell)

- 44     Gęyr Garmr mjøk · fyr Gnipahęlli, [R 2r/25]  
       2     fęstr mun slitna, · en Freki rinna;  
             fjǫlð vęit hǫn frǫða, · framm sé'k lęgra  
       4     of ragna røk, · rǫmm sigtíva.

Barks Garm loudly before the Gnip-halls; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the victory-Tews [GODS].

- 45     Brǫðr munu bęřjask · ok at bǫnum verðask, [R 2r/28, H 20v/24, G]  
       2     munu systrungar · sifjum spilla;  
             hart 's í hęimi, · hórdómr mikill,  
       4     skęggǫld, skalmǫld, · skildir klofnir,  
             vindǫld, vargǫld, · áðr verǫld stęypisk

6 mun ęngi maðr · ęðrum þyrma.

Brothers will fight, and become each other's slayers; sister's sons will defile the relation.<sup>a</sup>  
 'Tis hard in the Home, whoredom great: axe-eld, sword-eld—shields cloven—wind-eld,  
 warg-eld; before the world<sup>b</sup> tumbles down, no man will another spare.

2 systrungar 'sister's sons'] *†stystrungar†* T 4 skildir 'shields'] *'ru* 'are' add. R 4 klofnir 'cloven'] *klofna*  
 'become cloven' U 5 áðr 'before'] *unz* (norm.) 'until' U 6 ęngi] *†enn†* U

3 í hęimi 'in the Home'] so RHU; *með hęlðum* 'among men' STW

5 vindöld 'wind-eld'] In H capitalized, as if marking the beginning of a new verse.

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

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

<sup>a</sup>i.e. 'commit incest'. That this is the sense is clear from legal compounds containing the same root as *spilla* 'to spoil, defile' like *fręndsemis-spell* 'kinship-defilement' and especially *síffa-spell* 'relation-defilement' both referring to illicit sexual relationships.

Very notably this conception has a strong parallel in *RV* 10.10.10a–b (norm. and tr., Nikhil S. Dwibhashyam. (2023, oct. 28). *Vęda quote 6*. <https://nikhilsd.com/dvq/6/>): *Ā ghā tá gachān · úttarā yugāni, // yātra jāmāyah · kṣhāvann ājāmi* 'There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.'

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

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

46 Lęika Míms synir, · en mjętuðr kyndisk  
 2 at hinu galla · Gjallarhorni;  
 hętt blęss Hęimdallr, · horn 's á lopti;  
 4 męlir Óðinn · við Míms hęfuð.

Play the sons of Mime, and the Metted is kindled, at [the sounding of] the shrill Horn  
 of Yell. Loudly blows Homedall; the horn is aloft; Weden speaks with the head of Mime.

4 męlir 'speaks'] *†mey†* S; *†nie†* T

1–4 Lęika ... hęfuð.] In G ll. 1–2 (*Lęika* ... *Gjallarhorni*; 'Play ... Horn of Yell.') are missing, and ll. 3–4 (*hętt* ... *hęfuð*. 'High ... head [of Mime.]') are instead paired with the first two lines of the next v. (*Skęlfir* ... *losnar*);

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

47 Skęlfir Yggdrasils · askr standandi,  
 2 ymr it aldna trę, · en jętunn losnar;  
 hręðask allir · á hęlvegum  
 4 áðr Surtar þann · sefi of gleypir.

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

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

3–4 hrðask allir ... gleypir ‘All are frightened ... devour [it.]’ Only in H.

- 48 Hvat ’s með ǫsum? · hvat ’s með ǫlfum? [R 2v/8, H 20v/30, G]  
 2 gnýr allr Jǫtunheimr, · ęsir ’ru à þingi,  
 stynja dvergar · fyr stęindurum  
 4 vęggbergs vísir — · vituð ér ęnn eða hvat?

What is with the Ease? What is with the Elves? Roars all Ettinham, the Ease are at the Thing. Dwarfs groan before gates of stone, the princes of the wedge-rock.—Know ye yet, or what?

1 ǫlfum ‘Elves’] asynivm ‘Ossens’ U 2 gnýr ... þingi] om. U 3 stęindurum] steins U—-dyrum HWU  
 4 vęggbergs vísir] om. U 4 vęggbergs ‘wedge-rock’] vegbergs ‘way-rock’ HTW

- 49 Geyr nú Garmr mjök · fyr Gnipahęlli, [R 2v/4, H 20v/32]  
 2 fęstr mun slitna, · en Freki rinna;  
 fjǫlð vęit hǫn fróða, · framm sé’k lęgra  
 4 of ragna rǫk, · rǫmm sigtíva.

Barks now Garm loudly before the Gnip-halls; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the victory-Tews [GODS].

- 50 Hrymr ękr austan, · hęfsk lind fyrir, [R 2v/4, H 20v/32, STW]  
 2 snýsk Jǫrmungandr · í jǫtunmóði;  
 ormr knýr unnir, · en ari hlakkar,  
 4 slítr nái neffǫlr; · Naglfar losnar.

Rim drives from the east, holding his shield before himself; Ermingand writhes about in ettin’s wrath. The worm propels the waves, but the eagle screams: the pale-beak tears corpses; Nailfare loosens.

3 en ari hlakkar ‘but the eagle screams’] ǫrn mun hlakka ‘the eagle will scream’ ST

- 51 Kjóll fęrr austan · koma munu Múspells [R 2v/6, H 20v/34, STW]  
 2 of lǫg lýðir, · en Loki stýrir;  
 fara fíflmęgir · með Freka allir,  
 4 þęim es bróðir · Býlęists í fǫr.

A ship travels from the east—come will Muspell’s subjects by sea—but Lock steers it. Travel the warlocks all with Freck; with them comes the brother of Bylest [= Lock] along.

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

- 52 Surtr fęrr sunnan · með sviga lęvi,  
 2 skinn af sverði · sól valtíva;  
 grjótbjörg gnata, · en gífr rata,  
 4 troða halir hęlveg, · en himinn klofnar.

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

1 Surtr] Svartr U 3 gífr rata] guðar hrata '[but] the gods stagger' Uis *wo. doubt corrupt, the anachronistic masc. pl. of guð is proof enough*

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

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

Then comes Line<sup>P</sup>'s second sorrow to pass,<sup>a</sup> as Weden goes to strike against the wolf—but the bane of Bellow<sup>P</sup> [= Free], bright, [goes] against Surt—then will Frie's beloved [= Weden] fall.

4 angan] angantyr R

<sup>a</sup>That the first sorrow was the death of Balder (see vv. 31–33) is unanimously understood. Line is described in *Ylfęr* 35 as a minor goddess *sett til gęzlu yfir þeim męnnum, er Frigg vill forða við háska nękkurum* 'placed to watch over those men which Frie wishes to protect against any particular danger'. In spite of this, almost all translators and commentators have understood Line as here referring to Frie, or questioned whether her existence as a separate goddess is not a misunderstanding on the part of the author of *Ylfęr*. Hopkins (2017) argues excellently that this need not be the case; as a subordinate goddess of Frie, Line's two sorrows would be her failing to protect Balder and Weden (the son and husband of her mistress, respectively) from harm.

[R 2v/15, STW]

- 54 Þa kęmr hinn mikli · męgr Sigfęður,  
 2 Víðarr vega · at valdýri;  
 lętr męgi Hveðrungs · mund of standa  
 4 hjęr til hjarta; · þa 's hefnt fęður.

Then comes the great lad of Sighfather<sup>P</sup> (= Weden): Wider, to strike at the murderous beast. He lets his hand plunge the sword into the heart of Whethring<sup>P</sup>'s (= Lock) lad [= Wolf]; then is the father [= Weden] avenged.

1 Þa kęmr ... Sigfęður 'Then ... Sighfather'] Gęngr Óðins sonr · við ulf vega 'Goes Weden's son against the wolf to fight' G 2 vega] of veg G

[H 20v/39]

- 55 Ginn lopt yfir · lindi jarðar,  
 2 gapa ýgs kjaptar · orms í hęðum;

mun Óðins son · ęitri móta  
4 vargs at dauða · Viðars niðja.

Yawns over the air the girdle of the earth [= Middenyardsworm]; gape the jaws of the fierce worm in the heights. The venom of the beast will meet Woden's son [= Thunder], after the deaths of Widen's kinsmen [= the Ease].

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

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

56 Þà kōmr hinn męri · mōgr Hlōðynjar  
2 gęngr Óðins sonr · við orm vega.  
Drepr af móði · Miðgarðs véurr;  
4 munu halir allir · hęimstōð ryðja;  
gęngr fet níu · Fjōrgynjar burr  
6 neppr frá naðri, · niðs okviðnum.

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

Then comes the renowned lad of Lathyn [= Thunder]: the son of Woden goes the worm<sup>C</sup> to meet. Middenyard's Wigh-ward strikes out of wrath; all men will clear their homesteads.<sup>a</sup> The son of Fergyn goes nine paces, pained, away from the loathsome adder [= Middenyardsworm].<sup>b</sup>

1 þà kōmr 'then comes'] *Gęngr* 'goes' G 2 gęngr ... vega] Only in R 3–6 Drepr ... okviðnum 'Middenyard's ... adder'] *neppr af naðri / niðs okviðnum / munu balir allir / hęimstōð ryðja, / es af móði drepr / Miðgarðs véurr* '[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will clear their homesteads, when Middenyard's wigh-ward strikes out of wrath.' G

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

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

57 Sól tér sortna, · søkk fold í mar,  
2 hverfa af himni · hęiðar stjōrnur;  
geisar ęimi · við aldrnara;  
4 lęikr hōr hiti · við himin sjalfan.

[R 2v/20, H21r/1, G]

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

1 søkk ... mar] This line is very similar to a line of v. 24 in Arnthur 'earl-scold' Thurstson's Drape of Thurfinn (SkP: Arn *Þorfdr* 24<sup>II</sup>): *søkk fold í mar dōkkvan* 'sinks the fold into the dark sea'. For this reason, *søkk* 'sinks' STW has been chosen over *sígr* 'descends' RHU.

[R 2v/22, H21r/2]

- 58**    Geyr nú Garmr mjök · fyr Gnipahelli,  
           2    fęstr mun slitna, · en Freki rinna;  
               fjǫlð veit hǫn fróða, · framm sé'k lęgra  
           4    of ragna røk, · rǫmm sigtíva.

Barks now Garm loudly before the Gnip-halls; the rope will tear, and Freck run. Much she knows of learning, forth I see yet further; about the mighty Rakes of the Reins, of the victory-Tews [GODS].

[R 2v/23, H21r/4]

- 59**    Sér hǫn upp koma · ǫðru sinni  
           2    jǫrð ór ęgi · iðjagrǫna;  
               falla forsar, · flýgr ǫrn yfir,  
           4    sá's à fjalli · fiska veiðir.

Up she sees coming, another time: the earth out of the ocean, ever green anew. Fall torrents; flies an eagle above, he who on the fells fish does catch.

[R 2v/24, H21r/5]

- 60**    Finnask ęsir · à Iðavelli  
           2    ok umb moldþinur · mǫtkan dǫma,  
               ok minnask þar · à megingdǫma  
           4    ok à Fimbultýs · fornar rúnar.

The Ease find each other on Idewold, and about the mighty earth-strip [the Midden-yardsworm] converse, and there look back on mighty verdicts, and on Fimbletue's (Weden's) ancient runes.

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1 finnask 'find each other'] *bittask* H provides closer parallelism with v. 7. 3 ok minnask ... megingdǫma 'and remember ... mighty judgements'] om. R

[R 2v/26, H21r/7]

- 61**    Þar munu ęptir · undrsamligar  
           2    gollnar tǫflur · í grasi finnask,  
               þęr's í árdaga · áttar hǫfðu.

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

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

[R 2v/28, H21r/9]

- 62**    Munu ósánir · akrar vaxa;  
           2    bǫls mun alls batna · mun Baldr koma;  
               búa Hǫðr ok Baldr · Hropts sigtoptir,



4 vęļ valtívar. · Vituð ér ęnn eða hvat?

Unsown will fields grow; the bale will all be bettered; Balder will come. Hath and Balder bedwell the victory-plots of Roft (= Weden)—well, the slain-Tews.—Know ye yet, or what?<sup>a</sup>

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

63 Þà kná Hònir · hlautvið kjósa

[R 2v/30, H21r/11]

2 ok burir byggva · bróðra tveggja  
vindhęim víðan. · Vituð ér ęnn eða hvat?

Then does Heener choose the leat<sup>C</sup>-wood,<sup>a</sup> and the sons of two brothers [= Hath and Balder] settle the wide wind-home [SKY/HEAVEN].—Know ye yet, or what?

2 bróðra tveggja 'of two brothers' ] Alternatively *bróðra Tveggja* 'the brothers of Tway (= Weden)', attested in *Yilfer* 6 as Will<sup>P</sup> and Wigh<sup>P</sup>, but they are never attested as having children, and it is thus more natural to read *tveggja* as the gen. pl. of *tvęir* 'two'.

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

64 Sal sér hęn standa · sólu fęgra,

[R 2v/31, H21r/12, G]

2 golli þakðan, · à Gimléi;  
þar skulu dyggvar · dróttir byggva  
4 ok umb aldrdaga · ynðis njóta.

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

1 sér hęn 'she sees' ] *vęit'k* 'I know' G 2 golli þakðan 'thatched with gold' ] *golli bętra* 'better than gold' ST  
2 Gimléi ] metr. emend.; *Gimlé* RHG 3 þar 'there' ] *þann* '[in] that [hall]' TW

65 Þar kęmr hinn dimmi · dręki fljúgandi,

[R 3r/2, H21r/15]

2 naðr frann neðan · frá Niðafjollum;  
berr sér í fjøðrum · —flýgr vøll yfir—  
4 Níðhoggr nái; · nú mun hęn søkkvask.“

Then comes the shadowy dragon flying; the gleaming adder down below from the Nithefells<sup>L</sup>. Nithehewer in his feathers—flying over the field—carries corpses.” — Now she will sink!<sup>a</sup>”

<sup>a</sup>The wallow, referring to herself in third person, descends back down into her grave, whence Weden woke her. See Introduction.

X Þà kęmr hinn ríki · at ręgindómi

[H21r/14]

2      oflugar ofan · sá's ollu rēðr.

— Then comes the mighty one, for the great judgement; strong from above, the one who over all things wields.

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1-2 þá ... rēðr.] This verse is found only in **H**, in between the last two vv. It is without doubt a late, Christian addition.

# The Speeches of Webthrithner

## (*Vafþrúðnismól*)

Dating (Sapp, 2022): C9th (0.105)–C10th (0.894)

Meter: *Leed-meter*

A wisdom contest poem, known by the author of *Ylfer*.

Weden first asks his wife, Frie, for counsel, as he is curious about the ancient wisdom which the ettin Webthrithner might possess (1). Frie expresses worry, as she considers Webthrithner wiser than all other ettins (2), but Weden says that he has travelled far and wide, and wishes to know what Webthrithner's hall is like (3). Frie wishes Weden good luck against the ettin (4) and he departs, to challenge Webthrithner's *orðspeki* 'word-wisdom' (5). He arrives at hall of Webthrithner (6), who promptly declares that Weden will not come out of the hall unless he be wiser than him (7). Weden introduces himself as Gainred, saying that he has travelled far in need of Webthrithner's hospitality (8). Webthrithner invites Weden to sit down (9), but he instead utters a gnomic verse not unlike those of the first section of *Híð* (10).

Webthrithner then begins to ask questions relating to the mythology, each answered by Weden in turn. The questions concern which horses pull the day (11–12) and night (13–14), the river which divides the gods and ettins (15–16) and the plain where Surt and the gods will fight (17–18).

Webthrithner calls the god learned, invites him to sit on the bench, and declares that the loser of the contest must give his head (19). It is now Weden's turn to ask and the ettin's to answer, namely 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 god or ettin, namely Earyelmer<sup>P</sup> (28–29), his origins (30–31) and how he reproduced asexually (32–33). He continues by asking what Webthrithner first remembers (34–35), about the origin of the wind (36–37) and of the god Nearth<sup>P</sup> (38–39), then about Walhall (40–41) and where Webthrithner learned these esoteric pieces of wisdom (42–43).

After this the structure and tone of the questions change; each one begins with the same first half as that of verse 3, and they concern the end-times. Weden asks about the humans who will survive after the Fimble-winter (44–45), how the sun will rise after Fenrer has destroyed the current one (46–47), about some obscure ettin-maidens (48–49; see there), which Ease will survive after the flame of Surt goes out (50–51) and how Weden will die (52–53). Finally, the god asks what he spoke in the ear of Balder before

he burned on the pyre (54). Webthriðner finally realizes the identity of his guest, and says that no man may ever know what he spoke in the ear of his son. He laconically accepts his imminent death, and the futility of his wisdom (55); the poem ends with his admission that Weden is ever the wisest of beings (56).

- [R 7v/9]
- |   |   |
|---|---|
| 1 | Ráð mér nú Frigg · alls mik fara tíðir      |
| 2 | at vitja Vafþrúðnis;                        |
|   | forvitni mikla · kveð'k mér á fornum stöfum |
| 4 | við þann hinn alsvinna jötun.               |

[Weden<sup>P</sup> quoth:] “Counsel me now, Frie<sup>P</sup>, as I desire to journey to visit Webthriðner<sup>P</sup>; great curiosity I have of ancient staves by that all-wise ettin<sup>G</sup>.<sup>a</sup>”

<sup>a</sup>i.e. ‘I am greatly curious of the all-wise ettin’s ancient pieces of wisdom.’ Cf. v. 55.

- [R 7v/12]
- |   |                                       |
|---|---------------------------------------|
| 2 | Hęima lętja · mynda'k Hęrjafoðr       |
| 2 | í gørdum goða;                        |
|   | því't ęngi jötun · hugða'k jafnramman |
| 4 | sęm Vafþrúðni vesa.                   |

[Frie quoth:] “At home I would wish to keep the Father of Hosts [= Weden], in the yards of the gods—for no ettin have I judged to be even-strong with Webthriðner.”

- [R 7v/13]
- |   |                                    |
|---|------------------------------------|
| 3 | Fjölð ek főr, · fjölð fręistaða'k, |
| 2 | fjölð ek ręynda ręgin;             |
|   | hitt vil'k vita, · hvę Vafþrúðnis  |
| 4 | salakynni sęi.                     |

[Weden quoth:] “Much I journeyed, much I tried, much I tested the Reins<sup>G</sup>. This I wish to know: how the condition of the halls of Webthriðner might be.”

- [R 7v/15]
- |   |  |
|---|--|
| 4 | Hęill þú farir, · hęill þú aptr komir, |
| 2 | hęill á sinnum sęir;                   |
|   | óði þér dugi · hvar's skalt, Aldafoðr, |
| 4 | orðum męla jötun.                      |

[Frie quoth:] “Whole journey thou, whole come thou back, whole be thou on thy paths! Thy wisdom avail thee, where thou shalt, O Eldfather<sup>P</sup> (= Weden), address with words the ettin.”

- 5 Fór þá Óðinn · at freista orðspæki [R 7v/17]  
 2 þess hins alsvinna jǫtuns;  
 at hǫllu kom, · es átti Hymis faðir;  
 4 inn gekk Yggr þegar.

Then journeyed Woden to test the word-wisdom of that all-wise ettin. To a hall he came, which the father of Hymer<sup>P</sup> [= Webthrithner] owned; shortly Ug<sup>P</sup> (= Weden) walked in.

3 es] ok R 3 Hymis] *metr. emend. after* Finnur Jónsson (1932); Íms R

- 6 Heill þú nú, Vafþrúðnir, · nú em'k í hǫll kominn [R 7v/18]  
 2 á þik sjalfan séa;  
 hitt vil'k fyrst vita, · ef fróðr séir  
 4 eða alsviðr, jǫtunn.

[Weden quoth:] “Hail thee now, O Webthrithner; now am I come into the hall, to look upon thy self! This I wish first to know, if learned thou be, or all-wise, O ettin.”

- 7 Hvat 's þat manna, · es í mínum sal [R 7v/20]  
 2 verpumk orði á?  
 út þú né kǫmr · órum hǫllum frá.  
 4 nema þú inn snotrari séir.

[Webthrithner quoth:] “What sort of man is that, who in *my* hall throws words at me? Out comest thou not from *our* halls, unless thou be the cleverer.”

- 8 Gagnráðr heiti'k, · nú em'k af gǫngu kominn, [R 7v/22]  
 2 þyrstr til þinna sala;  
 laðar þurfi · hef'k lengi farit  
 4 ok þinna andfanga, jǫtunn.

[Weden quoth:] “Gainred<sup>P</sup> I am called, now am I come from walking, thirsty, to thy halls. In need of a welcoming have I journeyed for long; and [in need] of thy reception, ettin!”

1 Gagnráðr] Gangráðr ‘Journey-adviser’ G

- 9 Hví þú þá, Gagnráðr, · mǫlisk af gólfi fyrir? [R 7v/24]  
 2 far þú í sess í sal;  
 þá skal freista, · hvárr fleira viti,  
 4 gęstr eða hinn gamli þulr.

[Webthrithner quoth:] “Why then, Gainred, speakest thou from the floor before me? Take a seat in the hall! Then it shall be tried, which of the two might know more; the guest, or the old thyle<sup>C</sup> [I].”

[R 7v/26]      **10**      Óauðigr maðr, · es til auðigs kœmr,  
                      <sup>2</sup>      mēli þarft eða þegi;  
                      ofrmęlgi mikil · hygg'k at illa geti  
                      <sup>4</sup>      hveim's við kaldrifaðan kœmr.

[Weden quoth:] “An unwealthy man, who to a wealthy one comes, ought to speak the needful or be silent.<sup>a</sup> Great over-speaking, I judge, will bring evil for whomever to a cold-ribbed<sup>b</sup> man comes.”

<sup>a</sup>Last line identical to *High* 18. The language of the whole stanza bears close resemblance to that poem.

<sup>b</sup>i.e. 'cold-hearted, cunning'.

[R 7v/28]      11      Sęg męr, Gagnráđor, · alls á golfi vill  
                          2      þíns of fręista frama,  
                          hvę hęstr hęitir, · sá's hveįjan dreęr  
                          4      dag of dróttmogu.

[Webthritrthner quoth:] “Say to me, Gainred, since on the floor thou wilt try thy fame: What is the horse called, which pulls each day above the lads of the retinue [MEN]?”

[R 7v/30]      12      Skinfaxi heitir, · es hinn skíra drægr  
                          2      dag of dróttmøgu;  
                               hesta baztr · þykkir með Hreiðgotum;  
                          4      ey lýsir mon af mari.

[Weden quoth:] “Shinefax<sup>P</sup> is called he who pulls the bright day above the lads of the retinue. The best of horses he seems among the Reth-Gots<sup>G</sup>; the mane of that stallion ever shines.”

[R 7v/32]      13    Sęg þat, Gagnrǫðr, · alls á golfi vill  
                       2          þíns of fręista frama,  
                                 hve jór heitir, · sás austan dregr  
                             4          nött of nýt regin.

[Webthritrthner quoth:] “Say this, Gainred, since on the floor thou wilt try thy fame: What is the steed called, which from the east pulls night above the useful Reins<sup>G</sup>?”

- 14 Hrímfaxi hēitir, · es hveṛja dregṛ [R 7v/33]  
 2 nōtt of nýt reḡin;  
 méldropa fēllir · morgin hveṛjan;  
 4 þaðan kōmr dōgg of dala.

[Weden quoth:] “Rimefax<sup>P</sup> he is called, who pulls each night above the useful Reins. Every morning he lets foam fall from his bit<sup>a</sup>; thence comes dew in the dales.<sup>b</sup>”

<sup>a</sup>lit. “he fells bit-drops”.

<sup>b</sup>For another explanation of the origin of dew, see

- 15 Seg þat, Gagnráðr, · alls á golfi vill [R 8r/1]  
 2 þíns of freista frama,  
 hvé ó hēitir, · sú's deilir með jōtna sonum  
 4 grund, ok með goðum.

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt try thy fame: How the river is called, which divides the ground between the sons of ettins and the gods?”

- 16 Ífing hēitir ó, · es deilir með jōtna sonum [R 8r/2]  
 2 grund, ok með goðum;  
 opin rinna · hón skal umb aldrdaga;  
 4 verðr-at íss á ó.

[Weden quoth:] “Iving<sup>L</sup> the river is called, which divides the ground between the sons of ettins and the gods. Throughout [her] life-days she shall flow open; ice forms not on the river.”

- 17 Seg þat, Gagnráðr, · alls á golfi vill [R 8r/3]  
 2 þíns of freista frama,  
 hvé vōllr hēitir, · es finnask vígi at  
 4 Surtr ok hin svōsu goð.

[Webthrithner quoth:] “Say this, Gainred, since on the floor thou wilt try thy fame: How that plain is called, where Surt<sup>P</sup> and the excellent gods find each other at war?”

Óðinn:

- 18 Vígríðr hēitir vōllr, · es finnask vígi at [R 8r/4]  
 2 Surtr ok hin svōsu goð;  
 hundrað rasta · hann's á hveṛjan veg;

4           sá 's þeim vǫllr vitaðr.

Weden [quoth]: “Wighride<sup>L</sup> is the plain called, where Surt and the cheerful gods find each other at war. A hundred rests<sup>C</sup> it stretches in each direction; for them that plain is marked out.”

Vafþrúðnir:

[R 8r/6]

19     Fróðr est nú gęstr, · far á þekk jǫtuns,  
2           ok męlumk í sessi saman;  
          hǫfði vęðja · vit skulum hǫllu í  
4           gęstr, of goðspeki.

Webthritner [quoth]: “Learned art thou now, O guest, come onto the ettin’s bench, and let us speak on the seat together. Wager a head, shall we two in the hall, O guest, over god-wisdom.”

Óðinn:

[R 8r/9, A 3r/1]

20     Seg þat hit ęina, · ef þitt óði dugir  
2           ok þú Vafþrúðnir vitir,  
          hvaðan jǫrð of kom · eða upphiminn  
4           fyrst, hinn fróði jǫtunn.

Weden [quoth]: “Say the one, if thy wisdom suffices, and thou, Webthritner, knowest: Whence Earth did come, or Up-heaven<sup>L</sup>, first, O learned ettin.”

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1 óði] The first word on fol. 3r. of A; from this point we have the poem in both manuscripts.

Vafþrúðnir:

[R 8r/10, A 3r/2]

21     Ór Ymis holdi · vas jǫrð of skǫpuð,  
2           en ór bęinum bjǫrg,  
          himinn ór hausi · hins hrimkalda jǫtuns,  
4           en ór sveita sér.

Webthritner [quoth]: “Out of Yimer<sup>P</sup>’s hull was the earth created, but out of his bones the crags; heaven out of the skull of the rime-cold ettin, but out of his blood<sup>a</sup> the sea.<sup>b</sup>”

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<sup>a</sup>sveiti ‘sweat’ is often used to refer to blood.

<sup>b</sup>This st. very closely resembles *Grimner* 40–41 TODO.



Óðinn:

- 22 Sæg þat annat, · ef þitt **óði** dugir [R 8r/12, A 3r/3]  
 2 ok þú **Vafþrúðnir** vitir,  
 hvaðan **Máni** of kom, · svá't færr **menn** yfir,  
 4 eða **Sól** hit sama.

Weden [quoth]: “Say the other, if thy wisdom suffices, and thou, Webtharithner, knowest: Whence Moon did come, he that travels over men, or Sun likewise?”

Vafþrúðnir:

- 23 **Mundilfari** heitir, · hann's **Mána** faðir [R 8r/13, A 3r/4]  
 2 ok svá **Solar** hit sama;  
 himin hverfa · þau skulu hverjan dag  
 4 **gldum** at ártali.

Webtharithner [quoth]: “Mundelfare<sup>P</sup> is he called; he is the father of the Moon, and likewise of the Sun. Circle in the heaven shall they every day, for people to tally years.”

Óðinn:

- 24 Sæg þat þriðja, · alls þik **svinnan** kveða [R 8r/15, A 3r/6]  
 2 ok þú **Vafþrúðnir** vitir,  
 hvaðan **dagr** of kom, · sá's færr **drótt** yfir,  
 4 eða **nótt** með **niðum**.

Weden [quoth]: “Say the third, as they call thee wise, and thou, Webtharithner, knowest: Whence the day came, the one that travels over the retinue, or night with the moon-phases?”

Vafþrúðnir:

- 25 **Dellingr** heitir, · hann's **Dags** faðir, [R 8r/17, A 3r/8]  
 2 en **Nótt** vas **Norvi** borin;  
 ný ok **nið** · skópu **nýt** regin  
 4 **gldum** at ártali.

Webtharithner [quoth]: “Delling<sup>P</sup> is called; he is the father of Day<sup>P</sup>, but Night<sup>P</sup> was born to Narrow<sup>P</sup>. The waxing and waning,<sup>a</sup> did the useful Reins create, for people to tally years.”

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<sup>a</sup>i.e. the phases of the moon.

Óðinn kvað:

[R 8r/18, A 3r/9]

26    Sæg þat fjórða, · alls þik fróðan kveða,  
       2        ok þú Vafþrúðnir vitir,  
               hvaðan vetr of kom · eða varmt sumar  
       4        fyrst með fróð regin.

Weden quoth: “Say the fourth, as they call thee learned, and thou, Webtharithner, knowest: Whence winter did come, or the warm summer, first among the learned Reins?”

Vafþrúðnir:

[R 8r/20, A 3r/10]

27    Vindsvafr heitir, · hann's Vetrar faðir,  
       2        en Svôsuðr Sumars.

Webtharithner [quoth]: “Windswoll<sup>P</sup> he is called, he is the father of Winter<sup>P</sup>; but Sosuth<sup>P</sup> of Summer<sup>P</sup>.”

1–2 Vindsvafr ... Sumars ] The second half of the st. seems to be missing.

Óðinn kvað:

[R 8r/21, A 3r/11]

28    Sæg þat fimta, · alls þik fróðan kveða,  
       2        ok þú Vafþrúðnir vitir,  
               hværr ása elztr · eða Ymis niðja  
       4        yrði í árdaga.

Weden quoth: “Say the fifth, as they call thee learned, and thou, Webtharithner, knowest: Who in days of yore became the eldest of the Ease<sup>G</sup>, or of the kinsmen of Yimer [ETTINS]?<sup>a</sup>”

<sup>a</sup>Cf. the question on the C9th Malt Stone (DR NOR1988;5): *hvarisi : alistiǵsa*, perhaps *Hvar es inn elisti ása?* ‘Who is the eldest of the Ease?’

Vafþrúðnir:

[R 8r/22, A 3r/12]

29    Ørófi vetra · áðr véri jorð of sköpuð,  
       2        þá vas Bergelmir borinn,  
               Þrúðgelmir · vas þess faðir,  
       4        en Aurgelmir afi.

Webtharithner [quoth]: “Uncountable winters before the earth would be created, then Bearyelmer<sup>P</sup> was born. Thrithyelmer<sup>P</sup> was that one's father, but Earyelmer<sup>P</sup> the grand-father.”

Óðinn kvað:

30     **S**eg þat **s**étta, · alls þik **s**vinnan kveða, [R 8r/23, A 3r/14]  
       2        ok þú **V**aðprúðnir **v**itir,  
           hvaðan **A**urgelmir kom · með **j**otna sonum  
       4        **f**yrst, hinn **f**róði jotunn.

Weden quoth: “Say the sixth, as they call thee wise, and thou, Webthrithner, knowest:  
 Whence Earyelmer came among the sons of ettins, first, O learned ettin?”

Vaðprúðnir:

31     **Ó**r **É**livógum · stukku **é**itrdropar, [R 8r/25, A 3r/15]  
       2        svá **ó**x unz ór varð **j**otunn;  
           órar **é**ttir · kómu þar allar saman;  
       4        því's þat é alt til atalt.

Webthrithner [quoth]: “Out of the Illewaves<sup>L</sup> splashed venom-drops; thus grew until  
 an ettin emerged. Our lineages came there all together, therefore they are ever wholly  
 fierce.<sup>a</sup>”

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1–4 Ór ... atalt ‘Out of ... fierce’] quoted in G

3–4 órar ... atalt ‘our ... fierce’] so G; om. RA

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<sup>a</sup>Over aeons splashing venom-drops combined into a sentient being, Yimer, the ancestor of all Ettins. The present poem's account of the creation is not nearly as detailed as that of *Yilfer*.

Óðinn kvað:

32     **S**eg þat **s**jaunda, · alls þik **s**vinnan kveða, [R 8r/26, A 3r/16]  
       2        ok þú **V**aðprúðnir **v**itir,  
           hvé sá **b**örn gat · hinn **b**aldni jotunn,  
       4        es hann hafði-t **g**ýgjar **g**aman.

Weden quoth: “Say the seventh, as they call thee wise, and thou, Webthrithner, knowest:  
 How did that one, the defiant ettin, beget children, when he did not enjoy the pleasure  
 of a troll-woman?”

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3 baldni] so A; *aldni* ‘the aged, old’ R breaks alliteration

Vaðprúðnir kvað:

33     Und **h**endi vaxa · kvóðu **h**rímpursi [R 8r/27, A 3r/17]  
       2        **m**ey ok **m**og saman;  
           **f**ótr við **f**óti · gat hins **f**róða jotuns  
       4        **s**exhǫfðaðan **s**on.

Webthriðner quoth: “Neath the arm<sup>a</sup> on the rime-thurse<sup>G</sup>, they said that a maiden and lad grew together. A foot against a foot begot, of the learned ettin, a six-headed son.”

<sup>a</sup>lit. ‘hand’.

Óðinn kvað:

[R 8r/29, A 3r/18]

34 Sæg þat óttunda, · alls þik fróðan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvat fyrst of mant · eða fremst of vęizt,  
4 þú est alsviðr jötunn.

Weden quoth: “Say the eighth, as they call thee learned, and thou, Webthriðner, knowest: What thou first rememberest, or foremost knowest? Thou art all-wise, ettin.”

Vafþrúðnir kvað:

[R 8r/30, A 3r/19]

35 Ørófi vetra · áðr vęri jorð of sköpuð,  
2 þá vas Bergelmir borinn;  
þat fyrst of man’k, · es hinn fróði jötunn  
4 á vas lúðr of lagiðr.

Webthriðner quoth: “Uncountable winters before the earth would be created, then Bearyelmer was born. That I first remember, when the learned ettin on the tree-trunk was laid.<sup>a</sup>”

1–4 Ørófi ... lagiðr] The whole verse is quoted in *Yilfer*.

<sup>a</sup>The reference here is obscure. According to the prose of *Yilfer*, after the sons of Byre<sup>P</sup> (that is, Weden<sup>P</sup>, Will<sup>P</sup> and Wigh<sup>P</sup>) slew Yimer, so much blood flew from his wounds that all the race of Ettins were drowned, save for Bearyelmer and his family, who survived by getting up on his *lúðr*. In regular prose, *lúðr* usually means ‘trumpet’, but it can also refer to a hollow tree-trunk. Considering the transitive nature of Bearyelmer being laid (*of lagiðr*) on it, it could rather be interpreted as describing a boat burial, in which case the first thing Webthriðner remembers would be Bearyelmer’s funeral.

Óðinn kvað:

[R 8r/32, A 3r/21]

36 Sæg þat níunda, · alls þik svinnan kveða,  
2 ok þú Vafþrúðnir vitir,  
hvaðan vindr of kómr · svá’t fęrr vág yfir,  
4 ę menn hann sjalfan of séa.

Weden quoth: “Say the ninth, as they call thee wise, and thou, Webthriðner, knowest: Whence the wind comes, he that travels over the wave; ever men see his self.<sup>a</sup>”

<sup>a</sup>Almost certainly a negation has been lost here, men can of course not see the wind.

Vafþrúðnir:

- 37 Hrésvēlgr hēitir, · es sitr á himins enda, [R 8r/34, A 3r/22]  
 2 jōtunn í arnar ham;  
 af hans vengjum · kveða vind koma  
 4 alla menn yfir.

Webthriðner [quoth]: “Rawswallower<sup>P</sup> he is called, who sits at the end of the heavens; an ettin in an eagle’s hame<sup>C</sup>. From his wings, they say that the wind comes over all men.”

[Óðinn kvað:]

- 38 Seg þat tíunda, · alls þú tíva rök [R 8v/1, A 3r/24]  
 2 öll Vafþrúðnir vitir,  
 hvaðan Njörðr of kom · með ása sonum;  
 4 hofum ok horgum · réðr hundmorgum  
 ok varð-at ósum alinn.

[Weden quoth:] “Say the tenth, since thou of the Rakes of the Tews<sup>P</sup> all, Webthriðner, knowest: Whence Nearth<sup>P</sup> did come among sons of the Ease<sup>G</sup>? Of hoves<sup>C</sup> and harrows<sup>C</sup> he rules a hound-many,<sup>a</sup> and he was not begotten to the Ease.”

<sup>a</sup>This is probably a reference to the large presence of theophoric place-names relating to Nearth in Norway. Cf. also *Grimner* 16 for Nearth’s connection with harrows.

[Webthriðner quoth:]

- 39 Í Vanaheimi · skópu hann vís regin [R 8v/3, A 3r/26]  
 2 ok seldu at gíslingu goðum,  
 í aldar rök · hann mun aptr koma  
 4 heim með vísum vönum.

[Webthriðner quoth:] “In Waneham<sup>L</sup> the wise Reins<sup>Ga</sup> shaped him, and sold him as a hostage to the gods. In the rake of the eld<sup>Cb</sup> he will come back, home among the wise Wanes<sup>G</sup>.”

<sup>a</sup>While *regin* ‘Reins’ is usually just a synonym of *goð* ‘gods’, it seems here to refer specifically to the Wanes, in contrast with the Ease<sup>G</sup>.

<sup>b</sup>i.e. the Rakes of the Reins<sup>P</sup>.

[Gainred quoth:]

- 40 Seg þat elliþta, · hvar ýtar túnum í [R 8v/5, A 3r/28]  
 2 hoggvask hverjan dag;  
 val þeir kjósa · ok ríða vígi frá,  
 4 sitja meir of sáttir saman.<sup>a</sup>

“Say the eleventh: Where men in yards hew away at each other every day? The slain they choose and from the battle ride; [then] they sit more at peace together.”

3 val þeir kjósa ‘the slain they choose’] The same root words are present in *valkyrja* ‘walkirrie’<sup>G</sup>, though those are women, not men.

<sup>a</sup>This and the next stanza are damaged in both R and A; R has only this st., but splits it in two, while A has l. 1 (abbreviated in t ms.: *S. þ. e. XI*) and then jumps to the answer. The present two stanzas are reconstructed. TODO: use edtext instead

[Webthrithner quoth:]  
[A 3r/28] 41 Allir *ei*nherjar · Óðins túnum í  
2 hoggvask *h*verjan dag,  
val þeir kjósa · ok ríða *v*ígi frá,  
4 sitja meðir of *s*áttir *s*aman.

[Webthrithner quoth:] “All the Ownharriers<sup>G</sup> in Weden’s yards hew away at each other every day. The slain they choose and from the battle ride; [then] they sit more at peace together.”

[Gainred quoth:]  
[R 8v/6, A 3v/1] 42 Sæg þat *t*olpta, · hví þú *t*íva røk  
2 öll *V*aðrúðnir *v*itir,  
frá *j*otna rúnum · ok *a*llra goða  
4 þú hit *s*annasta *s*ęgir,  
hinn *a*lsvinni *j*otunn.

“Say the twelfth: Why thou, the rakes of the Tews all, Webthrithner, knowest? From the runes<sup>C</sup> of the ettins and of all the gods speakest thou the truest, all-wise ettin.”

[Webthrithner quoth:]  
[R 8v/8, A 3v/2] 43 Frá *j*otna rúnum · ok *a*llra goða  
2 ek kann *s*ęgja *s*att,  
því’t *h*vern *h*ęf’k *h*ęim of komit,  
4 *n*íu kom’k *h*ęima · fyr *n*iflhel neðan;  
hinig deýja ór *h*ęlju *h*alir.

[Webthrithner quoth:] “From the runes of the ettins and of all the gods I can speak truly, for I have come into each Home<sup>C</sup>. Into nine Homes I came beneath Nivelhell<sup>L</sup>; that way die men out of Hell<sup>L</sup>.<sup>a</sup>”

<sup>a</sup>Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór hęlju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Gainred quoth:]

- 44 Fjǫlð ek fór, · fjǫlð fręistaða'k, [R 8v/11, A 3v/4]  
 2 fjǫlð ek ręynda ręgin;  
 hvat lifir manna, · þá's hinn męra líðr  
 4 fimbulvetr með firum?

“Much I journeyed, much I tried, much I tested the Reins.<sup>a</sup> What remains of men, when the renowned Fimble-winter<sup>L</sup> passes among people?”

<sup>a</sup>Cf. v. 3.

[Webthrithner quoth:]

- 45 Líf ok Lífþrasir, · en þau lęynask munu [R 8v/13, A 3v/6]  
 2 í holti Hoddmímis;  
 morgindoggvar · þau sér at mat hafa;  
 4 þaðan af aldir alask.

[Webthrithner quoth:] “Life<sup>P</sup> and Lifethrasher<sup>P</sup>, but they will hide themselves in Hoardmimer<sup>P</sup>'s wood.<sup>a</sup> Morning-dew [will] they have as their food; thence generations [will] be bred.”

<sup>a</sup>Perhaps in the hollowed-out Uggdrassle.

[Gainred quoth:]

- 46 Fjǫlð ek fór, · fjǫlð fręistaða'k, [R 8v/15, A 3v/8]  
 2 fjǫlð ek ręynda ręgin;  
 hvaðan kómr sól · á hinn slętta himin,  
 4 es þessa hefr Fęnrir farit?

“Much I journeyed, much I tried, much I tested the Reins. Whence comes Sun onto the smooth heaven, when Fenrer<sup>P</sup> has this one<sup>a</sup> slain?”

4 þessa hefr Fęnrir farit ‘when Fenrer has this one slain.’] Cf. *Wallow* TODO. Here it is Fenrer himself who will swallow the sun unless it there be taken as a poetic synonym for ‘wolf’ (which undoubtedly is its original meaning). TODO

<sup>a</sup>i.e. the current incarnation of the sun, as explained in the next v.

[Webthrithner quoth:]

- 47 Eina dóttur · berr alfrøðull, [R 8v/16, A 3v/9]  
 2 áðr hana Fęnrir fari;  
 sú skal riða, · þá's ręgin dęyja,

4 móður brautir mēr.

[Webthrithner quoth:] “One daughter the elf-wheel [= Sun] bears before Fenrer might slay her. She shall ride—when the Reins die—the maiden, her mother’s paths.”

[R 8v/18, A 3v/10]

[Gainred quoth:]

48 Fjǫlð ek fór, · fjǫlð fręistaða’k,  
2 fjǫlð ek ręynda ręgin;  
hverjar ’ru męyjar, · es liða mar yfir,  
4 fróðgęðjaðar fara.

“Much I journeyed, much I tried, much I tested the Reins. Which are the maidens that pass over the ocean; learned-minded they go?”

[R 8v/19, A 3v/11]

[Webthrithner quoth:]

49 Þrjár þjóðáar · falla þorp yfir  
2 męyja Moggþrasis;  
hamingjur ęinar · þęr’s í hęimi eru,  
4 þó þęr með jǫtnum alask.

[Webthrithner quoth:] “Three great rivers fall over the settlement of the maidens of Maythrasher; the only Hamings are they in the Home,<sup>a</sup> though they are among the ettins begotten.”

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<sup>a</sup>In Ettinham, or in the entire world?

[R 8v/21, A 3v/13]

[Gainred quoth:]

50 Fjǫlð ek fór, · fjǫlð fręistaða’k,  
2 fjǫlð ek ręynda ręgin;  
hverir ráða ęsir · ęignum goða,  
4 þá’s sloknar Surtalogi?

“Much I journeyed, much I tried, much I tested the Reins. Which Ease rule the estates of the gods, when the flame of Surt<sup>P</sup> goes out?”

[R 8v/22, A 3v/14]

[Webthrithner quoth:]

51 Víðarr ok Váli · byggva vé goða,  
2 þá’s sloknar Surtalogi;  
Móði ok Magni · skulu Mjǫllni hafa  
4 Vingnis at vígþroti.



[Webthrithner quoth:] “Wider<sup>P</sup> and Wonnel<sup>P</sup> inhabit the wighs<sup>C</sup> of the gods, when the flame of Surt goes out. Mood<sup>P</sup> and Main<sup>P</sup> shall own Millner<sup>P</sup>, when Wingner<sup>P</sup> is too tired to fight.<sup>a</sup>”

<sup>a</sup>lit. ‘at Wingner’s fight-exhaustion,’ referring to his death.

[Gainred quoth:]

52 Fjölð ek fôr, · fjölð fręistaða’k,  
2 fjölð ek ręynda ręgin;  
hvat verðr Óðni · at aldrłagi,  
4 þá’s rjufask ręgin?

[R 8v/24, A 3v/16]

“Much I journeyed, much I tried, much I tested the Reins. What brings Weden’s life to an end, when the Reins are rent?<sup>a</sup>”

<sup>a</sup>Formulaic; see note to *Dreams*.

[Webthrithner quoth:]

53 Ulfr glęypa · mun Aldafqðr,  
2 þess mun Vídarr vřeka;  
kalda kįapta · hann klyfja mun  
4 vitnis vígi at.

[R 8v/25, A 3v/17]

[Webthrithner quoth:] “The wolf will devour Eldfather<sup>P</sup> (= Weden); that will Wider avenge. The cold jaws he will cleave, of the Wolf at the battle.”

[Gainred quoth:]

54 Fjölð ek fôr, · fjölð fręistaða’k,  
2 fjölð ek ręynda ręgin;  
hvat męlti Óðinn, · áðr á bál stigi,  
4 sjalfr í ęyra syni?

[R 8v/27, A 3v/19]

“Much I journeyed, much I tried, much I tested the Reins. What spoke Weden, before [he = Balder] would mount the pyre,<sup>a</sup> himself in the ear of the son [= Balder]?”

<sup>a</sup>I agree with Finnur Jónsson (1932) that the subject is *sonr* ‘son’ from the next line. 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), and so its use for a person being borne onto the pyre seems formulaic. This has been compared with *Beowulf* 1118b: *gúðrinc ástáb* ‘the warrior mounted [his pyre]’, but the interpretation of that line is not controversial; Fulk et al. (2008)[186] follow Grundtvig in emending *gúðrinc* to *gúðréc* ‘war-smoke’, relating it to *Beowulf* 3144b (*wuduréc ástáb* ‘wood-smoke rose up’, also in a description of a cremation). They state that *Grimner* 54 ‘almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.’

[Webthrithner quoth:]

[R 8v/28, A 3v/19]

55 „**E**y manngi v̥eit, · hvat þú í árdaga  
 2 sagðir í ęyra syni;  
 f̥ęigum munni · mēlta’k mína forna stafi  
 4 ok of ragna r̥ok.

[Webthrithner quoth:] “Ever no man knows, what thou in days of yore saidst in the ear of the son. With fey<sup>Ca</sup> mouth I spoke my ancient staves<sup>C</sup>, and of the Rakes of the Reins.

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1 manngi ] *manni* dat. sg. **RA** is impossible; a subject is needed.

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<sup>a</sup>Webthrithner realizes that he was bound to die (*f̥ęigr* ‘fey’, a word with strong fatalistic connotations) from the moment he proposed the wager (v. 19), as no being can outwit Weden.

[R 8v/30, A 3v/21]

56 Nú við Óðin · dęilda’k mína orðspęki;  
 2 þú est ę vísastr vera.“

Now with Weden I shared my word-wisdom;<sup>a</sup> thou art ever wisest of beings!<sup>b</sup>”

---

<sup>a</sup>The same word-wisdom Weden in v. 5 set out to try.

<sup>b</sup>*verr* literally means ‘husband, man,’ but here surely in the broader sense of ‘(male) being’. For other instances of gods being called men, see TODO.

# Dreams of Balder (*Baldrs draumar*)

Dating (Sapp, 2022): C9th (0.110)–C10th (0.890)

Meter: *Firnworslaw*

In ancient manuscripts only preserved in A, but the poem also survives in later manuscripts with a few extra stanzas (see below). It follows the structure of a riddle contest.

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

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

[A 1v/18]

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

---

<sup>a</sup>Identical to *Thrim* 13.

- [A 1v/19]      2      Upp reís Óðinn, · aldinn gautr,  
                  2      ok hann á Sleipni · sǫðul of lagði,  
                  reïð niðr þaðan · niflheljar til;  
                  4      mœtti hvelpi, · þeim's ór helju kom.

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

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

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

<sup>a</sup>A similarity may be noted with the description of Thunder<sup>P</sup>'s riding in *Harvestlong* 14: *dunði ... mána vegr und bǫnum* 'the moon's way [SKY/HEAVEN] [...] resounded beneath him') and *Thrim* 20; see also note there.

- [A 1v/22]      4      Þá reïð Óðinn · fyr austan dyrr,  
                  2      þar's hann vissi · vǫlu leiði;  
                  nam hann vittugri · valgaldr kveða,  
                  4      unz nauðug reís, · nás orð of kvað:

Then rode Weden east from the door, there as he knew the wallow's grave; he took to sing a corpse-galder<sup>C<sup>a</sup></sup> for the cunning woman, until forced she rose, a corpse's words did speak:

<sup>a</sup>An incantation to wake her up; cf. *High* 156 where Weden describes a spell that can revive hanged men.

- [A 1v/24]      5      „Hvat 's manna þat · mér ókunnra,  
                  2      es mér hefr aukit · erfitt sinni;  
                  vas'k snífin snévi, · ok slęgin regni,  
                  4      ok drifin dǫggu, · dauð vas'k lengi.“

[The wallow quoth:] “What sort of man is that, unknown to me, who has caused for me this toilsome journey?<sup>a</sup> I was snowed by snow and struck by rain and sprayed with dew;<sup>b</sup> dead was I for long.”

<sup>a</sup>i.e. out of the grave.

<sup>b</sup>Cf. *HHund II* 47–48 (TODO).

- 6 „Vegtamr heiti’k, · sonr em’k Valtams, [A 1v/25]  
 2 sęg męr őr hęlju, · ek őr hęimi mun,  
 hveim eru bękkir · baugum sánir?  
 4 flęt fagrliga · flóuð eru golli.“

[Weden quoth:] “Waytame I am called, I am Waltame’s son; tell me the news of Hell—I will [tell thee those] of the world. For whom are the benches sown with highs<sup>C</sup>? Fairly are the rooms flooded with gold.”

- 7 „Hér stęndr Baldri · of brugginn mjǫðr, [A 1v/27]  
 2 skírar veigar, · liggr skjǫldr yfir,  
 en ásmęgir · í ofvéni;  
 4 nauðug sagða’k, · nú mun’k þęgja.“

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

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<sup>a</sup>Shields covering casks of mead is a common trope. Cf. TODO.

- 8 „Þęgj-at vǫlva, · þik vil’k fregna, [A 1v/29]  
 2 unz ’s alkunna, · vil’k ęnn vita,  
 hvęrr mun Baldri · at bana verða,  
 4 ok Óðins son · aldri ręna?“

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

- 9 „Hǫðr berr hǫvan · hróðrbaðm þinig, [A 2r/1]  
 2 hann mun Baldri · at bana verða,  
 ok Óðins son · aldri ręna;  
 4 nauðug sagða’k, · nú mun’k þęgja.“

[The wallow quoth:] “Hath<sup>P</sup> bears the high fame-beam [MISTLETOE] thither;<sup>a</sup> he will for Balder become the bane, and Weden’s son [= Balder] rob of age; forced I spoke, now I will shut up.”

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<sup>a</sup>Cf. particularly

- 10 „Þęgj-at vǫlva, · þik vil’k fregna, [A 2r/3]

- 2     unz 's alkunna, · vil'k ęnn vita,  
       hvęrr mun hęipt Hęði · hęfnt of vinna,  
 4     eða Baldrs bana · á bál vega?“

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

- [A 2r/4]     11     „Rindr berr Vála · í vestrslum,  
       2     sá mun Óðins sonr · ęinnętt vega;  
       hond of þvęr-at · né hęfuð kęmbir,  
       4     áðr á bál of berr · Baldrs andskota;  
       nauðug sagða'k, · nú mun'k þęgja.“

[The wallow quoth:] “Rind bears Wonnel<sup>P</sup> in the western halls; that one will, Weden's son, one night old, fight. His hand he washes not, nor combs his head, before onto the pyre he bears Balder's opponent [= Hath]; forced I spoke, now I will shut up.<sup>a</sup>”

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

- [A 2r/6]     12     „Þęgj-at vólva, · þik vil'k fregna,  
       2     unz 's alkunna, · vil'k ęnn vita,  
       hvęrjar 'ru męyjar, · es at muni gráta  
       4     ok á himin verpa · halsaskautum?“

[Weden quoth:] “Shut not up, wallow; thee I wish to ask! Until all is known I wish to know further: Which are the maidens that weep as they wish, and onto heaven throw their throat-corners?<sup>a</sup>”

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

- [A 2r/8]     13     „Ert-at Vętamr, · sem ek hugða,  
       2     hęldr est Óðinn, · aldinn gautr.“  
       „est-at vólva · né vís kona,  
       4     hęldr est þriggja · þursa móðir.“

[The wallow quoth:] “Thou art not Waytame, as I thought; rather art thou Weden, the aged Geat!”—[Weden quoth:] “Thou art not a wallow<sup>C</sup>, nor a wise woman; rather art thou of three Thurses<sup>G</sup> the mother!”

- 14 „Heim rið Óðinn · ok hróðigr ves,  
 2 svá komi-t manna · meirr aptr á vit,  
 es lauss Loki · líðr ór bōndum  
 4 ok ragna røk · rjúfendr koma.“

[A 2r/9]

[The wallow quoth:] “Ride home Weden, and be renowned!<sup>a</sup> So may no other man come again to visit [me], when loose Lock slips out of his bonds, and [at] the Rakes of the Reins<sup>p</sup> the renders come.<sup>b</sup>”

<sup>a</sup>A sarcastic, taunting statement, the sense being: “Your renown, Weden, will not save you at the Rakes of the Reins<sup>L</sup>.”

<sup>b</sup>The *rjúfendr* ‘renders’ are presumably Surt and Lock with his children, as described in *Wallow* 40 ff. The verb *rjúfa* ‘CV: to break, rip up, break a hole in’ is also used in this context in the formulaic *þá’s rjúfask regin* ‘when the Reins<sup>G</sup> are rent’ (*Webbriðr* 52), *unz (of) rjúfask regin* ‘until the Reins are rent’ (*Grimner* 4, *Lock* TODO and *Sigbdrive* TODO). One may further compare the similar sounding verb *rifna*, also used with reference to the destruction of the world in Runic inscription Sö 154 (*Eprð sal rifna · ok upphiminn* ‘Earth shall be riven, and Up-heaven’) and Arn *Hryn* (in SkP II pp. 185–6, ll. 3/7–8, see also note there: *meiri verði þinn an þeira · þrifnuðr allr, unz himinn rifnar*. ‘greater than theirs may thy whole wealth be, until heaven is riven.’)

Late stanzas in paper manuscripts? TODO





# The Speeches of the High One

## (*Hávamól*)

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

The poem as it currently comes down to us hardly seems like a single composition, much rather like a grab bag of traditional poetic sts. associated with the god Woden. It combines two separate advice-poems with sts. concerning Woden's love adventures, runes and spells. Little unites these various strands other than their speaker.

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

- 1–79 The Guest-strand; practical life advice placed within the context of a guest arriving at a homestead.
- 81–89 Other sts. advice, mostly composed in *Firnwordslaw*.
- 90–101 Woden's failed seduction of Billing's maiden.
- 102–109 Woden's obtaining of the Mead of Poetry
- 110–135 The Speeches of Loddfathomer; Woden's advice to Loddfathomer.
- 136–144 The Rune-tally; various sts. relating to runes.
- 145–163 The Leed-tally; Woden's listing of 18 spells.
- 164 Final st., composed when the poem as we have it was assembled.

Whatever their origins, it is clear from the final st. that they have been thought of as a single work, but it is notable that this st., which also contains the title *Hávamól* 'Speeches of the High One', is highly metrically irregular. It has likely been composed by the person who assembled the disparate elements listed above into one text.

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## The Guest-strand

The Guest-Strand (Old Norse: *Gæstaþáttur*) is possibly the finest work in Norse poetry. Sadly, its structure has been obscured by various inserted and possibly displaced sts. My hope is to shed some light on the original vision behind the poem, while as usual not changing the order of sts. as they appear in the only surviving witness manuscript.

The poem moves through many elements of life, but in a poetically almost seamless way. To move from one topic to another, the poet often employs transitions where a st. recalls the structure of the previous one, but with a new subject. This is particularly evident in sts. 4–5 and 10–11.

The strand begins with a st. encouraging travellers to be wary of entering strange houses without first spying out who is inside (1), after which a voice inside of a farmstead (possibly Weden?) announces that a guest is waiting to be let in (2). The same speaker then lists several things which the newly arrived guest needs from the host, namely: fire, food and clothes (3), water, a towel, a great welcome, a good reception, an opportunity to speak and silence in return (4).

After this focus shifts to the conduct of the wanderer, with an introductory st. explaining that he needs wit (specifically *manwit*<sup>C</sup> (*manvit*); see Encyclopedia), lest he become a laughing-stock (5). He should be silent but attentive, and choose his words carefully (6–7). He should be confident in himself and his own decisions, and not rely too much on the opinions of others (8–9), since there is nothing better one may bring along on the journey than much *manwit* (10).

Here the advice moves to the subject alcohol. Where the best thing one may bring along on the journey is *manwit*, the worst is too much ale (11). It is not as good as men call it (12) since it “robs [them] of their senses”; it is even personified as a “heron of forgetfulness” (13). A drinking round is best when the participants do not drink too much, but rather regain their senses afterwards (14).

St. 15 contains some general advice; a royal child should be silent, thoughtful and bold in battle, and all men should stay happy, until they die.

TODO.

- 
- 1    **G**áttir allar · áðr **g**angi framm  
 2        of **s**koðask **s**kyli,  
       of **s**kyggnask **s**kyli;  
 4    því't ó-**v**íst 's at **v**ita, · hvar ó-**v**inir  
       sitja á **f**lęti **f**yrrir.

All doorways—before one might go forth—should be watched, should be spied at; for uncertain 'tis to know, where enemies sit on the benches inside.

---

2 of **s**koðask **s**kyli,] om. G

- 2    **G**efęndr heilir, · gęstr 's inn kominn,

2 hvar skal sitja sjá?  
mjök es bráðr · sá's á bröndum skal  
4 síns of fręista frama.

Hail the givers,<sup>a</sup> a guest is come in! Where shall this one sit? Very impatient is he, who on the fires shall try his distinction.<sup>b</sup>

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<sup>a</sup>The hosts.

<sup>b</sup>Possibly referring a Norwegian folk custom, wherein a guest would sit down on the wood-pile outside of the door, waiting until being let in. See further TODO SOME ARTICLE on this custom. The speaker thus announces to the hosts that a frozen, wet and tired guest has arrived and currently sits impatiently on the wood-pile, and ought to be taken in.

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

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

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

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

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<sup>a</sup>There is a well thought-out linear progression throughout this st: The guest must first wash himself, then dry himself with a towel, then be welcomed to sit and eat at the table and speak with the host. The host has done his part, and now it is the guest's turn. This nicely leads the transition to the following sts., where the proper conduct of the guest (first in speech, and then in various other areas) is discussed.

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

Of wit is there need for the one who widely roams; everything is easy at home. A laughing-stock<sup>a</sup> becomes he who nothing knows, and among the clever sits.

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<sup>a</sup>An idiom, *auga-bragð* lit. 'twinkling of an eye, moment'.

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

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

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

The wary guest—when for a meal he comes—with thin heed shuts up.<sup>a</sup> With ears he heeds, but with eyes he observes; so looks each learned man ahead.

---

4 nýsisk ... fyrir 'looks ... ahead'] Verb underlying the noun *for-nýsni* as found in *Sighdrive* 24.

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<sup>a</sup>i.e. is in attentive silence.

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

The one is blessed, who for himself gets praise and staves of grace. 'Tis uneasy regarding that which one shall own in another man's breast.

9 Sá es sáll, · es sjalfr of á  
 2 lof ok vit meðan lifir;  
 því't ill rýð · hefr maðr opt þegit  
 4 annars brjóstum ór.

That one is blessed, whose self owns praise and wits while he lives; for ill counsels has man oft taken out of another man's breast.

10 Byrði þetri · berr-at maðr brautu at,  
 2 an sé man-vit mikit;

4      auði bętra · þykkir þat í ó-kunnum stað;  
slíkt es vá-laðs vera.

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

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

A better burden bears man not on the road than much manwit. Worse way-provision he drags not along in the field<sup>a</sup> than a too great drink of ale.

<sup>a</sup>*vęllr* 'plain, (uncultivated) field' is repeated in sts. 38 and 49. It is easily understood that the heaths and plains of Iron Age Norway were particularly unsafe places, where a traveller needed to keep his wits with him, lest he fall victim to robbers or murderers.

12      Es-a svá gótt, · sęm gótt kveða,  
2      ęl alda sonum;  
því't fęra vęit, · es fleira drekk,  
4      síns til gęðs gumi.

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

13      Ó-minnis-hegri hęitir, · sá's yfir ęlðrum þrumir,  
2      hann stelr gęði guma;  
þess fęgl fęðrum · ek fęotraðr vas'k  
4      í garði Gunnlaðar.

The heron of forgetfulness is that one called, who above ale-feasts hovers; he robs men of their senses.<sup>a</sup> With that bird's feathers I was fettered in the yards of Guthlathe<sup>p</sup>.

<sup>a</sup>Here drunkenness is personified as a hovering bird, a "heron of forgetfulness".

14      ęlr ek varð, · varð ofr-ęlvi,  
2      at hins fróða Fjalars;  
því es ęlðr bazt, · at aprt of hęimtir  
4      hvęrr sitt gęð gumi.

Drunk I became—I became the drunkest by far—at the learned Fealer's [home]. Thus is an ale-feast best, as each man takes his senses back home.

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

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

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

The unvalorous man thinks he will forever live, if he of war is wary; but old age gives him no peace, although spears might give him.<sup>a</sup>

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

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

Gapes the oaf when to visit he comes; he mumbles about or loiters. All at once—if a sip he gets—are the senses of the man exposed.

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

He alone knows, who widely roams, and has travelled much: his own senses does each man control, who is aware of his wits.

- 19 Haldi-t maðr á keri, · drekki þó at hófi mjöð,  
 2 mæli þarft eða þegi;  
 ó-kynnis þess · váar þik engi maðr,  
 4 at gangir snimma at sofa.

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

<sup>a</sup>Drinking horns at this time could not be set down, and so to “hold onto” one was presumably an expression for not drinking. The st. may also be referring to the toasting ritual wherein a single vessel would be passed around and drunk from by each person (indeed this is the origin of the Scandinavian toasting-word, *skål* ‘prosit; cheers!’, but lit. ‘bowl!’). At such celebrations “holding onto” the vessel and refusing to drink was very rude; in 1519 a man in Jämtland was killed in an argument resulting from his refusal to pass on to the bowl (see Sjöberg (1907)).

<sup>b</sup>Identical to *Webbtrithner* 10/2.

20 Gróðugr halr, · nema gæðs viti,  
2 etr sér aldr-trega;  
opt fêr hlógis, · es með horskum kœmr,  
4 manni heimskum magi.

The gluttonous man—unless he know his sense—eats himself a life-sorrow. Oft the belly—when among the sharp he comes—brings a foolish man ridicule.

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

Herds know when homewards they shall [turn], and then part from the grass; but an unwise man never knows the measure of his own belly.

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

The wretched man, and the ill-spirited, laughs at whatever. This he knows not, which he might need to know: he is not free of blemishes.

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

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

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

The unclever man thinks all who laugh with him friends. This he finds not, that they find flaws in him, if among the clever he sits.

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

The unclever man thinks all who laugh with him friends. Then he finds—when to the Thing<sup>C</sup> he comes—that he has spokesmen few.<sup>a</sup>

<sup>a</sup>Repeated in st. 62. He has few who are ready to take his side and speak up for him; the sense is that true friends are proven in conflict, not in talking. The Thing (see Encyclopedia) was the old Germanic legal assembly, and so the specific reference here is legal disputes, but it should be kept in mind that they could easily turn into deadly feuds.

26 Ó-snotr maðr · þykkisk alt vita,  
 2 ef á sér i vǫ veru;  
 hit-ki hann vǣit, · hvat skal við kveða,  
 4 ef hans frǣista firar.

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

27 Ó-snotr maðr, · es með aldir kómr,  
 2 þat 's bazt at hann þegi;  
 engi þat vǣit, · at hann ekki kann,  
 4 nema hann mǣli til mart.  
 vǣit-a maðr, · hinn's vǣt-ki vǣit,  
 6 þótt hann mǣli til mart.

The unclever man, when among people he comes, 'tis best that he shut up. None knows that he nothing knows, unless he speak too much. Man knows not, who nothing knows,



although he speak too much.<sup>a</sup>

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<sup>a</sup>That is, mindless speech will not make him any wiser.

28 Fróðr sá þykkisk, · es fregna kann,  
 2 ok segja hit sama,  
 ey-vitu leyna · megu ýta synir  
 4 því es gengr of guma.

Learned seems he who can ask and answer the same. Naught may the sons of men conceal of that<sup>a</sup> which goes about a man.

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<sup>a</sup>Rumours and gossip.

29 Órna mēlr, · sá's éva þegir,  
 2 stað-lausu stafi;  
 hrað-mēlt tunga, · nema haldendr egi,  
 4 opt sér ó-gótt of gēlr.

Quite enough speaks he—who never shuts up—utterings of absurdity. A quick-spoken tongue—unless it be held in place<sup>a</sup>—oft sings evil [into being] for itself.

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3–4 hrað-mēlt ... of gēlr ‘A quick-spoken ... for itself’] Formulaic. Cf. *Lock* 31.

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<sup>a</sup>lit. ‘unless holders own it’ or ‘unless it own holders’. The ‘holders’ are perhaps the teeth which hold the tongue in place.

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

As a laughing-stock shall man not have another when he comes to visit. Many a one seems learned if he is not asked, and manages to loiter about dry-skinned.<sup>a</sup>

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<sup>a</sup>I.e. ‘untested’, equivalent to the English “get one’s feet wet”. This sense of *fjall* is rare in Old Norse literature (but does occur elsewhere, e.g. in *Wayland* 11: *ber-fjall* ‘bear-pelt’), but compare Swedish *fjäll* ‘scale (on fish and reptiles)’.

31 Fróðr þykkisk · sá's flótta tekr  
 2 gęstr at gęst hęðinn;  
 vęit-a gęrla · sá's of verði glissir,

4 þótt með gr̥omum glami.

Learned seems that guest who takes to flight<sup>a</sup> when [another] guest is scoffing. He knows not clearly, who grins over the food, that he with fiends be prattling.

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1 flótta 'flee'] Emended to flátta 'mock' by Guðmundur Finnbogason (1929)

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<sup>a</sup>Probably not literally, rather 'pulls back, does not take part'.

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

Many men are hold<sup>C</sup> to each other, but over a meal drive each other away. The strife of mankind will that ever be; guest raves against guest.

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

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

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

A great detour 'tis to a wicked friend, although he on the highway live; but to a good friend lie the shortest ways, although he far gone be.

35 Ganga skal, · skal-a gęstr vesa  
2 ęy í ęinum stað;  
ljúfr verðr leiðr, · ef lęngi sitr  
4 annars fletjum á.

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

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1 skal] emend.; om. R

36    **Bú** es **b**ętra, · þótt lítit sé,  
       2        **h**alr es **h**ęima **h**ęęrr;  
           þótt **t**vętr gęitr ęigi · ok **t**aug-ręptan sal,  
       4        þat 's þó **b**ętra an **b**ón.

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

37    **Bú** es **b**ętra, · þótt lítit sé,  
       2        **h**alr es **h**ęima **h**ęęrr;  
           blóðugt es hjarta · þęim's **b**iðja skal  
       4        sér í **m**ál hvęrt **m**atar.

A dwelling is better, though small it be: each is a warrior at home. Bloody is the heart of the one who shall beg for himself each meal of food.

38    **V**ópnum sínum · skal-a maðr **v**ęlli á  
       2        **f**eti ganga **f**ramarr;  
           því't ó-víst 's at **v**ita, · nęr verðr á **v**egum úti  
       4        gęirs of þor**f** guma.

From his weapons shall man in the field not take one step further; for uncertain 'tis to know, when on the ways outside, man comes in need of a spear.

2 *feti ganga framarr* 'take one step further'] Formulaic. Cf. *Lock* 1: *svát ęinu-gi feti gangir framarr* 'so that thou not take one step further'.

39    **F**ann'k-a **m**ildan **m**ann · eða svá **m**atar góðan,  
       2        at vęri-t þiggja þęgit;  
           eða **s**íns fęar · **s**vá-gi [...],  
       4        at lęið sé **l**aun, ef þęgi.

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

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

3 [...] It is doubtless that a word has been lost here; the meter and sense require it. Finnur Jónsson (1932) suggests *glęggvan* 'miserly, stingy', giving a litotes 'so not stingy', i.e., 'so generous'.

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

40    **F**ęar síns, · es **f**ęngit hęfr,

- 2 skyli-t maðr þorð þola;  
 opt sparir leiðum · þat's hefr ljúfum hugat;  
 4 mart gengr verr an varir.

Of his own fee<sup>C</sup>, which he has earned, should man not suffer need. Oft one saves for the loathed what was meant for the loved; many a thing goes worse than one expects.

- 41 Vopnum ok vóðum · skulu vinir glæðjask;  
 2 þat 's á sjölfum sýnst;  
 viðr-gefendr ok ędr-gefendr · erusk vinir lengst,  
 4 ef þat bíðr at verða vęl.

With weapons and garments shall friends gladden each other; that is most seen on one-self.<sup>a</sup> Mutual givers and return-givers are friends for the longest, if it<sup>b</sup> is to last long.

<sup>a</sup>i.e. in one's own lived experience.

<sup>b</sup>The friendship.

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

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

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

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

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

Know, if thou have a friend, one on which thou well trust, and wilt receive good from: mind and gifts shalt thou share with him; journey to find him oft.<sup>a</sup>

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<sup>a</sup>This st. is closely related to st. 117, which seems like an abridged version of it.

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

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

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3 fagrt ... mæla ... 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 gæði,  
       hléja skalt við þeim · ok of hug mæla;  
       4        glík skulu gjöld gjöfum.

'Tis yet regarding that one, on which thou badly trustest, and who causes thy senses doubt:<sup>a</sup> laugh shalt thou with him, and speak with care; rewards shall be equal to gifts.<sup>b</sup>

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<sup>a</sup>lit. "and for thee is doubt in senses".

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

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

Young was I once, I travelled alone; then I became lost about the ways. Wealthy I thought myself when another one I found; man is man's pleasure.

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

Generous, bold men live the best; seldom they nourish grief. The unvalorous man is frightened by whatever; ever the stingy man grieves a gifts.<sup>a</sup>

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<sup>a</sup>Refer back to st. 39; after receiving a gift, one was culturally obliged to give something back.

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

My garments I gave in the field, to two tree-men. Champions they seemed when cloaks they had; shameful is the naked warrior.<sup>a</sup>

<sup>a</sup>One of the hardest sts. in the poem. After much thought I consider the probable sense to be the following: the clothes make the man; under expensive gear a thin tree-man might be hiding, and likewise even a strong man (I see the choice of the word *halr* 'warrior' rather than the more neutral *maðr* 'man, person' as intentional) when naked and facing a heavily armoured opponent becomes as vulnerable as the 'tree-man' on a plain.

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

Wilters the pine that stands on the yard; shields her not bark nor needle. So is the man who loves none; for what shall he live for long?

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

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

<sup>a</sup>A reference to the five-day week (see also st. 74); the number is symbolic. See further Encyclopedia.

- 52 Mikit ęitt · skal-a manni gefa;  
 2 opt kaupir sér í lítlu lof,  
 með hōlfum hlęif · ok með hōllu ķeri  
 4 fekk ek mér fé-laga.

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

- 53 Lítilla sanda, · lítilla sęva,  
 2 lítil eru gęð guma;  
 því't allir męnn · urðu-t jafn-spakir;

4           hølf es øld hvar.

Of small sands, of small seas; small are the senses of man. For all have not become evenly knowing; half is every man.<sup>a</sup>

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<sup>a</sup>The genitive “of small sands, of small seas” is probably a partitive, the sense being that man’s horizons are small; the universe is far greater than he and always will be. On the meaning of the second half of the st. I find that of Gudmundur Finnbogason (1929) most convincing, namely that every man has both strengths and weaknesses. As nobody can excel at everything, nobody is complete; every person is half (which in ON has a sense of incompleteness). This fits particularly closely with sts. 71 and 132.

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

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

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

Middle-clever should each man be; never too clever. The clever man’s heart is seldom gladdened, if he is all-clever that owns [it].

56       Meðal-snotr · skyli manna hvern,  
2            éva til snotr séi;  
          ør-løg sín · viti ęngi fyr;  
4            þeim es sorga-lausastr sefi.

Middle-clever should each man be; never too clever. His own orlay<sup>C</sup> ought none to know ahead; his is the most sorrowless mind.<sup>a</sup>

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<sup>a</sup>Who knows not his fate. It is fitting that Weden would say this, having knowledge of the inevitable destruction of the world and himself.

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

Fire by fire burns until it burnt is; flame is kindled from flame. Man by man becomes known for speech, but the too dull by his delusion.

58    **Á**r skal rísa, · sá's annars vill  
       2        **fé** eða **fjör** hafa;  
             sjaldan **l**iggjandi ulfr · **lér** of getr,  
       4        né **s**ofandi maðr **sigr**.

Early shall rise he who another man's fee<sup>C</sup> or life will have. Seldom does the lying wolf get a thigh, or the sleeping man victory.

59    **Á**r skal rísa, · sá's á **yr**kjendr fáa,  
       2        ok ganga síns **ver**ka á vit;  
             **m**art of dvelr · þann's umb **m**orgin sefr,  
       4        **h**alfr es auðr und **h**votum.

Early shall rise he who owns workers few, and go his work to meet. Much is kept back from him who in the morning sleeps; half the wealth is due to the brisk.<sup>a</sup>

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<sup>a</sup>Half of a man's wealth is due to his briskness.

60    **P**urra skíða · ok þakinna néfra,  
       2        þess kann maðr **m**jöt,  
             ok þess **v**iðar, · es **v**innask megi  
       4        **m**ál ok **m**issæri.

Of dry planks and of thatching birch bark: thereof man knows the measure—and of that firewood which may be used for a season and half-year.<sup>a</sup>

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<sup>a</sup>Over the winter.

61    **P**vegin ok mettr · riði maðr þingi at,  
       2        þótt hann sé-t **v**éddr til **v**el;  
             **sk**úa ok bróka · **sk**ammisk engi maðr  
       4        né **h**ęsts enn **h**ęldr. (þótt hann **h**afi-t góðan).

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



4 þótt ... góðan ‘although ... good one’] As Finnur Jónsson (1932) points out this line is surely a late insert. The inserter was not aware of the rules of the *Leed-meter* meter and interpreted the c-verse as an a-verse in *Firnwordslaw*.

<sup>a</sup>A collocation. Cf. *Rein* TODO: *kembðr* ‘combed’ — *þvegginn* ‘washed’ — *mettr* ‘full’; *Wallow* 33: *þó* ‘washed’ — *kembði* ‘combed’. These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves. Cf. also Taciti *Germania* 22: *Statim e somno, quem plerumque in diem extrahunt, lavantur, saepius calida, ut apud quos plurimum hiems occupat. Lauti cibum capiunt: separatae singulis sedes et sua cuique mensa. Tum ad negotia nec minus saepe ad convivia procedunt armati.* ‘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.’

62 Snapir ok gnafir, · es til sǣvar kǫmr,  
2 ǫrn á aldinn mar;  
svá es maðr, · es með mǫrgum kǫmr  
4 ok á for-mǣlendr fǣa.

Shuffles and stoops—when to the sea it comes—the eagle on the aged ocean. So is the man, when among the many he comes, and has spokesmen few.<sup>a</sup>

<sup>a</sup>Cf. st. 25.

63 Fregna ok sǣgja · skal fróðra hvǣrr,  
2 sá’s vill hǣtinn horskr;  
ǣinn vita · né annarr skal,  
4 þjóð vǣit ef þrír eru.

Ask and speak shall each learned man, who wishes to be called sharp; one shall know, but not another: thirty<sup>a</sup> know if there are three.

<sup>a</sup>*þjóð* lit. ‘people, nation’; cf. *Scold* (TODO): *þjóð eru þrír tígir* ‘thirty are a people’.

64 Ríki sitt · skyli ráð-snotra  
2 hvǣrr í hófi hafa;  
þá þat finnr, · es með fróknum kǫmr,  
4 at ǣngi es ǣinna hvatastr.

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

3–4 þá ... ǣinna hvatastr ‘then ...briskest of all’] Almost identical to *Rein* TODO/3–4, which however has *flǣirum* ‘more men’ for *fróknum* ‘the bold’.

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

65 Orða þęira, · es maðr ęðrum sęgir,  
2 opt hann gęld of getr.

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

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

Much too early I came to many places, and too late to some. The ale was drunk, at other times yet unbrewed;<sup>a</sup> seldom finds the loathsome man his place.

1 Mikils til 'Much too'] Written as one word, *mikilsti* R

<sup>a</sup>lit. "some [of it] was unbrewed"

67 Hér ok hvar · myndi mér hęim of boðit,  
2 ef þyrpta'k at mólun-gi mat,  
eða tvau lęr hęngi · at hins tryggva vinar,  
4 þar's ek hafða ęitt etit.

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

<sup>a</sup>Not everyone is hospitable, especially with regards to food, which was valuable and had to be closely counted among subsistence farmers. The poet notes that even a "trusty friend" (might be sarcastic) would invite him to eat at his house more often if he brought more food than he ate.

68 Ełdr es baztr · með ýta sonum  
2 ok sólar sýn,  
hęil-yndi sitt, · ef hafa náir,  
4 án við lęst at lifa.

Fire is best among the sons of men, and the sight of the sun; one's good health—if thou manage to keep it—and living without vice.

69 Es-at maðr alls ve-sall, · þótt sé illa hęill,  
2 sumr es af sonum sęll,

sumr af frændum, · sumr af fé órnu,  
 4 sumr af verkum vęl.

Man is not all wretched, though he of poor health be: someone is blessed by sons,  
 someone by kinsmen, someone by ample fee<sup>C</sup>, someone by works done well.

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

'Tis better with the living than with the unliving: ever gets the quick<sup>a</sup> a cow.<sup>b</sup> A fire<sup>c</sup> I  
 saw burning high for a wealthy man, but outside he was dead before the door.

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1 an sé ó-lifðum 'than with the unliving'] emend; ę *ęl* lifðom R. — The surface reading, *ok sęllifðum* 'and with the joy-living' is metrically defect; *sęl*- must be strongly stressed and thus carry alliteration. On the other hand an identical construction is found in *Fatbomer* 30: *Hvętum 's bętra · an sé óbvętum* 'With the brisk 'tis better than with the unbrisk'. The corruption is understandable; *en*, younger form of *an* 'than' was interpreted as *en* 'and' and thus copied as ę (the tironian *et*), while \**se* *ólifðom* (probably with the words cramped together) became *sęl* *lifðom*.

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<sup>a</sup>i.e. the living.

<sup>b</sup>A reference to the cattle-based economy (see also st. 76), the cow being used as a metonym. The meaning is that new opportunities always present themselves.

<sup>c</sup>His funeral-pyre.

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

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

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

A son is better, although he late be born after a passed-on man<sup>a</sup>; seldom beat-stones<sup>b</sup>  
 near the highway stand, save by kinsman after kinsman raised.

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<sup>a</sup>i.e. after the father is dead.

<sup>b</sup>Large menhirs raised as memorial stones, later and especially in Upland decorated with Runic inscriptions.

73      Tveir 'ru eins herjar, · tunga es höfuðs bani;  
2      mér 's í heðin hvern · handar vëni.

Two are of one host;<sup>a</sup> the tongue is the head's bane;<sup>b</sup> in every cloak I expect a hand.

1–2 Tveir ... vëni ] The whole st. is undoubtedly a later insert as seen from the divergent meter and style.

<sup>a</sup>*herjar* gen. sg. of *herra* 'host, army' may alternatively be read as the nom. pl. meaning 'harriers, raiders,' present in *einherjar* (Ownharriers<sup>G</sup>). Thus 'two are the destroyers of one (i.e. the person)'.

<sup>b</sup>The tongue and the head are part of the same body and need each other, yet the former often leads to the demise of the latter. — For this phrase cf. especially the Old Swedish Heathen Law (Läffler, 1879): *Faldr þan orð havr giuit · Glöpr orða verstr · Tunga bouuðbani · Liggi i vgildum acri* "Falls the one who has given the word—wickedness is the worst of words; the tongue the head's bane-man—may he lie in an unpaid field (i.e. no weregild will be paid for him)."

74      Nött verðr fëgin, · sá's nesti trúir,  
2      skammar 'ru skips ráar,  
             hverf es haust-gríma;  
4      fjöld of viðrir · á fimm dögum,  
             en meir á mánaði.

At night he rejoices, who trusts on his provisions; short are the ship's sailyards;<sup>a</sup> ever-shifting is the autumn night. The weather shifts much in five days<sup>C, b</sup> but more in a month.

<sup>a</sup>TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

<sup>b</sup>See note to st. 51 and Encyclopedia.

75      Vëit-a hinn, · es vëtki vëit,  
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 becomes by treasures the fool.<sup>a</sup> A man is wealthy, another not wealthy; one oughtn't to curse him for his woe.

2 af aurum 'by treasures' ] *†aflaðrom†* R

<sup>a</sup>For *api*, here "fool", see *ape<sup>C</sup>*.

76      Deyr fé, · dëyja frëndr,  
2      dëyr sjalfr hit sama;  
             en orðs-tírr · dëyr aldri-gi  
4      hveim's sér góðan getr.

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

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<sup>a</sup>The power of this succinct merism may be less clear to the modern reader. In Germanic Iron Age society a man's wealth was reckoned by how many heads of cattle (for which compare particularly English *chattel* 'tangible, movable property' and the etymology of *capital*) he owned, and his social power by the number of able male relatives ready to side with him in conflict. The meaning is thus: all your power will pass away, and so too must you. — For poetic analogues, see West (2007, pp. 99 ff.).

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

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

78     Fullar grindr · sá'k fyr Fitjungs sonum,  
       2        nú bera þeir vagnar vǫl;  
       svá es auðr · sem auga-bragð,  
       4        hann es valtastr vína.

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

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<sup>a</sup>A beggar's staff.

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

The unclever man, if he gets to own fee or a girl's grace: his conceit flourishes, but never his manwit; far he goes forth in delusion.

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80     Þat es þá reynt, · es þú at rúnum spyrr · hinum rēgin-kunnum,  
       2        þeim's gerðu ginn-rēgin  
       ok fáði fimbul-þulr;  
       4        ()þá hefr hann bazt, ef hann þęgir.)

Then that is proven of which thou inquirest the runes, the ones born of the Reins, those which the yin-Reins<sup>G</sup> made, and the Fimblethyle (= Weden) painted. (Then he has it best, if he shuts up.)<sup>a</sup>

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1 hinum **r**egin-kunnum 'the ones born of the Reins'] This expression also appears on the C4th–6th Noleby stone; see Encyclopedia rune<sup>C</sup> (TODO: mention it here instead?).

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<sup>a</sup>This st., dealing with runic magic, hardly fits into the previous or following section. It would on the other hand fit very well in the much later Rune-Tally. The last line with its shift in person is likely to be a later insert.

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### Stanzas of practical advice, mostly in *Firnwordslaw*.

- 81 At **k**veldi skal dag leyfa, · **k**onu es brēnnd es,  
 2 **m**ęki es reýndr es, · **m**ęy es gefin es,  
**í**s es **y**fir kōmr, · **q**l es drukkit es.

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

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

- 82 Í **v**indi skal **vi**ð hōggva, · **v**eðri á sę róa,  
 2 **m**yrkri við **m**an spjalla, · **m**ōrg eru dags augu,  
 á **s**kip skal **s**kriðar orka, · en á **s**kjōld til hlífar,  
 4 **m**ęki til hōggs, · en **m**ęy til kossa.

In wind shall one cut wood, in storm row on the sea, in darkness meet with a maiden; many are the eyes of day. A ship shall one have for its speed, but a shield for shelter; a sword for striking, but a maiden for her kisses.

- 83 Við **ę**ld skal **q**l drekka, · en á **í**si skríða,  
 2 **m**agran **m**ar kaupa, · en **m**ęki saurgan,  
**h**ęima **h**ęst fęita, · en **h**und á búi.

By fire shall one drink ale and skate on ice; buy a meager stallion and a rusty sword; fatten the horse at home and the hound in the dwelling.

- 84 **M**ęyjar orðum · skyli **m**anngi trúa,  
 2 né því's **k**veðr **k**ona;

því't á hverfanda hvéli · vöru þeim hjörtu sköpuð,  
 4 brigð í brjóst of lagit.

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

3 því't] om. *FbrS* 3 vöru] *er FbrS* 3 hjörtu sköpuð 'hearts shaped'] *hjarta skapat* 'heart shaped' *FbrS*  
 4 brigð] ok brigð *FbrS* 4 lagit] *laginn FbrS*

3–4 þvít ... lagið] Quoted in slightly divergent form in *FbrS* (Thott 1768 4<sup>ex</sup>, fol. 210r) introduced with the words: *Kom bonum 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 Brestanda boga, · brinnanda loga,  
 2 gínanda ulfi, · galandi króku,  
 rýtanda svíni, · rót-lausum víði,  
 4 vaxanda vági, · vellanda katli,

In the bursting bow, in the burning flame, in the gaping wolf, in the crowing crow, in the roaring swine, in the rootless tree, in the waxing wave, in the swelling kettle,

86 fljúganda fleini, · fallandi böru,  
 2 ísi çin-néttum, · ormi hring-lægnum,  
 brúðar bæð-mólum · eða brotnu sverði,  
 4 bjarnar leiki · eða barni konungs,  
 sjúkum kalfi, · sjalf-ráða þréli,  
 6 völu vil-méli, · val ný-fældum.

in the flying spear, in the falling billow, in one-night old ice, in the coiled-up serpent, in the bed-speeches of a bride or in the broken sword, in the play of a bear or in the child of a king, in the sick calf, in the freed slave, in the pleasing speech of a wallow, in newly felled corpses,

In **R** the following two sts. come in the opposite order, but it is clear from its *Firnwordslaw* meter and the dative case of the words that 88 should follow 86. On the other hand st. 87, with its *Leed-meter* meter and self-enclosed form seems a separate composition, and was probably inserted after 86 due to its first line, which is also in the dative.

88 bróður-bana sínum · þótt á brautu móti,  
 2 húsi half-brunnu, · hęsti al-skjótum,  
 þá's jór ó-nýtr, · ef çinn fótr brotnar;

4 verðor-it maðr svá tryggr · at þessu trúi ǫllu!

in his brother's bane-man—though on the highway they meet—in the half-burned house,  
in the all-fleet horse: then is the steed useless, if one foot breaks.—There will be no man  
so trusting, that he trust in all this!

87 Akri ár-sǫnum · trúi ǣngi maðr,  
2 né til snimma syni;  
veðr reðr akri, · en vit syni;  
4 hǣtt es þeira hvárt.

In an early sown field ought no man to trust, nor too early<sup>a</sup> in a son. The weather rules  
the field, but the wits the son; there is risk to them both.

<sup>a</sup>i.e. in life.

89 Svá's friðr kvinna · þeira's flátt hyggja,  
2 sǣm aki jó ó-bryddum · á ísi hólum  
teitum, tvé-vetrum · ok sé tamr illa,  
4 eða í byr óðum · þeiti stjórn-lausu,  
eða skyli haltr henda · hrēin í þá-fjalli.

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

### Weden's failed seduction of Billing's maiden.

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

Plainly I now speak, for I know both [sides]: fickle is men's thought towards women. We  
then most fairly speak, when most falsely we think; that entices sharp minds.

3 fǣgrst mǣlum ... flást hyggjum 'most fairly speak ... most falsely we think'] Formulaic. Cf. st. 45.

91 Fagrt skal mǣla · ok fé bjóða,



2           sá's vill fljóðs óst fáa,  
líki leyfa · hins ljósa mans,  
4           sá fét, es friar.

Fairly shall speak, and offer fee<sup>C</sup>, he who will earn a girl's love; [he shall] praise the body of the light maiden; he gets, who woos.<sup>a</sup>

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<sup>1</sup> Fagrt skal mēla 'Fairly shall speak'] Formulaic. Cf. st. 45.

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<sup>a</sup>i.e., 'he who woos her gets her'.

92       Ástar firna · skyli engi maðr  
2           annan aldri-gi;  
          opt fáa á horskan, · es á heimskan né fáa,  
4           lost-fagrir litir.

For [his] love should no man ever blame another; oft they seize the sharp one, when they seize not the foolish one, lust-fair looks.<sup>a</sup>

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<sup>a</sup>Looks so fair that they cause great lust.

93       Ey-vitar firna, · es maðr annan skal,  
2           þess es of margan gengr guma;  
          heimska ór horskum · gerir hólða sonu  
4           sá hinn mátki munr.

For nothing shall man ever blame another, which happens to many a man; fools out of sharp ones makes—among the sons of men—that mighty delight [LOVE].

94       Hugr einn þat veit, · es býr hjarta nér,  
2           einn es sér of sefa;  
          øng es sótt verri · hvæim snotrum manni  
4           an sér øngu at una.

The spirit alone knows what dwells close to the heart; [man] is alone himself with his mind. No sickness is worse for any clever man, than [to have] himself none to love.

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<sup>4</sup> una 'love'] usually means 'to be content' but seems here to correspond in sense to the long-stemmed verb *unna* 'to love'. It is probably a metrical variant, since a trochee is not allowed at the end of the c-verse.

95       Þat þá reynda'k, · es í reyri sat'k,  
2           ok vætta'k míns munar,

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

That I then discovered, as I sat in the reed, and awaited my pleasure. My flesh and heart that sharp maiden was; I have her none the more.

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

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

97 „Auk nér aptni · skalt-u Óðinn koma,  
 2 ef vilt þér mēla man,  
 alt eru ó-sköp, · nema ein vitim  
 4 slíkan lōst saman.“

“And by evening shalt thou, Woden, come, if thou wilt for thee have the maiden [= me]; all is misshapen, if we two should not know one such a vice together.”

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

Back I turned—and thought myself to love [her]—away from my wise will; this I thought, that I would own her senses all and pleasure.

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

So I came next, as was the useful<sup>a</sup> battle-people all awake; with burnings lights and carried wood;<sup>b</sup> so was for me a miserable path<sup>c</sup> marked out.

<sup>a</sup>Sarcastic.

<sup>b</sup>They were presumably armed with sticks.

<sup>c</sup>Ambiguous whether it refers to the beating he would have received at the hands of the men had he entered, or to his walk of shame away from the hall.

100    **Auk** nér morni, · es vas'k **ę**nn of kominn,  
       2        þá vas **sal**-drótt of **sofin**;  
               **greę** ęitt þá fann'k · hinnar **góðu** konu  
       4        **bundit** **bęđjum** á.

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

101    Męrg es **góđ** męr, · ef **gęrva** kannar,  
       2        **hug**-brigđ við **hali**;  
               þá þat **reęnda**'k, · es hit **ráđ**-spaka  
       4        **teęgđa**'k á **flęrđir** **fljóđ**.  
               **hóđungar** **hvęrrar** · lęitađi męr hit **horska** man  
       6        ok hafđa'k þess **vęt**-ki **vífs**.

Many a good maiden—if one knows her clearly—is heart-fickle towards men; that I learned when into sins I lured that counsel-clever woman. All sorts of disgraces that sharp girl sought out for me, and I had naught of that wife.

## Weden's obtaining of the Mead of Poetry

The quite complicated myth of how Weden came to own the Mead of Poetry is also told in *Scold* 5–6, which I here summarize with minor details left out: After the war between the Ease and Wanes, the two tribes of gods make a truce between them through spitting into a vat. They do not want to dispose of the truce-mark, and thus create a man, Quasher<sup>P</sup>, out of the spit. He is so wise that no man can ask him a question which he cannot answer. He goes around the world, and omes to the dwelling of two dwarfs named Fealer and Galer. They kill him, and let his blood run into two vats named Soon and Bothem and a kettle named Woderearer<sup>P</sup>; they then make mead through mixing the blood with honey, and “anyone who drinks from it becomes a scold or man of learning”. Some time later, the two dwarfs murder an ettin named Gilling<sup>P</sup> and his wife. Their son, Sutting<sup>P</sup>, learns of this and takes the dwarfs to a small islet which will flood at high tide. In exchange for their lives and as recompense for his father, the dwarfs offer Sutting the dear mead (*męđinn dýra*; cf. here sts. 104 and 138). Sutting accepts this, moves the mead to his home, the mountain Nitbarrow<sup>L</sup>, and sets his daughter Guthlathe<sup>P</sup> to watch it. Some time later Weden is out journeying and comes to a place where nine thralls cut

hay. After sharpening their scythes with a special whetstone he throws it into the air, and they slay each other over it. By evening he comes to the master of the thralls, Baye, Sutting's brother. Baye laments over the death of his workmen, and so Weden, calling himself Baleworker<sup>P</sup>, offers to do the work of the thralls over the summer in exchange for one drink of Sutting's mead. Baye tells him that Sutting alone owns the mead, but that he will follow along with Weden to ask for a drink. When the two arrive at Sutting's, he refuses to give away a single drop. Weden then tells Baye that he will get it anyway; he takes out his drill Rate<sup>P</sup> and tells Baye to drill through the mountain to get into the room where the mead was stored. Baye first tricks him, only drilling half-way, but Weden calls him out and he bores through the wall, creating a narrow passage. Weden turns himself into a snake and crawls through the passage; as he does Baye tries to strike him the drill, but misses. When through he sees Guthlathe, seduces her and lays with her for three nights, after which she promises him three drinks. With each drink Weden drinks up each vessel, and thus has all the mead inside of him. He dons his eagle-hame and flies away from the mountain; upon seeing the eagle Sutting takes his own eagle-hame and flies after him. The Ease put out a large vat in the yard, into which Weden spit the mead in flight. By this time Sutting is so near that Weden has to throw back (*senda aptr*, which has often been interpreted as the mead being sent out from the anus) some of the mead. The mead which was thrown back was not taken care of, and was accessible to anyone. It became the lot of poetasters. The rest of the mead was given to the Ease and to men who knew how to compose.

The core of this many-twisted myth is very old. Parallels are found in the *RV* (hymns 4.26 and 27), where *Soma* (being both a ritual substance and a god) is held within "a hundred iron fortresses" by the archer *Kṛṣānu*, but stolen by a falcon and given to *Manu*, the first sacrificer and ancestor of the Aryans. It is curious that the god's flying out as a bird of prey is also found in *Scold* (see above), but not in the following stanzas. One might think that other, now-lost retellings of the myth underlie *Scold*, but the detail could also be derived from allusions to the myth in Scoldic kennings, or from an oral, prose retelling.

The sts. below are in the same order as **R**, their only attestation. The strand begins with a st. of general advice (102), after which the narrative comes, which differs in some ways from that of *Scold*. It may be arranged chronologically as follows: Weden arrives at Suttings halls, and "speaks many words" (103), calling himself Baleworker (109). He is presumably denied, and thus has to bore through the mountain with the drill Rate (105—note that there is no mention of Baye here!). After boring into the room where Guthlathe watches the mead, she falls in love with him. Weden in turn swears a bigh-oath to her, presumably that they will marry (109), and they sleep together (107). From the mention of Weden's betrayal of Sutting (109), it has been inferred that there may even have been a wedding feast. In any case, Guthlathe gives Weden the dear mead, and he flees with it, leaving her to weep (104, 109). Unlike the more transactional affair in *Scold*, there is here a strong emphasis on Weden's betrayal of Guthlathe. The day after Weden's flight a group of Rime-Thurses—which for some reason does not include Sutting—show up at the home of the gods. They ask whether "Baleworker" is among them, or if Sutting has slain him (108). Someone, presumably Weden, responds that he "thinks that" Weden he had sworn an oath, but that his words cannot be trusted (109).

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

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

- 103 Hinn aldna jętun sóttak, · nú em'k aþtr of kominn;  
 2 fátt gat'k þęgjandi þar;  
 męrgum orðum · męlta'k í minn frama  
 4 í Suttungs solum.

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

- 104 Gunnlęð mér of gaf · gollnum stóli á  
 2 drykk hins dýra mjaðar;  
 ill ið-gjöld · lét'k hana ęptir hafa  
 4 síns hins hęila hugar.  
 (síns hins svára sefa).

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

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

Rate's mouth I let bring me room, and gnaw away at the rubble. Over and under me stood the roads of the ettins [MOUNTAINS]; so I risked my head.

- 106 Vęl kęypts hlutar · hęf'k vęl notit;  
 2 fās es fróðum vant;

því't Óðrerir · nú upp 's kominn  
 4 á alda vés jaðar.

The well purchased thing [MEAD OF POETRY] I have used well; little is lacking for the learned—for Woderearer is now come up onto the rim of the wigh<sup>C</sup> of men [= Midden-yard].<sup>a</sup>

4 jaðar 'rim'] metr. emend.; *jaðar* R has a long root-syllable. TODO: note on sense.

<sup>a</sup>Weden has made good use of the mead of poetry, since it is now available to wise men on earth.

107 Ifi 's mér á, · at véra'k ęnn kominn  
 2 jętna gęðum ór,  
 ef Gunnlaðar né nytá'k, · hinnar góðu konu,  
 4 es lęðumk arm yfir.

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

108 Hins hindra dags · gingu hrím-þursar · Háva ráðs at fregna,  
 2 Háva hęllu í,  
 at Bęlverki spurðu, · ef véri með bęndum kominn  
 4 eða hęfði hęnum Suttungr of sóit.

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

109 Baugęið Óðinn · hygg at unnit hafi,  
 2 hvat skal hans tryggðum trúa?  
 Suttung svikvinn · hann lét sumbli frá  
 4 ok grótta Gunnlęðu.

A high-oath<sup>C</sup> I ween that Weden has sworn; how shall one trust his truces? He let Sutting walk betrayed from the simple, and Guthlathe made to weep.

## The Speeches of Loddfathomer

*Loddfáfnismól*. Advice given to Loddfathomer. In **R** stanza 110 begins with a large initial *M* in the margin, smaller than those of individual named poems, but larger than the typical initials for sts.

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

'Tis time to thill<sup>C</sup>, upon the chair of the thyle<sup>C</sup>. At the well of Weird, I saw and I shut up: I saw and I thought: I heeded the matters of men. Of runes I heard them speak, nor about counsels were they silent, at the High One's (= Weden's) hall [= Walhall], High One's hall, I heard [them] say thus:<sup>a</sup>

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

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: At night thou rise not unless at thou be scouting, or thou art forced out from within a place.<sup>a</sup>

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<sup>a</sup>Very difficult phrase. Possibly a euphemism for needing to relieve oneself?

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: In the bosom of a many-cunning<sup>C</sup> woman shalt thou never sleep, so that she might lock you in [her?] limbs.

- 113      Hón svá gęrir · at þú gáir ęgi  
              2      þings né þjóðans máls;  
              mat þú vill-at · né mans-kis gaman  
              4      fęrr þú sorga-fullr at sofa.

She makes it so that thou heed not the Thing<sup>C</sup>, nor the ruler's speech; food wilt thou not [have], nor any man's pleasure; thou farest sorrowful to sleep.

- 115      Rjóðumk þér Loddfáfnir, · at þú rjóð nemir,  
              2      njóta munt ef nemr,  
              þér munu góð ef getr:  
              4      annars konu · tęyg þér aldrigi  
              ęyra-rúnu at.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Never lure another man's woman into [becoming] thy ear-whisperer [LOVER].

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: on the fell or firth—if thou desire to travel—get thyself a good meal.

- 117      Rjóðumk þér Loddfáfnir, · at þú rjóð nemir,  
              2      njóta munt ef nemr,  
              þér munu góð ef getr:  
              4      illan mann · lát aldrigi  
              ó-hępp at þér vita.  
              6      af illum manni · fęr aldri-gi  
              gjöld hins góða hugar.



I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: An evil man let thou never know of thy misfortunes. From an evil man receivest thou never recompense for thy good heart.

5 ó-hopp at þér vita] Excluding some corruption (but there seems not to be any) this line is probably one the few undisputed cases of *v*-alliterating with a vowel.

118 Ofar-la bíta · sá'k ęinum hal  
2 orð illrar konu,  
flá-róð tunga · varð hönum at fjör-lagi  
4 ok þęygi of sanna søk.

Sorely I saw biting, on one man, an evil woman's words; a false-counseling tongue brought his life to its end, and in no way over a truthful charge.<sup>a</sup>

<sup>a</sup>Cf. *Lock* 31/1: *fló's þér tunga* 'false is thy tongue'. — The evil woman's words bit the man *ofarla*, contraction of *ofar-liga* 'CV: high up, in the upper part', presumably here meaning that the words were particularly grievous or insulting; they "got to him". Whether he was murdered or committed suicide is not clear.

119 Róðumk þér Loddfáfnir, · at þú róð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 vęizt, ef vin átt, · þann's vęl trúir,  
far þú at finna opt;  
6 því't hrísi vęx · ok hōu grasi  
vegr, es vęt-ki trōðr,

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Know, if thou have a friend, one on which thou well trust, journey to find him oft; for with brushwood and tall grass grows the way which no man treads.

6 hrísi vęx · ok hōu grasi 'with brushwood and with tall grass grows'] Identical with *Grimner* 17/1.

120 Róðumk þér Loddfáfnir, · at þú róð nemir,  
2 njóta munt ef nemr,  
þér munu góð ef getr:  
4 góðan mann · tęyg þér at gaman-rúnum  
ok nem líknar galdr meðan lifir.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Lure a good man to thee through pleasure-runes,<sup>a</sup> and learn healing-galders while thou livest.

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<sup>a</sup>Pleasurable conversation. Cf. st. 128.

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: With thy friend be thou never the first to tear apart the company. Sorrow eats thy heart if thou cannot speak to anyone thy whole mind.<sup>a</sup>

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<sup>a</sup>cf. st. 122.

122    Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4        orðum skipta · skalt aldri-gi  
               við ó-svinna apa.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Words shalt thou never exchange with unwise apes.

123    Því't af illum manni · munt aldri-gi  
       2        góðs laun of geta,  
               en góðr maðr · mun þik gęrva męga  
       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 make thee health-firm by [his] praise.

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4 líkn-fastan 'health-firm'] A cpd. from *líkn* ONP: 'mercy, compassion, relief, comfort, help' and *fastr* 'fast, firm'. La Farge and Tucker (1992) give a tentative 'assured of favour', while CV gives 'fast in goodwill, beloved'. I read it as literally as possible, since the word *líkn* has some connections with healing.

124    Sifjum 's þá blandit · hverr es sęgja ręðr

2             $\epsilon$ inum allan hug;  
alt es b $\epsilon$ tra · an sé brigðum at vesa:  
4            es-a sá vinr es vilt  $\epsilon$ itt s $\epsilon$ gir.

Kinship is then blended,<sup>a</sup> when any man decides to speak to one man his whole mind. Everything is better than to be among the fickle; he is no friend, who speaks that which is wanted alone.

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<sup>a</sup>cf. st. 44.

125    R $\phi$ ðumk þér Loddfáfnir, · at þú r $\phi$ ð nemir,  
2            njóta munt ef nemr,  
            þér munu góð ef getr:  
4    þrimr orðum s $\epsilon$ nna · skal-at-tu þér við verra mann,  
            opt hinn b $\epsilon$ tri bilar.  
6            þá's hinn verri vegr.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: With three words shalt thou not flyte with a worse man;<sup>a</sup> oft the better one breaks when the worse one strikes.

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<sup>a</sup>i.e. 'not even with three words'.

126    R $\phi$ ðumk þér Loddfáfnir, · at þú r $\phi$ ð nemir,  
2            njóta munt ef nemr,  
            þér munu góð ef getr:  
4    skós-miðr þú verir · né sk $\epsilon$ pti-smiðr,  
            nema sjölfum þér séir.  
6    Skór 's skapaðr illa · eða skapt sé rangt,  
            þá 's þér b $\phi$ ls beðit.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Thou ought not to be a shoe-maker nor shaft-maker, unless thou be one for thyself. [If] the shoe is shaped badly or the shaft be crooked, then for thee a bale<sup>C</sup> is bidden.<sup>a</sup>

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<sup>a</sup>i.e. 'the customer will put a curse you'.

127    R $\phi$ ðumk þér Loddfáfnir, · at þú r $\phi$ ð nemir,  
2            njóta munt ef nemr,  
            þér munu góð ef getr:  
4    hvar's b $\phi$ l kant, · kveð þér b $\phi$ lvi at

ok gef-at þínum fjöndum frið.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Where thou a bale knowest, declare it to be a bale, and give not thy enemies peace.<sup>a</sup>

<sup>a</sup>i.e. ‘if somebody puts a curse on you, do not ignore it, but respond forcefully’. This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it probably does not agree with the sense of the poem itself, which advocates caution.

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Gladdened by evil be thou never, but let thyself be pleased by good.

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

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Up shalt thou not look in battle—alike to a madman become the sons of men—lest men bewitch thy [sense/life/face].<sup>a</sup>

<sup>a</sup>A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “‘to be turned into a hog’, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse *\*galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *geltri* (< *\*galtiu*, cf. *kunimudiu*, dat. sg. of *\*Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short *\*e*.

La Farge and Tucker (1992) instead explains the word as a borrowing from Old Irish *geilt* ‘insane, mad’. Pettit (1986) follows this, and argues that the whole theme of the st. probably be of Celtic origin, giving several examples from Celtic literature of warriors going mad upon looking up into the sky during battle. In this case the men (*halir*, which word seems to have an association with warriors; cf. 36–37, 49) would be to quote Pettit some sort of “supernatural sky warriors”, in my opinion most likely the Ownharriers<sup>G</sup>.

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: If thou wilt for thee welcome a good woman to pleasure-runes, and receive good cheer from [her]; fair things shalt thou promise, and let it be fast; none loathes a good thing if one gets it.

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<sup>4</sup> gaman-rúnum ‘pleasure-runes’] While easily interpreted as ‘intercourse’, the word is used in 118 with a decidedly non-sexual meaning. It probably just means ‘good, light-hearted conversation’.

- 131 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 varan bið’k þik vesa · ok ęigi ofvaran,  
 ves við ęl varastr, · ok við annars konu  
 6 ok við þat hit þriðja, · at þjófar né ęiki.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Wary I ask thee to be, and not over-wary; be thou wariest with ale, and with another man’s woman, and with the third, that thieves do not outplay [thee].

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

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: In mockery or laughter have thou never a guest nor wanderer.

- 133 Opt vitu ó-gǫrla, · þęir’s sitja inni fyrir,  
 2 hvęrs þęir ’ru kyns es koma;  
 es-at maðr svá góðr · at galli né fylgi,

4 né svá illr at ęinu-gi dugi.

They oft hardly know, who sit inside, of what sort those men are who come; no man is so good that no flaw follows him, nor so evil that he to nothing avails.

134 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 at hǫrum þul · hlé aldri-gi,  
 opt 's gótt þat's gamlir kveða,  
 6 opt ór skǫrpum þelg · skilin orð koma  
 þeim's hangir með hǫum  
 8 ok skollir með skrǫum,  
 ok váfir með víl-møgum.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: At a hoary thyle laugh thou never; oft 'tis good, that which the old sing. Oft out of a scorched leather discerning words come; out of that one that hangs with hides, and dangles with dry skins, and sways among lads of toil [THRALLS].<sup>a</sup>

<sup>a</sup>TODO: Some note on this. *vilmögum* meaning 'veal-stomachs'? Cf. Crawford's video on this.

135 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 gęst þú né gęyj-a · né á grind hrękir;  
 get þú vǫ-luðum vęl.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Bark not at a guest, nor spit at the gate;<sup>a</sup> furnish the impoverished well.

<sup>a</sup>Behind which the guest stands, waiting for the farmer to open.

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

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

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

137 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 hvar's ǫl drekkir · kjós þér jarðar megin,  
 því't jǫrð tekr við ǫlðri, · en ǫldr við sóttum,  
 6 ǫik við abbindi, · ax við fjol-kyngi,  
 holl við hýrógi; · heiptum skal mána kvęðja,  
 8 bęiti við bit-sóttum, · en við bǫlvi rúnar;  
 fold skal við flóði taka.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Wherever thou ale drinkest, choose for thee the might of the earth; for earth takes against drunkenness, but fire against sickness; oak against dysentery, the ear [of wheat] against sorcery, bearded rye against hernia—in conflicts shall one invoke Moon<sup>a</sup>—heather against bite-sicknesses; but runes<sup>C</sup> against bale<sup>C</sup>; <sup>b</sup> the fold [EARTH] must take against the flood.

<sup>a</sup>According to *Wallow* 5, the moon has some sort of power, and based on *Lock* P3 *kuęðja* 'greet, call' seems to be the word used for invoking in prayer.

<sup>b</sup>cf. sts. 124, 149.

## The Rune-Tally

These scattered sts. have the header *Rúnatal's þátrr* 'Strand of the Rune-Tally' in younger Eddic paper manuscripts. They give an archaic, mystic impression; it is as if they were drawn from the lips of an Odinic priest.

138 Vęit'k at ek hekk · vindga meįði á  
 2 nętr allar níu,  
 geiri undaðr · ok gefinn Óðni,  
 4 sjalfr sjolfum mér,  
 á þeim meįði, · es mann-gi vęit,  
 6 hvęrs af rótum rinnr.

I know that I hung on the windy beam, for all of nine nights; wounded by spear and given to Weden—myself to myself—on that beam, which no man knows, of whose roots it runs.

- 139 Við hlēifi mik sēldu-t · né við horni-gi;  
 2 nýsta'k niðr, · nam'k upp rúnar,  
 ópandi nam, · fell'k aptr þaðan.

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

- 140 Fimbul-ljóð níu · nam'k af hinum frégja syni  
 2 Bølporns, Bēstlu fōður,  
 ok ek drykk of gat · hins dýra mjaðar  
 4 ausinn Óðreri.

Nine fimble-leeds<sup>C</sup> I learned from the famous son of Balethorn<sup>P</sup>, the father of Bestle<sup>P</sup>— and a drink I got, of that dear mead poured to Woderearer<sup>P</sup>.<sup>a</sup>

<sup>a</sup>This st. fits poorly here and seems like an insert. It mentions *ljóð* 'leeds; (magical) songs, incantations' rather than runes, and has nothing to do with Woden's hanging on the tree. Bestle was Woden's mother and Balethorn his maternal grandfather. The famous son of Balethorn would then be his maternal uncle. The custom of sending sons away to be fostered by their maternal uncles or grandfathers (which seems to be what is going on here) was quite common in Germanic society, cf. TODO.

- 141 Þá nam'k frévask · ok fróðr vesa  
 2 ok vaxa ok vël hafask;  
 orð mér af orði · orðs lēitaði  
 4 verk mér af verki verks.

Then I took to thrive, and be learned, and grow and have myself well. A word for me of a word a word sought out; a work for me of a work a work.<sup>a</sup>

1 nam'k frévask 'I took to thrive'] A notorious mistranslation (TODO: source) has rendered these words as 'I took semen', seeing in them a reference to Woden taking the seed from hanged men in order to replenish his own powers, something never elsewhere attested. This notion, surely based on the root-related word *frē* 'seed', has no philological ground; *frévask* is wo. doubt a reflexive verb.

<sup>a</sup>Each good word and deed was followed by another.

- 142 Rúnar munt finna · ok ráðna stafi,  
 2 mjök stóra stafi,  
 mjök stinna stafi,  
 4 es fáði Fimbul-þulr  
 ok gerðu ginn-rēgin  
 6 ok reist Hroptr ragna.



Runes<sup>C</sup> wilt thou find, and interpreted staves: very large staves, very stiff staves, which Fimblethyle<sup>P</sup> (= Weden) painted, and the yin-Reins<sup>G</sup> made, and Roft (= Weden) of the Reins carved.

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6 ragna 'of the Reins'] 'ragna' R

143 Óðinn með **ó**sum, · en fyr **o**lfum Dáinn,  
 2 Dvalinn **d**vergum fyrir,  
**Á**sviðr **j**otnum fyrir,  
 4 ek reist **s**jalfr **s**umar.

Weden<sup>P</sup> among the Ease<sup>G</sup>, but for the Elves<sup>G</sup> Dowen<sup>P</sup>; Dwollen<sup>P</sup> for the Dwarfs<sup>G</sup>; Onswith<sup>P</sup> for the Ettins; I myself carved some.<sup>a</sup>

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<sup>a</sup>The identity of the speaker is not clear.

144 Veizt, hvé **r**ísta skal? · Veizt, hvé **r**áða skal?  
 2 Veizt, hvé **f**aa skal? · Veizt, hvé **f**reista skal?  
 Veizt, hvé **b**iðja skal? · Veizt, hvé **b**lóta skal?  
 4 Veizt, hvé **s**enda skal? · Veizt, hvé **s**óa skal?

Knowest thou how one shall carve? Knowest thou how one shall read? Knowest thou how one shall paint? Knowest thou how one shall try? Knowest thou how one shall bid? Knowest thou how one shall blood<sup>C</sup>? Knowest thou one shall send? Knowest thou how one shall soo<sup>C</sup>?<sup>a</sup>

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<sup>a</sup>A symmetric structure would be attained if the first four verbs refer to runes<sup>C</sup>—carving, interpreting, painting (with blood?), and divining—while the latter four refer to sacrifice—praying, sacrificing, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. See further relevant Encyclopedia entries. The meter of the st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

145 Bętra 's ó-**b**eðit · an sé of-**b**lótít,  
 2 ęy sér til **g**ildis **g**jof;  
 bętra 's ó-**s**ęnt · an sé of-**s**óit;  
 4 [...]

'Tis better unbid than overblooded<sup>C</sup>; a gift always sees recompense. 'Tis better unsent than oversooed<sup>C</sup>; [...].<sup>a</sup>

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4 [...] A last line is very likely missing here.

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<sup>a</sup>Identical wording (*bíðja* 'to bid; to pray' : *blóta* 'to blood; to sacrifice'; *senda* 'to send' : *sóa* 'to soo; to slay') suggests a close relation to the previous st. — The sense seems to be that it is better not to sacrifice at all than

to sacrifice in excess, since even a small gift (to the gods) will be rewarded. This mechanistic system of gifts and rewards between man and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Debī me, dādāmi te* ‘Give to me; I give to thee’ or Latin *dō ut dēs* ‘I give that thou might give’.

146 Svá þundr of reist · fyr þjóða røk  
2 þar’s upp of reist, · es aþr of kom.

Thus Thound<sup>P</sup> (= Weden) carved for the rakes of nations, where up he rose as back he came.<sup>a</sup>

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<sup>a</sup>TODO: A very cryptic st.

### The Leed-Tally

This final section of the poem has fittingly been called the Leed-Tally (*Ljóðatal*). The speaker (certainly Weden) recounts eighteen spells, aristocratic and Odinic in character; they deal with such things as healing (2, 12), battle (3, 4, 5, 8, 11, 13), countering sorcery (6, 10), stilling the elements (7, 9), and seduction (16, 17).

In particular the fourth spell bears a strong likeness to the first Merseburg charm.

147 Ljóð þau kann’k, · es kann-at þjóðans kona  
2 ok mans-kis mōgr.  
Hjōlp hēitir ēitt, · þat þér hjaipa mun  
4 við sorgum ok sōkum, · ok sūtum gōrv-ōllum.

Those leeds<sup>C</sup> I know, as knows not the ruler’s woman, and no man’s lad. Help is called one, it will help thee against sorrows and sakes,<sup>a</sup> and all kinds of griefs.<sup>b</sup>

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<sup>a</sup>Legal proceedings.

<sup>b</sup>TODO: elaborate on translation

148 Þat kann’k annat, · es þurfu ýta synir,  
2 þeir’s vilja lēknar lifa.

I know another, which the sons of men need;<sup>a</sup> those who wish to live as leechers.

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<sup>a</sup>Identical wording to 164/2.

149 Þat kann’k þriðja, · ef mér verðr þōrf mikil  
2 hapti við mína hēipt-mōgu,  
ēggjar dēyfi’k · minna and-skota,

4           bíta-t þeim vǫpn né vǫlir.

I know the third, if I come in great need of hindrance against my conflict-lads [ENEMIES];  
I dull the edges of my opponents; on them bite neither weapons nor staffs.

4 vǫlir ‘staffs’] This word cannot be *vǫlir* ‘wiles’ due to the meter. It probably refers to magical staffs. (TODO.)

150    Þat kann’k fjórða, · ef mér fyrðar bera  
2           bǫnd at bóg-limum,  
          svá ek gæl, · at ganga má’k,  
4           sprettr mér af fótum fjoturr,  
          en af hǫndum hapt.

I know the fourth, if men bear bonds onto my shoulder-limbs [ARMS]: so I gale that I  
may walk; springs off my feet the fetter, and off my hands the bond.<sup>a</sup>

<sup>a</sup>Cf. *Mers I*, a galder that seems to have actually been used for the purpose of removing fetters.

151    Þat kann’k fimta, · ef sé’k af fári skotinn  
2           fléin í folki vaða,  
          flýgr-a svá stint, · at stöðvi’g-a’k,  
4           ef hann sjónum of sé’k.

I know the fifth, if I see a dangerous arrow wading in the troop; it flies not so stiffly that  
I may not hinder it, if I see it with my sights.

152    Þat kann’k sétta, · ef mik sérir þegn  
2           á rótum rás viðar.  
          þann hal, · es mik hęipta kvęðr,  
4           þann eta męin hęldr an mik.

I know the sixth, if a thane injures me on the roots of a green tree;<sup>a</sup> that man who sings  
hatred against me, him the harms eat rather than me.

<sup>a</sup>i.e., he carves harmful magic runes into the roots.

153    Þat kann’k sjaunda, · ef sé’k hǫvan loga  
2           sal of sess-mǫgum,  
          brinnr-at svá breitt, · at hǫnum bjargi’g-a’k;  
4           þann kann’k galdr at gala.

I know the seventh, if I see a high hall burning above seat-lads [WARRIORS]: it burns not  
so broadly that I do not save it [= the hall]<sup>a</sup>—that galder I can gale.

<sup>a</sup>i.e. he can reduce the fire so that the hall is not destroyed (and presumably so that the trapped warriors survive).

154 Þat kann'k áttá, · es ǫllum es  
 2 nyt-sam-ligt at nema,  
 hvar's hatr vęx · með hildings sonum,  
 4 þat má'k bóta brátt.

I know the eighth, which for all is useful to learn: wherever hatred grows among the sons of a prince,<sup>a</sup> it I may shortly mend.

<sup>a</sup>i.e. with regard to the inheritance of the father.

155 Þat kann'k níunda, · ef mik nauðr of stęndr  
 2 at bjarga fari mínu á floti,  
 vind ek kyrri · vági á  
 4 ok svęfi'k allan sę.

I know the ninth, if need requires me to save my friend on a floater [SHIP]: the wind I calm on the wave, and put all the sea asleep.

156 Þat kann'k tíunda, · ef sé'k tún-riður  
 2 lęika lopti á,  
 ek svá vinn'k, · at þęr villar fara  
 4 sinna hęim-hama  
 sinna hęim-huga.

I know the tenth, if I see town-riders<sup>G</sup> playing aloft: I accomplish it so that they journey lost of their home-hames<sup>C</sup>; of their home-minds.<sup>a</sup>

3 þęr villar fara 'they (feminine) journey lost'] emend.; þęir villir fara 'they (masculine) journey lost' R

<sup>a</sup>The *riður* '(female) riders' were witches who were thought to leave their hames (*bamir* 'skins, shapes') in a form of astral projection in order to fly around in the air, tormenting villagers. Their original bodies would of course be lying in a comatose state, and with the bodies their original minds; their humanness. Weden was through his second sight able to see these riders, and could use his superior magical abilities in order to confuse them so that they were not able to return to their original hames or minds; a cruel fate. — Weden likewise brags about tricking *riders* in *Hoarbeard* 20.

157 Þat kann'k ęllipta, · ef skal'k til orrostu  
 2 lęiða lang-vini,

und randir gəl'k, · en þeir með ríki fara,  
 4 hēilir hildar til,  
 hēilir hildi frá,  
 6 koma þeir hēilir hvaðan.

I know the eleventh, if I shall lead old friends into battle: beneath the shields I gale, and they go powerfully, healthy to the conflict; healthy from the conflict; they return healthy from wherever.

158 Þat kann'k tolpta, · ef sé'k á tré uppi  
 2 váfa virgil-nái,  
 svá ek ríst · ok í rúnum fā'k,  
 4 at sá gęngr gumi.  
 ok mēlir við mik.

I know the twelfth, if I see high up on a tree a gallow-corpse waving: so I carve, and paint in the runes, that that man walks and speaks with me.

159 Þat kann'k þrettánda · ef skal'k þegn ungan  
 2 verpa vatni á,  
 mun-at hann falla, · þótt í folk komi,  
 4 hnígr-a sá halr fyr hjorum.

I know the thirteenth, if I shall upon a young thane throw water:<sup>a</sup> he will not fall, although he comes into battle; that man sinks not down before swords.

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<sup>a</sup>Describing the pagan ritual of pouring water on a newborn child. Cf. *Rígh* 7, 21, 34.

160 Þat kann'k fjórtánda, · ef skal'k fyrða liði  
 2 tēlja tíva fyr,  
 ása ok alfa · ek kann allra skil,  
 4 fār kann ó-snotr svá.

I know the fourteenth, if I shall count the Tews before the retinue of men: of all the Ease and Elves I know the discernments;<sup>a</sup> few unwise men can do so.

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<sup>a</sup>Cf. *Hymer* 38, where the corresponding verb *skilja* is used in the context of god-knowledge.

161 Þat kann'k fimtánda, · es gól þjóðrørir  
 2 dvergr fyr Dēllings durum,  
 afl gól ósum, · en olfum frama,

4           hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed, the dwarf before Delling's doors. Power he galed for the Ease, but for the Elves fame; thought for Roft-Tew (= Weden).

162      Þat kann'k sextánda, · ef vil'k hins svinna mans  
2           hafa gæð alt ok gaman,  
          hugi hverfi'k · hvit-armri konu  
4           ok sný'k hennar öllum sefa.

I know the sixteenth, if I will from the wise girl have her whole sense and pleasure; the heart I change of the white-armed woman, and I turn her whole affection.

163      Þat kann'k sjautjándá · at mik seint mun firrask  
2           hit man-unga man.

I know the seventeenth, that the girl-young girl will lately shun me.

164      Ljóða þessa · munt Loddfáfnir  
2           lengi vanr vesa;  
          þó sé þér góð ef getr,  
4           nýt ef nemr,  
          þorf ef þiggr.

Of these leeds wilt thou, Oh Loddfathomer, long be deprived! Although they might be good for thee if thou gettest, beneficial if thou learnest, needful if thou acceptest.

165      Þat kann'k átjándá, · es éva kenni'k  
2           mey né manns konu,  
          —alt es bættra · es einn of kann,  
4           þat fylgir ljóða lokum—  
          nema þeiri einni, · es mik armi verr,  
6           eða mín systir sei.

I know the eighteenth, which I will never teach a maiden nor man's woman—everything is better when one alone can do it; that follows the end of the leeds—save for her alone who wraps me in her arm,<sup>a</sup> or who my sister is.

<sup>a</sup>This interesting expression is also used *Wayland* 2. — The one who wraps Weden in her arm may be his wife, Frie. He has no known sister.

166 Nú eru Háva mól kveðin · Háva hǫllu í;  
 2 all-þorǫf ýta sonum,  
 ó-þorǫf jǫtna sonum;  
 4 heill sá's kvað, · heill sá's kann,  
 njóti sá's nam,  
 6 heilir þeir's hlýddu.

Now are the speeches of the High One sung, in the hall of the High One; of great need for the sons of men, of harm for the sons of ettins! Hail he who sang [them]; hail he who knows [them]; may he benefit who learned [them]; hail those who heeded [them]!

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3 jǫtna 'ettins'] ýta 'men' corrected in margin R





# The Speeches of Grimner (*Grímnismól*)

Dating (Sapp, 2022): C10th (0.976)

Meter: *Leed-meter*, *Firnwordslaw* (2/3–4, 28/3–5, 45/3–5, 48/4, 49/1–2, 53),  
*Galder-law* (46)

The **Speeches of Grimner** are preserved whole in both **R** and **A**.

The poem itself is surrounded by two long introductory prose narratives containing some very old motifs, which are here brought up in the notes. It's hard to say for how long these texts have accompanied the poem (TODO: I may write about this in the Introduction, since this question is important for several other poems), but since they are found in both **R** and **A** and contain these motifs it would seem that they are fairly old. Together with sts. 1–3 they form a frame narrative that gives additional meaning to the gnomic sts. enclosed within.

The gnomic sts. themselves, the meat of the poem, are mythological and often quite obscure. In this they align closely with other Eddic gnomic poems such as *High*, *Webthriðner*, *Sighdrive*, and *Allwise*.

Weden begins by listing the halls of the gods (4–17). This section has been discussed in detail by de Vries (1952) TODO! who considers it corrupt. Specifically, he sees the second half of v. 4 as a later insert, since it does not elaborate on the “holy land” mentioned in the first half. Jackson (1995) has argued convincingly against this, showing how the first half serves as a generalized introduction to the list; the holy land is the dwelling-places of the gods.

After this list come several sts relating to Weden and his hall, Walhall (18–23). Mentioned are the preparation of food in Walhall (18), Weden's wolves (19) and ravens (20), the river through which the dead have to wade (21) and the gate through which they have to pass (22), the count of doors in Walhall (23), the count of doors in Thunder's hall Bilshirner (24), and two animals which stand on the hall and gnaw on the branches of the tree Leered (25–26). From the latter animal's—the stag Oakthirner's—horns droplets fall into Wharyelmer, which is the origin of all rivers (26).

This introduces a list of mythic rivers (27–28), ending with the waters through which Thunder must wade on his way to Ugdrassle (29). This leads to a list of the horses ridden by the other gods on their way to Ugdrassle (31) which is followed by a description of the roots of Ugdrassle (31), then its animals (32–36) the Walkirries (37), and beings associated with the sun and moon (38–40), the things created from Yimer's body (41–42) with a digression on the significance of the blood<sup>P</sup> for men in the present (43, see

note there!), the creation of the ship *Shidebladner* (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Woden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Woden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Eyner ruled for a long time.

### From the sons of king Reeding (*Frá sonum Hrauðungs konungs*)

[R 8v/31, A 3v/23]

- P1a** Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr.  
 2 Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með  
 dorgar sínar at smáfiski. Vindr rak þá í haf út. Í náttmyrkri brutu þeir  
 4 við land ok gingu upp; fundu kotbónda einn. Þar vóru þeir um vetrinn.  
 Kerling fostaði Agnar enn karl Geirrøð. At vóri fekk karl þeim skip. Enn  
 6 er þau kerling leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. Þeir  
 fengu byr ok kvómu til stöðva fœður síns. Geirrøðr var fram í skipi. Hann  
 8 hljóp upp á land enn hratt út skipinu, ok mælti: "Far þú þar er smyl hafi  
 þik." Skipit rak út. Enn Geirrøðr gekk út til bójar; hánun var vel fagnat;  
 10 þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok varð maðr  
 ágættr.

King Reeding owned two sons. One was called Eyner, and the other Garfrith. Eyner was ten winters old, and Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind then drove them out into the sea. In the dark of night they crashed into land and walked up; they found a lone cottage-farmer. There they were over the winter. The wife fostered Eyner, but the husband Garfrith.<sup>a</sup> In the spring the husband gave them ships, but when they followed the farmer's wife in leading them to the shore, the husband spoke privately with Garfrith.<sup>b</sup> They got a good gust, and came to their father's harbour. Garfrith was in the front of the ship. He leapt up 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 his father was passed-on. Then Garfrith was taken as king, and became an excellent man.

<sup>a</sup>The wife was Frie, and the husband Woden; this is clarified by the following prose. The motif of Woden preferring the youngest brother is also found in *Rígh*.

<sup>b</sup>Surely instructing him to push his brother out to sea.

- P1b** Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. Óðinn mælti: Sér [R 9r/10, A 4r/3]  
 2 þú Agnar fóstura þinn, hvar hann elr börn við gýgi í hellinum? En Geirrøðr,  
 fóstri minn, er konungr ok sitr nú at landi. Frigg segir: Hann er matníðingr  
 4 sá at hann kvelr gesti sína ef hánúm þykkja ofmargir koma. Óðinn segir  
 at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskismey  
 6 sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hánúm  
 fjolkunnigr maðr sá er þar var kominn í land ok sagði þat mark á at engi  
 8 hundr var svá ólmr at á hann myndi hlaupa. En þat var inn mesti hégómi  
 at Geirrøðr væri eigi matgóðr ok þó lét hann handtaka þann mann er eigi  
 10 vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki  
 fleira frá sér þótt hann væri atspurðr. Konungr lét hann pína til sagna ok  
 12 setja milli elda tveggja ok sat hann þar átta nētr. Geirrøðr konungr átti son  
 tíu vetra gamlan ok hét Agnarr eftir bróður hans. Agnarr gekk at Grímni  
 14 ok gaf hánúm horn fullt at drekka, sagði að konungr gerði illa er hann  
 lét pína hann saklausan. Grímnir drakk af. Þá var eldrinn svá kominn at  
 16 feldrinn brann af Grímni. Hann kvað:

Weden and Frie sat in Lithshelf<sup>f</sup> and looked over all the Homes.<sup>a</sup> Weden spoke: “Seest thou Eyner, thy foster-son, where he begets children with the troll-woman in the cave?<sup>b</sup> But Garfrith, my foster-son, is king and now sits at land.” Frie says: “He is such a meat-nithing that he tortures his guests if he judges too many are coming.” Weden says that this is the greatest lie; they make a wager about this matter. Frie sent her handmaid Full to Garfrith’s. She bade the king be wary, that he not be ended by that many-cunning<sup>c</sup> man who was come in the land, and said that his sign was that no hound was so fierce that he would leap at him. But that was the greatest vainglory that Garfrith were not meat-good, and yet he has that man seized, whom the hounds would not touch. He was clad in a blue cloak, and called himself Grimner, and did not tell any more about himself, even though he was interrogated. The king had him tortured that he would speak, and set him between two fires, and he sat there for eight nights. King Garfrith had a son ten winters old, and he was named Eyner after his brother. Eyner walked up to Grimner, and gave him a full horn to drink, saying that the king did ill as he had him tortured without cause. Grimner drank from it. Then the fire had come such that the cloak burned on Grimner. He quoth:

<sup>a</sup>Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

<sup>b</sup>This may relate to Frie’s role as love-goddess. Eyner is in any case a degenerate<sup>c</sup> man, what one would call a ‘coomer’.

- 1 Hęitr est hripuðr · ok hęldr til mikill, [R 9r/27, A 4r/17]  
 2 gęgumk firr funi!  
 Loði sviðnar, · þótt á lopt bera’k;  
 4 brinnumk feldr fyrir.

Hot art thou, flame, and rather too large; go far from me, fire! The woolen cape is singed though I hold it aloft; the cloak burns before me.

[R 9r/29, A 4r/18]

2     Átta nętr · sat'k milli ęlda hér,  
2         svá't męr mann-gi mat né bauð  
       nema ęinn Agnarr, · es ęinn skal ráða,  
4     Gęirrøðar sonr, · Gotna landi.

For eight nights sat I in the middle of the fires here, while no man offered me food; save for lone Eyner, who lone shall rule—the son of Garfrith—the land of the Gots!

[R 9r/31, A 4r/20]

3     Hęill skalt, Agnarr, · alls hęilan biðr  
2         þik Veratýr vesa;  
       ęins drykkjar · skalt aldrigi  
4         bętri gjöld geta:

Hale shalt thou be, Eyner, as hale Weretue (= Weden) bids thee be; for one drink shalt thou never get a better recompense:<sup>a</sup>

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<sup>a</sup>The recompense being the esoteric lore which is told from the following st. onwards.

[R 9r/33, A 4r/22]

4     Land es hęilagt, · es liggja sé'k  
2         ọsum ok ọlfum nęr;  
       en í Þrúðhęimi · skal Þórr vesa  
4         unz of rjúfask ręgin.

The land is holy, which I see lying close to the Ease and Elves<sup>F</sup>; but in Thrithham shall Thunder be, until the Reins are rent.

[R 9v/2, A 4r/23]

5     Ýdalir hęita, · þar's Ullr of hęfr  
2         sér of gora sali;  
       Alfhęim Fręy · gófu í árdaga  
4         tívar at tannféi.

Yewdales are called where Woulder has made himself a hall. Elfham to Free in days of yore did the Tews as a tooth-gift<sup>a</sup> give.

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<sup>a</sup>The gift that a child receives when he gets his first tooth.

- 6 Bór 's hinn þriði, · es blíð regin [R 9v/3, A 4r/25]  
 2 silfri þokðu sali;  
 Valaskjölf heitir, · es vélti sér  
 4 óss í árdaga.

Bower is the third, where the blithe Reins with silver thatched a hall. Waleshelf is called [the hall] which the os in days of yore won through wiles.<sup>a</sup>

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<sup>a</sup>Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of 'craftily made for himself' but I disagree.

- 7 Sökkvabekkr 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 glöð ór gollnum krum.

Sinkbench is called the fourth, but there cool waves do clash above; there Weden and Sey drink all days, glad, out of golden casks.

- 8 Gláðshæimr heitir hinn fimti · þar's hin gollbjarta [R 9v/7, A 4r/28]  
 2 Valholl víð of þrumir;  
 en þar Hroptr · kýss hverjan dag  
 4 vápndauða vera.

Gladsham is called the fifth, where the gold-bright Walhall—wide—stands fast; but there Roft (= Weden) chooses every day weapon-dead men.<sup>a</sup>

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<sup>a</sup>Cf. v. 14.

The order of the following two sts is that of A. R has them st..

- 9 Mjök 's auðkent · þeim's til Óðins koma [R 9v/10, A 4r/30]  
 2 salkynni at séa,  
 skoptum 's rann reft, · skjöldum 's salr þakiðr,  
 4 brynjum of bekki stráat.

Very easily recognized, for those who to Weden's come, is the hall to see: With spear-shafts is the house roofed; with shields is the hall thatched; with byrnies the benches strewn.

- 10 Mjök 's auðkent · þeim's til Óðins koma [R 9v/9, A 4r/31]  
 2 salkynni at séa,

vargr hangir · fyr vestan dyrr  
 4 ok drúpir ǫrn yfir.

Very easily recognized, for those who to Weden's come, is the hall to see: A wolf hangs before the western door, and an eagle droops over.<sup>a</sup>

2 salkynni at sea 'the hall to see'] 'sia at sia' A

<sup>a</sup>According to Hyltén-Cavallius (1863:156) it was custom to hang the bodies of dead wolves high up in old oaks, and dead birds of prey above the stable-door.

[R 9v/12, A 4v/2]

11 Þrymhęimr hęitir hinn sętti, · es Þjazi bjó,  
 2 sá hinn ámatki jętunn;  
 en nú Skaði byggvir, · skír brúðr goða,  
 4 fornar toptir fęður.

Thrimham is called the sixth, where Thedse dwelled, that terrifying ettin; but now Shede bedwells—pure bride of the gods—the ancient plots of her father.

[R 9v/14, A 4v/3]

12 Bręiðablik eru hin sjaundu, · en þar Baldr hęfir  
 2 sér of gęrva sali,  
 á því landi · es liggja vęit'k  
 4 fęsta fęiknstafi.

Broadblicks are the seventh, and there Balder has made for himself a hall; on that land, where I know lie the fewest staves of treachery.<sup>a</sup>

<sup>a</sup>Evil deeds.

[R 9v/16, A 4v/5]

13 Himinbjęrg eru hin ęttu · en þar Hęimdall  
 2 kveða valda véum.  
 þar vęrðr goða · drekkur í vęru ranni  
 4 glaðr góða mjoð.

Heavenbarrows are the eighth, and there Homedall, they say, wields over wighs. There the ward of the gods [= Homedall] drinks in the tranquil house, glad, the good mead.

[R 9v/17, A 4v/6]

14 Folkvangr es hinn níundi · en þar Freyja ręður  
 2 sessa kostum í sal;  
 halfan val · hon kýss hverjan dag  
 4 en halfan Óðinn á.

Folkwong is the ninth, and there Frow rules the choice of seats in the hall; half the slain she chooses each day, but half Weden owns.<sup>a</sup>

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<sup>a</sup>This st. is cited and closely paraphrased in *Yilfer* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie<sup>C</sup> (*val-kyrja* ‘chooser of the slain’), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *SarleTh*, where Frow assumes the name Gandle<sup>C</sup> (*Göndul*, a name attested in several lists of walkirries; see *Wallow* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjáðningavíg*). In spite of this parallel, there are good arguments for believing that the chief walkirrie should be Frie<sup>C</sup>, Weden’s wife. First, one of the functions of the walkirries is to bear ale to the Ownharriers (*Grimner* 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, TODO Third, TODO.

15      Glitnir es hinn tíundi; · hann es gulli studdr  
              2      ok silfri þakðr it sama;  
              en þar Forseti · byggir flestan dag  
              4      ok svéfir allar sakir.

[R 9v/19, A 4v/8]

Glitner is the tenth, it is studded by gold, and thatched by silver the same; but there Forset dwells most of the day, and resolves<sup>a</sup> all [legal] matters.

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<sup>a</sup>Puts to sleep,

16      Nóatún eru hin elliptu · en þar Njörðr hefir  
              2      sér um görva sali,  
              manna þengill · inn meinsvani  
              4      hótimbruðum horgi réðr.

[R 9v/21, A 4v/9]

Nowetowns are the tenth, and there Nearth has made himself a hall. The prince of men, the guileless one, rules the high-timbered harrow<sup>C</sup>.<sup>a</sup>

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<sup>a</sup>Cf. *Webthritner* 38.

17      Hrísi vex · ok hǫu grasi  
              2      Víðars land, víði,  
              en þar mǫgr of lézk · af mars baki  
              4      frókn at hefna fǫður.

[R 9v/23, A 4v/11]

With brushwood and with tall grass grows Wider<sup>P</sup>’s land, with forest; but there the lad [= Wider] declares—on the back of his steed—valiant, to avenge his father [= Weden].<sup>a</sup>

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1 hrísi vex ok hǫu grasi ‘with brushwood and with tall grass grows’] Identical with *High* 117/6.

<sup>a</sup>Wider will avenge his father, Weden. See *Webbriðrner* 53.

[R 9v/24, A 4v/12]

**18** Andhrímnir · léttr í Eldhrímn  
 2 Sęhrímní soðinn,  
 flęska bęzt, · en þat fáir vitu,  
 4 við hvat ęinhęrjar alask.

Andrimner lets in Eldrimner Sowrimner be boiled. The best of meats, but few know that, by what the Ownharriers are nourished.<sup>a</sup>

<sup>a</sup>The cook Andrimner 'face-sooty' has the boar Sowrimner 'sow-sooty' boiled in the cauldron Eldrimner 'fire-sooty'; by this meat are the Ownharriers nourished.

[R 9v/26, A 4v/14]

**19** Gera ok Freka · sęðr gunntamiðr,  
 2 hróðigr Hęrjafðr,  
 en við vín ęitt · vąpngøfugr  
 4 Óðinn ę lifir.

The battle-accustomed, glorious Father of Hosts [= Weden] feeds Gerr and Freck; but by wine alone, the weapon-worshipful Weden ever lives.

[R 9v/28, A 4v/15]

**20** Huginn ok Muninn · fljúga hvērjan dag  
 2 jormungrund yfir;  
 óumk of Hugin, · at aptr né komi-t;  
 4 þó séumk męir of Munin.

Highen and Minden fly every day over the ermin-ground [EARTH]. I fear for Highen, that he may not come back; yet I worry more for Minden.

2 jormungrund 'ermin-ground'] 'the immense ground' (for the rare prefix ermin-<sup>C</sup> see Encyclopedia.); the earth as a vast expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as the "ermin-ground of Andle" (*Ęndils jormungrund*, Andle being a sea-king), and in *Beowulf* 859 as *eormengrund* with the same sense.

[R 9v/30, A 4v/17]

**21** Þýtr Þund, · unir Þjóðvitis  
 2 fiskr flóði í;  
 áarstraumr · þykkir ofmikill  
 4 valglauði at vaða.

Thound<sup>P</sup> roars; thrives Thedwitner's fish [= Middenyardsworm?] in the flood; the river-stream seems far too great for the noisy slain host [= Ownharriers] to wade through.<sup>a</sup>



1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’] Thedwitner is easily analyzed as *þjóð* ‘great, main’ + *vitnir* ‘wolf’. Thus the main, great wolf, i.e. the Fenrerswolf<sup>P</sup>. Its ‘fish’ would then be the Middenyardsworm; cf. *Hymner* 24.

<sup>a</sup>Thound is presumably the river surrounding Walhall, which the dead have to pass over to reach the hall.

- 22** Valgrind heitir · es stendr velli á [R 9v/32, A 4v/18]  
 2 heilög fyr helgum durum;  
 forn ’s sú grind, · en þat fáir vitu,  
 4 hvé hon ’s í lás of lokin.

Walgrind<sup>La</sup> ’tis called, which stands on the plain; holy in front of the holy doors. Ancient is that gate, but few know that, how its lock is locked.

<sup>a</sup>‘Corpse-gate;’ the gate guarding Walhall.

- 23** Fimm hundruð golfa · ok umb fjórum tögum [R 9v/34, A 4v/22]  
 2 svá hygg’k Bilskirni með bugum;  
 ranna þeira, · es reipt vita’k,  
 4 míns velt’k mest magar.

With five hundred floors, and around forty, so I judge Bilshirner<sup>L</sup> altogether. Of those houses, which I might know rafted, I know my lad’s [= Thunder] to be the greatest.

- 24** Fimm hundruð dura · ok umb fjórum tögum, [R 10r/2, A 4v/20]  
 2 svá hygg at Valhøllu vesa;  
 átta hundruð EINHÆRJA · ganga ór einum durum,  
 4 þá’s fara við vitni at vega.

Five hundred doors, and around forty, so I judge there to be on Walhall. Eight hundred Ownharriers<sup>G</sup> go out of one door,<sup>a</sup> when to fight with the wolf they journey.

<sup>a</sup>The hundred is probably here the long hundred (120, rather than 100), which gives a sum of 640 \* 960 = 614,400 Ownharriers.

- 25** Heiðrún heitir geit, · es stendr hollu á [R 10r/4, A 4v/24]  
 2 ok bítr af Léraðs limum;  
 skapker fylla · skal hins skíra mjaðar,  
 4 kná-at sú veig vanask.

Heathrune is called the goat, which stands on the hall [= Walhall], and bites off the branches of Leered. The shape-vats<sup>a</sup> shall she fill with the pure mead; those draughts cannot wane.<sup>b</sup>

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1 hǫllu á 'on the hall'] TODO.

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<sup>a</sup>According to CV the central beer-vat, from which drinks were poured into smaller vessels.

<sup>b</sup>The mead is the goat's milk.

[R 10r/6, A 4v/26]

**26**    Eikþyrnir heitir hjörtr · es stendr hǫllu á  
           2            ok bít af Léraðs limum;  
           en af hans hornum · drýpr í Hvergǫlmi  
           4            þaðan ęiga vötn ǫll vega:

Oakthirner is called the stag, which stands on the hall [= Walhall], and bites off the branches of Leered. But from his horns does drip into Wharyelmer; thence all waters have their ways:<sup>a</sup>

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1 hǫllu á 'on hall'] TODO. See previous v.

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<sup>a</sup>After which several vv. of mythic river-names are listed.

[R 10r/9, A 4v/28]

**27**    Síð ok Víð, · Sękin ok Ęikin, · Svǫl ok Gunnþró,  
           2            Fjorm ok Fimbulþul,  
           Rín ok Rinnandi,  
           4            Gípul ok Gǫpul, · Gǫmul ok Geirvimul,  
           þęr hverfa umb hodd goða,  
           6            Þyn ok Vin, · Þǫll ok Hǫll,  
           Gráð ok Gunnþorin.

Side and Wide, Seeken and Oaken, Swale and Guththrew, Ferm and Fimblethule, Rine and Rinnend, Gipple, Gapple, Gamble and Garwimble—they circle around the hoard of the gods [osyard]—Thin and Win, Thall and Hall, Grade and Guththorn.

[R 10r/12, A 5r/1]

**28**    Vína heitir enn, · ęnnur Vegsvinn,  
           2            þriðja Þjóðnuma,  
           Nyt ok Nȳt, · Nȳnn ok Hrȳnn,  
           4            Slíð ok Hríð, · Sylgr ok Ylgr,  
           Víð ok Vȳn, · Vȳnd ok Strȳnd,  
           6            Gjǫll ok Lęiptr, · þęr falla gumnum nęr  
                   es falla til hęljar heðan.

TODO

- 29 Kormt ok Ormt · ok kęrlaugar tvęř [R 10r/15, A 5r/4, G]  
 2 þęř skal Þórr vaða  
 dag hvęrn · es dóma fęrr  
 4 at aski Yggdrasils;  
 þvřt ósbrú · bręnn ęll loga  
 6 hęilęg vętn hlóa.

Carmt and Armt, and the two Carlays, those shall Thunder wade<sup>a</sup> every day when to judge he fares, at the ash of Ugdrassle<sup>L</sup>; for the os<sup>G</sup>-bridge [RAINBOW] burns all with flame; the holy waters bellow.

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6 hlóa ] A hapax. TODO.

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<sup>a</sup>For Thunder's association with wading cf. TODO.

- 30 Glaðr ok Gyllir, · Glęř ok Skęiðbrimir, [R 10r/17, A 5r/6]  
 2 Silfrintoppr ok Sinir,  
 Gísl ok Falhófnir, · Gulltoppr ok Léttfeti,  
 4 þęim ríða ęsir jóum  
 dag hvęrn · es dóma fara  
 6 at aski Yggdrasils.

Glad and Yiller, Glare and Sheathbrimmer, Silvrentop and Sinewer, Yissel and Fallowhofner, Goldtop and Lightfeet; on those horses ride the Ease, every day when to judge they fare, at the ash of Ugdrassle<sup>L</sup>.

- 31 Þríar rótř · standa á þría vega [R 10r/20, A 5r/8]  
 2 undan aski Yggdrasils;  
 Hęl býr und ęinni, · annarri hrímþursar,  
 4 þriðju męnnskir męnn.

Three roots stand on three ways, from beneath Ugdrassle's Ash. Hell lives under one, [under] another the Rime-Thurses<sup>G</sup>, [under] the third manly men.

- 32 Ratatoskr hętir íkorni · es rinna skal [R 10r/22, A 5r/9]  
 2 at aski Yggdrasils;  
 arnar orð · hann skal ofan bera  
 4 ok sęgja Níðhęggvi niðř.

Wratetusk is called the squirrel, who shall run at Ugdrassle's Ash. The eagle's words he shall carry from above, and say to Nithehew below.

[R 10r/23, A 5r/11]

- 33** Hirtir 'ru ok fjórir · þeir's af hēfingar  
 2 á gaghálsir gnaga:  
 Dáinn ok Dvalinn, · Dúneyrr ok Duraþrór.

TODO

[R 10r/25, A 5r/12, G]

- 34** Ormar fleiri · liggja und aski Yggdrasils  
 2 an þat of hyggi hverr ósviðra apa:

More worms lie under Ugdrassle's Ash than each unwise ape<sup>C</sup> might ween:

[R 10r/26, A 5r/13, G]

- 35** Góinn ok Móinn, · þeir 'ru Grafvitnis synir,  
 2 Grábakr ok Grafvölluðr,  
 Ofnir ok Sváfnir, · hygg'k at é skyli  
 4 meïðs kvistu máa.

Gowen and Mowen—they are Gravewitner's sons—Greyback and Gravewalled; Ovner and Sweefner, I ween, shall always injure the branches of the beam [TREE = Ugdrassle's Ash].

[R 10r/28, A 5r/14]

- 36** Askr Yggdrasils · drýgir erfði  
 2 meïra an menn viti:  
 Hjörtr bítr ofan · en á hliðu fúnar,  
 4 skęðir Níðhoggr neðan.

Ugdrassle's Ash suffers hardship greater than men might know: a hart bites it from above, but it rots on the side; Nithehew gnaws at it from below.

[R 10r/30, A 5r/16]

- 37** Hrist ok Mist · vil'k at mér horn beri,  
 2 Skeggjöld ok Skoggul,  
 Hildr ok Þrúðr, · Hlökk ok Hęrfjotur,  
 4 Goll ok Gęirǫlul,  
 Randgríð ok Ráðgríð, · Ręginlęif;  
 6 þęr bera ęinherjum ǫl.

Rist and Mist I wish might bear to me a horn<sup>a</sup>—Shageld and Shagle; Hild and Thrith, Lank and Harfetter, Gall and Garalel; Randgrith, Redegrith and Rainlaf; they bear to the Ownharriers ale.<sup>b</sup>

<sup>3</sup> Hildr ok Þrúðr 'Hild and Thrith'] so A; *Hildi ok Þrúði* R stems from ðz, ðz with r rotunda being interpreted and copied as ði, ðr, this becomes clear upon viewing the facsimile images.

<sup>a</sup>i.e. for to drink out of.

<sup>b</sup>The women listed in this st. are Walkirries. TODO: Their names are known from other lists of Walkirries, but differ somewhat in form.

- 38 Árvakr ok Alsviðr, · skulu upp heðan [R 10r/32, A 5r/18]  
 2 svangir sól draga;  
 en und þeira bógum · fǫlu blíð regin,  
 4 ęsir, ísarnkol.

Yorewaker and Allswith<sup>a</sup> shall above hence—slender [horses]—pull the sun; but under their shoulders hid the blithe Reins—the Ease—iron-coals.<sup>b</sup>

<sup>a</sup>These figures both appear in *Sigbdrive* TODO. Along with the close formulation of the next st., it is clear that they are closely related.

<sup>b</sup>According to *Ylfēr* 11 the gods took two horses to pull the sun's chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bags to cool them, but in some sources (*i sumum frǫðum*, i.e. this st.) this is called iron-coals (*ísarnkol*).”

- 39 Svalinn heitir, · hann stęndr sólu fyrir, [R 10v/2, A 5r/20]  
 2 skjǫldr skínanda goði;  
 bjǫrg ok brim · veit’k at brinna skulu,  
 4 ef hann fellr í frá.

Swollen is [one] called, he stands before the sun; a shield [before] the shining god [SUN].  
 Crag and surf I know shall burn, if he falls away.<sup>a</sup>

<sup>a</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun. Without it the whole world (“crag and surf”, LAND and SEA; the totality of the earth) would burn up. The “shield that stands before the shining god [SUN]” is also mentioned in *Sigbdrive* TODO.

- 40 Skoll heitir ulfr, · es fylgir hinu skírlęta [R 10v/4, A 5r/21]  
 2 goði til varna viðar,  
 en annarr Hati, · hann ’s Hróðvitnis sonr,  
 4 sá skal fyr heįða brúði himins.

Skoll<sup>P</sup> is called the wolf, which follows the pure-skinned god [= Sun] to the protection of the woods; but another one [is called] Hate<sup>P</sup>—he is Rothwitner<sup>P</sup>'s son—that one shall [run] in front of the bright bride of heaven [= Sun].<sup>a</sup>

<sup>a</sup>According to *Ylfēr* 12, which is probably based on this st., Skoll chases the sun but Hate chases the moon. See note to *Wallow* 40 for discussion on this.

- 41 Ór Ymis holdi · vas jǫrð of skǫpuð, [R 10v/6, A 5r/23, Lítla skálda  
 2 en ór sveita sęr, (TODO)]

björg ór þeinum, · baðmr ór hári,  
 4 en ór hausi himinn.

Out of Yimer's hull was the earth shaped, but out of his blood<sup>a</sup> the seas; crags out of his bones, trees out of his hair, but out of his skull, heaven.<sup>b</sup>

<sup>a</sup>*svēiti*, while cognate with ModEngl. 'sweat', almost always carries the meaning of 'blood' in poetry. This is also the case with the OE cognate *swāt* (e.g. *Beowulf* 1286a: *sweord swāte fāb* 'sword stained with sweat', 2689b–2690: *hé ge-blóðegod wearð // sáwul-dríore; · swāt ýðum wéoll*. 'he was bloodied in soul-gore; the sweat gushed in waves').

<sup>b</sup>The understanding is of the heavens as a dome, something that fits well with the clouds being Yimer's brains as mentioned in the following st.

[R 10v/8, A 5r/25, *Litla skálda*  
 (TODO)]

42 En ór hans bróum · gęřðu blíð řęgin  
 2 Miðgarð manna sonum,  
 en ór hans hęila · vřru þau hin harðmóðgu  
 4 ský ęll of skępuð.

But out of his eyebrows the blithe Reins<sup>G</sup> made Middenyard<sup>L</sup> for the sons of men;<sup>a</sup> but out of his brains were the hard-stirred clouds all shaped.

<sup>a</sup>I agree with Finnur Jónsson (1932) in that this describes the gods fencing in Middenyard ('the middle enclosure') by using the hair of Yimer's eyebrows as poles.

[R 10v/9, A 5r/26]

43 Ullar hylli · hęfr ok allra goða  
 2 hvērr's tękr fyrstr á funa,  
 þvít opnir hęimar · verða of ása sonum,  
 4 þá's hęfja af hvera.

The holdness<sup>C</sup> of Woulder<sup>P</sup>—and of all the gods—has each who first touches the fire; for the Homes<sup>C</sup> become open o'er the sons of the Ease, when the cauldrons are heaved off.<sup>a</sup>

1 *hylli* 'holdness'] i.e. 'favour, loyalty, grace'. This word and its adjectival equivalent *boltr* 'hold; favourable, loyal, gracious' are often used when speaking about divine grace, not just in Christian texts, but likewise as here wrt. to the Heathen gods. See Encyclopedia for other examples.

<sup>a</sup>This st. is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO) interpret this st. as relating to the frame narrative, so that Weden, still bound between the two fires, wishes for the gods to rescue him. This, however, scarcely makes sense given its placement in the gnomic wisdom section of the poem, unless the surrounding section is taken to be later "inserts"—this is Finnur's solution, but there is no textual or internal support for it. I believe instead (and here I agree with Nordberg) that the st. refers to the cooking and eating of sacred stew in large cauldrons during the bloot<sup>C</sup>, and Woulder's role in the setting of the ritual fire (see Encyclopedia and (af Edholm, 2009)). This interpretation is especially interesting in that this st. immediately follows 41–42, which deal with the ordering of the world through the dismembering of the primordial sacrificial victim Yimer. It is well attested comparatively (see (Lincoln, 1986)—especially the first two chapters—for its Indo-European analogues) that the ritual sacrifice in the present was seen as a reenactment and continuation of

the gods' creation of the world in the mythic past through the previously mentioned primordial sacrifice—these three sts. would seem to attest this view also in the Germanic tradition.

- 44 Ívalda synir · gingu í árdaga [R 10v/11, A 5r/28]  
 2 Skíðblaðni at skapa,  
 skipa balt · skírum Frey,  
 4 nýtum Njarðar bur.

The sons of Iwald went—in days of yore—Shidebladner to shape: the best of ships for the pure Free; for the useful son of Nearth [= Free].

- 45 Askr Yggdrasils, · hann 's óztr við [R 10v/13, A 5r/29]  
 2 en Skíðblaðnir skipa,  
 Óðinn ása · en jóa Sleipnir,  
 4 Bilrost brúa · en Bragi skalda,  
 Hábrók hauka · en hunda Garmr.

Ugdrassle's Ash, that is the noblest of trees, but Shidebladner of ships; Weden of the Ease, but of horses Slopner; Bilrest of bridges, but Bray of scolds; Highbrook of hawks, but of hounds Garm.

- 46 Svipum hef'k nú ypt · fyr sigtíva sonum, [R 10v/15, A 5v/2]  
 2 við þat skal vilbjörg vaka,  
 øllum ósum · þat skal inn koma  
 4 Égis bekki á  
 Égis drekku at.

My gaze have I now lifted up before the sons of the victory-Tews [= Ease]; by that shall the willed rescue awake.<sup>a</sup> All the Ease shall it bring in, on Eage's bench, at Eage's drinking.

<sup>a</sup>Weden has made the Ease aware of his identity, and thus they will come to help him.

- 47 Hétumk Grímr, · hétumk Gangleri, [R 10v/17, A 5v/4]  
 2 Herjann ok Hjalmbæri,  
 Þekkr ok Þriði, · Þundr ok Uðr,  
 4 Hælbendi ok Hár.

I called myself Grim, I called myself Gangler; Harn and Helmbearer. Theck and Third, Thound and Ith, Hellblind and High.

[R 10v/19, A 5v/5]

- 48** Saðr ok Svipall · ok Sanngetal,  
           2 Herteitr ok Hnikarr,  
           Bileygr, Báleygr, · Bolverkr, Fjólnir,  
           4 Grímr ok Grímnir, · Glapsviðr ok Fjolsviðr.

Sooth and Swiple, and Soothgettle; Hartat and Nicker. Bileye, Baleeye, Baleworker, Fillner, Grim and Grimner, Glapswith and Fellswith.

[R 10v/21, A 5v/7]

- 49** Síðhotttr, Síðskeggr, · Sigföðr, Hnikuðr,  
           2 Alföðr, Valföðr, · Atriðr ok Farmatýr;  
           einu nafni · hétumk aldri  
           4 síz ek með folkum fór.

Sidehat, Sideshag, Sighfather, Nicked, Allfather, Walfather, Atrider and Farm-Tew; by one name I never called myself, since among men I fared.

[R 10v/23, A 5v/9]

- 50** Grímnir mik hétu · at Geirraðar  
           2 en Jálk at Ósmundar  
           en þá Kjalar · es ek kjalka dró,  
           4 Þrór þingum at.

Grimner they called me at Garred's [estate], but Yelk at Osmunds. But Keller then, as I drew the sled; Throo at Things<sup>C</sup>.<sup>a</sup>

<sup>a</sup>Presumably referencing other now-lost myths involving Woden travelling in disguise. The last is possibly a reference to the name under which Woden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

[R 10v/24, A 5v/10]

- 51** Óski ok Ómi, · Jafnhár ok Biflindi,  
           2 Gøndlir ok Hárbarðr með goðum.

TODO

[R 10v/25, A 5v/11]

- 52** Sviðurr ok Sviðrir · es ek hét at Sökkmímis  
           2 ok dulða'k þann hinn aldna jötun  
           þá's ek Miðviðnis vas'k · ins méra burar  
           4 orðinn ein-bani.

TODO



- 53 Qlr est Geirrøðr, · hefr þú of drukkit; [R 10v/28, A 5v/13]  
 2 miklu est hnugginn, · es þú est mínu gengi,  
 4 þllum einherjum · ok Óðins hylli.

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 Ownharriers, and of Weden's holdness<sup>C</sup>.<sup>a</sup>

<sup>a</sup>Linguistically, Garfrith is not bereft of the support of the Ownharriers but rather of the Ownharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Ownharriers). Cf. here

- 54 Fjølð þér sagða'k, · en þú fátt of mant, [R 10v/30, A 5v/15]  
 2 of þik véla vinir;  
 4 mēki liggja · sé'k míns vinar  
 4 allan í dreypa drifinn.

Much I said to thee, but thou recallest little; 'tis friends that deal with thee! The sword I see, of my friend, lying all drenched in gore.<sup>a</sup>

<sup>a</sup>Weden expresses his disappointment in Garfrith's conduct and predicts his imminent death.

- 55 Eggmóðan val · nú mun Yggr hafa, [R 10v/31, A 5v/16]  
 2 þitt veytk líf of liðit;  
 4 varar ro dísir, · nú knátt Óðin séa;  
 4 nálgask mik ef þú megir.

An edge-tired corpse will Ug now have; I know thy life to be passed. Wary are the dises; now thou dost see Weden—approach me, if thou mayst!

- 56 Óðinn nú heiti'k, · Yggr áðan hét'k, [R 11r/2, A 5v/18]  
 2 hétumk þundr fyr þat,  
 4 Vakr ok Skilfingr, · Vöfuðr ok Hroptatýr  
 4 Gautr ok Jalkr með goðum.

Weden I am now called, Ug was I earlier called; I called myself Thound before that. Wacker and Shelfing, Waved and Roft-Tew, Geat and Gelding among the gods.

- 57 Ofnir ok Sváfnir · hyg'k at orðnir sé [R 11r/4, A 5v/20]  
 2 allir at einum mér.

Ovner and Sweefner, I ween, are become all for me alone.

[R 11r/5, A 5v/21]

**P2** Geirröðr konungr sat ok hafði sverð um kné sér ok brugðit til miðs. En er  
 2 hann heyrði at Óðinn var þar kominn stóð hann upp ok vildi taka Óðin frá  
 eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr drap  
 4 fēti ok steiptiz áfram en sverðit stóð í gögnum 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.  
 But when he heard that Woden were come there, he stood up and wanted to take Woden  
 from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king  
 tripped and threw himself forth, but the sword went through him, and he received his  
 bane. Woden then disappeared, but Eyner was there king for a long while afterwards.

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4 hann] þar af A 5 Óðinn hvarf þá.] om. A 5 var þar] varð A 5 lengi síðan.] om. A

# The Leed of Hoarbeard (*Hárbarðsljóð*)

Dating (Sapp, 2022): early C11th (0.578)–late C11th (0.377)

Meter: Unclear (TODO)

In my opinion the poem can be seen as an allegory on class relations, namely between the self-owning Norwegian and later Icelandic farmers, and the warlike Norwegian earls.

Of all Eddic poems this one is probably the strangest in terms of form. Verse length varies greatly, and many of the lines (see especially the final verse) are of an obscene length reminiscent of late continental Germanic poems like the *Heliand*; some simply have no metrical qualities at all. The young clitic definite is (uniquely) employed frequently throughout the poem. These criteria would seem to point towards a late origin for the poem (though not later than the late C13th, when *R* was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Griper*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a powerful, discordant effect.

This is shown also by uses of the word ‘here’ in vv. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

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P1 Þórr fór ór austrvegi ok kom at sundi einu. Qðrum megum sundsins var [R 12r/30]  
2 ferjukarlinn með skipit. Þórr kallaði:

Thunder journeyed out of the eastern ways and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

[R 12r/32]           1   „Hvęrr ’s sá sveinn sveina · es stęndr fyr sundit handan?“  
 “Who is that swain of swains, that stands across the sound?”

[R 12v/1]           2   „Hvęrr ’s sá karl karla · es kallr of váginn?“  
 “Who is that churl of churls, that calls out over the wave?”

[R 12v/2]           3   „Fęr þú mik of sundit, · fōði’k þik á morgun;  
                           2   męis hefi’k á baki, · verðr-a matrinn bętri.  
                           Át’k í hvíld · áðr ek heiman fōr,  
                           4   síldr ok hafra; · saðr em’k ęnn þęss.“

[Thunder quoth:] “Ferry me over the sound, I feed thee in the morning! A basket I have on my back; the food does not get better.<sup>a</sup> I ate for a while before I journeyed from home, herring and oatmeal/he-goats; I am still full from that.”

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4 hafra ‘he-goats/porridge’] The easiest reading here is the acc. pl. of *hafri* ‘he-goat’. Thunder also eats his goats in *Ylfęr* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also Note to next verse.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with *Indrá’s* (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) *Pūśan’s* eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and *Pūśan* is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

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<sup>a</sup>i.e. ‘you will not get better food than that.’

[R 12v/5]           4   „Árligum verkum · hrósar þú, vęrðinum; · vęizt-at-tu fyr gęrla,  
                           2   dępr ’ru þín heimkynni, · dauð hygg’k at þín móðir sé.“

“Of early works boastest thou; of eating!<sup>a</sup> Thou knowest not clearly [what lies] before [thee]: dismal is the state of thy home—dead I ween thy mother be!”

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<sup>a</sup>TODO. This is pretty difficult.

[R 12v/6]           5   „Þat sęgir þú nú · es hverjum þikkir  
                           2   męst at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to each man seems most important to know: that my mother might be dead!”

- 6 „Þeygi 's sem þú · þrjú bú eigir góð; [R 12v/8]  
 2 þerþeinn þú stendr · ok hefir brautinga gørvi,  
 þat-ki at þú hafir brékr þínar.“

“Tis hardly as if thou might own three good homesteads; bare-legged thou standest, and hast the gear of a tramp; 'tis not even as if thou have thy own breeches!”

- 7 „Stýrðu hingat eikjunni, · ek mun þér stöðna kenna [R 12v/9]  
 2 eða hværr á skipit · es þú heldr við landit?“

“Steer hither the boat! I will show thee to the harbour—or who owns the ship which thou holdest by the shore?”

- 8 „Hildólfr sá heitir · es mik halda bað, [R 12v/11]  
 2 rekr inn ráðsvinni · es býr í Ráðseyjarsundi;  
 bað-at hann hlennimeñn flytja · eða hrossaþjófa,  
 4 góða eina · ok þá's ek gørva kunna;  
 segðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is called he who asked me to hold it, the counsel-wise man who lives in Redeseyrsound. He bade me not to carry robbing-men, nor horse-thiefs; good men only, and those whom I know well—state thy name if thou wilt fare o'er the sound!”

- 9 „Segja mun'k til nafns míns · þótt ek sekr sjá'k [R 12v/15]  
 2 ok til alls øðlis: · Ek em Óðins sonr,  
 Meila bróðir · en Magna faðir,  
 4 þrúðvaldr goða · við þór knátt-u hér dóma! Hins vil'k nú spyrja ·  
 hvat þú heitir?“

“I will state my name—[and would] even if I were outlawed—and all my origin: I am Woden's son, Male's brother and Main's father, the strength-wielder of the Gods; with Thunder dost thou here speak! This I will now ask, what thou art called?”

- 10 „Hárbarðr ek heiti, · hyl'k of nafn sjaldan.“ [R 12v/18]

“Hoarbeard I am called, seldom I conceal my name.”

- 11 „Hvat skalt-u of nafn hylja · nema þú sakar eigir?“ [R 12v/18]

“Why shalt thou conceal thy name, unless thou be guilty of crime?”

[R 12v/19]

12 „En þótt ek sakar ęiga · fyr slíkum sem þú est  
2 þá mun'k forða fjörvi mínu · nema ek fęigr sé.“

“Even though I were guilty of crime, for such a one as thou art I would still protect by life, unless I be fey<sup>C</sup>.”

[R 12v/21]

13 „Harm ljótan mér þikkir í því  
2 at vaða of váginn til þín · ok vęta ęgur minn;  
skylda'k launa kęgursveini þínum kanginyrði · ef ek komumk yfir  
sundit.“

“An ugly harm it seems to me to wade o'er the wave to thee, and wet my burden. I would repay thee, swaddle-swain, for thy mocking words if myself I could bring over the sound.”

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2 ęgur ‘burden’] The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgurstund* ‘burdensome hour’, found in *Wayland* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

[R 12v/23]

14 „Hér mun'k standa · ok þín heðan bíða;  
2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“Here I will stand, and hence await thee; thou foundest not a harder man since the death of Rungner<sup>P1a</sup>”

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<sup>a</sup>Rungner was an ettin slain by Thunder, TODO. Hoarbeard’s mentioning of him sets off a long interchange, wherein the two boast of their deeds, and ask what the other one was doing meanwhile.

[R 12v/25]

15 „Hins vilt-u nú geta · es vit Hrungnir deildum,  
2 sá inn stórúðgi jętunn, · es ór stęini vas hęfuðit á,  
þó lét'k hann falla · ok fyr hníga;  
4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, of when I and Rungner dealt with each other; that great-minded ettin on which the head was made of stone. Yet I let him fall, and sink down before [me]—what didst thou then meanwhile, Hoarbeard?”

[R 12v/27]

16 „Vas'k með Fjølvari · fimm vetr alla  
2 í ęy þeiri · er Algrón hętir;  
vega vér þar knóttum · ok val fęlla,  
4 margs at fręista, · mans at kosta.“

“I was with Felwar for five winters all in that island which Allgreen is called. There we knew to fight, and fell corpses; many to tempt, a girl to win.<sup>a</sup>”

<sup>a</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’, thus giving ‘(we knew) to tempt and to win many a girl’.

17 „Hversu snúnuðu yðr konur yðrar?“ [R 12v/30]  
 “How did your women pleasure (TODO!!!) you?.”

<sup>a</sup>Seemingly a prose line; see Introduction.

18 „Sparkar óttum vér konur · ef oss at spökum yrði; [R 12v/30]  
 2 horskar óttum vér konur · ef oss hollar véri,  
 þér ór sandi · síma undu  
 4 ok ór dali djúpum  
 grund of grófu;  
 6 varð’k þeim einn qlum · øfri at rððum;  
 hvílda’k hjá systrum sjau  
 8 ok hafða’k gëð þeira allt ok gaman; hvat vannt-u þá meðan,  
 þórr?“

“We [I] owned frisky women, if they were pleasing towards us [me]; we [I] owned wise women, if they were hold<sup>C</sup> towards us [me]; out of the sand a rope they wound, and out of a deep dale dug up the ground; I alone became superior to all of them in counsels; I rested by those sisters seven, and had their senses all, and pleasure—what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjaza, · hinn þrúðmóðga jötun, [R 13r/2, A 1r/1 (l. 4b ff.)]  
 2 upp ek varp augum · Allvalda sonar  
 á þann hinn heiða himin;  
 4 þau ’ru męrki męst · minna verka,  
 þau’s allir męnn síðan of sé;  
 6 hvat vannt-u þá meðan, Hárbarðr?“

“I slew Thedse<sup>C</sup>, the strength-minded ettin; up I threw the eyes of the son of Allwald [= Thedse] onto that clear heaven; those are the greatest marks of my works, those that all men since do see<sup>a</sup>—what didst thou then meanwhile, Hoarbeard?”

<sup>a</sup>We here have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

20 „Miklar manvélar · hafða’k við myrkriður [R 13r/5, A 1r/1]

2 þá's ek vélta þér frá verum;  
 harðan jötun · hugða'k Hlébarð vesa;  
 4 gaf hann mér gambantęin  
 en ek vélta hann ór viti.“

“Great girl-tricks I used against mirk-riders<sup>C</sup>, when I tricked them away from their husbands.<sup>a</sup> A hard ettin I judged Leebeard to be; he gave me a gombentoe<sup>C</sup>, but I tricked him out of his wits.”

<sup>a</sup>Alternatiely ‘away from men’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *Higb* 154 for a more detailed explanation.

[R 13r/7, A 1r/3] 21 „Illum huga launaðir þú þá góðar gjafar.“  
 “With an evil mind rewardedst thou that good gift.”

[R 13r/8, A 1r/4] 22 „Þat hefir ęik · es af annarri skęfr;  
 2 umb sik es hvęrr í slíku;  
 hvat vannt-u þá meðan, Þórr?“

“An oak has that which it scrapes from another; each is for himself in such [a matter]—what didst thou then meanwhile, Thunder?”

[R 13r/9, A 1r/4] 23 „Ek vas austr · ok jötna barða'k  
 2 brúðir bølvisar · es til bjargs gingu;  
 mikil myndi ęt jötna · ef allir lifði,  
 4 vętr myndi manna · undir Miðgarði;  
 hvat vannt-u þá meðan, Hárbarðr?

“I was in the east, and ettins I fought; bale-wise brides who walked to the mountain. Great would the lineage of ettins be if all lived; naught would remain of men within Middenyard<sup>a</sup>—what didst thou then meanwhile, Hoarbeard?”

<sup>a</sup>A remarkable clear statement of purpose. This conception is far from unique to this verse; in *Hymer* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, attesting his role in the slaying of ettins and the protection of men and their sanctuaries (wighs<sup>C</sup>). Kenned as the wigh-ward (sanctuary-defender) of Middenyard. For Thunder's killing of women cf. vv. 37–39 below and also

[R 13r/11, A 1r/6] 24 „Vas'k á Vallandi · ok vígum fylgða'k,  
 2 atta ek jofrum · en aldrięi sętta'k;  
 Óðinn á jarla · þá's í val falla  
 4 en Þórr á þręla kyn.“



“I was in Walland<sup>L</sup> and followed conflicts; I incited princes, and never reconciled them. Weden owns the earls which fall among the slain, but Thunder owns the kin of thralls.”

<sup>a</sup>We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

25 „Ójafnt skipta · es þú myndir með ósum liði [R 13r/13, A 1r/8]  
2 ef þú éttir vilgi mikils vald.“

“Translation.”

26 „Þórr á afl órit · en ekki hjarta; [R 13r/14, A 1r/9]  
2 af hręðslu ok hugblęyði · þér vas í hanzka troði  
ok þóttisk-a þú þá Þórr vesa;  
4 hvárki þá þorðir · fyr hręðslu þinni  
hnjósa né fisa · svá't Fjalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredst neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].<sup>a</sup>”

<sup>a</sup>This story is also referenced in *Lock* 60. It is elaborated heavily on in *Ylfir* 45: Thunder, Lock, and the siblings Thelwe and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer<sup>P</sup>) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

27 „Hárbarðr hinn ragi, · munda'k þik í Hęl drepa [R 13r/17, A 1r/11]  
2 ef mętta'k seilask of sund.“

“Hoarbeard the degenerate<sup>C</sup>, I would strike thee into Hell<sup>L</sup>, if I might sail o'er the sound!”

28 „Hvat skyldir of sund seilask · es sakir 'ru allz ęngar? [R 13r/18, A 1r/12]  
2 hvat vannt-u þá meðan, Þórr?“

“Why should thou sail o'er the sound when there are no offenses?—what didst thou then meanwhile, Thunder?”

29 „Ek vas austr · ok ána varða'k [R 13r/19, A 1r/13]

- 2 þá's mik sóttu · þeir Svárangs synir;  
grjóti mik bǫrðu, · gagni urðu þó lítt fęgnir,  
4 þó urðu mik fyrri · friðar at biðja.  
hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east, and warded the river, when the sons of Sweering attacked me. With rocks they fought me, yet they rejoiced little in victory; yet they earlier had to beg me for peace—what didst thou then meanwhile, Hoarbeard?”

[R 13r/22, A 1r/15]

- 30 „Ek vas austr · ok við ęinhverja dómða'k,  
2 lék'k við ina lindhvítu · ok lęng þing háða'k,  
gladda'k ina gullbjęrtu, · gamni męr unði.“

“I was in the east, and with a certain woman conversed; I played with the linen-white one, and held long-lasting trysts:<sup>a</sup> I gladdened the gold-bright one; the maiden enjoyed pleasure.”

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<sup>a</sup>*þing* (see Thing<sup>C</sup>) usually means ‘legal assembly’, but clearly not here.

[R 13r/24, A 1r/17]

- 31 „Góð ętta þęir mankynni þar þá.“

“Then they had good girl-visits there.”

[R 13r/24, A 1r/17]

- 32 „Liðs þíns vęra'k þá þurf, Þórr, · at hęlda'k þęiri inni línhvítu męy.“

“Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

[R 13r/25, A 1r/18]

- 33 „Ek mynda þęr þat þá vęita · ef ek viðr of kęmisk.“

“I would then have granted thee that, if I were able.”

[R 13r/26, A 1r/18]

- 34 „Ek mynda þęr þá trúa, · nema mik í tryggð véltir.“

“I would then have trusted thee, unless thou betrayed my trust.”

[R 13r/27, A 1r/19]

- 35 „Em'k-at ek sá hęlbítr · sem húðskór forn á vár.“

“I am not such a heel-biter as an old hide-shoe in spring.<sup>a</sup>”

<sup>a</sup>Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

**36** Hvat Shed þá meðan, Þórr?“ [R 13r/28, A 1r/20]  
 “What didst thou then meanwhile, Thunder?”

**37** „Brúðir berserkja · barða’k í Hléseyju; [R 13r/28, A 1r/20]  
           <sup>2</sup> þér höfðu verst unnit, · vélta þjóð alla.“  
 “The brides of berserks I fought in Leesie; they had done the worst: deceived a whole people.”

**38** „Kléki þá, Þórr, · es þú á konum barðir.“ [R 13r/29, A 1r/21]  
 “A great disgrace didst thou then, Thunder, when thou foughtest women.”

**39** „Vargynjur vóru þér · en varla konur, [R 13r/30, A 1r/22]  
           <sup>2</sup> skelldu skip mitt · es ek skorðat hafða’k,  
           óggðu mér járnlurki · en eltu þjálfá.  
           <sup>4</sup> hvat vannt-u þá meðan, Hárbarðr?“  
 “She-wolves were they, but hardly women; they knocked my ship which I had propped; frightened me with an iron-cudgel, but chased Thelwe around—what didst thou then meanwhile, Hoarbeard?”

**40** „Ek vas’k í hęrnum · es hingat gjörðisk [R 13r/32, A 1r/23]  
           <sup>2</sup> gnęfa gunnfana, · geir at rjóða.“  
 “I was in the army, as hence it made ready to raise the war-standard; to redden the spear.”

**41** „Þess vilt-u nú geta, es þú fórt oss óljúfan at bjóða.“ [R 13v/1, A 1r/24]  
 “This wilt thou now mention, as thou wentest to bid us [= the Ease] hatred!”

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1 óljúfan ] oliyfán A; †olubann† R

**42** „Bóta skal þér þat þá · munda baugi [R 13v/2, A 1r/25]  
           <sup>2</sup> sem jafnęndr unnu · þęir’s okkr vilja sętta.“

“I will then restore thee for that with a hand-high, like the settlers [have] considered, those who wish to reconcile us.”

[R 13v/3, A 1r/26]

43 „Hvar namt þessi · in hnófiligu orð  
2 es heyrðað aldri · hnófiligi?“

“Where learnedst thou these sarcastic words, which I never heard more sarcastic?”

[R 13v/5, A 1r/27]

44 „Nam’k at monnum þeim inum aldrónum es búa í heimissskógum.“

“I learned them from the old men who dwell in the home-forests.”

[R 13v/5, A 1v/1]

45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimissskóga.“

“Yet thou givest a good name to poor cairns,<sup>a</sup> as thou callest them home-forests.”

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<sup>a</sup>cf. his waking the dead in various poems TODO.

[R 13v/6, A 1v/2]

46 „Svá dómi’k of slíkt far.“

“So I speak about such matters.”

[R 13v/7, A 1v/2]

47 „Orðkringi þín · mun þér illa koma  
2 ef ek réð á vág at vaða;  
ulfi héra · hygg’k at ópa mynir  
4 ef hlýtr af hamri hogg.“

“Thy word-glibness will bring thee evil, if I resolve to wade on the wave; higher than a wolf I think that thou wilt scream, if thou suffer a strike from the hammer.”

[R 13v/9, A 1v/4]

48 „Sif á hó heima, · hans munt fund vilja,  
2 þann munt þræk drýgja, · þat ’s þér skyldara.“

“Sib has a lover at home; him wilt thou wish to meet! On that one shalt thou use thy strength—that befits thee more!”

1 hó ‘lover’] Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -*r* has presumably been interpreted as the masc. nom. sg. ending, giving nom. \**bór*, gen. \**bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lock*.

- 49 „Mélir þú at munns ráði · svá’t mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]  
2 halr inn hugblauði, · hygğ’k at þú ljúgir.“

“Thou speakest to the counsel of thy mouth that which would seem to me the worst; heart-soft man, I think that thou liest!”

- 50 „Satt hygğ’k mik segja, · seinn est at fęr þinni, [R 13v/12, A 1v/6]  
2 langt myndir nú kominn, Þórr, · ef þú litum fęrir.“

“I think myself to speak truly: late art thou in thy journey; far would thou now be come, Thunder, if thou had brought thy colours.”

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2 litum fęrir ‘brought thy colours’] Very unclear expression. *fęra litum* TODO.

- 51 „Hárbarðr inn ragi, · hełdr hefir nú mik dvalðan!“ [R 13v/14, A 1v/8]

“Hoarbeard the degenerate; thou hast now delayed me greatly!”

- 52 „Ása-Þórs · hugða’k aldrigi myndu [R 13v/14, A 1v/8]  
2 gleppja fęhirði farar.“

“The journey of Thunder of the Ease I never thought that a shepherd [= I] would divert.”

- 53 „Ráð mun’k þér nú ráða: · Ró þú hingat bátinum, [R 13v/15, A 1v/9]  
2 hęttum hętingi, · hitt fęður Magna!“

“I will now counsel thee a counsel: Row hither the boat; seize with the taunting; come to the father of Main [= Thunder = me]!”

- 54 „Far þú firr sundi, · þér skal fars synja!“ [R 13v/17, A 1v/10]

“Go far from the sound; the ferry shall be denied thee!”



# The Lay of Thrim (*Þrymskviða*)

Dating (Sapp, 2022): C9th (0.741)–C10th (0.259)

Meter: *Firnwordslaw*

Compare *Harvestlong*, *Hymer*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

- 
- 1    **V**ręiðr vas þá Ving-Þórr · es hann vaknaði  
2    ok síns hamars · of saknaði,  
     skegg nam at hrista, · skör nam at dýja,  
4    réð Jarðar burr · umb at þreifask.

Wroth was then Wing-Thunder when he woke, and of his hammer was bereaved. His beard he took to shake, his locks he took to pull; resolved the son of Earth to look about.

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1 Vręiðr] TODO: Note about ambiguity of alliteration.

- 2    Ok hann þat orða · allz fyrst of kvað:  
2    „Hęyr-ðu nú, Loki, · hvať ek nú męli  
     es ęigi vęit · jarðar hveřgi  
4    né upphimins: · áss es stolinn hamri!“

And he that word first of all did say: “Hear thou now, Lock, what I now speak, which nowhere is known, not on earth nor Up-heaven:<sup>a</sup> the os<sup>G</sup> [= Thunder = I] has been robbed of his hammer!”

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1 Ok ... of kvað ‘And ... did say’] The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st 3 of *Ordrun*; st. 5 of *Siward Frag*.

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<sup>a</sup>Formulaic, see Encyclopedia: Earth and Up-heaven<sup>F</sup>.

- 3    Gingu þęir fagra · Fręyju túna  
2    ok hann þat orða · allz fyrst of kvað:

„Muntu mér, Freyja, · fjaðrhams léa  
 4 ef ek mínna hamar · mætta’k hitta?“

Went they to the fair yards of Frow<sup>P</sup>, and he that word first of all did say: “Wilt thou me, Frow, the feather-hame<sup>P</sup> lend, if I my hammer might find?”

4 „Þó mynda’k gefa þér · þótt ór gulli véri  
 2 ok þó selja · at véri ór silfri.“

[Frow quoth:] “I would yet give it to thee, though it were golden; and yet offer<sup>a</sup> it to thee, as it were silvern.”<sup>b</sup>

<sup>a</sup>*selja* ‘sell’ here has its earlier meaning, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; θύειν’.

<sup>b</sup>Regaining the hammer is of such importance to the gods (cf. v. 17; without it the Ease stand powerless against the Ettins<sup>G</sup>), that Frow would lend the feather-hame to the greedy and untrusty Lock, even if it were made out of gold or silver.

5 Fló þá Loki, · fjaðrhamr dunði,  
 2 unz fyr útan kom · ása garða  
 ok fyr innan kom · jötna hęima.

Flew then Lock<sup>a</sup>—the feather-hame rustled—until outside he came of the yards of the Ease<sup>L</sup>, and inside he came of the homes of the Ettins<sup>L</sup>.

<sup>a</sup>Though Thunder is the one asking for the hame (“if I my hammer might find”), Lock is the one that takes off flying.

6 Þrymr sat á haugi, · þursa dróttinn,  
 2 greyjum sínum · gullbönd snøri  
 ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the mound,<sup>a</sup> the lord of Thurses<sup>G</sup>: on his greyhounds the golden leashes he twirled, and on his mares the manes he cut even.<sup>b</sup>

<sup>a</sup>Apparently a typical seating position for ettins. See *Wallow* 42 for other attestations.

<sup>b</sup>The image suggested here reminds one of the ancient “master of animals” motif, especially as attested on panel A of the Gundestrup cauldron.

7 „Hvat ’s með ósum? · Hvat ’s með ǫlfum?  
 2 Hví est ęinn kominn · í jötunhęima?“  
 „Illt es með ósum, · illt es með ǫlfum!  
 4 Hęfir þú Hlórriða · hamar of folginn?“



[Thrim quoth:] “What is with the Ease? What is with the elves? Why art thou alone come into the Ettin-homes<sup>L</sup>?”—[Lock quoth:] “’Tis ill with the Ease, ’tis ill with the elves! Hast thou the hammer of Loride (= Thunder) hidden?”

3 illt es með ǫlfum ] Inserted in analogy with the first pair, regardless it is needed for metrical reasons.

- 8 „Ek hefí Hlórriða · hamar of folginn  
2 átta rǫstum · fyr jǫrð neðan;  
hann engi maðr · aptr of heimtir  
4 nēma fóri mér · Freyju at kvén.“

[Thrim quoth:] “I have the hammer of Loride hidden, eight rests<sup>C</sup> beneath the earth; it no man will fetch again, unless he bring me Frow as wife.”

- 9 Fló þá Loki, · fjaðrhamr dunði,  
2 unz fyr útan kom · jǫtna heima  
ok fyr innan kom · ása garða;  
4 mótti hann Þór · miðra garða  
ok hann þat orða · allz fyrst of kvað:

Flew then Lock—the feather-hame rustled—until outside he came of the homes of the Ettins, and inside he came of the yards of the Ease. He met Thunder in the middle of the yards, and he [= Thunder] that word first of all did say:

5 hann þat ] emend.; *þat hann* R, with elsewhere unprecedented word order. Cf. note to st. 2.

- 10 „Hefir þú ærendi · sem erfði?  
2 Segðu á lopti · lǫng tíðendi!  
Opt sitjanda · sogur of fallask,  
4 ok liggjandi · lygi of þellir.“

[Thunder quoth:] “Hast thou an errand, as hardship?<sup>a</sup> Say thou aloft, the long tidings! Often sitting, tales fail each other, and lying down, lies are dealt.”<sup>b</sup>

<sup>a</sup>Thunder asks Lock if he has bad news. The collocation *ærendi* ‘errand’ ... *erfði* ‘hardship’ is formulaic and occurs in X (TODO!!) places, including in st. 5 of *HHarw*.

<sup>b</sup>Proverbial. If one sits down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

- 11 „Hefi’k ærendi · erfði ok:  
2 Þrymr hefir þinn hamar, · þursa dróttinn;

hann engi maðr · aptr of hejmtir  
 4 nēma hōnum fōri · Freyju at kvēn.“

[Lock quoth:] “I have an errand, hardship also: Thrim has thy hammer, the lord of Thurses; it no man will fetch again, unless he bring him Frow as wife.”

12 Ganga þeir fagra · Freyju at hitta  
 2 ok hann þat orða · allz fyrst of kvað:  
 „Bitt-u þik, Freyja, · brúðar líni!  
 4 Vit skulum aka tvau · í jötunheima.“

Go they the fair Frow to find, and he<sup>a</sup> that word first of all did say: “Bind thee, Frow, with a bride’s linen<sup>b</sup>! We two shall drive into the Ettin-homes.”

<sup>a</sup>Unclear. Possibly Lock, since he was the speaker of the last verse.

<sup>b</sup>A linen band tied around the bride’s head. TODO: Reference this note.

13 Vreijð varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stökk þat it mikla · mēn Brísinga:  
 4 „Mik vęizt verða · vergjarnasta  
 ef ek ęk með þér · í jötunheima.“

Wroth became then Frow, and snorted—the whole hall of the Ease trembled below—threw she off the great necklace of the Brisings: “Thou knowest that I will become the most man-eager,<sup>a</sup> if I drive with thee into the Ettin-homes.”

<sup>a</sup>Either Frow is speaking out of self-awareness of her own lustful inclinations, or the sense is that she will be accused of being lustful by the other gods, but there is no verb here corresponding to ‘accuse’. For Frow’s promiscuity see *Lock* 30 and Note.

14 Sęnn vōru ęsir · allir á þingi  
 2 ok ósynjur · allar á máli,  
 ok of þat réðu · ríkir tívar:  
 4 hvé þeir Hlórriða · hamar of sótti.

Soon were the Ease<sup>G</sup> all at the Thing<sup>C</sup>, and the Ossens<sup>C</sup> all at speech, and of this counseled the mighty Tews<sup>G</sup>:<sup>a</sup> how they the hammer of Loride would seek out.

<sup>a</sup>Identical to *Dreams* 1.

15 Þá kvað þat Heimdallr, · hvítastr ása,

- 2 vissi hann vel framm · sęm vanir aðrir:  
 „Bindu vér Þór þá · brúðar líni;  
 4 hafi hann it mikla · męn Brisinga!

Then quoth that Homedall<sup>P</sup>, the whitest of the Ease; he knew well forth,<sup>a</sup> like the other Wanes<sup>G</sup>: “Let us bind Thunder with the bride’s linen; may he have the great necklace of the Brisings<sup>P</sup>”.

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<sup>a</sup>*vita framm* ‘to know forth’, i.e. to know the future. Compare *framviss* ‘forth-wise; prescient.’

- 16 Lötum und hönnum · hrynja lukla  
 2 ok kvenváðir · umb kné falla  
 en á brjósti · breiða stęina  
 4 ok hagliga · umb hofuð typpum!“

Let us place by his side keys to jingle, and women’s garments to fall down about his knees, and on the breast broad stones, and skillfully let us tip his head!<sup>a</sup>”

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<sup>a</sup>This verse contains an interesting description of Viking age bridal dress: As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast are probably tortoise brooches, while the tipping of the head refers to some sort of bridal hat (TODO: Literature). Breast-brooches are also mentioned in *Wayland* 25, 36.

- 17 Þá kvað þat Þórr, · þrúðugr áss:  
 2 „Mik munu ęsir · argan kalla  
 ef ek bindask lét · brúðar líni!“

Then quoth that Thunder, the mighty os: “Me would the Ease call degenerate<sup>C</sup>, if I let myself be bound with bride’s linen!”

- 18 Þá kvað þat Loki · Laufeyjar sonr:  
 2 „Þęgi þú, Þórr, · þęira orða!  
 Þegar munu jętnar · Ásgarð búa  
 4 nęma þú þinn hamar · þér of hęimtir.“

Then quoth that Lock, the son of Leafie: “Shut thou, Thunder, those words up! Shortly the Ettins will settle Osyrd, unless thou thy hammer for thyself dost fetch!”

- 19 Bundu þęir Þór þá · brúðar líni  
 2 ok inu mikla · męni Brisinga,  
 létu und hönnum · hrynja lukla  
 4 ok kvenváðir · umb kné falla

en á brjósti · breiða steina  
 6 ok hagliga · of höfuð typpðu.

Bound they Thunder then, with bride's linen, and with the great necklace of the Brisings. They placed by his side keys to jingle, and women's garments to fall down about his knees, and on the breast broad stones, and skillfully they tipped his head.

20 Þá kvað þat Loki · Laufeyjar sonr:  
 2 „Mun ek ok með þér · ambótt vesa,  
 vit skulum aka tvau · í jötunhæima.“

Then quoth that Lock, the son of Leafie: “I will also with thee be a handmaid; we two<sup>a</sup> shall drive into the Ettin-homes.”

<sup>a</sup>The form used, *tvau*, is the neuter plural, i.e. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.

21 Senn vóru hafrar · heim of vrekni,  
 2 skyndir at sköklum, · skyldu vël renna;  
 björg brotnuðu, · brann jörð loga;  
 4 ók Óðins sonr · í jötunhæima.

Soon he-goats<sup>Ca</sup> were driven home, hasted onto the cart-poles; they were to run well. Crag burst, the earth burned with flame; the son of Woden [= Thunder] drove into the Ettin-homes.<sup>b</sup>

<sup>a</sup>Thunder's cart was driven by he-goats, and he is likewise called “the lord of he-goats” in *Hymer* 20, 31. See Encyclopedia.

<sup>b</sup>A very similar but more detailed description of Thunder driving is found in Thedwolf's *Harvestlong* 14–16. In both poems his wagon is drawn by he-goats, causing great cosmic disturbance: crags (*björg* in both) are rent asunder and fires rage before him. See also *Dreams* 3 for a related description of Woden riding.

22 Þá kvað þat Þrymr, · þursa dróttinn:  
 2 „Standið upp, jötnar, · ok stráið bækki!  
 Nú fórið mér · Freyju at kván,  
 4 Njarðar dóttur · ór Nóatúnum.

Then quoth that Thrim, the lord of Thurses: “Stand ye up, ettins, and strew the benches! Now bring me Frow as wife; the daughter of Nearth<sup>P</sup> of the Nowetowns<sup>L</sup>.

23 Ganga hér at garði · gullhyrnðar kýr,  
 2 øxn alsvartir, · jötni at gamni,  
 fjöld á'k meiðma, · fjöld á'k menja;

4      ęinnar mér Freyju · ávant þykkir.“

Here march to the estate golden-horned cows, all-black oxen, to the enjoyment of the ettin [= me]. A great deal I own of treasures, a great deal I own of necklaces; Frow alone I think myself missing.”

2   øxn alsvartir ‘all-black oxen’ ] Formulaic, also occurring in *Hymer* 18. That all-black (that is, spotlessly black) oxen were most valued is seen by the pairing with “golden-horned”. One may also compare Saxo (I.8.12), where the hero Hadding has to atone for his slaying of a heavenly being by the blood of dark-coloured victims (*furvae hostiae*): *Siquidem propiciandorum numinum gratia Frø deo rem diuinam furuis hostiis fecit. Quem litationis morem annuo feriarum circuitu repetitum posteris imitandum reliquit. Frøblod Sueones uocant.* ‘In order to mollify the divinities he [= Hadding] did indeed make a holy sacrifice of dark-coloured victims to the god Frø. He repeated this mode of propitiation at an annual festival and left it to be imitated by his descendants. The Swedes call it Frøblot.’ This ancient ritual taboo is further paralleled e.g. by the Tanakh, where animals dedicated to Yhwh were to be without blemish (עֲדָנִים; Leviticus 1:3)

24    Vas þar at kveldi · of komit snimma  
2      ok fyr jǫtna · ǫl framm borit.  
      Ęinn át oxa, · átta laxa,  
4      krásir allar, · þér’s konur skyldu,  
      drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come quickly, and before the ettins ale brought forth. Ate he [= Thunder] one ox, eight salmons, and all the dainties which were meant for the women; drank the husband of Sib [= Thunder] three sieves of mead.<sup>a</sup>

<sup>a</sup>Cf. *Hymer* 15. It is rather interesting that the same kenning is used in both verses when both concern Thunder’s great eating; possibly one poet was playing on the other’s expression, or they were both referencing some now-lost work.

25    Þá kvað þat Þrymr, · þursa dróttinn:  
2      „Hvar sáttu brúðir · bíta hvassara?  
      Sá’k-a brúðir · bíta ęnn bręiðara  
4      né ęnn męira mjǫð · męy of drekka!“

Then quoth that Thrim, the lord of Thurses: “Where sawest thou brides bite sharper? Saw I never brides bite yet broader, nor yet more mead a maiden drink.”

26    Sat in alsnotra · ambótt fyr  
2      es orð of fann · við jǫtuns máli:  
      „Át vętr Freyja · átta nótum,  
4      svá vas hón óðfús · í jǫtunhęima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: “Ate Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

- 27     Laut und línu, · lysti at kyssa,  
       2     en hann útan stökk · ęnd-langan sal:  
           „Hví eru ęndótt · augu Fręyju?  
       4     Þykki mér ór · augum brenna!“

He looked 'neath the linen, he lusted for a kiss, but he from the outside leapt back, across the length of the hall: "Why are the eyes of Frow fiery? Methinks there is flame coming out of the eyes!"<sup>a</sup>

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<sup>a</sup>Lit. "Methinks out of the eyes burn."

- 28     Sat in alsnotra · ambótt fyrir  
       2     es orð of fann · við jötuns máli:  
           „Svaf vętr Fręyja · átta nóttum,  
       4     svá vas hón óðfús · í jötunhęima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: "Slept Frow naught, for eight nights; so madly was she longing for the Ettin-homes."

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1 fyrir] add. *řřř* R is possibly a lost word.

- 29     Inn kom in arma · jötna systir,  
       2     hin es brúðfjár · biðja þorði:  
           „Láttu þér af hęndum · hringa rauða  
       4     ef þú ęðlask vill · ástir mínar,  
           ástir mínar, · alla hylli!“

In came the wretched sister of the ettins, the one who for the bride-price had dared ask: "Take off from thy hands the red rings, if thou wilt win my loves; my loves, [and] all [my] holdness<sup>C</sup>."<sup>a</sup>

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<sup>a</sup>The sister, who already asked for the hammer, now has the audacity to ask Thunder (still disguised as Frow) to give her the very rings on his hands.

- 30     Þá kvað þat Þrymr, · þursa dróttinn:  
       2     „Berð inn hamar · brúði at vígja,  
           leggið Mjöllni · í meýjar kné,  
       4     vígið okkr saman · Várar hęndi!“

Then quoth that Thrim, the lord of Thurses: "Bear ye in the hammer, the bride to bless; lay Millner in the maiden's knee, bless us two together by the hand of Ware!"<sup>a</sup>

<sup>a</sup>A minor goddess presumably presiding over marriage. See Encyclopedia.

- 31 Hló Hlórriða · hugr í brjósti  
 2 es harðhugaðr · hamar of þekki;  
 Þrym drap hann fyrstan, · þursa dróttin,  
 4 ok étt jötuns · alla lamði.

Laughed the heart in Lorde's chest, when, hard-hearted, he recognized the hammer.  
 Thrim he slew first, the lord of Thurses, and all the lineage of the ettin he thrashed.

- 32 Drap hann ina öldnu · jötna systur,  
 2 hin es brúðfjár · of beðit hafði;  
 hón skell of hlaut · fyr skillinga  
 4 en högg hamars · fyr hringa fjöld.

He slew the old sister of the ettins, the one who for the bride-price had asked; she  
 received a smiting before shillings, and a strike of the hammer before a multitude of  
 rings.

- 33 Svá kom Óðins sonr · endr at hamri.

Thus Woden's son regained his hammer.





# The Lay of Hymer (*Hymiskviða*)

Dating (Sapp, 2022): C10th (0.694)–early C11th (0.268)

Meter: *Firnwordslaw*

Attested in two manuscripts, **R** and **A**. The two are surprisingly consistent; all verses are shared, and come in the same order. The title *Hymiskviða* ‘the Lay of Hymer’ comes from **A**. **R** instead has in the usual red ink the header *Þórr dró Miðgarðsorm* ‘Thunder pulled the Middenyardsworm’.

While its meter is *Firnwordslaw*, typical for Eddic poems, this poem is notable for its unusual amount of kennings and complex word-order, both of which are clearly Scoldic traits. The myth of Thunder’s fishing, likewise, is well known from a number of Skaldic poems (see TODO), with which this poem shares both kennings (e.g. 22/4 *umbgjörð allra landa* ‘the encircler of all lands [= Middenyardsworm]’) and wording (especially). These factors suggest that *Hymer* was composed in a Scoldic environment, perhaps even by a poet by whom we have other works preserved, although that can of course not be known.

Another notable thing about this poem is its nature as a compilation of several myths. (It must here be said, that unlike *Hígh*, which has clear differences of style and language between its parts, *Hymer* is clearly a stylistic and narrative whole, composed by a single poet and then transmitted faithfully!) This is most clearly seen in its analogues. Thus, the story of Thunder’s fishing is told in *Yilfer* 48, but Tew is not present, and there is no mention of a cauldron. TODO!

- 
- 1    Á **r** valtívar · **v**ęiðar nómu  
2    ok **s**umbl**s**amir · áðr **s**aðir yrði,  
      **h**ristu tęina · ok á **h**laut sęu,  
4    fundu at **ę**gis · **ę**rkost hvera.

[**R** 13v/26, **A** 5v/25]

Of yore the slain-Tews [GODS] had caught game<sup>a</sup>, and at the simble<sup>C</sup> before they might eat<sup>b</sup>, they shook the twigs and looked at the leat<sup>C</sup>; they found at Eagre’s a great choice of cauldrons.<sup>c</sup>

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<sup>a</sup>Lit. ‘took game’

<sup>b</sup>Lit. ‘might become sated’

<sup>c</sup>The gods sprinkled the leat (*blaut* ‘sacrificial blood’) of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre’s. TODO: reference to leat-twigs.

[R 13v/28, A 5v/27]

2 Sat **bergbúi** · **barntęitr** fyrir,  
2 **mjök** glíkr **męgi** · **Miskorblinda**,  
lęit í **augu** · **Yggs** barn í þrá:  
4 „þú skalt **ęsum** · **opt** sumbl **ęęra!**“

Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child, much alike to the lad of Misherblind;<sup>a</sup> into his eyes looked the child of Ug (= Weden) [= Thunder] stubbornly: “Thou shalt for the Ease oft host simbles!”<sup>b</sup>

<sup>4</sup> *ęęra* ‘host’] *ęęfa* ‘give’ A

<sup>a</sup>A reference to a lost myth? Unless Misherblind is an alternative name for Firneet, Eagre’s father.

<sup>b</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to host future banquets for the Ease.

[R 13v/31, A 5v/29]

3 **Qnn** fekk **jętni** · **orębęinn** halr,  
2 **hugęi** at **hefndum** · **hann** nęst við **goę**,  
baę hann **Sifjar** ver · **sęr** fęra hver,  
4 „þann’s ek **ęllum** **ęl** · **yęr** of **heęta.**“

Great toil for the ettin the word-peevisish man [= Thunder] caused; he [= Eagre] thought of revenge, soon, against the god; he bade Sib’s husband [= Thunder] bring him a cauldron, “that one with which I for you all ale might heat.”<sup>a</sup>

<sup>a</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Ease.

[R 14r/1, A 5v/30]

4 Né þat **męttu** · **męrir** tívar  
2 ok **ęinnręgin** · of **ęeta** hveęgi,  
unz af **tryggęum** · **Týr** Hlórrięa  
4 **ástráę** mikit · **ęinum** sagęi:

But that one might the renowned Tews<sup>G</sup> and the yin-Reins<sup>G</sup> nowhere get ahold of—until, out of loyalty, a great loving counsel Tew to Lorde (= Thunder) alone did say:

[R 14r/3, A 6r/2]

5 „Býr fyr **austan** · **Éliváęa**  
2 **hundvíss** **Hymir** · at **himins** ęnda,  
á **minn** faęir · **móęugr** kętil,  
4 **rúmbrugęinn** hver · **rastar** djúpan.“

“Dwells to the east of the llewaves<sup>L</sup> the hound-wise Hymer, at heaven’s end.<sup>a</sup> Owns my father [= Hymer], fierce, a kettle; a size-renowned cauldron, a rest<sup>C</sup> deep.”

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4 rúmbregðinn ] †rumbrygðan† A

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<sup>a</sup>According to *Webbthritbner* 31 the llewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer’s dwelling even further east than them illustrates his fierceness.

[Thunder quoth:]

6 „Vęizt, ef þiggjum · þann lęgvelli?“

[R 14r/4, A 6r/4]

2 „Ef, vinr, vęlar · vit gęrvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” — [Tew quoth:] “If friend, we two make use of wiles!”<sup>a</sup>

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<sup>a</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

7 Fęru drjęgum · dag þann framan

[R 14r/5, A 6r/4]

2 Ásgarði frá · unz til Eęils kvęmu;

hirði hafra · horngęfgasta;

4 hurfu at hęllu · es Hymir átti.

— Journeyed they with great strides from the beginning of the day, from Osyard, until to Agle’s [home] they came—he herded the horn-noblest he-goats<sup>a</sup>—they turned to the hall which Hymer owned.

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1 dag þann framan ‘from the beginning of the day’] emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálęga* ‘swiftly at day’ A 2 Eęils ‘Agle’s [home]’] so R; Eęis ‘Eagre’s [home]’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, unless the shepherd shared his name.

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<sup>a</sup>Thunder left his goats in the care of the shepherd Agle, whose identity is unclear.

8 Męgr fann ęmmu, · mjęk lęiða sér,

[R 14r/7, A 6r/6]

2 hafði hęfða · hundruð níu.

en ęnnur gekk · algollin framm

4 brúnhvít bera · bjęrvęig syni.

The lad [= Tew] found his grandmother very loathsome; heads she had, nine hundred.— But another one stepped—all-golden—forth: white-browed, she carried a beer-draught for her son [= Tew]:

[R 14r/9, A 6r/8]

9 „Áttniðr jǫtna · ek vilja’k ykk  
 2 hugfulla tvá · und hvera sętja;  
 es mínna fríi · mǫrgu sinni  
 4 glǫggr við gęsti · gǫrr illa hugar.“

“O descendant of ettins [= Tew], I would wish to set you high-mettled two under the cauldrons; my lover [= Hymer] has many a time been stingy toward guests, quick to ill temper.”<sup>a</sup>

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3 fríi ‘lover’] so R; *faðir* ‘father’ A

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<sup>a</sup>Tew’s mother hides him and Thunder, lest Hymer find them.

[R 14r/11, A 6r/9]

10 En váskapaðr · varð síðbúinn,  
 2 harðráðr Hymir, · heim af veiðum;  
 gekk inn í sal, · glumðu jǫklar,  
 4 vas karls, es kom, · kinnskógr fróinn.

But the misshapen one was come late—the hard-minded Hymer—home from the hunt. He entered the hall—icicles clattered<sup>a</sup>—on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

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1 síðbúinn ‘come late’] om. A

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<sup>a</sup>In Icelandic the word *jökull* comes to specifically mean ‘glacier’, but this development is peculiar and its base meaning is ‘icicle’, a word with which it is also cognate. The icicles are certainly those in Hymer’s beard.

[Tew’s mother quoth:]

[R 14r/13, A 6r/11]

11 „Ves þú heill, Hymir, · í hugum góðum!  
 2 Nú ’s sonr kominn · til sala þinna,  
 sá’s vit vettum · af vegi löngum;  
 4 fylgir hǫnum · Hróðrs andskoti,  
 vinr verliða; · Véurr heitir sá.

“Be thou hale, Hymer, in good spirits!<sup>a</sup> Now the son [= Tew] is come to thy halls, the one whom we two have been awaiting from a long way off. Follows him the opponent of Rooder <ettin>, the friend of manly retinues; Wighward<sup>P</sup> (= Thunder) is that one called.

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<sup>a</sup>This formula is very closely paralleled in runic inscription N B380 (edited under Charms and Spells). Cf. also *Beowulf* 407a: *Wæs þú Hróðgár hál* ‘Be thou, Rothgar, hale!’

[R 14r/15, A 6r/13]

12 Sé þú hvar sitja · und salar gaffi,  
 2 svá forða sér, · stendr súl fyrir.“  
 Sundr stókk súla · fyr sjón jǫtuns,

4 en allr í tvau · áss brotnaði.

See where they sit under the hall's gable: thus they protect themselves—a pillar stands before them!<sup>a</sup> The pillars sprang asunder before the sight of the ettin, but all in two the roof-beam was broken.

2 forða sér] *forðask* A 2 súl 'pillar'] *†sól†* A 4 allr] *áðr* 'earlier, before that' RA. TODO: elaborate, mention Finnur

<sup>a</sup>Tew's mother reveals the hiding place of the gods.

13 Stukku átta, · en einn af þeim  
2 hverr harðsleginn · heill af þolli;  
framm gingu þeir, · en forn jötunn  
4 sjónum leiddi · sinn andskota.

[R 14r/17, A 6r/15]

Eight [cauldrons] sprung apart, but one of them—a hard-forged cauldron—[came] whole off its peg.<sup>a</sup> Forth went they, but the ancient ettin with his sight closely followed his opponent [= Thunder].

<sup>a</sup>The cauldrons were presumably hanging on the roof-beam. Eight of them broke, but a single one remained whole.

14 Sagði-t hönnum · hugr velt þá's sá  
2 gýgjar gróti · á golf kominn,  
þar vöru þjórar · þrír of tæknir,  
4 bað senn jötunn · sjóða ganga.

[R 14r/19, A 6r/16]

His [Hymer's] heart was not pleased then, when he saw the gow's distresser [= Thunder] come on the floor. There were three bulls taken: bade the ettin at once [his servants] to go roast [them].

2 gróti 'distresser'] *gæti* 'keeper, warder' A 4 senn 'at once'] *sun* '[his] son [= Tew]?' A

15 Hvern létu þeir · hqðei skemra  
2 auk á sęyði · siðan bóru,  
át Sifjar verr · áðr sofa gingi,  
4 einn með ǫllu · ǫxn tvá Hymis.

[R 14r/21, A 6r/18]

Each [bull] they let shorten by a head, and onto the fire-pit then carried: ate the husband of Sib [= Thunder]—before he might go to sleep—alone by himself two of Hymer's oxen.<sup>a</sup>

<sup>a</sup>Cf. *Thrim* 24 for another instance of Thunder's great eating.

[R 14r/23, A 6r/19]

- 16 Þótti hǫrum · Hrunnis spjalla  
 2 verðr Hlórriða · vǫl fullmikill,  
 „munum at aptni · ǫðrum verða  
 4 við vǫðimat · vér þrír lifa.“

To the hoary friend of Rungner <ettin> [= Hymer] seemed Lorde's <Thunder's> eating far too great; “next evening will we three by game-meat have to live.”<sup>a</sup>

<sup>a</sup>The construction is difficult, but should probably be read in prose word order as *vér þrír munum at ǫðrum aptni verða lifa við vǫðimat*, where *verða* has a similar use as its modern German cognate *werden*. Hymer's stinginess—he refuses to share more of his own food, forcing his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See Introduction to the poem.

[R 14r/24, A 6r/21]

- 17 Véurr kvaðsk vilja · á vág róa,  
 2 ef ballr jötunn · bǫitur gǫfi.  
 „Hverf þú til hjarðar, · ef hug trúir,  
 4 brjótr berg-Dana, · bǫitur sókja.

Wighward (= Thunder) declared himself willing to row on the wave, if the baleful ettin might give pieces of bait. “Turn to the herd if thou trust in thy heart—breaker of boulder-Danes [ETTINS > = Thunder]!—to seek pieces of bait.

3 hjarðar] *ballar* corr. A

[R 14r/26, A 6r/23]

- 18 Þess vǫntir mik, · at þér mynit  
 2 ǫgn at oxa · auðfeng vesa.“  
 Svǫinn sýsliga · svǫif til skógar,  
 4 þar's oxi stóð · alsvatr fyrir.

I ween that the bait from the ox will not be an easy catch for thee.”—The swain [= Thunder] swiftly turned to the woods, there as an ox stood, all-black, before [him].

1 vǫntir mik] so A; *vǫnti ek* R 1 mynit ‘will not’] so A; *myni* ‘will’ R. I prefer the A reading since it makes this the first of Hymer's several challenges to Thunder, ones which the god easily accomplishes.

3 Svǫinn ‘The swain’] Thunder was apparently in the shape of a young man. Cf. Snorri (TODO!) where this is attested.

4 oxi ... alsvatr ‘ox all-black’] Formulaic, also occurring in *Thrim* 23; see note there for further parallels to this custom. All-black oxen were apparently seen as the noblest, and so Thunder's taking of one, instead of an inferior beast, may be seen as a subtle insult towards the stingy Hymer.

[R 14r/28, A 6r/24]

- 19 Braut af þjóri · þurs ráðbani  
 2 hótún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu

4 kǵóla valdi · an kyrr sitir.“

Off from the bull broke the counsel-slayer of the thurse [= Thunder] the high meadow of the two horns [HEAD] from above.—“Thy works seem worse by far to the wielder of ships [= Hymer = me] than if thou did sit calm.<sup>a</sup>”

<sup>a</sup>I had originally taken this as Hymer snidely belittling Thunder’s feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

20 Bað hlunngota · hafra dróttinn

[R 14r/30, A 6r/26]

2 átrunn apa · útar fōra,  
en sá jōtunn · sína talði,  
4 lítla fýsi · lēgra at rōa.

The lord of he-goats [= Thunder] bade the kinsman of the ape<sup>Ca</sup> [ETTIN = Hymer] to push the launching-steed [BOAT] further out; but that ettin told of his scarce wish to row longer.<sup>b</sup>

2 átrunn] *†atrænn†* A 3 talði] *milldi* corr. A 4 lēgra at rōa] metr. emend.; *at rōa lēgra* RA

<sup>a</sup>The specific sense of *api* is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

<sup>b</sup>There is some humour in the situation as Hymer, who just mocked Thunder, is now forced to do his willing by rowing.

21 Dró mērr Hymir · móðugr hvala

[R 14r/31, A 6r/27]

2 ēinn á ōngli · upp senn tváa;  
en aptr í skut · Óðni sífjaðr  
4 Véurr við vēlar · vað gēði sér.

Pulled renowned Hymer—fierce—whales: one on the hook, soon up two—but back in the stern the Weden-related Wighward (= Thunder) wilily<sup>a</sup> made himself a fishing-line.

1 mērr ‘renowned’] so R; *mēirr* ‘more, further’ A

<sup>a</sup>Probably because he made the fishing line behind Hymer’s back, who was distracted by the whales.

22 Egnði á ōngul · sá’s ōldum bergr,

[R 14v/1, A 6r/29]

2 orms ēinbani · oxa hōfði;  
gēin við agni, · sú’s gōð fia,  
4 umbgijōð neðan · allra landa.

On the hook fastened he who saves men [= Thunder]—the lone slayer of the Worm—the head of the ox. At the bait snapped the one whom the gods hate [= Middenyardsworm]—the encircler of all lands<sup>a</sup> from below.

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3 agni 'bait' ] so A; *pn̥gli* 'hook' R

---

<sup>a</sup>This kenning occurs identically in a fragment by C9th scold Alewigh Snub (Qlv *Þórr*, edited by Margaret Clunies Ross in *SkP* III).

[R 14v/3, A 6v/1]

23 Dró djarfliga · dáðrakkr Þórr  
 2 orm ęitrfaan · upp at borði;  
 hamri kníði · hǫfjall skarar  
 4 ofljótt ofan · ulfs hnitbróður.

Pulled boldly deed-ready Thunder the venom-glistening Worm up on the gunwale; with the hammer he struck the high mountain of hair<sup>a</sup> [HEAD]—very hideous, from above—on the clash-brother of the Wolf [= Middenyardsworm].

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<sup>a</sup>A rather unfitting kenning, since serpents do not have hair.

[R 14v/5, A 6v/2]

24 Hraungǫlkn hrutu, · ęn hǫlkn þutu,  
 2 fór hin forna · fold ǫll saman;  
 [...]  
 4 sökðisk síðan · sá fiskr í mar.

The lavafield-monsters [ETTINS] bounded, but the bedrock resounded; moved the ancient earth all at once; [...]; sank thereafter that fish [= Middenyardsworm] into the sea.

---

1 hrutu ] so A; *hlumðu* 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

---

1 Hraungǫlkn 'The lavafield-monsters' ] Both mss. have *bręin*-, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun* ONP: 'stone/barren area, wasteland; lava-field' is well attested in scoldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gǫlkn*) is unclear; but it is attested in three scoldic verses, always in kennings of the type "troll-woman of the shield [AXE]". While the mss. '*galkn*' (norm. *gálkn*) could be both singular and plural, the form of the verb precludes the former. This means that the word cannot be referring to the Middenyardsworm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

3 [...] ] It is very likely that a line is missing here, since the stanzas in the poem consistently have four lines. In other texts describing this narrative Hymer cuts Thunder's fishing line at this point, and so that is probably what it contained.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Ylfęr* (see introduction to the present poem) I've composed the following variant lines: *unz vinr Hrunęnis · vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unz fęlr Hymir · fekk á saxi* 'until pale Hymer grasped the knife'.

[R 14v/6, A 6v/3]

25 Óęęitr jętunn, · es aptr røru,  
 2 [...]  
 svá't ár Hymir · ękki męlti,  
 4 vęifði röði · veðrs annars til.



The unmerry ettin [= Hymer], as they rowed back, [...], so that in the early morning Hymer spoke nothing; he pulled the oar around, against the storm:

2 [...] There is without doubt a line missing here; the meter usually requires four lines, and the first half of the sentence is incomplete without a verb (unless one understands an implied “was”, so that the verse would begin “Unmerry was the ettin”).

3 ár ‘in the early morning’] Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’. Assuming my interpretation is correct, the three would have been fishing

[Hymer quoth:]

26 „Munt of vinna · verk halft við mik,  
2 at heim hvala · haf til bójar  
eða flotbrúsa · fęstir okkarn.“

[R 14v/8, A 6v/4]

“Thou wilt win a half work by me if thou carry the whales home to the farm, or our float-jar [BOAT] fasten.<sup>a</sup>”

<sup>a</sup>Hymer tells Thunder, who having let go of the Worm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home, or if he fastens the boat (by the shore).

27 Gekk Hlórriði · greip á stafni  
2 vatt með austri · upp logfáki;  
ęinn með ęrum · ok með austskotu  
4 bar til bójar · brimsvín jętuns  
ok holtriða · hver í gegnum.

[R 14v/9, A 6v/6]

Went Lorde (= Thunder), grasped the stern; hurled with the bilge-water the lake-nag [BOAT] up.<sup>a</sup> Alone with the oars and the bilge-bucket he bore to the farm the ettin’s brim-swines [WHALES]; even through the cauldron of woodland ridges<sup>b</sup> [VALLEY?].

1 á] til á R 5 holtriða] †holtriba† R

<sup>a</sup>Thunder did not pour the bilge-water, something that makes its weight considerably heavier, out of the boat. This was a great work of strength.

<sup>b</sup>TODO. What do other editors and translators say?

28 Ok ęnn jętunn · umb afeędi,  
2 þrágirni vanr, · við Þór sęnti,  
kvað-at mann ramman, · þótt róa kynni,  
4 krępturligan, · nema kalk bryti.

[R 14v/12, A 6v/7]

And yet the ettin, used to stubbornness, regarding strength of hand flyted with Thunder; he called not the man strong—although he could row, mightily—unless he broke the chalice.<sup>a</sup>

---

1 Ok] *enn* A

---

<sup>a</sup>Hymer accuses Thunder of weakness, refusing to call him strong unless he breaks a certain chalice.

[R 14v/14, A 6v/9]

29 En Hlórriði, · es at hōndum kom,  
 2 brátt lét bresta · brattstēin glēri,  
 sló sitjandi · súlur í gōgnum;  
 4 bōru þó hēilan · fyr Hymi síðan.

But Loride (= Thunder), when [it] came in his hands, impatiently crashed steep stone<sup>a</sup> with the glass [= chalice]; he struck right through the fastened<sup>b</sup> pillars; yet they [= Hymer's servants?] bore it whole before Hymer afterwards.

---

<sup>a</sup>Finnur Jónsson (1932) interprets the word as referring to stone pillars.

<sup>b</sup>*sitjandi* 'sitting' is ambiguous and can modify either Thunder or the (roof-bearing) pillars. I think it is more likely to modify the pillars, signifying their stability.

[R 14v/16, A 6v/10]

30 Unz þat hin fríða · fríðla kēndi  
 2 ástráð mikit, · ęitt es vissi,  
 „drep við haus Hymis, · hann 's harðari,  
 4 kostmóðs jōtuns, · kalki hverjum.“

Until the handsome mistress [= Tew's mother] gave a great loving counsel, the one she knew: "Strike against Hymer's skull; it is harder—on the choice-weary<sup>a</sup> *ettin*—than every chalice."

---

<sup>a</sup>A reference to the gods having eaten up his choicest food.

[R 14v/18, A 6v/12]

31 Harðr rēis á kné · hafra dróttinn,  
 2 fōrðisk allra · í ásmęgin;  
 hęill vas karli · hjalmstofn ofan,  
 4 en vínferill · valr rifnaði.

Hard rose on the knees the lord of he-goats [= Thunder]; he summoned his highest os-might.<sup>a</sup> Whole was on the churl [= Hymer] the helmet-stump [HEAD] above, but the round wine-track [CHALICE] rent apart.

---

1 rēis] *om.* A

---

<sup>a</sup>Compare *Ylfir* in its description of Thunder attempting to pull up the Worm: *Þá varð Þórr reiðr ok fęrðist í ásmęgin* "Then Thunder became wroth, and summoned his os-might."

[Hymer quoth:]

- 32 „Mǫrg veit’k mēti · mér gingin frá,  
 2 es kalki sé’k · fyr knéum hrundit,“  
 karl orð of kvað: · „kná’k-at segja  
 4 aptr évagi: · þú ’st ǫðr of heitt.

[R 14v/20, A 6v/13]

“I know many good things to be gone from me when I see the chalice thrown before [his] knees;”—the churl [= Hymer] then words did speak: “I cannot say it, ever again: ‘Thou art, ale, [well] heated!’<sup>a</sup>”

2 es] om. R 2 fyr] fyr R

<sup>a</sup>Hymer laments that since his finest vessel is now broken, he will never again be able to enjoy strong drink.

- 33 Þat ’s til kostar · ef koma mēttið  
 2 út ór óru · ǫlkjól hofi.“  
 Týr leitaði · tysvar hróra;  
 4 stóð at hvǫru · hverr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be well done, if ye might make the ale-ship [CAULDRON] to come out of our hall.<sup>a</sup>” Tew attempted, twice, to move it; stood nevertheless the cauldron still before [him].

2 ǫlkjól ‘ale-ship [CAULDRON]’] ǫlkjól is the accusative form, but in this sense (CV: koma, B) we would expect the dative ǫlkjól, something that the meter does not allow for.

<sup>a</sup>hof ‘hall’ usually means ‘hove; temple’.

- 34 Faðir Móða · fekk á þrēmi  
 2 ok í gǫgnum sté · golf niðr í sal;  
 hóf sér á hǫfuð upp · hver Sifjar verr,  
 4 en á hēlum · hringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim, and stepped down through the floor in the hall;<sup>a</sup> heaved the husband of Sib [= Thunder] up onto his head the cauldron, but on his heels rings clattered.<sup>b</sup>

<sup>a</sup>In the account of *Ylfir* Thunder is said to have stepped through the boat when trying to pull up the Midden-yardsworm. 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.

<sup>b</sup>The rings from the cauldron-chain; this detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til hǫddu, þá er Þórr bar hverinn* “one heard the pot-links when Thunder bore the kettle”. According to Finnur Jónsson (1932) this chain reached from one end of the kettle to another, in which case this would be an oblique reference to the cauldron’s size, its diameter being the same as Thunder’s height.

[R 14v/26, A 6v/18]

- 35 Fóru-t lęgi, · áðr líta nam  
 2 aþr Óðins sonr · ęinu sinni;  
 sá ór hręysum · með Hymi austan  
 4 folkdrótt fara · fjqlhęðaða.

They journeyed not for long before the son of Weden [= Thunder] took to look back, a single time;—saw he out of stone-heaps, with Hymer from the east, a many-headed folk-troop [= ETTINS] journeying.

[R 14v/28, A 6v/19]

- 36 Hóf sér af hęrðum · hver standandi,  
 2 vęifði Mjollni · morðgjörnum framm,  
 auk hraunhvala · hann alla drap.

Heaved he off from his shoulders the cauldron, [while] standing; he swung the murder-eager Millner forth, and the rock-whales [= ETTINS] all he slew.

[R 14v/30, A 6v/21]

- 37 Fóru-t lęgi, · áðr liggja nam  
 2 hafr Hlórriða · halfdauðr fyrir,  
 vas skęr skękuls · skakkr á bęini,  
 4 en því hinn lęvįsi · Loki of olli.

They journeyed not for long before the he-goat of Loride <= Thunder> took to lie half-dead before [them]; the steed of the cart-pole [GOAT] was halt in the leg, but that the guile-wise Lock did cause.<sup>a</sup>

3 skęr] emend. from meaningless *fskirr* RA

<sup>a</sup>Apparently Lock (who is not mentioned earlier in the poem) was placing curses on the returning party. Snorre mentions this, TODO.

[R 14v/32, A 6v/22]

- 38 En ér hęyrt hafið, · hvęrr kann of þat  
 2 goðmólugra · gørr at skilja,  
 hvēr af hraunbúa · hann laun of fekk,  
 4 es bęði galt · bęrn sín fyrir.

But ye have heard—each god-knowledgeable<sup>a</sup> man knows about this more clearly discern—which rewards he [= Lock] from the rock-dweller [ETTIN] got, as he yielded up both his own children for it.<sup>b</sup>

<sup>a</sup>*goð-mólugr* ‘able to speak about the god-lore; versed in the mythology’ is a *bapax*.

<sup>b</sup>As pointed out in Finnur Jónsson (1932), a verse containing such an address to the audience is otherwise unheard of. — What myth is being referred to is unclear. TODO: What do other authors write. Check Snorre.

- 39 Þróttøflugr kom · á þing goða  
 2 ok hafði hver, · þann's Hymir átti;  
 en véar hverjan · vel skulu drekka  
 4 ølðr at Égis · øitt hørmeitið.

[R 15r/1, A 6v/24]

The valour-mighty one [= Thunder] came onto the Thing<sup>C</sup> of the gods, and had that cauldron which Hymer owned; but the Wigh-beings<sup>G</sup> (= gods) shall well drink one ale-feast at Eagre's every flax-cutting [FALL?].

---

4 øitt hørmeitið 'one ... flax-cutting'] A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *øitr-hør-meitir* 'poison-rope-cutter [SNAKE > WINTER]', *øitr-orm-meitir* 'poison-worm-injurer' [WINTER]. The solution with the minimal amount of emendation is to read *øitt* 'one' as modifying *ølðr* 'ale-feast', and *hverjan* 'every' as modifying *hør-meitiðr* 'flax-cutting', a compound made up of *hørr* 'flax, cord' and *meita* 'to cut', seemingly referring to an obscure harvest festival. This interpretation is by no means certain.



# The Flying of Lock (*Lokasenna*)

Dating (Sapp, 2022): C10th (0.965)

Meter: *Leed-meter*

Preserved in **R**, directly following *Hymer*, though the poems without doubt were originally separate; the stylistic differences are drastical.

The poem has been interpreted as blasphemous (TODO: elaborate), but shows no linguistic signs of being particularly late.

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## From Eagre and the gods (*Frá Egi ok goðum*)

- P1    Égir, er qðru nafni hét Gymir, hann hafði búit ásum ql þá er hann hafði  
2    fengit ketil inn mikla sem nú er sagt. Til þeirar veizlu kom Óðinn ok  
3    Frigg kona hans. Þórr kom eigi þvíat hann var í austrvegi. Sif var þar,  
4    kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var einhendr;  
5    Fenrisulfr sleit hǫnd af hánum, þá er hann var bundinn. Þar var Njǫrðr  
6    ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok  
7    þjónustumenn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa. Égir átti  
8    tvá þjónustumenn; Fimafengr ok Eldir. Þar var lýsigull haft fyr eldsljós;  
9    sjalft barsk þar ql. Þar var griðastadr mikill. Menn lofuðu mjök hversu  
10    góðir þjónustumenn Égis vóru. Loki mátti eigi heyra þat, ok drap hann  
11    Fimafeng. Þá skóku ésir skjǫldu sína ok óptu at Loka, ok eltu hann braut  
12    til skógar, en þeir fóru at drekka. Loki hvarf aptr ok hitti úti Eldi; Loki  
    kvaddi hann:

Eagre<sup>P</sup>, who by another name is called Gymer<sup>P</sup>, had prepared an ale-feast for the Ease when he had got the great kettle as now is told.<sup>a</sup>

To that gathering came Weden<sup>P</sup> and Frie<sup>P</sup>, his woman. Thunder<sup>P</sup> came not, for he was on the Eastern Way<sup>L</sup>. Sib was there, Thunder's woman; Bray<sup>P</sup> and Idun<sup>P</sup>, his woman. Tew<sup>P</sup> was there, he was one-handed. The Fenrerswolf<sup>P</sup> tore his hand off when it was bound.<sup>b</sup> There was Nearth<sup>P</sup>, and his woman Shede<sup>P</sup>; Free<sup>P</sup> and Frow<sup>L</sup>; Wider<sup>P</sup>, the son of Weden<sup>P</sup>. Lock<sup>P</sup> was there, and the servants of Free: Bew<sup>P</sup> and Beal<sup>P</sup>. There was a great many of the Ease<sup>G</sup> and Elves<sup>Gc</sup>.

Eagre had two servants: Femfinger<sup>P</sup> and Elder<sup>P</sup>. There was glowing gold used instead of fire; the ale there poured itself. There was a great grith-stead<sup>C</sup>.<sup>d</sup> Men greatly praised how good the servants of Eagre were. Lock could not stand that, and he slew Femfinger.

Then the Ease shook their shields and screamed at Lock,<sup>e</sup> and chased him away to the forest, but then they went to drink. Lock came back and found Elder outside; Lock greeted him:

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<sup>a</sup>See the immediately preceding *Hymr*.

<sup>b</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

<sup>c</sup>A formulaic expression, see Ease and Elves<sup>F</sup>.

<sup>d</sup>A place wherein all violence was forbidden, see Encyclopedia.

<sup>e</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: "He screams three nothing-screams TODO".

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1 „Seg þú þat, Eldir, · svá't çinu-gi  
2 feti gangir framarr,  
hvat hér inni · hafa at ɔl-mólum  
4 sig-tíva synir.“

“Say thou it, Elder, so that thou take not one step further: what here within they bring up over the ale,<sup>a</sup> the sons of the victory-Tews [GODS].”

---

1–2 svá't ... framarr 'so that ... further'] Cf. *High* 38: *feti ganga framarr* 'take one step further'.

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<sup>a</sup>lit. 'have for their ale-speeches'

Eldir:  
2 „Of vópn sín dóma · ok of víg-risni sína  
2 sig-tíva synir;  
ása ok alfa, · es hér inni eru,  
4 mann-gi's þér í orði vinr.“

Elder quoth: “Of their weapons they converse, and of their fight-valiance, the sons of the victory-Tews [GODS]; of the Ease and Elves which are here within, none is thee a friend in words.”



4 mann-gi ... vinr ‘none ... words.’] i.e. “none of them say anything good about you.” — The (lack of) alliteration here is very notable, and also occurs in st. 10 (between *Viðarr* and *ulfr*, see note there). It could simply be explained by the line being corrupt, but as there are no signs of that we ought to look for other explanations. I see two, namely that (a) the semi-vowel *v* (/w/) is participating in vowel-alliteration with *o*. Such an alliteration between *v* and true vowels is never encountered in Scoldic poetry, but it might have been existed in the simpler Eddic styles; or that (2) the poem (or at least the relevant lines) is of such old age that it was composed before the North Germanic loss of *v* before rounded vowels. This is supported by the fact that in both the present st. and st. 10 the words beginning with vowels (*orð* ‘word’, *ulfr* ‘wolf’) have cognates in other Germanic languages that begin with *w*, and in the case of the word *ulfr* this consonant is also attested in several old Scandinavian runic inscriptions. For metrical reasons the lines must postdate syncope, but on the basis of three clearly related C7th runestones from Blekinge (from Stentofen, Gummarp, and Istaby; DR 357–359) the loss of *w* before rounded vowels is shown also to have occurred after some syncope (so DR 359 *hǫpūwulafir* *Hǫpūwulʰfir*). Of course, even if the alliteration indeed is on *v*, this does not require dating the whole poem 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 simply be an archaism. A C7th Proto-Norse form of the c-line might be: *\*mannagi ʰ þér in wordé winir*.

Loki kvað:

3 „Inn skal ganga · Égis hallir í  
2 á þat sumbl at séa,  
jǫll ok ófu · fœri’k ása sonum  
4 ok blænd’k þeim svá mœini mjǫð.“

Lock quoth: “In shall I go into Eagre’s halls, for to see that simble<sup>C</sup>; scorn and strife I bring to the sons of the Ease, and I mix for them so the mead with harm.”

3 jǫll ok ófu ‘scorn and strife’] *ioll oc áfo* R. These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jǫll* ‘wild angelica’, whereas the second is taken to be an error for *áfir* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’. TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mœini mjǫð ‘I mix ... the mead with harm’] Formulaic, cf. *Sigbdrive* TODO (and others?).

Éldir kvað:

4 „Vejzt, ef inn gęngr · Égis hallir í  
2 á þat sumbl at séa,  
hrópi ok rógi · ef eyss á holl ręgin,  
4 á þér munu þau þerra þat.“

Elder quoth: “Know, if in thou goest into Eagre’s halls, for to see that simble: if slander and strife thou pourest onto the hold<sup>C</sup> Reins<sup>G</sup>, on *thee* will they dry it off.”

Loki kvað:

5 „Vejzt þat Éldir, · ef ęinir skulum  
2 sár-yrðum sakask,  
auðigr verða · mun’k í and-svęrum,

4 ef þú mǣlir til mart!<sup>a</sup>

Lock quoth: “Know it, Elder, if alone we two shall banter with wound-words: Wealthy will I in my answers become, if thou speak too much!<sup>a</sup>”

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<sup>a</sup>Cf. *Higb* TODO mǣla til mart.

**P2** Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var  
2 kominn, þögnuðu þeir allir.

Thereafter Lock went into the hall, but when those who were there before him saw who was come inside, they all turned silent.

Loki kvað:

6 „Þyrstr ek kom · þessar hallar til  
2 Loptr of langan veg,  
ósu at biðja, · at mér einn gefi  
4 mérán drykk mjaðar.

Lock quoth: “Thirsty I, Loft (= Lock), came to these halls over a long way, to ask the Ease that they to me give a single renowned drink of mead.

---

3–4 at mér ... mjaðar ‘to me ... of mead’] The language describing the mead is formulaic; cf. *Higb* 104, 138, *Shirner* 16 (TODO: more refs).

7 Hví þegið ér svá · þrungen goð,  
2 at mǣla né mǣguð;  
sessa ok staði · vǣlið mér sumbli at,  
4 eða hēitið mik heðan!“

Why shut ye up so, Oh pressed gods, that ye cannot speak? Seats and places choose for me at the simble, or call me hence [away]!<sup>a</sup>”

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<sup>a</sup>i.e. “Cease your ambiguity; give me a seat or tell me to leave!”

Bragi:

8 „Sessa ok staði · vǣlja þér sumbli at  
2 ésir aldri-gi;  
því’t ésir vitu · hveim alda skulu  
4 gamban-sumbl of geta.“

Bray [quoth]: “Seats and places [will] the Ease never choose for thee at the simble, for the Ease know just which men they shall bid to the gomben-simble.”

[Loki:]

9 „Mant þat Óðinn, · es vit í ár-daga  
2 blendum blóði saman?  
ólvi þergja · lézk ęigi mundu,  
4 nema okkr vęri bōðum borit.“

[Lock quoth:] “Recallest thou, Weden, as we two in days of yore blended our blood together? Thou declaredst that thou wouldst not taste ale, unless it were for us both borne forth!”

[Óðinn:]

10 „Rís þú Víðarr · ok lát ulfs fōður  
2 sitja sumbli at,  
síðr oss Loki · kvęði lasta-stōfum  
4 Égis hōllu í.“

[Weden quoth:] “Rise thou, Wider, and let the Wolf’s father [= Lock] sit at the simble, lest Lock should greet us with words of vice in Eagre’s hall.”

---

1 Rís ... fōður ‘Rise ... father’] For the (lack of) alliteration see note to st. 2. A C7th Proto-Norse form of the c-line might be: \**Rís þú Wīðarr · auk lát wulfs fāður*.

P3 Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann  
2 ásuna:

Then Wider stood up and poured to Lock, but before he [= Lock] drunk, he greeted the Ease:

11 „Hęilir ęsir, · hęilar ęsynjur  
2 ok ęll ginn-ęılōg gōð,  
nema sá ęinn ęss · es innar sitr  
4 Bragi bękkjum á.“

“Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>, and all yin-holy<sup>C</sup> gods!<sup>a</sup> Save for that one os<sup>G</sup>, who sits further within: Bray, on the benches.”

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<sup>a</sup>The first two half-lines prayer formula are identical to *Sighdrive* 2–3; it may be of authentic Heathen origin, used in cup-offerings, with the second half of the stanza being used to ask for a boon. Lock subverts it by instead insulting one of the gods present, something that may have been highly offensive to the original audience.

[Bragi] kvað:

12 „Mar ok męki · gef’k þér míns fęar

2 ok bótir þér svá baugi Bragi,  
 síðr þú ǫsum · ǫfund of gjaldir—  
 4 gręmj-at goð at þér!“

[Bray] quoth: “Steed and sword I give thee of my own wealth, and so restores thee Bray with a high<sup>C</sup>, lest thou shouldst yield envy to the Ease—anger not the gods against thee!”

1 Mar ok męki ‘Steed and sword’] Formulaic, also occurring in *Shirner* TODO.

[Loki] kvað:

13 „Jós ok arm-bauga · munt ę vesa  
 2 bęggja vanr Bragi,  
 ása ok alfa, · es hér inni eru,  
 4 þú est við víg varastr,  
 ok skjarrastr við skot.“

[Lock] quoth: “Of both steed and arm-highs wilt thou ever be, Oh Bray, lacking! Of the Ease and Elves which are here within, thou art the wariest of war and the shiest of shot.”

[Bragi] kvað:

14 „Veit’k, ef fyr útan véra’k, · sem fyr innan em’k,  
 2 ęgis holl of kominn,  
 hǫfuð þitt · bęra’k í hęndi mér;  
 4 lít’k þér þat fyr lygi.“

[Bray] quoth: “I know if outside I were, as inside I am come into Egre’s hall:<sup>a</sup> thy head I would bear in my hands; this I see for thy lie.”

4 lít’k þér þat fyr lygi] ‘litt ec þer þat fyr lygi’ R. A variety of emendations have been proposed for this line. Simplest would be *litt es þer þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *ę* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þer þat fyr lygi* ‘so I would bring to thee for thy lie’.

<sup>a</sup>As explicitly said in P1, the rule of grith<sup>C</sup> (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Being bound to it, Bray (or the other gods) cannot injure Lock.

[Loki] kvað:

15 „Snjallr est í sessi, · skal-at-tu svá gęra,  
 2 Bragi bękk-skrautuðr;  
 vega þú gakk · ef vręiðr séir;  
 4 hyggsk vętr hvatr fyrir.“

[Lock] quoth: “Valiant art thou in the seat; [but] thou shalt not do thus, Bray the bench-ornament! Go thou to fight if thou art wroth; the bold man thinks not in advance.<sup>a</sup>”

<sup>a</sup>Lock attacks Bray's invoking of the rule of grith; a truly brave man would not care about such a thing.

[Íðunn] kvað:

16 „Bið ek, Bragi, · barna síðar duga  
2 ok allra ósk-maga,  
at þú Loka · kveðir-a lasta-stofum  
4 Égis hǫllu í.“

[Íðun] quoth: “I bid thee, Oh Bray, to respect the TODO, that thou not greet Lock with words of vice in Eage's hall.”

[Loki] kvað:

17 „Þegi þú, Íðunn, · þik kveð'k allra kvinna  
2 ver-gjarnasta vesa  
síz þú arma þína · lagðir ítr-þvegna  
4 umb þinn bróður-bana.“

[Lock] quoth: “Shut up thou, Idun: thee I declare of all women to be the most man-eager, since thy nobly washed arms thou cast about thy brother's bane.”

[Íðunn] kvað:

18 „Loka ek kveð'k-a · lasta-stofum  
2 Égis hǫllu í;  
Braga ek kyrra · bjór-geifan,  
4 vil'k-at at it vręðir vegisk.“

[Íðun] quoth: “I greet not Lock with words of vice, in Eage's hall. Bray I calm, made rowdy from beer—I wish not that ye two wroth ones should fight.”

[Gefjun] kvað:

19 „Hví it ęsir tveir · skuluð inni hér  
2 sár-yrðum sakask?  
Lofts-ki þat vęit · at hann lęikinn es  
4 ok hann fjörg-vall fręa.“

[Giben] quoth: “Why shall ye two Ease here within, with wound-words each other blame? Loft (= Lock) knows not that he is being played, and him TODO.”

[Loki] kvað:

20 „Þegi þú, Gefjun, · þess mun'k nú geta  
2 es þik glapði at gæði:  
svæinn inn hvíti · es þér sigli gaf  
4 ok þú lagðir lér yfir.“

[Lock] quoth: “Shut up thou, Giben! *Him* will I now mention, who seduced thy senses: the white swain who gave thee a necklace, and thou cast o'er [him] thy leg!”

[Óðinn kvað] þat:

21 „Örr est, Loki, · ok ør-viti  
2 es þú fēr þér Gefjun at grēmi  
því't aldar ør-løg · hygg at øll of viti  
4 jafn-gørla sem ek.“

[Weden quoth] this: “Mad art thou, Lock, and out of wits, as thou earnest Giben's anger against thee; for, all orlays of people I judge that she might know, just as clearly as I.”

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1 Örr ... ok ør-viti 'Mad ... and out of wits'] Formulaic, occurs at two other places (TODO), and is probably alluded to in st. TODO of the present poem.

[Loki] kvað:

22 „Þegi þú, Óðinn, · þú kunnir aldri-gi  
2 deila víg með verum;  
opt þú gaft · þeim's gefa skyldir-a,  
4 inum slévvurum, sigr.“

[Lock] quoth: “Shut up thou, Weden: thou couldst never deal out war amongst men—often thou gavest to the ones thou shouldst not have given, to the slower men victory.”

[Óðinn] kvað:

23 „Væizt ef ek gaf · þeim's gefa né skylda,  
2 inum slévvurum, sigr,  
átta vetr · vast fyr jörð neðan  
4 kýr mólkandi ok kona  
ok hēfir þar bōrn of borit  
6 ok hugða'k þat args aðal.“

[Weden] quoth: “Know that if I gave to the ones I should not have given, to the slower men victory: for eight nights wast thou beneath the earth, milking cows and a woman, and there hast thou borne children, and I've judged that a degenerate's nature.”

[Loki] kvað:

24 „En þik síga kóðu · Sámseyju í  
2 ok drapt á vett sem vqlur,  
vitka líki · fórt ver-þjóð yfir,  
4 ok hugða’k þat args aðal.“

[Lock] quoth: “But thou, they said, didst sink down into Samsy, and thou beatst the drum as [do] wallows. In the likeness of a sorcerer thou journeyedst among the nations of men, and I’ve judged that a degenerate’s nature!”

[Frigg kvað:]

25 „Ør-lögum ykkrum · skylið aldri-gi  
2 sęgja sęggjum frá,  
hvat it ęsir tveir · drýgðuð í ár-daga;  
4 firrisk ę forn røk firar.“

[Frie quoth:] “Regarding your two’s orlays should ye never speak to youths; that which ye two Ease did in days of yore—always may ancient rakes be shunned by men.”

[Loki kvað:]

26 „Þęgi þú, Frigg, · þú est Fjörgyns męr  
2 ok hefir ę ver-gjorn vesit,  
es þá Vęa ok Vilja · lézt þér, Viðris kvęn,  
4 báða í baðm of tękit.“

[Lock quoth:] “Shut up thou, Oh Frie: thou art Fjrgyn’s maiden, and has always been man-eager: as [when] Wigh and Will, thou hadst, Oh Withrer’s wife, both in thy bosom taken.”

[Frigg kvað:]

27 „Vęizt ef inni ętta’k · Ęgis hollum í  
2 Baldri líkan bur  
út né kvęmir · frá ása sonum  
4 ok vęri þá at þér vręiðum vegit.“

[Frie quoth:] “Know, that if within I owned, in Eagre’s halls, a son alike to Balder: out came thou not from the sons of the Ease, and thou would be fought with wrath.”

[Loki kvað:]

28 „Enn vill þú, Frigg, · at ek fleiri tęlja

2           mína meīn-stafi:  
             ek því réð · es þú ríða sér-at  
 4           síðan Baldr at solum.“

[Lock quoth:] “Yet wilt thou, Oh Frie, that I count more of my harmful deeds: I caused it, that thou henceforth seest not Balder riding toward the halls.”

[Freyja kvað:]  
 29       „Örr est, Loki, · es þú yðra tēlr  
           ljóta leið-stafi;  
           ør-lög Frigg · hygg at ǫll viti  
 4       þótt hón sjölf-gi sęgi.“

[Frow quoth:] “Mad art thou, o Lock, as thou countest your ugly loathsome deeds: all orlays I judge that Frie might know, although she says them not herself.”

[Loki kvað:]  
 30       „Þęgi þú, Freyja, · þik kann’k full-gørva;  
           es-a þér vamma vant:  
           ása ok alfa, · es hér inni eru,  
 4       hvęrr hęfir þinn hór vesit.“

[Lock quoth:] “Shut up thou, Frow, I know thee full well—thou art not free of blemishes: of the Ease and Elves which are here within, each one has been thy lover.”

2 vamma vant ‘free of blemishes’] Formulaic, identical to *Highb* 22.

[Freyja kvað:]  
 31       „Fló ’s þér tunga, · hygg at þér fręmr myni  
           ó-gótt of gala;  
           vręiðir ’ru þér ęsir · ok ǫsynjur,  
 4       hryggr munt hęim fara.“

[Frow quoth:] “False is thy tongue, I ween that it henceforth will sing evil [into being] for thee. Wroth against thee are the Ease and Ossens: grieved wilt thou journey home.<sup>a</sup>”

1–2 Fló ... gala; ‘False ... thee’] The language is again strikingly similar to *Highb*, particularly 29/3–4: “A quick-spoken tongue—unless it be held in place—oft sings evil [into being] for itself (*opt sér ó-gótt of gęlr*).” and 116/3–4: “a false-counseling tongue (*flá-rð tunga*) brought his life to its end, and in no way over a truthful charge.”

<sup>a</sup>Frow predicts the future; Lock will regret his insults.



Loki:

- 32 „Þegi þú, Freyja, · þú est for-déða  
 2 ok męini blandin mjök  
 Síz-tu at bróðr þínum · síðu blíð ręgin  
 4 ok myndir þú þá, Freyja, frata.“

Lock [quoth]: “TRANSLATION”

Njorðr:

- 33 „Þat ’s vá-lítit · þótt sér varðir vers fái,  
 2 hós eða hvárs;  
 hitt es undr · es áss ragr  
 4 es hér inn of kominn  
 ok hefır sá börn of borit.“

Nearth [quoth]: “TRANSLATION”

Loki:

- 34 „Þegi þú, Njorðr, · þú vast austr heðan  
 2 gísl of sęndr at goðum;  
 Hymis meyjar · hofðu þik at hland-trogi  
 4 ok þér í munn migu.“

“Shut up thou, Nearth: Thou wast sent east hence, [as] a hostage for the gods! Hymer’s maidens used thee as a urine-trough, and pissed thee in the mouth!”

Njorðr:

- 35 „VERSE“

“TRANSLATION”

Loki:

- 36 „VERSE“

“TRANSLATION”

Týr:

- 37 „VERSE“

“TRANSLATION”

Loki:

**38** „VERSE“

“TRANSLATION”

Týr:

**39** „VERSE“

“TRANSLATION”

Loki:

**40** „VERSE“

“TRANSLATION”

Freyr:

**41** „VERSE“

“TRANSLATION”

Loki:

**42** „VERSE“

“TRANSLATION”

Byggvir:

**43** „VERSE“

“TRANSLATION”

Loki:

**44** „VERSE“

“TRANSLATION”

[Byggvir kvað:]

**45** „VERSE“

“TRANSLATION”

[Loki kvað:]

**46** „VERSE“

“TRANSLATION”

[Heimdallr kvað:]

**47** „VERSE“

“TRANSLATION”

[Loki kvað:]

**48** „VERSE“

“TRANSLATION”



# The Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): C10th (0.897)  
Meter: *Leed-meter*, *Galder-law* (TODO)

The whole poem is attested in both **R** and **A**. The name *Skírnismól* ‘**Speeches of Shirner**’ comes from **A**; **R** has the header *För Skírnis* ‘Shirner’s journey’.

The same myth is told in *Ylfir* 37. A single verse of the present poem is quoted there, namely the last one (42), with some minor differences in wording that would seem to stem from oral tradition (see Note there). One could speculate that the author of *Ylfir* did not have a copy of this poem in front of him, but rather knew of the story through an oral tradition which included only the last verse. This seems unlikely for the chief reason that this paraphrase does not add a single detail not already in the present poem, but on the other hand condenses and abbreviates that which is already written here. Thus Shirner’s journey and curse (roughly vv. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.”

On the other hand, the paragraph in *Ylfir* 37 that corresponds to what is here P1 is much more detailed. It goes: “Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day as Free had gone to Lithshelf and looked about all the Homes. And when he looked to the north he saw on a farm a large and fair house, and into that house walked a woman. And when she brought out her hands and closed the doors before her, then light shone off her hands—both into the air and onto the waters—and all the homes were brightened by her. That beauty, when he had set himself in that holy seat, harmed him so that he walked away filled with pain. And when he came home he spoke nothing. Nothing slept he, nothing drank he. Nobody dared to ask him to speak. Then Nearth had Shirner, Free’s shoe-swain, called unto him, and asked him to go to Free and ask him to speak, [...]”

It seems to me that this circumstance, where the part corresponding to the poem is a short paraphrase, but the part corresponding to the prose passage is much more detailed, can only have arisen if the former already had a fixed form, whereas the latter was freer and could vary with each retelling. For this, see further TODO.

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[R 11r/10, A 2r/11]

**P1** Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla;  
 2 hann sá í Jotun-heima ok sá þar mey fagra, þá er hon gekk frá skála fýður  
 síns til skemmu; þar af fekk hann hug-sóttir miklar. Skírnir hét skó-sveinn  
 4 Freys. Njorðr bað hann kveðja Frey máls. Þá mélti Skaði:

Free<sup>P</sup>, son of Nearth<sup>P</sup>, had one day set himself down in Lithshelf<sup>L</sup> and looked about all the Homes<sup>C</sup>. He looked into the Ettinhomes<sup>L</sup> and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>P</sup> was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede<sup>P</sup> spoke:

[R 11r/14, A 2r/15]

1 „Rís-tu nú Skírnir · ok gakk at beiða  
 2 okkarn mála mög,  
 ok þess at fregna · hvēim hinn fróði séi  
 4 of-rēiði afi.“

“Rise thou now, O Shirner, and go to ask our lad [= Free] to speak; and to learn at whom the learned man [= Free] might be cross.”

1 ris ... beiða ‘rise ... speak’] Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this breaks the mirroring in 2/2.

4 afi ‘man’] While this word usually means ‘father’ or ‘grandfather’, it must here certainly mean ‘man’ without a connotation of old age. See further CV.

[R 11r/15, A 2r/17]

Skírnir kvað:

2 „Illra orða · es mér ón at ykkrum syni,  
 2 ef ek geng at mēla við mög,  
 ok þess at fregna, · hvēim hinn fróði séi  
 4 of-rēiði afi.“

Shirner quoth: “Bad words I expect from your son [= Free], if I go with the lad to speak; and to learn at whom the wise man might be cross.”

[R 11r/17, A 2r/18]

Skírnir:

3 „Seg þat Freyr, · folk-valdi goða,  
 2 ok ek vilja vita,  
 hví þú ęinn sitr · ęnd-langa sali,  
 4 minn dróttinn, of daga?“

Shirner [quoth]: “Say it, O Free, troop-wielder of the gods; I too would want to know: why thou sittest alone in the endlong halls, my lord, during the days?”

Freyr:

4 „Hví of sęgja’k þér, · sęggr hinn ungi, [R 11r/19, A 2r/20]  
 2 mikinn móð-trega?  
 því’t alf-röðull · lýsir of alla daga  
 4 ok þęgi at mínum munum.“

Free [quoth]: “Why ought I to say to thee, O young youth, [about my] great mood-grief?  
 For the elf-wheel [SUN] shines during all days, and naught to my liking.”

Skírnir:

5 „Muni þína · hykk-a svá mikla vesa, [R 11r/20, A 2r/21]  
 2 at þú mér sęggr né sęgir;  
 ungir saman · vorum í ár-daga,  
 4 vęl męttim tveir trúask.“

Shirner [quoth]: “Thy liking I do not think so large, that thou, O youth, oughtst not  
 to say [it] to me. Young together were we in days of yore; we two might well trust each  
 other.”

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2 sęggr ‘man’] This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning was ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior’ > ‘man’. This sense is also seen in *Wayland* 23, where it is used in reference to king Nithad’s two young sons. It is here used to mirror Free’s addressing Shirner as *ęggr hinn ungi* ‘the young youth’; Shirner points out that the two are of equal age, and so Free is as much of a young man as he.

Freyr:

6 „Í Gymis gęrðum · ek ganga sá [R 11r/22, A 2r/23]  
 2 mér tíða męy;  
 armar lýstu, · en af þaðan  
 4 allt lopt ok loęr.

Free [quoth]: “In Gymer’s yards I saw walking a maiden, dear to me. The arms shone,  
 but thereof all the air and sea.

7 Męr ’s mér tíðari · an manna hveim [R 11r/24, A 2r/24]  
 2 ungum í ár-daga;  
 ása ok alfa · þat vill ęngi maðr,  
 4 at vit sátst séim.“

The maiden is dearer to me than to any young man in days of yore. Of the Ease and  
 Elves<sup>F</sup> does no man<sup>a</sup> wish that we two be together.”

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<sup>a</sup>i.e. ‘person’. For other examples of gods being called men see final verse to *Webthritbner* (TODO).

Skírnir:

[R 11r/25, A 2r/25]

**8** „Mar gef mér þá, · es mik of myrkvan beri  
 2 vísan vafr-loga,  
 ok þat sverð, · es sjalft vegisk  
 4 við jötna étt.“

Shirner [quoth]: “Then give me the steed, which might bear me over the dark, wise wavering-flame; and that sword, which by itself might strike against the lineage of the Ettins<sup>G</sup>.”

Fréyr:

[R 11r/27, A 2r/27]

**9** „Mar þér þann gef’k, · es þik of myrkvan berr  
 2 vísan vafr-loga, auk þat sverð, · es sjalft mun vegask,  
 ef sá ’s horskr es hefr.“

Free [quoth]: “That steed I give thee which bears thee over the dark, wise wavering-flame; and that sword which by itself will strike, if he is sharp who owns it.”

1–3 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who owns it’] In his response Free replaces the subjunctive verb forms (*beri* ‘might bear’ *vegisk* ‘might strike’) with indicative and future forms, giving a sense of certainty and authority. The steed and sword are faultless, and if Shirner fails on the mission, it would be only due to his own fault (“if he is sharp who owns it.”).

Skírnir mælti við hestinn:

[R 11r/29, A 2r/28]

**10** „Myrkt es úti, · mál kveð’k okkr fara  
 2 úrig fjöll yfir  
 þursa þjóð yfir;  
 4 báðir vit komumk · eða okkr báða tekr sá hinn á-mátki jötunn.“

Shirner spoke with the horse: “Tis dark outside; I declare it time for us two to journey over the drizzling mountains, over the nation of the Thurses<sup>G</sup>. Both two we come, or us both that terrifying ettin takes.<sup>a</sup>”

4 á-mátki jötunn ‘terrifying ettin’] Formulaic. *á-máttigr* ‘terrifying’ seems to have a supernatural connotation, and only occurs in four other places in the Poetic Edda: in three of them (*Wallow* 8, *Grimner* 11 and *HHarw* 17) it is likewise paired with *jötunn* ‘ettin’, while in *HHarw* 14 it describes a man with clearly supernatural attributes.

<sup>a</sup>Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

[R 11r/31, A 2v/1]

**P2** Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok bund-  
 2 nir fyrir skíð-garðs hliði þess, er um sal Gerðar var. Hann reið at þar, er  
 fê-hirðir sat á haugi, ok kvaddi hann:



Shirner rode into the Ettinhomes, to Gymer's yards. There were hounds, fierce and bound in front of the slope of that wooden fence which surrounded Gird's<sup>a</sup> hall. He rode to where a shepherd sat on a mound, and greeted him:

<sup>a</sup>It is first now that we are informed of the maiden's name.

11 „Seg þat hirðir, · es á haugi sitr [R 11v/2, A 2v/4]  
 2 ok varðar alla vega:  
 hvé ek at and-spilli · komumk hins unga mans  
 4 fyr greyjum Gymis.“

“Say it, O herdsman, who sittest on the mound, and wardest all the ways: How I to discourse might come with the young girl [= Gird], past Gymer's greyhounds?”

12 „Hvart est feigr, · eða est fram ginginn [R 11v/4, A 2v/5]  
 2 [...];  
 and-spillis vanr · þú skalt é vesa  
 4 góðrar meyjar Gymis.“

[The herdsman quoth:] “Either art thou fey, or gone forth [DEAD]; [...]. Lacking discourse shalt thou ever be, with Gymer's good maiden [= Gird].”

4 góðrar meyjar ‘good maiden’] Formulaic, carrying with it a sense of chastity. See note to *High* TODO for further occurrences.

TODO

13 „Kostir 'ru bętri · an kløkkva sé [R 11v/6, A 2v/7]  
 2 hvęim's fúss es fara,  
 ęinu dógri · mér vas aldr of skapaðr  
 4 ok alt líf of lagit.“

“Choices are better than sobbing for whomever is eager to journey. On a single day was my age shaped, and all my life laid [in place].<sup>a</sup>”

1 an ‘than’] so A; *þęldr an at* ‘rather than to [be]’ R

1 kostir ‘choices’] i.e. ‘alternatives, other ways’.

<sup>a</sup>The Germanic fatalistic worldview, wherein one's course of life was predetermined at birth, is here clearly seen. Presumably after uttering these words Shirner rides through the fire surrounding the fortress. — The causative *lęgja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lock* 48: *i árdaga vas þér hit ljóta líf of lagit* ‘in days of yore was thy ugly life laid [in place]’ and *Wallow* 19: *þér lęg lęğðu* ‘they [= the Norns] laid laws [in place]’.

TODO

[R 11v/7, A 2v/8]

**14** „Hvat ’s þat hlym hlymja · es hlymja heyrí’k nú til  
 2 ossum rǫnnum í?  
 jǫrð bifask, · en allir fyr  
 4 skjalfa garðar Gyms.“

[Gird quoth:] “What is that din of dins, which I of dins now hear in our halls? The earth trembles, and before [me] all the yards of Gymer quake.”

Ambótt kvað:

[R 11v/9, A 2v/10]

**15** „Maðr ’s hér úti, · stiginn af mars baki,  
 2 jó léttr til jarðar taka.“

A servant-woman quoth: “A man is here outside, stepped down off horseback; he lets take his steed to the ground.<sup>a</sup>”

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<sup>a</sup>According to Finnur Jónsson (1932) a still-known Icelandic expression; Shirner lets his horse graze.

TODO

[R 11v/10, A 2v/11]

**16** „Inn bið þú hann ganga · í okkarn sal  
 2 ok drekka hinn mæra mjǫð,  
 þó ek hitt óumk, · at hér úti séi  
 4 minn bróður-bani.“

[Gird quoth:] “Bid thou him to go in into our hall, and to drink the renowned mead; though I fear that here outside might be my brother’s bane.”

TODO

[R 11v/12, A 2v/13]

**17** „Hvat ’s þat alfa · né ása sona,  
 2 né víssa vana;  
 hví ęinn of komt · ęikinn fúr yfir  
 4 ór sal-kynni at séa?“

[Gird quoth:] “What sort is that, not of Elves, nor of sons of the Ease, nor of the wise Wanes? Why camest thou alone over the raging fire, to see the state of our hall?”

TODO

[R 11v/14]

**18** „Em’k-at alfa · né ása sona  
 2 né víssa vana,  
 þó ęinn of kom’k · ęikinn fúr yfir

4 yður sal-kynni at séa.

[Shirner quoth:] “I am not of the Elves, nor of sons of the Ease, nor of the wise Wanes—yet I came alone over the raging fire, to see the state of your hall.

19 Epli elliḡ · hér hef’k al-gollin,  
2 þau mun’k þér Geṛðr gefa,  
frið at kaupa, · at þú þér Frey kveðir  
4 ó-leiðastan at lifa.“

[R 11v/15, A 2v/14]

Elven apples have I here, all-golden; those I will to thee, O Gird, give to purchase [thy] love, that thou callest Free for thee most unloathsome [LOVELIEST] in life.<sup>a</sup>”

<sup>a</sup>*at lifa* seems to mean ‘in life’ here rather than the typical infinitive construction ‘to live’. This is an archaism from its origin as a verbal noun meaning ‘living’.

TODO

20 „Epli elliḡ · ek þigg aldri-gi  
2 at mans-kis munum,  
né vit Freyr, · meðan okkart fjor lifir,  
4 byggum bæði saman.“

[R 11v/17, A 2v/15]

[Gird quoth:] “Eleven apples [will] I never accept, to any man’s liking; nor [will] I and Free—while our lives remain<sup>a</sup>—dwell both together.”

<sup>a</sup>lit. ‘while our life-force lives’

TODO

21 „Baug þér þá gef’k, · þann’s brændr of vas  
2 með ungum Óðins syni,  
átta ’ru jafn-höfgir, · es af drjúpa  
4 hina níundu hverja nótt.“

[R 11v/19, A 2v/17 (ll. 1–2)]

[Shirner quoth:] “The bigh<sup>C</sup> I then give thee, that one which was burned with Weden’s young son [= Balder]. Eight are even-heavy, which from it drip, every ninth night.<sup>a</sup>”

3–4 Baug ... nótt ‘The bigh ... night.’] In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

<sup>a</sup>The bigh, while not named, is clearly Dleepner as known from *Ylfer* 49, describing Balder’s funeral: “Weden laid on the pyre that gold ring which is called Dleepner. Its nature was such that every ninth night, eight even-heavy golden rings dripped from it.” When Harmod<sup>P</sup> later comes to Hell<sup>L</sup> to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

TODO

[R 11v/21, A 2v/18 (ll. 3–4)]

**22** „Baug þikk-a’k, · þótt brędr séi,  
 2 með ungum Óðins syni;  
 es-a mér golls vant · í gǫrðum Gyms  
 4 at deila fé fǫður.“

[Gird quoth:] “The bigh I accept not, though it may have been burned with Weden’s young son [= Balder]; I have no want of gold in Gymer’s yards, in sharing the fee<sup>C</sup> of my father.”

TODO

[R 11v/23, A 2v/19]

**23** „Sér þú męki, męr, · mjóvan, mál-faan,  
 2 es hef’k í hendi hér?  
 hǫfuð hoggva · mun’k þér halsi af,  
 4 nema mér sętt segir.“

[Shirner quoth:] “Seest thou, O maiden, this sword—slender, pictured-painted<sup>a</sup>—which I have here in my hand? Off thy neck will I hew thy head, unless thou agree with me.<sup>b</sup>”

<sup>a</sup>The sword is inlaid with metal forming a pattern. For examples see TODO.

<sup>b</sup>lit. ‘unless thou to me sayest an agreement/settlement.’

TODO

[R 11v/25, A 2v/20]

**24** „Á-nauð þola · vil’k aldri-gi  
 2 at mans-kis munum,  
 þó hins get’k, · ef it Gymir finnizk  
 4 vígs ó-trauðir · at ykkv vega tíði.“

[Gird quoth:] “Coercion will I never stand, to any man’s liking; though I get this, if thou and Gymer meet—men unreluctant of conflict—that ye two will wish to fight.<sup>a</sup>”

2 mans-kis “any man’s (lit. ‘no man’s’)” ] *mannz ænskis* A

<sup>a</sup>Gird says that she will never let herself be forced to marry Free, even if this means that Shirner and Gymer will fight over her.

TODO

[R 11v/27, A 2v/22]

**25** „Sér þú męki, męr, · mjóvan, mál-faan,  
 2 es hef’k í hendi hér?  
 fyr þessum eggjum · hnígr sá hinn aldni jǫtunn,  
 4 verðr þinn feigr faðir.

[Shirner quoth:] “Seest thou, O maiden, this sword—slender, pictured-painted—which I have here in my hand? Before these edges sinks the aged ettin [= Gymer] down; fey<sup>C</sup> becomes thy father.

26 Tams-vęđi þik drep’k, · ęn þik tęmjа mun’k, [R 11v/28, A 2v/24]  
 2 męř, at mįnum munum,  
 þar skalt gangа · es þik gumna synir  
 4 sįđan ęva sęi.

With the taming-wand I strike thee, but thee I will tame, O maiden, to my liking. There shalt thou go, where thee the sons of men never since may see.

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1 Tams-vęđi ‘taming-wand’] Has been interpreted as a sword, TODO.

27 Ara þúfu á · skalt ár sitja, [R 11v/30, A 2v/26]  
 2 horfa hęimi ór;  
 snugga hęljар til;  
 4 matr sę þęr męř lęįđr · an manna hveim  
 hinn fráni ormr međ firum.

On an eagle’s hill shalt thou sit in early morning; turn out of the world; hanker after Hell<sup>L</sup>.<sup>a</sup> Food will be thee more loathsome, than to any man the gleaming serpent [the Middenyardsworm] among firs [MEN].<sup>b</sup>

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1 Ara þúfu á · skalt ár sitja ‘On an eagle’s hill shalt thou sit in early morning’] *ár skalt sitja · ara þúfu á* ‘in early morning shalt thou sit on an eagle’s hill’ A 2–3 horfa hęimi ór; snugga hęljар til ‘turn out of the world; hanker after Hell’] horfa ok snugga hęljар til ‘turn and hanker to hell’ A

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5 firum] This is the last word of fol. 2v of A, after which the text cuts off.

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<sup>a</sup>Gird will long for death.

<sup>b</sup>Her food will be as disgusting as the Middenyardsworm (for its disgusting nature see Note to *Hymr* 22).

28 At undr-sjónum verđir · es út of kęmr, [R 11v/32]  
 2 á þik Hrímnir hari  
 á þik hot-vetna stari,  
 4 víđ-kunnari verđir · an vęřđr međ gođum,  
 gapi þú grindum frá.

A wondrous sight [wilt] thou become when out thou comest; at thee [will] Rimner ogle; at thee [will] anyone stare. More widely known [wilt] thou become than the ward among the Gods [= Homedall]; thou [wilt] gape from the gates.

<sup>a</sup>Presumably the “taming-wand” in 26.

- 33 Ręðr 's þér Óðinn, · ręðr 's þér Ása-bragr, [R 12r/10]  
 2 þik skal Freyr fask,  
 hin firin-illa męr, · en fingit hęfr  
 4 gamban-ręði goða.

Wroth with thee is Weden; wroth with thee is Bray of the Ease ⟨\*⟩= Thunder?; thee shall Free come to hate, O horrible maiden, if thou hast earned the gomben-wrath of the gods.

- 34 Hęyri jętnar, · hęyri hrím-þursar, [R 12r/12]  
 2 synir Suttunga, · sjalfir ás-liðar,  
 hvé fyrir býð'k, · hvé fyrir banna'k  
 4 manna glaum mani,  
 manna nyt mani.

Hear may Ettins, hear may Rime-thurses, sons of Sutting [ETTINS], the os-retinues [= Ease] themselves: how I forbid, how I forban the company of men from the maiden; the use of men from the maiden.

- 35 Hrímgrímnir hętir þurs, · es þik hafa skal [R 12r/14]  
 2 fyr ná-grindr neðan,  
 þar þér víl-męgir · á viðar-rótum  
 4 gęita-hland gefi;  
 óðri drykkju · fá þú aldri-gi,  
 6 męr, af þínum munum,  
 męr, at mínum munum.

Rimegrimner is called the thurse, who shall have thee, down beneath Nawgrind—where the lads of toil [THRALLS] on the roots of the tree, goat-piss [will] give thee. A better drink [wilt] thou never get, O maiden, of thy liking; O maiden, to my liking!

- 36 Þurs ríst'k þér · ok þría stafi, [R 12r/16]  
 2 ęrgi ok óði ok ó-þola,  
 svá ek þat af ríst · sem ek þat á ręist,  
 4 ef gęrvask þarfar þęss.“

Thurse<sup>G</sup> I carve for thee, and three staves: degeneracy<sup>C</sup> and madness and impatience. So I carve it off as I carved it on, if need arises of that.<sup>a</sup>

1 Þurs 'thurse'] Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þría stafi 'three staves'] Three runic letters, possibly representing each of the three following words (*ęrgi* 'degeneracy' etc.). This expression also appears on the C7th Gummarp stone: *hāþuwolafīr sate staba þría fīf* 'Hathwolf placed three staves: fīf', where the f-rune (f) is standing for its name, *fee<sup>C</sup>* (i.e. wealth, cattle).

2 *ęrgi* ok *óði* ok *óþola* ‘degeneracy and madness and impatience’] Both *ęrgi* ‘degeneracy’ and *óþoli* ‘impatience’ (here probably with a sexual connotation), are found in the love magic charm on the rune stick B257 from Bryggen, here edited under Charms and Spells. *ęrgi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stenotoften and Björketorp. See further introduction to B257.

<sup>a</sup>Shirner has carved the curse (which will realize all the threats from 26–35), but tells Gird that he will scrape it off if she will accept his demands. She then responds:

- [R 12r/19]      **37**      „Hęill ves þú hęldr, svęinn, · ok tak við hrim-kalki  
    2      fullum forns mjaðar,  
    þó hafða’k ętlat, · at mynda’k aldrigi  
    4      unna vaningja vęl.“

[Gird quoth:] “Be thou rather hale, O swain, and receive the rime-chalice, full of ancient mead<sup>a</sup>—although I had intended that I never would love the Waning [= Free] well.”

4 *vaningja* ‘the Waning [= Free]’] A rare word, lit. ‘descendant of the Wanes<sup>G</sup>’, it only occurs at one other place in the corpus, namely in the thule<sup>C</sup> of boar-names. Boars were sacred to Free, TODO.

<sup>a</sup>Occurs identically in *Lock* 52.

- [R 12r/21]      **38**      „Ørendi mín · vil’k ęll vita,  
    2      áðr ríða’k hęim heðan,  
    nęr á þingi · munt hinum þroska  
    4      nęnna Njarðar syni.“

[Shirner quoth:] “My errands all I wish to know, before I ride home hence: when on the Thing<sup>C</sup> wilt thou with the vigorous son of Nearth [= Free] be joined?”

- [R 12r/23]      **39**      „Barri hęitir, · es vit bęði vitum,  
    2      lundr lognfara,  
    en ępt nętr níu, · þar mun Njarðar syni  
    4      Gęrðr unna gamans.“

[Gird quoth:] “Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

- [R 12r/24]      **P3**      Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda:  
    Then Shirner rode home. Free stood outside and greeted him and asked him for the tidings:



- 40 „Sęg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]  
 2 ok stígir feti framarr,  
 hvat árnaðir · í Jǫtun-hęima  
 4 þíns eða míns munar?“

“Say to me, O Shirner, before thou throwest the saddle off the steed, and takest a step further: what thou earnedst in the Ettinhomes<sup>L</sup>, to thy or my liking?”

- 41 „Barri hęitir, · es vit báðir vitum, [R 12r/27]  
 2 lundr logn-fara,  
 en ępt nętr níu, · þar mun Njarðar syni  
 4 Gęrðr unna gamans.“

[Shirner quoth:] “Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

- 42 Lǫng es nótt, · langar ’u tvęr, [R 12r/28, G]  
 2 hvę of þreyja’k þrjár?  
 opt mér mánaðr · minni þótti  
 4 an sjá hǫlf hý-nótt.

[Free quoth:] 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.<sup>a</sup>

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1 langar ’u tvęr ‘long are two’ ] so R; lǫng es ęnnur ‘long is another’ G

---

<sup>a</sup>The wedding-night (TODO: it’s a hapax so explain the etymology?) is presumably half in that it is not consumated.



# The Thule of Rígh (*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195),  
C13th (0.280)

Meter: *Firnwordslaw*

Dumezil hypothesis. Irish influence? Many interesting things to write here!

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**P1** Svá segja menn í fornum sǫgum, at einnhvęrr af ǫsum, sá es Heimdallr  
2 hét, fór ferðar sinnar ok framm með sjóvarströndu nokkurri, kom at einum  
húsabó ok nefndisk Rígr; ęptir þęiri sǫgu es kvęði þetta.

Thus say men in ancient saws<sup>C</sup>, that one of the Ease<sup>G</sup>—he who was called Homedall<sup>P</sup>—  
went on his journey forth along some lakeshore, came upon a lone homestead and called  
himself Rígh. According to that saw is this poem.

1 Ár kvǫðu ganga · grónar brautir  
2 ǫflgan ok aldinn · ǫs kunnigan,  
ramman ok rǫskvan · Rígr stíganda.

Of yore they said did walk the green paths, a mighty and aged os<sup>G</sup>, cunning; the strong  
and brisk Rígh, striding.

2 Gekk hann meir at þat · miðrar brautar,  
2 kom hann at húsi, · hurð vas á gętti;  
inn nam at ganga, · ęldr vas á golfi,  
4 hjón sǫtu þar · hǫr at arni,  
Ái ok ędda · aldinfalda.

Went he further at that, on the middle of the road; came he to a house; the door was  
wide open. He took to go inside; fire was on the floor. A couple sat there, hoary by the  
hearth: Great Grandfather and Great Grandmother, old-fashioned.

- 3 Rigr kunni þeim · rǫð at sęja;  
 2 męir sęttisk hann · miðra flętja  
 en á hlið hvára · hjón salkynna.

Righ knew to tell them counsels; he further set himself down on the middle of the floor-bench, but on either side [sat] the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif,  
 2 þungan ok þykkvan, · þrunginn sǫðum,  
 bar hǫn męir at þat · miðra skutla,  
 4 soð vas í bolla · sętti á bjóð;  
 vas kalfr soðinn · krása bęztr;  
 6 ręis hann upp þaðan, · réðsk at sofna;

Then took Great Grandmother a lumpy loaf, heavy and thick, stuffed with chaff. She carried it further at that on the middle of a trencher—broth was in the bowl—she set it on a plate; a cooked calf was the best dainty; he rose up thence, resolved to sleep.

- 5 Rigr kunni þeim · rǫð at sęja;  
 2 męir lagðisk hann · miðrar rękkju,  
 en á hlið hvára · hjón salkynna.

Righ knew to tell them counsels; he further laid himself down in the middle of the bed, but on either side [lay] the couple of the hall.

- 6 Þar vas hann at þat · þrjár nętr saman;  
 2 gekk hann męirr at þat · miðrar brautar;  
 liðu męirr at þat · mǫnuðr níu.

There was at that for nine nights in all; went he further at that, on the middle of the road; passed further at that nine months.

- 7 Jóð ól Edda · jósu vatni  
 2 hǫrundsvartan, · hétu Þrél.

Great Grandmother begot a child, they poured it with water<sup>a</sup>—swarthy of skin—they called him Thrall.

2 hǫrundsvartan 'swarthy of skin'] *emend.*; hǫrvi svartan 'swarthy with flax' W

<sup>a</sup>A reference to the Heathen naming ceremony, wherein water would be poured on a newborn (quite similar to the Christian baptism). Cf. *Higb* 156.

- 8 Hann nam at vaxa · ok vël dafna;  
 2 vas þar á höndum · hrokkit skinn,  
 kropnir knúar, · [...]  
 4 fingr digrir, · fúlligt andlit,  
 lotr hryggr, · langir hēlar.

He took to grow, and thrive well; there on his hands was skin wrinkled, knuckles crooked, [...], fingers thick, a face foul, back stooping, heels long.

- 9 Nam hann meirr at þat · magns of kosta,  
 2 bast at binda, · byrðar gørva;  
 bar hann hēim at þat · hrís gęstan dag.

Took he further at that to try his power; bast to bind, burdens to make; he carried home at that brushwood on a dismal day.<sup>a</sup>

<sup>a</sup>The thrall had to work in even the most hostile weather.

- 10 Þar kom at garði · gęngilþeina,  
 2 aurr vas á iljum, · armr sólbrunninn,  
 niðrbjúgt vas nef, · nefndisk þír.

There came to the farm a gangleboned woman; mud was on her footsoles, her arm sun-burnt; downturned was her face; she called herself Thew.

1 'gangleboned woman'] Derogatory term for somebody that only travels on their legs.

3 þír 'Thew'] The name probably means 'maid-servant' or 'female slave'. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* 'maid(-servant)', being further root-related to *þéa* -*þjá* 'to enthrall', Proto-Norse *þewar* 'servant', OE *þéow* 'slave, servant',.

- 11 Meir settisk hōn · miðra flētja,  
 2 sat hjá hēnni · sonr hús,  
 róddu ok rýndu, · rēkkju gęrðu  
 4 þrēll ok þír · þrungin dógr.

She further set himself down on the middle of the floor-bench; beside her sat the son of the house [= Thrall]. They spoke and whispered; made a bed—Thrall and Thew—on hard-pressed days.

- 12 Bōrn ólu þau, · bjuggu ok unðu;  
 2 hyggr at hēti · Hręimr ok Fjósni,  
 Klúrr ok Klęggi, · Kęsir, Fúlnir,

- 4     Drumbr, Digraldi, · Drøttr ok Hqsvir,  
       Lútr ok Leggjalði; · lögðu garða,  
 6     akra tōddu, · unnu at svínum,  
       gęita gęttu, · grófu torf.

Children they begot, they settled and were content. I judge that they were called Ream and Feasner, Clour and Cleg, Chafser, Foulner, Drumbr, Dighrald, Draught and Hazer, Lout and Leggald, they laid yard-fences, dinged fields, fed swine, tended to goats, dug turf.

- 13    Dótr vōru þēr · Drumba ok Kumba,  
       2    Økkvinkalfa · ok Arinnęfja,  
       Ysja ok Ambótt, · Eikintjasna,  
       4    Tōtrughypja · ok Trōnubęina;  
       þaðan eru komnar · þræla ættir.

The daughters were Drumb and Cumb; .

14     VERSE.

Translation.

15     VERSE.

Translation.

16     VERSE.

Translation.

17     VERSE.

Translation.

18     VERSE.

Translation.

19     VERSE.

Translation.

**20** VERSE.

Translation.

**21** VERSE.

Translation.

**22** VERSE.

Translation.

**23** VERSE.

Translation.

**24** VERSE.

Translation.

**25** VERSE.

Translation.

**26** VERSE.

Translation.

**27** VERSE.

Translation.

**28** VERSE.

Translation.

**29** VERSE.

Translation.

**30** VERSE.

Translation.

**31** VERSE.

Translation.

**32** VERSE.

Translation.

**33** VERSE.

Translation.

**34** VERSE.

Translation.

**35** VERSE.

Translation.

**36** VERSE.

Translation.

**37** VERSE.

Translation.

**38** VERSE.



Translation.

**39** VERSE.

Translation.

**40** VERSE.

Translation.

**41** VERSE.

Translation.

**42** VERSE.

Translation.

**43** VERSE.

Translation.

**44** VERSE.

Translation.

**45** VERSE.

Translation.

**46** VERSE.

Translation.

**47** VERSE.

Translation.

**48** VERSE.

Translation.

**49** VERSE.

Translation.

**50** VERSE.

Translation.

**51** VERSE.

Translation.

**52** VERSE.

Translation.

**53** VERSE.

Translation.

**54** VERSE.

Translation.

**55** VERSE.

Translation.

**56** VERSE.

Translation.

**57** VERSE.

Translation.

**58** VERSE.

Translation.

**59** VERSE.

Translation.

**60** VERSE.

Translation.

**61** VERSE.

Translation.

**62** VERSE.

Translation.

**63** VERSE.

Translation.

**64** VERSE.

Translation.

**65** VERSE.

Translation.

**66** VERSE.

Translation.

**67** VERSE.

Translation.

# The Leed of Hindle (*Hyndluljóð*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnworslaw*

- 
- 1 „Vaki mér meýja, · vaki mín vina,  
2 Hyndla systir, · es í helli býr;  
nú 's røkr røkra, · ríða vit skulum  
4 til Valhallar · ok til vés heilags.

[Frow quoth:] “Wake, maiden of maidens; wake my friend, sister Hindle, who lives in the rock-face! Now is the twilight of twilights; we two shall ride to Walhall, and to the holy wigh<sup>C</sup>!

- 2 Biðjum Hęrfaføðr · í hugum sitja,  
2 hann geldr ok gefr · gull verðugum,  
gaf hann Hęrmóði · hjalm ok brynju,  
4 en Sigmundi · sverð at þiggja.

Let us bid Harryfather (= Woden) in good spirits to remain; he rewards and gives gold to the worthy: He gave Heremod<sup>P</sup> helmet and byrnie, but Sighmund<sup>P</sup> a sword to receive.

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2 verðugum] emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

- 3 Gefr hann sigr sonum, · en svinnum aura,  
2 męlsku mǫrgum · ok manvit firum,  
byri gefr brǫgnum, · en brag skǫldum,  
4 gefr hann mannsęmi · mǫrgum rekki.

He gives victory to sons, but to the wise silver; speech to many, and manwit<sup>C</sup> to men. Fair wind he gives to noble ones, and poetry to scolds<sup>C</sup>; he gives valour to many a champion.

- 4 Þór munk blóta, · þess munk biðja,  
 2 at hann ę við þik · ęinart láti;  
 þó 's hǫnum ótitt · við jǫtuns brúðir.

To Thunder I will bloot<sup>C</sup>, of this I will bid: that he always show friendliness to thee, although he dislikes the brides of the ettins.

- 5 Nú taktu ulf þinn · ęinn af stalli,  
 2 lát hann rinna · með runa mínum.“  
 „Sęinn es gǫltr þinn · goðveg troða,  
 4 vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable; let him run with my boar.” [Hindle quoth:] “Slow is thy boar to tread the Godways; I wish not load my noble steed.”

- 6 Fló est Freyja, · es freistar mín,  
 2 visar þú augum · á oss þannig,  
 es hafir ver þinn · í val-sinni  
 4 Óttar unga · Innsteins bur.“

Deiciful art thou, Frow, as thou temptest me; thou showest thy eyes on us this way as thou hast thy man on the slain-ways; the young Oughter, Instone's offspring.”

- 7 „Dulið est Hyndla, · draums ętla'k þér,  
 2 es kveðr ver minn · í valsinni.

[Frow quoth:] Deluded art thou, Hindle; I think thee dreamy as thou sayest that my man is on the slain-ways.

- 8 Þar's gǫltr glóar · Gullinbursti,  
 2 Hildisvíni, · es mér hagir ęęðu,  
 dvergar tvęir · Dáinn ok Nabbi.

There where the boar glows, Goldenbristle; the Hildswine, which for me the two skillful dwarfs Downen and Nab made.

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2 Hildisvíni 'Hildswine'] Presumably an alternative name of Goldenbristle.

- 9 Sęnn í sǫðlum · sitja vit skulum  
 2 ok of jǫfra · ęttir dóma,

gumna þeira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and converse about the lineages of princes; [the lineages] of those men who came from the gods.

- 10 Þeir hafa vęðjat · vala malmi  
 2 Óttarr ungi · ok Angantýr;  
 skylt 's at vęita, · svá't skati hinn ungi  
 4 fęðurlęifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew; it must be divulged,<sup>a</sup> so that the young prince may have the fatherly inheritance left behind by his kinsmen.

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<sup>a</sup>Hindle must reveal what she knows

- 11 Hęrg hann mér gęrði · hlaðinn stęinum;  
 2 nú 's grjót þat · at glęri orðit;  
 rauð hann í nýju · nauta blóði;  
 4 ę trúði Óttarr · á ęsynjur.

A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter ever trusted on the Ossens<sup>G</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok uppbornar · ęttir manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hųldborit, · hvat 's hęrsborit  
 męst manna val · und Miðgarði?“

Now let ancient ancestors be counted, and the high-born lineages of men: What is of the Shieldings? What is of the Shilvings? What is of the Athlings? What is of the Wolvings? What is born of hero? What is born of chief, the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innstęini,  
 2 en Innstęinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,

4 en Sǣfari · Svan inum rauða.

[Hindle quoth:] “Thou<sup>a</sup> art, Oh Oughter, born to Instone, but Instone was born to Elf the old, Elf to Wolf, Wolf to Seafare, but Seafare to Swan the red.

<sup>a</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

14 Móður átti faðir þinn · męnjum gǫfga,  
2 hygg at hęti · Hlędís gyðja,  
Fróði vas faðir þęirar, · en Fríund móðir;  
4 ǫll þótti ęt sú · með yfirmęnnum.

Thy father had thy mother, beautiful with neck-rings, I think that she was called Leedise the giddden<sup>C</sup>. Frood was her father, but Friend her mother; all her lineage seemed to be among overmen<sup>C</sup>.

3 Fríund] emend. from meaningless *†friauf†* F

15 Auði vas áðr · ǫflgastr manna,  
2 Halfdanr fyrri · hęstr Skjöldunga,  
fręg vǫru folkvíg, · þau's framir gęrðu,  
4 hvarfla þóttu verk · með himins skautum.

Ead was before [that] the mightiest of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-conflicts [wars] which the famous ones performed; his (= Halfdane's) works seemed to travel around the corners of heaven.

16 Eflðisk við Eymund · ǫztan manna  
2 en vá Sigtrygg · með svǫlum ęggjum,  
ęiga gekk Almveig, · ǫzta kvinna,  
4 ǫlu þau ok ǫttu · átján sonu.

He (= Halfdane) became the in-law of Iemund<sup>a</sup>, the noblest of men, but he slew Sightrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons.

<sup>a</sup>Lit. “[he] was strengthened by”. Parallelism of “noblest of men/women” makes the meaning yet clearer. Elmwey was Iemund's daughter or sister.

17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,  
2 þaðan eru Ǫðlingar, · þaðan eru Ynglingar,  
þaðan es hǫldbǫrit, · þaðan es hęrsbǫrit,



- 4 mest mannaval · und Miðgarði;  
alt 's þat ęt þín, · Öttarr heĩmski.

Thereof are the Shieldings! Thereof are the Shilvings! Thereof are the Inglings!<sup>a</sup> Thereof is born of hero! Thereof is born of chief, the mightiest choice of men in Middenyard! That is all thy lineage, foolish Oughter!"

<sup>a</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

- 18 Vas Hildigunnr · heĩnnar móðir,  
2 Svöfu barn · ok sękonungs;  
alt 's þat ęt þín, · Öttarr heĩmski.  
4 varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother, the child of Sweve and Seaking; that is all thy lineage, foolish Oughter!—It is meaningful that one might know thus; wilt thou [go] yet further?

- 19 Dagr átti Þóru · dręngjamóður,  
2 ólusk í ęt þar · óztir kappar,  
Fraðmarr ok Gyrðr · ok Frekar báðir,  
4 Ámr ok Jęsurmarr, · Alfr hinn gamli.  
varðar at viti svá, · viltu ęnn lęngra?

Day had Thure, the mother of valiant men; in that lineage were begotten the noblest champions: Fradmer and Yird, and both Frecks; Ame and Essirmer; Elf the old.—It is meaningful that one might know thus; wilt thou [go] yet further?

- 20 Kętill hét vinr þęira · Klypps arþęgi,  
2 vas hann móðurfaðir · móður þinnar;  
þar vas Fróði · fyrr ęnn Kári,  
4 en Hildi vas · Hóalfr of getinn.

Kettle, the inheritor of Clip, was their friend; he was the father of thy mother's mother. There was Frood, yet earlier Keer, but Highelf was by Hild begotten.

...



# The Lay of Wayland (*Völundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnwörðslaw*

The **Lay of Wayland** (*Wayland*) is a story of immense psychological complexity, one of the masterpieces of Norse poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *ThedS Viðga*, in Danish ballads *Vidrik Verlandson*). He went on to become a great hero, and in the later heroic ballads by far eclipses his father. His birth seems heavily foreshadowed by Wayland forcing Nithad to swear an oath in v. 33, but he is nowhere directly mentioned in the poem, probably for artistic reasons.

Apart from this lay there is one other telling of the full story, namely the Strand of Wayland the Smith in *ThedS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Völundr* is replaced with *Velent* [*sic*], *Niðuðr* with *Niðungr*. Interestingly there is a note within it showing that the native form was still known, namely about "Velent, the excellent smith, whom Warrings (*Væringjar*) call Wayland (*Völundr*)". Apparently Wayland was so famous that "all men seem to praise his workmanship so, that the maker of any smith's work which is made better than other works, is called a Wayland (*Völundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad's greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad's,

banished from the kingdom after defending himself against the king's corrupt steward, and hamstrung after being caught attempting to poison the king's food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous "king's daughter", an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad's cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad's son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThedS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Dear*, 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 *ThedS*). Parts of the narrative are depicted on the early C8th Frank's casket, where it is as prominent as the depiction of the Adoration of the Magi—a true testament to the weight with which it was regarded within that culture.

To illustrate the narrative correspondences and differences of the various redactions, I present the following table:

Person	
Wayland	
Wayland's brothers	
Father of the brothers	
Nithad	
Nithad's daughter (Beadhild)	
Nithad's sons	
Wayland and Beadhild's son (Woody)	
Wives of the brothers	
—	Wayland and his brothers ski and hunt animals. They settle in the Wolfda
—	Nithad learns that Wayl
—	

### Regarding Wayland (*Frá Völundi*)

- P1 Níðuðr hét konungr í Svíþjóð. Hann átti tvá sonu ok eina dóttur. Hon  
 2 hét Bǫðvildr. Bréðr váru þrír, synir Finnakonungs. Hét einn Slagfiðr, an-  
 narr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kómu í Úlf dali  
 4 ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma of morgin  
 fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. Þar váru hjá þeim

- 6 álfarhamir þeira. Þat vǫru valkyrjur. Þar vǫru tvær dǫtr Hlǫðvés konungs,  
 Hlaðguðr svanhvít ok Hervǫr alvitr, in þriðja var Qlrún Kjársdóttir af Val-  
 8 landi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar, en Slag-  
 fiðr Svanhvítrar, en Vǫlundr Alvitrar. Þau bjuggu sjau vetr. Þá flugu þér  
 10 at vitja víga ok kómu eigi aftr. Þá skreið Egill at leita Qlrúnar, en Slagfiðr  
 leitaði Svanhvítrar, en Vǫlundr sat í Úlfðöllum. Hann var hagrastr maðr,  
 12 svá't menn viti í fornum sǫgum. Niðuðr konungr lét hann hǫndum taka,  
 svá sem hér er um kveðit:

Nithad was named a king in Sweden. He owned two sons and one daughter; she was called Beadhild. There were three brothers, the sons of a king of the Finns. One was called Slayfinn, another Agle, the third Wayland. They travelled on skis and hunted wild animals. They came into the Wolfdales and made for themselves houses there. There is a water there, called Wolfsea. Early in the morning they found on the lake-shore three women, and they were spinning linen. By them were their swan-hames<sup>C</sup>; they were Walkirries. Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit, the third was Alerune, daughter of Kear<sup>P</sup> of Walland<sup>Ga</sup>. The brothers brought the maidens with them to their halls. Agle got Alerune, but Slayfinn Swanwhite, but Wayland Allwit. They lived there for seven winters, then they left to attend battles, and did not return. Then Agle left on skis to look for Alerune, but Slayfinn sought out Swanwhite; but Wayland stayed in the Wolfdales. He was the most skilled craftsman, as men know, in the ancient saws. King Nithad had him captured, about which this has been sung:

<sup>a</sup>The Roman emperor; see Encyclopedia.

- 1 Mǣyjar flugu sunnan · Myrk-við í gǫgnum  
 2 al-vitr ungar, · ǫr-lǫg drýgja;  
 þér á sǣvar-strǫnd · settusk at hvílask  
 4 drósir suð-rónar, · dýrt lín spunnu.

Maidens flew from the south through Mirkwood<sup>a</sup>—young allwits<sup>b</sup>—to fulfill [their] orlay<sup>C</sup>. They on the lake-shore set down to rest; the southern ladies span expensive linen.

2 ǫr-lǫg drýgja; 'fulfill [their] orlay'] That is, to fulfill their already laid-down destinies, as described in P1 and st. 3. I disagree with Clunies Ross (2005)[103], who translates this phrase as 'engage in war', seeing the latter word as a borrowing from OE (cf. Dutch *oorlog* 'war'). In fact, the expression *drýgja ǫrlög* is also attested in OE, namely in l. 29 of a poem on the Christian Doomsday (TODO?), about a man going to Hell for his sins: *ond þonne á tó ealdre · ǫrlæg dreógeð* 'And then (the sinner) suffers his orlay for ever and ever'

<sup>a</sup>Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>b</sup>Maybe look at what this means. TODO.

2    Eḡin nam þeira · Eḡil at vērja  
 2    fōgr mēr fira · faðmi ljósum;  
       ḡnnur vas Svanhvít, · svan-fjaðrar dró,  
 4    [...]  
       en hin þriðja · þeira systir  
 6    varði hvítan · hals Vǫlundar.

One of them began—the fair maiden of men—to embrace Agle in her light bosom. Another was Swanwhite—her swan-feathers she rustled; but the third of the sisters warded the white throat of Wayland.

4 [...] A line mentioning the name of Slayfinn has certainly gone missing here.

3    Sǫtu síðan · sjau vetr at þat,  
 2    en hinn áttu · allan þrǫðu,  
       en hinn níunda · nauðr of skilði,  
 4    meýjar fýstusk · á myrkvan við,  
       al-vitr ungar · ør-lǫg drýgja.

Then they stayed for seven winters at that, but all the eighth they yearned, but the ninth did need divorce them: the maidens longed for the mirky wood: the young allwits, to fulfill orlay.<sup>a</sup>

<sup>a</sup>As Walkirries the orlay<sup>C</sup> (already laid-down destiny) of the sisters is to preside over battles for Woden. Remembering this duty they become increasingly restless, until they one day decide to leave when their husbands are out hunting. For the significance of Mirkwood, see note to st. 1.

4    Kom þar af vęiði · veðr-eygr skyti  
 2    Vǫlundr líðandi · of langan veg,  
       Slagfiðr ok Eḡill, · sali fundu auða,  
 4    gingu út ok inn · ok umb sǫusk.

Came there from the hunt the weather-eyed shooter: Wayland passing over a long way. Slayfinn and Agle found the halls deserted; they walked out and in, and looked about.

5    Austr skreïð Eḡill · at Qlrúnu,  
 2    en suðr Slagfiðr · at Svanhvítu,  
       en ęinn Vǫlundr · sat í Ulf-dǫlum.

East skied Agle for Alerune, but south Slayfinn for Swanwhite; but alone Wayland stayed in the Wolfdales.

- 6 Hann sló goll rautt · við gim fastan,  
 2 lukði hann alla · linn-baugum vęł;  
 svá þęð hann · sinnar ljóssar  
 4 kvánar, ef hęnum · of koma gęðı.

He struck red gold by gemstone fastened, enclosed he all the serpent-bighs<sup>Ca</sup> well; thus awaited he his bright wife, if to him she might come.

<sup>a</sup>Armlets, torcs resembling serpents, perhaps even literally shaped like them; cf. the Viking age armlet found in a hoard in Undrom, Ångermanland, northern Sweden. Museum ID 108822 HST. TODO: Maybe include photo?

- 7 Þat spyrr Nıðuðr, · Nıara dróttinn,  
 2 at ęinn Vęlundr · sat í Ulf-dęlum;  
 nęttum fóru seggir, · nęglðar vęru brynjur,  
 4 skildir bliku þęira · við hinn skarða mána.

This learns Nithad, lord of the Nears<sup>G</sup>, that alone Wayland stayed in the Wolfdales. By night travelled warriors—nailed were their byrnies<sup>a</sup>—their shields gleamed by the waning moon.

<sup>a</sup>The soldiers had plated armour.

- 8 Stigu ór sęðlum · at salar gaffi,  
 2 gingu inn þaðan · ęnd-langan sal,  
 sęu þęir á bast · bauga dręgna,  
 4 sjau hundruð allra, · es sá sęggr átti.

They stepped down from the saddles by the hall's gables; went thence inside the endlong hall; saw they on a bast-rope bighs drawn up: seven hundred in all which that man [= Wayland] owned.

2 gingu ... sal 'went ... hall'] Formulaic. The fixed variant line *bón/bann inn of gekk · ęnd-langan sal* 'he/she inside did go the endlong hall' occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Ordrun*. *ęnd-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Thrim* and st. 3 of *Shirner*. — *ęnd-langr* 'endlong' may be rendered as 'throughout, the entire (length of)'.

- 9 Ok þęir af tóku · ok þęir á létu  
 2 fyr ęinn útan, · es af létu;  
 kom þar af vęiði · veðr-ęygr skyti  
 4 Vęlundr líðandi · of langan veg.

And they took [them] off, and they strung [them] on; but for one, which off they strung,<sup>a</sup>—Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.

<sup>a</sup>Nithad's men take off all the seven hundred rings (presumably to count them) and then put them back on, but they keep just one. This high is probably the one mentioned in sts. 17 and 26, since Beadhild has it already when Wayland is brought back after being captured. 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." —The reader may for himself judge the plausibility of this, but it seems that Wayland, being an exceptionally handy craftsman, may just as well have crafted wings for himself without need for magical rings. This agrees with the Low German verison and the Daedalus myth, for both of which see the introduction to the present poem.

10      Gekk brúnni · beru hold stēikja,  
           2      ár brann hrísi · all-þurru fura,  
                   viðr hinn vind-þurri, · fyr Vølund.

Went he the brown she-bear's hull to roast; in early morning burned the twigs of all-dry pine—the wind-dry wood—before Wayland.

11      Sat á ber-fjalli, · bauga talði,  
           2      alfa ljóði · ęins saknaði;  
                   hugði at hęfði · Hlōðvés dóttir,  
           4      Al-vitr unga, · vęri aptr komin.

Sat he on the bear-pelt, highs he counted—the prince of elves was missing one! Thought he that Ladwigh's daughter [= Harware] might have it; that the young allwit might be come back.

12      Sat svá lengi, · at sofnaði,  
           2      ok vaknaði · vilja-lauss;  
                   vissi sér á hōndum · hōfgar nauðir,  
           4      en á fōtum · fјotur of spētan.

Sat he so long that asleep he fell, and he awoke, powerless. He knew on his hands tortuous restraints, and on his feet were fetters tightened.

13      „Hvęrir 'ru jōfrar · þęir's á lōgðu  
           2      bęsti-síma · ok bundu mik?“

[Wayland quoth:] "Which are the princes, those that laid on thick bast-ropes, and bound me?"



- 14 Kallaði nú Níðuðr, · Níara dróttinn:  
 2 „Hvar gazt Völundr, · vísi alfa,  
 óra aura, · í Ulf-dölum?  
 4 Goll vas þar ęigi · á Grana leiðu,  
 fjarri hugða'k vart land · fjöllum Rínar.“

Now called Nithad, lord of the Nears: “Where gottest thou, Wayland, leader of elves, *our* ounces in the Wolfdales? Gold was there not on Grane<sup>P</sup>'s path; far I thought our land from the fells of the Rhine.”<sup>a</sup>

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<sup>a</sup>Grane was the horse of the legendary hero Siward<sup>P</sup>, slayer of the dragon Fathomer<sup>P</sup>. These events were thought to have taken place in Germany. The sense of the is thus sarcastic: “Where did you get that gold? A dragon's hoard?”

- 15 „Man'k at meiri · męti ętum,  
 2 es vér heil hjú · heima vorum:  
 Hlaðguðr ok Hęrvor · borin vas Hlęðvé,  
 4 kunn vas Qlrún · Kíars dóttir.“

[Wayland quoth:] “I remember that we owned greater wealth, when we a whole household were at home: Ladguth and Harware were born to Ladwigh; known was Alerune, Kear's daughter.”<sup>a</sup>

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<sup>a</sup>Wayland responds rather cryptically. It seems that by asserting the noble lineages of the three swan-wives he gives a legitimate reason for his wealth, although he seems to be aware, judging by the tone, that the greedy Nithad neither cares nor believes him.

- 
- 16 Úti stóð kunnig · kvęn Níðaðar,  
 2 hón inn of gekk · ęnd-langan sal,  
 stóð á golfi, · stilti ręddu:  
 4 „es-a sá nú hýrr, · es ór holti fęrr.

Outside stood the cunning wife of Nithad; she inside did go the endlong hall; stood on the floor, steered her voice: “That one [= Wayland] is not mild now, who comes out of the wood.

---

2 hón inn ... sal ‘she inside ... hall’] Formulaic, also occurring in st. 30 of the present poem and in *Ordrun* 3.

- 17 Tęnn hęnum tęygjask · es hęnum's tęt sverð  
 2 ok hann Bęðvildar · baug of þękkir,  
 ęmun eru augu · ormi hinum frána;

- 4 sníðið ér hann · sina magni,  
ok setið hann síðan · í Sétvarstöð.“

His teeth are bared when he is shown the sword, and he recognizes Beadhild's high; reminiscent are the eyes to the gleaming serpent's.—Snithe ye from him the might of his sinews, and set him thereafter on Seastead!”

- P2 Svá var gort, at skornar vǫru sínar í knés-fótum ok settr í holm einn, er  
2 þar var fyrir landi, er hét Sétvarstaðr. Þar smíðaði hann konungi alls-kyns  
gor-simar; engi maðr þorði at fara til hans, nema konungr einn. Völundr  
4 kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet lying there before the land, which was called Seastead. There he smithed for the king all manner of jewels. No man dared journey to him, save for the king alone. Wayland quoth:

- 18 „Sé’k Níðaði · sverð á linda,  
2 þat’s ek hvesta · sëm hagast kunna’k  
ok ek herða’k · sëm hógst þótti;  
4 sá’s mér fránn mekir · é fjarri borinn;  
sé’kk-a þann Völundi · til smíðju borinn.

“I see a sword on Nithad's belt, that one I sharpened as most handily I knew, and hardened as most pleasingly seemed. Now that gleaming blade is ever far from me carried; I see it not for Wayland to the smithy carried.

- 19 Nú berr Bǫðvildr · brúðar minnar  
2 —bíð’k-a þess bót— · bauga rauða.“

Now Beadhild bears my bride's—I await no bettering for that—red bighs.”

- 20 Sat—né svaf á-valt— · ok sló hamri;  
2 vél geyði heldr · hvatt Níðaði;  
drifu ungir tveir · á dýr sea  
4 synir Níðaðar · í Sétvarstöð.

He sat—he slept not—and struck the hammer; he very boldly planned wiles for Nithad.—Two young ones drifted to look at precious things: Nithad's sons, onto Seastead.

1 Sat—né svaf á-valt— ‘He sat—he slept not—’] Compare *Guthrun Inst* TODO: *bófu mik—né drękkðu—* ‘lifted me—drowned [me] not—’.

- 21 Kvómu til kistu, · kröfðu lukla,  
 2 opin vas illúð, · es í söu,  
 fjöld vas þar mæina, · es mögum sýndisk  
 4 at véri goll rautt · ok gǫr-simar.

Came they to the chest, demanded the keys; open was the evil when inside they looked.  
 A great deal was there of harms, which to the lads seemed like were it red gold and jewels.

- 22 „Komið einir tveir, · komið annars dags;  
 2 ykkir lét’k þat goll · of gefit verða;  
 segið-a meyjum · né sal-þjóðum,  
 4 manni engum, · at mik fyndið.“

[Wayland quoth:] “Come alone ye two, come another day; to you I will let that gold be given. Say not to maidens nor to the people of the hall—to no man—that ye met me!”

- 23 Snimma kallaði · seggr á annan,  
 2 bróðir á bróður: · „göngum baug séa!“  
 Kvómu til kistu, · kröfðu lukla,  
 4 opin vas illúð · es í litu.

Early called one youth to another, brother to brother: “Let us go see the biggs!” Came they to the chest, demanded the keys; open was the evil when inside they looked.

- 24 Snęið af hǫfuð · húna þeira  
 2 ok und fęn fjǫturs · fǫtr of lagði,  
 ęn þęr skálar, · es und skǫrum vǫru,  
 4 svęip útan silfri, · sęldi Níðaði.

He sliced off the heads of those bear-cubs<sup>a</sup> [BOYS], and under the fether’s fen<sup>b</sup> their feet did lay; but the bowls which were under their curls [SKULLS], he coated with silver and gave to Nithad.

<sup>a</sup>An affectionate term for the young boys. TODO: Relate to Bearserks?

<sup>b</sup>Very unclear. TODO.

- 25 En ór augum · jarkna-stęina  
 2 sęndi kunnigri · kvǫn Níðaðar;  
 en ór tǫnnum · tveggja þeira  
 4 sló brjóst-kringlur, · sęndi Bǫðvildi.

But out of the eyes earthenstones he sent to the cunning wife of Nithad; but out of the teeth of the two he struck breast-brooches, sent to Beadhild.

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26 Þá nam Bǫðvildr · baugi at hrósa  
 2 [...] · es brotit hafði,  
 „þori’k-a’k sęja, · nema þér ęinum.“

Then Beadhild began to praise the ring,<sup>a</sup> [...] which she had broken, “I dare not tell it, save to thee alone.”

---

2 [...] The meter requires a half-line here, likely containing a more specific description of the bigh.

---

<sup>a</sup>The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the bigh she has been given by her parents (previously mentioned in vv. 10 (see note there) and 17), and is afraid that her parents may become upset. She thus goes to Wayland in secret, asking him to repair it.

27 „Ek bǫti svá · brest á golli,  
 2 at fęðr þinum · fęgri þykkir,  
 ok mǫðr þinni · miklu bętri,  
 4 ok sjalfri þér · at sama hófi.“

[Wayland quoth:] “I mend such the crack on the gold, that to thy father it fairer seems, and to thy mother far better, and to thyself of the same rank.”

28 Bar hann hána bjóri, · því’t hann bętr kunni,  
 2 svá’t hón í sessi · of sofnaði.  
 „Nú hęf’k hęfnt · harma minna  
 4 allra nema ęinna · í-við-gjǫrnum.“

He overcame her with beer—for he knew better<sup>a</sup>—so that she in the seat asleep did fall. “Now have I avenged my harms—all but one<sup>b</sup>—on the insidious ones.”<sup>c</sup>

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<sup>a</sup>i.e. was more cunning, experienced than her.

<sup>b</sup>Presumably the deprivation of his mobility due to the hamstringing, which he resolves in the following stanza.

<sup>c</sup>King Nithad and his family.

29 „Vęl ek,“ kvað Vǫlundr, · „verða’k á fitjum,  
 2 þęim’s mik Níðaðar · nǫmu rekkar.“  
 Hlęjandi Vǫlundr · hófsk at lopti,

- 4 grátandi Bøðvildr · gekk ór eyju.  
tregði fōr friðils · ok fōður vręiði.

“Well I”, quoth Wayland, “fall on my paddles; those which Nithad’s men bereaved me of!”  
Laughing Wayland threw himself in the air; weeping Beadhild went from the island: she grieved the lover’s flight, and the father’s fury.

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<sup>a</sup> C-V: *fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism to take flight, regaining his mobility which he lost when he was hamstrung.

- 
- 30 Úti stóð kunnig · kvón Níðaðar,  
2 ok hón inn of gekk · ęnd-langan sal,  
en hann á sal-garð · ęttisk at hvílask,  
4 „Vakir þú Níðuðr, · Níara dróttinn?”

Outside stood the cunning wife of Nithad, and she inside did go the endlong hall—but he, on the courtyard, set down to rest. “Art thou awake, Nithad, lord of the Nears?”

- 31 „Vaki’k á-valt · vilja-lauss,  
2 sofna’k minst, · sız sonu dauða,  
kell mik í hōfuð, · kōld erumk rōð þín,  
4 vilnumk þess nú, · at við Vōlund dōma’k.”

[Nithad quoth:] “I am always awake, powerless; I fall asleep the least, since the death of my sons. My head freezes; cold are thy counsels—I wish now but that: to speak with Wayland.”

- 
- 32 „Sęg mér þat Vōlundr, · vísi alfa,  
2 af hęilum hvat varð · húnum mínum?”

[Nithad quoth:] “Say it to me, Wayland, leader of elves: what became of my healthy bear-cubs [BOYS]?”

- 33 „Eiða skalt mér áðr · alla vinna,  
2 at skips borði · ok at skjaldar rōnd,  
at mars bōgi · ok at mękis ęgg

- 4 at þú kvēlj-at · kvōn Vōlundar,  
né brúði minni · at bana verðir,  
6 þótt kvōn ęigim, · þá's ęr kunnið,  
eða jóð ęigim · innan hallar.

[Wayland quoth:] “Before that shalt thou swear to me all oaths:—by the deck of the ship and the rim of the shield, by the bough of the steed and the edge of the sword—that thou wilt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own, which ye might know; or a babe might own within the hall.”<sup>a</sup>

<sup>a</sup>Wayland has Nithad swear an oath that he will not harm Beadhild, nor their (yet unborn) child. For the form of the oaths cf. TODO.

- 34 Gakk til smiðju, · es gęrðir þú,  
2 þar fiðr þú bęlgi · blóði stokna,  
sneið'k af hęfuð · húna þinna  
4 ok und fęn fјoturs · fotr of lagða'k.

Go to the smithy, which thou madest; there wilt thou find bellows, sprinkled with blood. I sliced off the heads of thy bear-cubs [BOYS], and under the fetter's fen their feet did I lay.

- 35 En þęr skálar, · es und skorum vęru,  
2 sveip'k útan silfri, · sęlda'k Níðaði,  
en ór augum · jarkna-stęina,  
4 sęnda'k kunnigri · kvōn Níðaðar.

But the bowls, which were under their curls, I coated with silver and gave to Nithad. But out of the eyes earthenstones I sent to the cunning wife of Nithad.

- 36 En ór tǫnnum · tveggja þęira  
2 sló'k brjóst-kringlur, · sęnda'k Bęðvildi;  
nú gęngr Bęðvildr · barni aukin,  
4 ęinga dóttir · ykkur bęggja.“

But out of the teeth of the two, I struck breast-brooches, sent to Beadhild. Now walks Beadhild, swollen with child; the only daughter of you both.”

4 ęinga dóttir · ykkur bęggja. ‘the only daughter of you both’] Formulaic, near-identical to *HarS* st. 25/1–2: (*Vakr, Angantýr, · vękr þik Hęrvęr, // ęinga dóttir · ykkur Svęfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beowulf* 375a, 2997b: *ągan dohtor* ‘only daughter (accusative)’.)

- 37 „Méltir-a þú þat mál, · es mik meir tregi,  
 2 né þik vilja’k Völundr · verr of níta;  
 es-at svá maðr hór, · at þik af hęsti taki,  
 4 né svá oþflugr, · at þik neðan skjóti,  
 þar’s þú skollir · við ský uppi.“

[Nithad quoth:] “Thou couldst not have spoken that speech which might grieve me more; nor could I worse wish, Wayland, to deny thee. There is no man so high that he from horse might take thee, nor so mighty that he might shoot thee from below, there as thou jeerest against the cloud-cover on high!”

- 38 Hléjandi Völundr · hófsk at lopti,  
 2 en ó-kátr Níðuðr · þá ęrtir sat.

Laughing Wayland threw himself in the air, but gloomy Nithad thereafter stayed.

- 
- 39 „Upp rís Þakkráðr, · þréll minn bazti,  
 2 bið Bøðvildi, · mey hina brá-hvítu,  
 gangi fagr-varið · við fęður róða.“

[Nithad quoth:] “Rise up, Thankred, my best thrall! Ask Beadhild—the brow-white maiden—to go fair-clothed with her father to counsel.”

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2–3 mey hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’] With these expressions Nithad strongly stresses the purity of his daughter (*mér* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

- 
- 40 „Es þat satt Bøðvildr, · es sęgðu mér,  
 2 sętuð it Völundr · saman í holmi?“

[Nithad quoth:] “Is it true, Beadhild, as they said to me: stayed thou and Wayland together on the islet?”

- 41 „Satt’s þat Níðuðr · es sagði þér:  
 2 sętum vit Völundr · saman í holmi  
 ęina oęgur-stund, · ęva skyldi;  
 4 ek vętr hęnum · vinna kunna’k,

ek **v**ętr hōnum · **v**inna máttak.“

[Beadhild quoth:] “’Tis true, Nithad, as *he* said<sup>a</sup> to thee: stayed I and Wayland together on the islet, for one heavy hour—it should never [have been]! I knew by naught struggle against him; I could by naught struggle against him.<sup>b</sup>”

---

<sup>a</sup>Beadhild, knowing that the only one who is aware of what happened is Wayland, makes the subtle change in the conjugation, from her father’s general plural (“what *they* said”), to the specific singular (“what *he* said”).

<sup>b</sup>She was both mentally (*kunna* ‘to know, understand’) and physically (*mega* ‘to have strength to do, avail’) incapable of struggling against him. — As Finnur Jónsson (1932) comments, an unsurpassed final verse.



## Eddic fragments from Snorre's Edda

TODO: Discussion on the fragments.

Numerous Eddic verses are quoted in Snorre's Edda. Most of them come from Eddic poems preserved in other manuscripts, but a few do not. One is attributed to a lost poem (Homédall's Galder), while the rest are quoted in the context of longer narrative prose sections.

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The tone and context of this verse is highly reminding of mythic wisdom contests, especially that of *Webthritbner*. It is quoted in *Yilfer* 2, being the second Eddic verse in the text, following *High* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Ease (who in *Yilfer* are presented as a group of deceitful sorcerers, rather than gods).

- P1**    Hann sá þrjú háséti ok hvert upp frá ǫðru, ok sátu þrír menn sinn í hverju.  
2    Þá spurði hann, hvert nafn höfðingja þeira véri. Sá svarar, er hann leiddi inn, at sá, er í inu neðsta háséti sat, var konungr — „ok heitir Hárr, en  
4    þar nýst sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir.“ Þá spyrr Hárr ko-  
mandann, hvárt fleira er erendi hans, en heimill er matr ok drykkir honum  
6    sem ǫllum þar í Háva hǫll. Hann segir, at fyrst vill hann spyrja, ef nokkurr er fróðr maðr inni. Hárr segir, at hann komi eigi heill út, nema hann sé  
8    fróðari,

He [= Yilfer] saw three high-seats and each one higher than the other, and sat there three men, one in each seat. Then he asked what the names of those chieftains were. Then High asks the one who is come, whether

- 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!”

---

### Homedall's Galder (Heimdallargaldr)

This mysterious stanza is quoted in *Ylfer* 27, the chapter describing Homedall. The poem is mentioned but not quoted in *Scold* 15: *Heimdallar hǫfuð heitir sverð. Svá er sagt, at hann var lostinn mannsþofði í gegnum. Um þat er kveðit í Heimdallar galdri, ok er síðan kallat hǫfuð mjötuðr Heimdallar* 'The sword is called Homedall's head. So it is said, that he was pierced by a man's head. Regarding that was sung in Homedall's galder, and thereafter the head is called Homedall's bane.'

2 „Níu em'k móðra mögr,  
2 níu em'k systra sonr.“

“I am nine mothers' lad; I am nine sisters' son.”

---

This passage is closely paralleled in Saxo (TODO). See Hopkins (2021).

P2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem heitir  
2 Nóatún. Hann reður fyrir gongu vinds ok stillir sjá ok eld. Á hann skal  
heita til séfara ok til veiða. Hann er svá auðigr ok féséll, at hann má gefa  
4 þeim auð landa eða lausafjár. Á hann skal til þess heita. Eigi er Njörðr ása  
éttar. Hann var upp fęddr í Vanaheimi, en Vanir gísluðu hann goðunum ok  
6 tóku í mót at gíslingu þann, er Hénir heitir. Hann varð at sétt með goðum  
ok Vönum. Njörðr á þá konu, er Skaði heitir, dóttir Þjaza jötuns. Skaði  
8 vill hafa bústað þann, er átt hafði faðir hennar, þat er á fjöllum nokkurum,  
þar sem heitir Þrymheimr, en Njörðr vill vera nér sé. Þau séttust á þat, at  
10 þau skyldu vera níu nétr í Þrymheimi, en þá aðrar níu at Nóatúnum. En  
er Njörðr kom aftr til Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is that one who is called Nearth. He lives in heaven, there as is called Nowetowns. He rules the motion of the wind and calms sea and fire. Upon him shall one call for sea-faring and for hunting. He is so wealthy and blessed with cattle that he may give them a wealth of lands or loose cattle. Upon him shall one call for that. Nearth is not of the lineage of the Ease. He was brought up in Wanehome, but the Waness gave him as a hostage towards the gods and received as a hostage that one who is called Heener. He was used for reconciling the gods and the Waness. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling place which her father had owned, which lies on some certain fells in the place called Thrimham, but Nearth wishes to be near the sea. They agreed to it that they would be for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, then he quoth this:

3 „Lęið erumk fjöll, · vas'k-a lęngi á,  
2 nętr ęinar níu;

4       ulfa þytr · mér þótti illr vesa  
          hjá sǫngvi svana.“

“The fells are loathsome to me; I was not long on them—only for nine nights. The howling of the wolves thought me bad, held against the song of the swans.”

P3     Þá kvað Skaði þetta:

Then Shede quoth this:

4       „Sofa né mát'k-a'k · sévar beðjum á  
2       fugls jarmi fyrir;  
          sá mik vękr · es af víði kǫmr  
4       morgun hverjan már.“

“I could not sleep on the beds of the sea due to the bleating of the bird. That one wakes me when from the wide sea it comes, every morning, the mew.”

P4     Þá fór Skaði upp á fjall ok byggði í Þrymheimi, ok ferr hon mjök á skíðum  
2       ok með boga ok skýtr dýr. Hon heitir ǫndurgoð eða ǫndurdís.

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.

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P5     Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann  
2       sik megingjörðum ok studdi forstreymis Gríðarvǫl, en Loki helt undir  
          megingjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at uppi  
4       braut á ǫxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, the greatest of all rivers. Then he wrapped his strength-girdle around himself and leaned upon Grith's stave against the stream, and Lock held the strength-girdle. And when Thunder came to the middle of the river, it waxed so great that it reached up unto his shoulders. Then Thunder quoth this:

5       „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir  
2       jǫtna garða í;  
          vęizt, ef þú vęx · at þá vęx mér ǫsmęgin

4 jafnhátt upp sem himinn.“

“Wax thou not now, Wimbre, as I wish to wade through thee into the yards of the ettins; know that if thou growest, that my os-might then grows as high as heaven.”

P6 Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrøðar stóð þar  
 2 tveim megin árinna, ok gerði hon árvøxtinn. Þá tók Þórr upp ór ánni  
 stein mikinn ok kastaði at henni ok mælti svá: „At ósi skal á stemma.“ Eigi  
 4 missti hann, þar er hann kastaði til. Ok í því bili bar hann at landi ok fekk  
 tekit reynirunn nokkurn ok steig svá ór ánni. Því er þat orðtak haft, at  
 6 reynir er björg Þórs.

Then Thunder sees above in some gorges, that Yelp, daughter of Garfrith stood there on either side of the river, and she caused it to grow. Then Thunder took up out of the river a great stone, and threw it at her and spoke thus: “At its source shall a river be dammed!” He did not miss his target. And in that moment he came on land and grasped ahold of a certain rowan-branch and thus stepped out of the river. Thus it is a saying that the rowan is Thunder’s deliverance.

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This additional st. regarding Thunder’s battle with Yelp and Grope is only found in U, but seems in all regards like an old Eddic st. and has thus been included.

6 „Einu sinni · neytta’k alls megin  
 2 jǫtna gǫrðum í  
 þá’s Gjǫlp ok Grēip, · dótr Geirraðar,  
 4 vildu hefja mik til himins“

“A single time I used all [my] strength in the yards of the ettins: When Yelp and Grope, Garfrith’s daughters, wished to lift me [up] to heaven.”

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1 *sinni* ‘time’] emend.; om. U

## Heroic poetry of the Codex Regius



# First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Dating (Sapp, 2022): early C11th (0.103), late C12th (0.805)

Meter: *Firnwordslaw*

Here begins the lay regarding the men of Hallow Hundingsbane and Hathbrod. A lay of the Walsings.

- 1     Ár vas alda · þat's arar gullu [R 20r/21]  
2     hnigu heilög vötn · af Himinfjöllum;  
      þá hafði Hēlga · inn hugumstóra  
4     Borghildr borit · í Brálundi.

It was the beginning of elds<sup>C</sup>, as eagles shrieked; holy waters poured down from the Heavenfells; then Burhild in Browlund gave birth to Hallow the Great-hearted.

- 2     Nótt varð í bó, · nornir kvómu, [R 20r/23]  
2     þér's öðlingi · aldr of skópu;  
      þann böðu fylki · frégstan verða  
4     ok buðlunga · þęztan þykkja.

It turned night in the settlement; norns came, those who shaped the age of the nobleman [= Hallow]. They bade the battle-arrayer be the noblest, and among princes seem the best.

- 3     Sneru þęr af afli · ørløgbøttu [R 20r/25]  
2     þá's borgir braut · í Brálundi;  
      þęr um greiddu · gullinsímu  
4     ok und mána sal · miðjan fęstu.

They turned mightily orlay-strands, when castles were broken in Browlund. They arranged a golden band, and beneath the moon-hall [SKY/HEAVEN] fastened it in the middle.

[R 20r/27]        4    Þér austr ok vestr · enda fǫlu,  
                     2    þar átti lofðungr · land á milli,  
                             brá nipt Nera · á norðrvega  
                     4    þinni fęsti, · ęy bað hon halda.

They in the east and west hid its ends; there the praised one owned land in between. The kinswoman of Nare <unknown person> [NORN] tugged onto the northern ways a single cord; she bade it hold forever.



# The Lay of Hallow Harwardson

## (*Helgakviða Hjörvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Firnwordslaw*

Heroic poem.

### Regarding Harward and Sighlind (*Frá Hjörvarði ok Sigrlinn*)

- P1 Hjörvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhildr; sonr  
2 þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In þriðja  
hét Sinrjóð; þeira sonr hét Hymlingr. Hjörvarðr konungr hafði þess heit  
4 strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfnir ko-  
nungr átti dóttur allra<sup>a</sup> fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli  
6 var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk  
vetrlangt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigrlinnar; dót-  
8 tir hans hét Álf. Jarlinn réð, at meyjar var synjat, ok fór jarlinn heim.  
Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi  
10 yfir hánun ok hafði heyrt til, at hans menn kǫlluðu vænstar konur þær, er  
Hjörvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði.  
12 Hann kvað:

TODO. He quoth:

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<sup>a</sup>“vænallra” corr. R

- 1 „Sáttu Sigrlinn, · Sváfnis dóttur,  
2 meyna fęgrstu · i munarheimi?  
þó hagligar · Hjörvarðs konur  
4 gumnum þykkja · at Glasislundi.“

2 „Munt við Atla · Iðmundar son  
 2 fugl fróðhugaðr · fleira mēla?“  
 „Mun’k ef mik buðlungr · blóta vildi  
 4 ok kys’k þat’s ek vil · ór konungs garði.“  
 2

3 Kjós-at-tu Hjörvarðr TODO  
 3

4 Hof mun ek kjósa, TODO  
 4

5 Hqfum erfiði · ok ekki ørendi;  
 5

6 6  
 6

7 7  
 7

8 Sverð veit’k liggja · i Sigharsholmi,  
 2 fjórum fēra · enn fimm tōgu;  
 eitt es þeira · ǫllum bētra  
 4 vígnesta bǫl · ok varið golli.

Swords I know lying, in Sigharsholm, four less than fifty. One of them is better than all—the bale<sup>C</sup> of war-needles<sup>a</sup> [SPEARS?]<sup>a</sup>—and inlaid with gold.

<sup>a</sup>The kenning *vígnest* also appears in

9 Hringr ’s i hjalti, · hugr ’s i miðju,  
 2 ógn ’s i oddi, · þeim’s eiga getr;

liggr með eggju · ormr dreyrfáiðr  
 4 en á valbøstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast<sup>a</sup> an adder chases its tail.

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<sup>a</sup>An unclear part of the sword-hilt; see *Sigðrive* 7.



# Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

Meter: *Firnwordslaw* (TODO)

TODO: Introduction.

- P1 Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Høgna  
2 sonr blótaði Óðin til fǫðurhefnda. Óðinn léði Dag geirs síns. Dagr fann  
Helga, mág sinn, þar sem heitir at Fjöturlundi. Hann lagði í gognum  
4 Helga með geirnum. Þar fell Helgi en Dagr reið til fjalla ok sagði Sigrúnu  
tíðindi:

Hallow got Sighrun, and they owned sons; Hallow was not old. Day, son of Hain, blooted<sup>C</sup> to Weden to take revenge for his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at a place called Fetterlund; he laid the spear through Hallow. There fell Hallow, but Day rode to the fells and told Sighrun the news:

- 1 „Trauðr em ek, systir, · trega þér at segja  
2 þvíat ek hefí nauðigr · nipti grétta:  
Fell í morgun · und Fjöturlundi  
4 buðlungr sá's vas · þeztr í heimi  
ok hildingum · á halsi stóð.“

“Regretful am I, sister, to grieve thee by saying—for, forced must I cause my kinswoman to cry: This morning fell, 'neath Fetterlund, that prince who was in the world the best, and on the throats of rulers stood.”

- ...  
P2 Ambótt Sigrúnar gekk um aftan hjá haugi Helga ok sá at Helgi reið til  
2 haugsins með marga menn. Ambótt kvað:

Sighrun's maid-servant walked in the evening near Hallow's mound, and saw that Hallow rode to the mound along with many men. The maid-servant quoth:

2 „Hvart eru þat svik ein · es séa þikkjumk  
2 eða ragna røk · ríða menn dauðir,  
es jóa ýðra · oddum keyrið,  
4 eða es hildingum · heimfōr gefin?“

“Either these are deceits only, as I think myself seeing—or the Rakes of the Reins?—dead men riding, as ye drive forth your steeds with spear-points—or are the princes granted leave to go home?”

3 „Es-a þat svik ein · es séa þikkisk  
2 né aldar rof · þótt-u oss lítir,  
þótt vér jóa óra · oddum keyrim,  
4 né es hildingum · heimfōr gefin.“

“Tis not deceits only, as thou thinkest thyself seeing—nor the rending of the age, although thou behold us; although we drive forth our steeds with spear-points the princes are not granted leave to go home.”

---

2 aldar rof ‘rending of the age’] Cf. TODO *rjúfask rēgin*. This is the same root, only zero-grade.

### P3 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Sighrun:

4 „Út gakk Sigrún, · frá Sefafjollum  
2 ef þik folks jaðarr · finna lystir;  
upp 's haugr lokinn, · kominn es Hēlgi!  
4 Dólgspor dreýra · dōglingr bað þik  
at þú sárdropa · svefja skyldir.“

“TODO.”

### P4 Sigrún gekk í hauginn til Helga ok kvað:

Sighrun walked into the mound, to Hallow, and quoth:

- 5 „Nú em’k svá fegin · fundi okkrum  
 2 sem átfrekir · Óðins haukar  
 es val vitu, · varmar bráðir,  
 4 eða dögglitir · dagsbrún séa.“

“Now do I so rejoice at our meeting, as the food-greedy hawks of Woden [RAVENS] when they see corpses, warm venison, or when the dew-gleaming ones do see the day’s brow [DAWN].

- 6 Fyrr vil’k kyssa · konung ólífðan  
 2 an þú blóðugri · brynju kastir;  
 hár es þitt, Helgi, · hélu þrungit,  
 4 allr es vísi · valdogg slæginn,  
 hendr úrsvalar · Høgna mági;  
 6 hvé skal’k þér, buðlungr, · þess bót of vinna?“

Sooner will I kiss the unliving king, than thou the bloody byrnie mightst cast away! Thy hair is, oh Hallow, with hoarfrost thick; the prince is all with corpse-dew [BLOOD] whipped;<sup>a</sup> the hands wet-cold on the kinsman of Hain [= Hallow].—How shall I for thee, nobleman, remedy that?”

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<sup>a</sup>For the formulation cf. *Dreams* 5.

- 7 „Eín veldr þú, Sigrún · frá Sefafjollum,  
 2 es Hēlgi es · harmdogg slæginn:  
 Grétr þú, gullvarit, · grimmum tǫrum,  
 4 sólbjört suðrón, · áðr þú sofa gangir,  
 hvert fēllr blóðugt · á brjósti grami,  
 6 úrsvalt, innfjalgt · ekki þrungit.

“Thou alone causest, Sighrun from the Sevefells, that Hallow be by harm-dew whipped; thou weapest, gold-covered, bitter tears, oh sun-bright southern lady, before thou to sleep mightst go. Each one falls bloody on the breast of the ruler, wet-cold and stifled, pressed forth by sorrow.

- 8 Væl skulum drekka · dýrar vęigar  
 2 þótt misst hafim · munar ok landa.  
 Skal engi maðr · angrljóð kveða  
 4 þótt mér á brjósti · þenjar líti!  
 Nú eru brúðir · byrgðar í haugi,  
 6 lofða dísir, · hjá oss liðnum!“

Translation.”

**P5** Sigrún bjó séing í hauginum.

Sighrun made the bed in the mound:

- 9 „Hér hefi’k þér, Hægi, · hvílu gørvá,  
2 anglausa mjök, · Ylfinga niðr;  
vil’k þér í faðmi, · fylkir, sofna  
4 sem’k lofðungi · lifnum mynda’k!“

“Translation.”

- 10 „Nú kveð’k ęnskis · ørvęnt vesa,  
2 síð né snimma, · at Sefafjollum  
es þú á armi · ólifðum sefr,  
4 hvít, í haugi, · Høgna dóttir,  
ok est-u kvik, · in konungborna!“

“Translation.”

- 
- 11 „Mál’s mér at ríða · roðnar brautir,  
2 láta fjölván jó · flugstíg troða;  
skal’k fyr vestan · vindhjalms brúar  
4 áðr Salgofnir · sigrþjóð vekí.“

“Tis time for me to ride the reddening roads, [to] let my pale steed tread the flight-path [sky]; I shall go west of the wind-helm’s [sky’s] bridges, before Salgovner might wake the victorious people.”

**P6** Þeir Helgi riðu leið sína, en þér fóru heim til bójar. Annan aftan lét Sigrún  
2 ambótt halda vörð á hauginum. En at dagsetri, er Sigrún kom til haugsins,  
hon kvað:

Hallow and his men rode on their way, but the women journeyed home to the farmstead. The next evening Sighrun made the maid-servant keep watch on the mound. But at sunset, when Sighrun came to the mound, she [= the maid-servant] quoth:



- 12 „Kominn væri nú, · ef koma hygði,  
 2 Sigmundar burr · frá solum Óðins;  
 kveð'k grams þiníg · grénask vánir  
 4 es á asklimum · ęrnir sitja  
 ok drífr drótt ęll · draumþinga til.“

“He were now come—if to come he intended—Sighmund's son [= Hallow] from Weden's halls; TODO.”

- 13 „Ves þú eigi svá ór · at ęin farir,  
 2 dís skjöldunga, · draughúsa til!  
 Verða ęflgari · allir á nótum  
 4 dauðir dólgar, męr, · en of daga ljósa.“

“Be not so mad that thou journey alone, oh lady of the Shieldings [= Sighrun], to the ghost-houses [MOUNDS]! They become mightier at night, all the dead fiends, oh maiden, than during the bright days.”

- P7 Sigrún varð skamlíf af harmi ok trega. Þat var trúa í forneskju at menn  
 2 væri endrbornir en þat er nú kęlluð kerlingavilla. Helgi ok Sigrún er kallat  
 at væri endrborin. Hét hann þá Helgi Haddingjaskati en hon Kára Hálfda-  
 4 nardóttir, svá sem kveðit er í Kárljóðum, ok var hon valkyrja.

Sighrun became short-lived due to harm and pain. It was the belief in ancient times, that men were reborn; but that is now called an old wives' tale. Hallow and Sighrun, it is said, were reborn. He was then called Hallow Haddingskate, but she Cheer Halfdanesdaughter, as is sung in the Leed of Cheer; and she was a walkirrie.



# The Speeches of Rein (*Ręinsmól*)

Dating (Sapp, 2022): C10th (0.666)–early C11th (0.259)

Meter: *Leed-meter*, *Firnwordslaw*

Like other poems from this section, it is better defined as a prosimetrum. The differing meter of the verses might suggest that they are taken from different poems.

- P1 Sigurör gekk til stóðs Hjálpreks ok kaus sér af hest einn er Grani var  
2 kallaör síðan. Þá var kominn Reginn til Hjálpreks, sonr Hreiðmars. Hann  
var hverjum manni hagari ok dvergr of vöxt. Hann var vitr, grimmr ok  
4 fjölkunnigr. Reginn veitti Sigurði föstr ok kennzlu ok elskaði hann mjök.  
Hann sagði Sigurði frá forellri sínu ok þeim atburðum at Óðinn ok Hónir  
6 ok Loki höfðu komið til Andvarafors; í þeim forsi var fjölði fiska. Einn  
dvergr hét Andvari; hann var löngrum í forsinum í geddu líki ok fekk sér þar  
8 matar. „Otr hét bróðir várr,“ kvað Reginn, „er oft fór í forsinn í otrs líki.  
Hann hafði tekið einn lax ok sat á árbakkanum ok át blundandi. Loki laust  
10 hann með steini til bana. Þóttuz ęsir mjök heppnir verið hafa ok flógu belg  
af otrinum. Þat sama kveld sóttu þeir gisting til Hreiðmars ok sýndu veiði  
12 sína. Þá tóku vér þá höngrum ok lögðum þeim fjörlausn at fylla otrbelginn  
með gulli ok hylja útan ok með rauðu gulli. Þá sendu þeir Loka at afla  
14 gullzins. Hann kom til Ránar ok fekk net hennar ok fór þá til Andvarafors  
ok kastaði netinu fyr gedduna en hon hljóp í netið. Þá męlti Loki:

Siward went to Helpric's stable and chose one horse, which was thereafter called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more skilled than any man and a dwarf in stature. He was wise, cruel and feel-cunning. Rein fostered and taught Siward and love him very much. He told Siward about his own parents, and about the events that Weden, Heener and Lock had come to Andwareforce; in that force was a multitude of fish. A dwarf was named Andware; he was for a long time in the force in the likeness of a pike and got his food there. "Otter was our brother called," said Rein, "who often journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The Ease thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmare's house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the

otter-skin with gold, and also coat the outside with red gold. Then they sent Lock to get ahold of the gold. He came to Ran and got her net and then journeyed to Andwareforce and threw the net before the pike, and it jumped into the net. Then Lock spoke:

1 „Hvat ’s þat fiska · es renn flóði í  
2 kann-at sér við víti varask;  
höfuð þitt · leys-tu hēlju ór  
4 finn mér lindar loga!“

“TODO.”

2 „Andvári ec heiti oin het min faþir margan hefi ec forf vm fariþ.  
æmlig norn fcap os i ardaga at ec fcaplda i vatni vaþa.“

“TODO.”

3 „Sęg-ðu þat, Andvari, (kvað Loki) ef þú ęiga vill  
2 líf í lýða solum:  
Hver gjöld · fāa gumna synir  
4 ef hoggvask orðum á?“

“Say that, Andware—quoeth Lock—if thou wilt have life in the halls of men: Which recompense do the sons of men get, if they hew at each other with words?”

4 „Ofrgjöld · fāa gumna synir  
2 þęir’s Vaðęelmi vaða;  
ósaðra orða · hverr’s á annan lýgr,  
4 of lengi leiða limar.“

“Overwhelming recompense do the sons of men get, those who wade in Wadyelmer<sup>L</sup>. By the ramifications of untrue words is each who lies to another long followed.<sup>a</sup>”

<sup>a</sup>Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic corpus (including in other poetic stanzas in the pres. ed.). See further note to *Wallow* 39.

P2 Loki sá allt gull þat er Andvari átti. En er hann hafði fram reitt gullit, þá  
2 hafði hann eftir einn hring ok tók Loki þann af hánnum. Dvergrinn gekk  
inn í steininn ok mēlti:

Lock saw all the gold which Andware owned. But when he had brought forth all the gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone

and spoke:

5 „Þat skal gull · es Gustr átti  
2 bróðrum tvęim · at bana verða  
ok qðlingum · átta at rógi;  
4 mun míns féar · manngi njóta.<sup>a</sup>“

“TODO.”

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<sup>a</sup>Note the change of meter in this st.; it certainly does not originally belong with the previous sts.

TODO  
6 Kęmbör ok þvęginn · skal kónna hvęrr  
2 ok at morni mętttr.  
því't ósýnt es · hvar at aptni kęmr;  
4 illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be, and full in morning,—for unknown it is  
where he will come by evening; 'tis bad to rush before one's luck.<sup>a</sup>

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<sup>a</sup>The wording of the first half of this stanza is very close to *Highb* 61 and *Wallow* 33; for discussion on personal hygiene and bathing see note to the former.



# The Speeches of Fathomer (*Fáfnismól*)

Dating (Sapp, 2022): C10th (0.442), early C11th (0.402), late C11th (0.155)

Meter: *Leed-meter* (TODO)

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1 „Sveinn ok sveinn! · Hverjum estu sveini of borinn?  
2 Hverra estu manna mögr?  
es þú á Fáfni rautt · þinn hinn frána mēki;  
4 stöndumk til hjarta hjörr!“

[Fathomer quoth:] “Swain and swain! To which swain art thou born; of which men art thou the son? As thou on Fathomer hast reddened thy gleaming blade, the sword stands to my the heart!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs  
2 manns mētti mikit ef hann bölvaði óvin sínum með nafni. Hann kvað:

Siward concealed his name, because it was their belief in ancient times that the word of a fey<sup>C</sup> man could do much if he baled his enemy by his name. He [= Siward] quoth:

2 „Göfugt dýr ek heiti · en ek gengit hef”k  
2 hinn móðurlausi mögr,  
föður ek á’kk-a · sem fira synir,  
4 geng ek einn saman.“

“Noble beast I am called, but I have walked as the motherless lad. A father I own not, like the sons of men do; I walk alone.”

3 „Veizt, ef föður né átt-at · sem fira synir,  
2 af hverju vastu undri alinn? [...]“

[Fathomer quoth:] “Knowest thou, if thou haddest not a father like the sons of men, by which wonder thou wast born?”

4 „Étterni mitt · kveð’k þér ókunnigt vesa  
 2 ok mik sjalfan hit sama:  
 Sigurðr ek heiti · Sigmundr hét minn faðir  
 4 es hef’k þik vápnum vegit.“

[Siward quoth:] “My lineage I declare is unknown to thee, and my self the same.<sup>a</sup> Siward I am called—Sighmund was called my father—who with weapons have struck thee.”

<sup>a</sup>The meaning 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 won any glory. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

5 „Hvęrr þik hvatti, · hví hvętjask lézt,  
 2 mínu fjorvi at fara?  
 Hinn fráneygi sveinn, · þú áttir fęður bitran,  
 4 ábornu skjór á skęið.“

[Fathomer quoth:] “Who goaded thee—why didst thou let thyself be goaded—my life for to destroy? Gleaming-eyed swain, thou haddest a sharp father; inborn traits show quickly.<sup>a</sup>”

<sup>a</sup>The original is unclear. *á skęið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skęið* ‘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, · hendr mér fulltýðu  
 2 ok minn inn hvassi hjorr;  
 fār es hvatr · es hrøðask tękr  
 4 ef í barnósku ’s blauðr.“

[Siward quoth:] “My heart goaded me, my hands assisted me, and this my sharp sword—few”

TODO: More verses...

7 „Heptyrði ein · tęlr þú þér í hvíętna  
 2 en ek þér satt ęitt sęgi’k:  
 It gjalla gull · ok it glóðrauða fę,  
 4 þér verða þęir baugar at bana!“

[Fathomer quoth:] “With hateful words alone answerest thou anything, but I say to thee truth alone: The resounding gold and the glowing red fee, those bigs will become thy bane!”



8 „Féi ráða · skal fyrða hverr  
 2 é til ins çina dags  
 því't çinu sinni · skal alda hverr  
 4 fara til hēljār heðan.“

[Siward quoth:] “Rule [his] fee shall every man, always, until the one day; for at one time must every man journey hence to Hell.<sup>a</sup>”

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<sup>a</sup>Siward dismisses the idea of the curse. He must die regardless of whether he takes the gold or not, and he would rather die wealthy and famous than poor and unknown.

9 „Norna dóm · munt fyr næsjum hafa  
 2 ok ósvinnns apa;  
 í vatni þú drukknar · ef í vindi rēr;  
 4 allt es fēigs forað.“

[Fathomer quoth:] “The doom of the Norns shalt thou have before the headlands, and that of an unwise ape. In water [wilt] thou drown if thou row in wind; everything is the pit of the fey<sup>C</sup>.<sup>a</sup>”

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<sup>1</sup> fyr næsjum ‘before the headlands’] Formulaic, the sense is that the doom of the norns is close at hand (TODO: How do other scholars explain this?). Cf. the last st. of Sonatorrek (TODO).

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<sup>a</sup>That is, the cursed, death-doomed (fey) man will find sudden death no matter where he turns.

10 „Seg-ðu mér, Fáfnir, · allz þik fróðan kveða  
 2 ok vęl mart vita:  
 Hverjar ’ru þęr nornir · es nauðgonglar ’ru  
 4 ok kjósa móðr frá mögum?“

“Say to me, Fathomer, as they call the wise, and knowing well enough: Which are those Norns who are TODO, and choose the mothers from their lads?”



# The Speeches of Sighdrive (*Sigrdrífumól*)

Dating (Sapp, 2022): C10th (0.961)

Meter: *Leed-meter*

The poem and prose under this header follows the order of **R**. A large count of verses are also cited in **N** (*WalsS* ch. 21).

In *WalsS* the present text up to P2 is first paraphrased:

*Brynhildr segir, at tveir konungar þorðuz. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptaz skulu. En ek strengða þess heit þar í mót at giptaz engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra hluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða øðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit reðum.“ Brynhildr fyllði eitt ker ok férdi Sigurði ok mælti:*

‘Byrnhild says that two kings fought. One was called Helmguther; he was old and the greatest warrior, and Weden had promised him victory, but the other was called Eyner or Eade’s brother. “I felled Helmguther in battle, but Weden stung me with a sleeping-thorn as revenge for that, and declared that I should never thenceforth have victory, and said that I must marry, but I made a vow in response, to marry no man who could be frightened.” Siward spoke: “Teach us counsels regarding great things.” She answers: “Ye will know better, but with thanks I will teach you, if there is anything which we know that may please you, of runes or other things of importance; and let us both drink together, and may the gods give us two a good day, that thou have use and joy from my wisdom and that thou afterwards recall that which we two speak of.” Byrnhild filled a vessel and brought it to Siward and spoke:’

After this the present sts. 4–12 and 14–19 are cited uninterrupted, and a paraphrase is given of sts. 20 ff. (TODO: edit these!). While the order of 12–19 (excepting the omission of 13) in **N** is identical to that of **R**, and sts. 4–5 likewise come first, the order

of the middle sts. 6–11 is very different. The following table shows the relationship between the two ms. for the relevant stanzas:

	<i>pres. ed.</i>	R	N
4	Bjór fœri'k þér	4	6
5	Sig-rúnar skalt rísta	5	7
6	Ql-rúnar skalt kunna	6	10
7	Full skal signa	6*	11
8	Bjarg-rúnar skalt kunna	7	12
9	Brim-rúnar skalt rísta	8	8
10	Lim-rúnar skalt kunna	9	13
11	Mál-rúnar skalt kunna	10	9
12	Hug-rúnar skalt kunna	11a	14
13	Á bjargi stóð	11b–12	–
14	Á skildi kvað ristnar	13–14a	15–17
15	Allar vöru af skafnar	14b–15	18
16	Þat eru bókrúnar	16	19
17	Nú skalt kjósa	17	20
18	Mun'k-a ek flója	18	21

- 
- 1 „Lengi ek svaf, · lengi ek sofnuð vas,  
 2       lōng eru lýða lé;  
       Óðinn því veldr · es eigi máttak  
 4       bregða blund-stofum.“

[Sighdrive quoth:] “Long I slept, long was I asleep, long are the deceits of men. Weden wields it that I could not break the sleeping-staves.”

- P1 Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok  
 2 gaf hōnum minnis-veig.

Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a mind-draught:

- 2 Heill Dagr, · heilir Dags synir,  
 2       heil Nōtt ok nipt!  
       Ó-rēiðum augum · lítið okkr þinig  
 4       ok gefið sitjōndum sigr!

“Hail Day<sup>P</sup>! Hail the sons of Day!<sup>a</sup> Hail Night and [her] kinswoman [= Earth]!<sup>b</sup> With unwrathful eyes look ye upon us two, and give the sitting ones [= us] victory.

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<sup>a</sup>TODO. Who?

<sup>b</sup>According to *Ylfir* 10 Earth is the daughter of Night and Aner<sup>P</sup>.

3    Hēilir **é**sir, · hēilar **ó**synjur,  
 2        hēil sjá in **fj**ol-nýta **fold**!  
       Mál ok **man**-vit · gefið okkr **m**érum tvēim  
 4        ok lēknis-hēndr meðan **lif**um!

Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>! Hail this bountiful fold [EARTH]! Speech and manwit<sup>C</sup> give ye us renowned two, and healing-hands<sup>C</sup> while we live.”

4 lēknis-hēndr ‘healing-hands’] Hands with the power to heal (perhaps supernaturally). The singular form *lēknis-hōnd* occurs in the semi-Christianized prayer on a c. 1300 stick from Ribe, Denmark (signum DR EM85;493).

P2    Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konvngar  
 2    bōrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti  
      hermaðr, ok hafði Óðinn hánum sigri heitit. En **annarr** hét **Agnarr**, ·  
 4    **Auð**u bróðir // er **v**etr engi · **v**ildi þiggja. Sigrdrífa felldi Hjal-m-gunnar  
      í orrostunni. En Óðinn stakk hana svefn-þorni í hefnd þess ok kvað hana  
 6    aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en  
      sagða’k hánum at strengða’k heit þar í mót, at giptask øngom þeim manni  
 8    er hrēðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon vissi  
      tíðendi ór qllum heimum. Sigrdrífa kvað:

She called herself Sighdrive and was a walkirrie. She said, that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised him victory. But the other was called Eyner, Eade’s brother, who in no way wished to surrender. Sighdrive felled Helmguther in the battle, but Weden stung her with a sleeping-thorn as revenge for that, and declared that she should never thenceforth cause victory in battle, and said that she must marry, “but I said to him that I made a vow in response, to marry no man who could be frightened.” He [= Siward] speaks and asks her to teach him wisdom, if she knew any tidings out of all the Homes<sup>C</sup>. Sighdrive quoth:

4    „Bjór fōri’k þér, · **b**ryn-þings apaldr,  
 2    **m**agni blandinn · ok **m**ęgin-tíri,  
      fullr es ljóða · ok líkn-stafa,  
 4    **g**óðra **g**aldra · ok **g**aman-rúna.

[R 32r/18–20, N 24v/12–14]

Beer I bring thee—apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]!—mixed with might, and might-glory; it is full of leeds<sup>C</sup> and grace-staves, of good galders<sup>C</sup> and pleasure-runes<sup>C</sup>.

1 **b**ryn-þings apaldr ‘apple-tree of the byrnie-Thing [BATTLE > WARRIOR]’] *bryn-þinga valdr* ‘wielder of byrnie-Things [BATTLES > WARRIOR]’ N 4 **g**aman-rúna ‘pleasure-runes’] *gaman-þrēdnaþ* N

[R 32r/20–22, N 24v/14–16]

5 **S**ig-rúnar skalt rísta, · ef vilt **s**igr hafa,  
2 ok rísta á **h**jalti **h**jǫrs,  
sumar á **v**étt-rimum, · sumar á **v**al-bǫstum,  
4 ok nefna **t**ysvar **T**ý.

Victory-runes shalt thou know, if thou wilt have victory, and carve on the hilt of the sword; some on the weight-rims;<sup>a</sup> some on the wal-basts<sup>b</sup>, and twice name Tew<sup>P</sup>.

1 **s**igr hafa ‘have victory’] *snotr vera* ‘be clever’ N 2 rísta] *þristþ* N 3 sumar ‘some’] om. N 3 **v**étt-rimum] *vétt-þrimumþ* N 3 sumar ‘some’] *ok* ‘and’ N 3 **v**al-bǫstum] *val-þbystumþ* N

<sup>a</sup>Unclear. TODO.

<sup>b</sup>Possibly the sword-pommel, the word also occurs in *HHarw* 9. TODO.

[R 32r/22–24, N 25r/1–3]

6 **Q**l-rúnar skalt kunna · ef vilt at **a**nnars kvæn  
2 véli-t þik í **t**ryggð ef **t**ruir;  
á **h**orni skal þér rísta · ok á **h**andar baki  
4 ok męrkja á **n**agli **N**auð.

Ale-runes shalt thou know, if thou wilt that another man’s wife not betray thee in troth if thou trustest [in 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 *þaþ* N; om. R 2 véli-t þik í **t**ryggð] *véli þik eigi tryggð* N 3 þér ‘them’] *þat* ‘it’ N

4 **N**auð ‘Need’] i.e. the n-rune, †.

[R 32r/24–25, N 25r/3–4]

7 **F**ull skal signa · ok við **f**ári séa  
2 ok verpa **l**auki í **l**ög;  
**þ**á þat vęit’k, · at **þ**ér verðr aldri-gi  
4 męini blandinn mjǫðr.

The cup shalt thou sign<sup>a</sup>, and gaze against the danger, and throw in the liquid a leek. Then I know that it never will be mixed with harm, thy mead.

1 **F**ull ‘The cup’] *ol* ‘The ale’ N breaks alliteration. 4 męini blandinn] emend.; *męin-blandinn* N

3–4 **þ**á ... mjǫðr] only in N; om. R

<sup>a</sup>Dedicate to the gods with a certain formula. TODO.

8 Bjarg-rúnar skalt kunna · ef bjarga vilt  
 2 ok leysa kind frá konum;  
 á lófa þér skal rísta · ok of liðu spenna  
 4 ok biðja þá dísir duga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue and loosen children from women;<sup>a</sup> on the palm shall [one] carve them, and wrap them around the joints, and then bid the dises to avail.<sup>b</sup>

1 kunna ‘know’] *nema* ‘learn’ N 1 ef bjarga vilt ‘if thou wilt rescue’] *ef þú vilt borgit fú* ‘if thou wilt get rescued’ N 4 þá ‘then’] om. N

<sup>a</sup>i.e. during difficult childbirth.

<sup>b</sup>The dises were minor female deities, and as seen by this stanza they were called upon to avail women during childbirth.

9 Brim-rúnar skalt rísta · ef vilt borgit hafa  
 2 á sundi segl-morum;  
 á stafni skal rísta · ok á stjórnað blaði  
 4 ok leggja eld í ár; es-a svá brattr breki · né svá bláar unnir,  
 þó kœmsk-tu heill af hafi.

[R 32r/27–29, N 24v/16–19]

Surf-runes shalt thou carve, if thou wilt rescue sail-steeds [SHIPS] on the sound; on the stem shall [one] carve, and on the rudder’s blade, and lay fire to the oar. There is not so steep a breaker nor so blue-black waves, that thou not come whole off the sea.

1 rísta ‘carve’] *gjora* ‘make’ N 3 skal rísta ‘shall [one] carve’] *skal þér rísta* ‘shall [one] carve them’ N 4 es-a ‘There is not’] *falla-t* ‘There fall not’ N

4 leggja eld í ár ‘lay fire to the oar’] i.e. mark it with fire in some way.

5 þó ... hafi ‘that ... sea’] lit. ‘yet comest thou whole off the sea.’

10 Lim-rúnar skalt kunna · ef vilt lēknir vesa  
 2 ok kunna sár at séa;  
 á þerki skal þér rísta · ok á baðmi viðar,  
 4 þeim’s lúta austr limar.

[R 32r/29–31, N 25r/7–9]

Limb-runes shalt thou know, if thou wilt be a leecher, and know how to look at wounds; on a birch shall [one] carve them, and on the beam of the wood: [on] the one whose limbs bow to the east.<sup>a</sup>

3 baðmi ‘beam’] *barri* ‘leaf’ 4 þeim’s] *þess* es N

<sup>a</sup>Probably referring to a characteristically bent mountain birch bowing to the east.

[R 32r/31—34, N 24v/19–21]

- 11 Mál-rúnar skalt kunna · ef vilt at mann-gi þér  
 2 hęiptum gjaldi harm;  
 þér of vindr, · þér of vęfr,  
 4 þér of sętr allar saman,  
 á því þingi · es þjóðir skulu  
 6 í fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man should repay thy offences with harm; them thou windest, them thou weavest, them thou settest all together, on that Thing as nations shall go to full judgements.

1 vilt] om. N 2 gjaldi] *†giallda†* N 5 þjóðir ‘nations’] *męnn* N breaks alliteration.

[R 32r/34–32v/3, N 25r/9–10]

- 12 Hug-rúnar skalt kunna · ef vilt hverjum vesa  
 2 gęð-svinnari guma;  
 þér of réð, · þér of ręist,  
 4 þér of hugði Hroptr,  
 af þeim lęgi · es lekit hafði  
 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 Heathdreepner’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

[R 32v/3–4]

- 13 Á bjargi stóð · með Brimis eggjar,  
 2 hafði sér á hęfði hjalm;  
 þá męlti Míms hęfuð  
 4 fróðligt it fyrsta orð,  
 ok sagði sanna stafi.

On the barrow [he] stood along Brimer’s edges; had on his head a helmet. Then spoke the Mime’s head, learnedly, the first word, and said true staves:

[R 32v/5–7, N 25r/11–13]

- 14a Á skildi kvað ristnar · þeim’s stęndr fyr skínanda goði,  
 2 á ęyra Árvaks, · ok á Alsvinn’s hófi,  
 á því hvéli · es snýsk und ręið Hrunnis,  
 4 á Slęipnis tųnnum · ok á slęða fjotrur,



On a shield, [he] declared [there to be] carved [runes]—[on] the one that stands before the shining god<sup>a</sup> [SUN]; on Yorewaker's ear and on Allswith's hoof,<sup>b</sup> on that wheel which turns beneath Rungner's chariot, on Slopner's teeth and on the fetters of sleds,

2 á **eyra** **Árvaks**, · ok á 'on Yorewaker's ear and on' ] om. N 3 á ] ok á N 3 snýsk 'turns' ] *stendr* 'stands'  
N 3 **Hrunnis** 'Rungner's' ] emend. based on sense and meter; *Ravnis* R; *Ragnis* N 4 tǫnnum 'teeth' ]  
*taumum* 'reins' N

<sup>a</sup>Cf. *Grimner* 39, according to which the sun is covered by a shield, protecting the earth from its heat. Without it, the whole world will burn up.

<sup>b</sup>The two horses that pull the sun across the heavens; cf. *Grimner* 38.

14b á **bjarnar** hrammi · ok á **Braga** tungu,  
2 á **ulfs** klóum · ok á **arnar** nefi,  
á **blóðgum** vengjum · ok á **brúar** sporði,  
4 á **lausnar** lófa · ok á **líknar** spori,

[R 32v/7–9, N 25r/13–15]

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 supports, on the palm of release and the track of grace,

2 nefi ] †nefiu† N 4 á ] om. N

14c á **glæri** ok á **gulli** · ok á **gumna** heillum,  
2 í **víni** ok **virtri** · ok **vili**-sessi,  
á **Gungnis** oddi · ok á **Grana** brjósti,  
4 á **nornar** **nagli** · ok á **nefi** uglu;

[R 32v/9–11, N 25r/15–18]

on glass and on gold and on men's luck-charms, in wine and beerwort and the comfortable seat, on Gungner's point and on Grane's chest, on a norn's nail and on an owl's beak.

1 **gumna** heillum 'men's luck-charms' ] *göðu silfri* N 2 **vili**-sessi 'the comfortable seat' ] *vplu sessi* 'a wallow'<sup>C</sup>s seat' N 3 **Gungnis** oddi 'Gungner's point' ] *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 **Grana** brjósti 'Grane's chest' ] *gýgjar brjósti* 'a gow'<sup>C</sup>s chest'

2 **vili**-sessi 'the comfortable seat' ] *í guma holdi* 'in a man's flesh' add. N is clearly an inserted line.

15 **Allar** vǫru **af** skafnar, · þér's vǫru **á** ristnar,  
2 ok **hverfðar** við inn **hēlga** mjǫð  
ok sendar á **viða** **vega**:  
4 þér 'ru með **ǫsum**, · þér 'ru með **ǫlfum**,  
sumar með **vísu** **vǫnum**,  
6 sumar hafa **męnskir** **męnn**.

[R 32v/11–14, N 25r/18–21]

All were shaven off—those that were carved on—and turned into the holy mead, and sent on wide ways: They are among the Ease, they are among the Elves; some among wise Wanes; some have manly men.

2 *hverfðar* ‘turned’] *þhrędar* (for *bróðar* ‘stirred’?) N 4 *ósum ... ǫlfum* ‘Ease ... Elves’] *ǫlfum ... ósum* ‘Elves ... Ease’ N 4 *þęr* ‘they are’] *sumar* ‘some’ N 5 *sumar* ‘some’] *ok* ‘and’ N

[R 32v/14–16, N 25r/21–25v/3]

16 Þat eru bók-rúnar, · þat eru bjarg-rúnar  
2 ok allar ǫl-rúnar  
ok mętar męgin-rúnar  
4 hveim’s þęr kná ó-villtar · ok ó-spilltar  
sér at heillum hafa;  
6 njót-tu ef namt  
unz rjúfask ręgin!

There are book-runes, there are rescue-runes, and all ale-runes, and noble might-runes—for whomever knows them unfalsified and uninjured, to use for himself as charms. Benefit if thou learnest, until the Reins are rent!

1 þat eru ‘there are’] *ok* ‘and’ N 3 *mętar* ‘noble’] *męrar ok* ‘renowned and’ N 4 *ó-spilltar*] *þof villtar* N 7 *rjúfask*] *rjúfa* N

[R 32v/16–18, N 25v/3–5]

17 „Nú skalt kjósa · allz þęr’s kóstr of boðinn,  
2 hvassa vápna hlynr,  
sogn eða þogn · haf þęr sjalfr í hug;  
4 ǫll eru męin of metin.“

[Sighdrive quoth:] “Now shalt thou choose, as the choice is offered to thee, O maple-tree of sharp weapons [WARRIOR]! Speech or silence have thou in thy own heart; all the harms are measured<sup>a</sup>!”

<sup>a</sup>i.e. in advance.

[R 32v/18–20, N 25v/5–8]

18 „Mun’k-a ek flója · þótt mik feigan vitir,  
2 em’k-a ek með bleyði borinn;  
ást-róð þín · ek vil ǫll hafa  
4 svá lęngi sem ek lifi.“

[Siward quoth:] “I shall not flee, although thou know me to be fey; I am not born with softness.<sup>a</sup> Thy loving counsels all will I have, for as long as I may live.”

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2 með 'with'] om. N

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<sup>a</sup>TODO: Note about this common heroic expression.

- 19 „Þat réð'k þér it fyrsta · at við frændr þína [R 32v/20–22]  
 2 vamma-laust verir;  
 síðr þú hefnir · þótt þeir sakar gøri;  
 4 þat kveða dauðum duga.“

[Sighdrive quoth:] “That 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.

- 20 Þat réð'k þér annat, · at eið né sverir, [R 32v/22–24]  
 2 nema þann 's saðr séi,  
 grimmar simar · ganga at tryggð-rofi;  
 4 armr es vára vargr.

That I counsel thee second: that thou not swear an oath, save for that one which is true. Grim strands come after the troth-breach; wretched is the outlaw of vows.<sup>a</sup>

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3 simar 'strands'] i.e. 'strands of fate'; cf. *HHund I* 3, where the norns are said to twist such strands. Often emended to *limar* 'ramifications' in accordance with *Rein* 4, where that word is used in basically the same context. Such a scribal confusion is easily understood, since *s* in this position was always spelled with long *f* in the old mss. The paraphrase (see other note) is not conclusive, since it replaces this word with *hefn* 'revenge'.

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<sup>a</sup>The punishment is one of torment in the afterlife; see note to *Wallow* 39. — The whole verse is paraphrased in *Wals* ch. 21: *Ok sver eigi rangan eið, því at grimm hefn fylgir gríðrofi*. 'And swear no wrong oath, for grim revenge follows the grith-breach.'

- 21 Þat réð'k þér þriðja · at þú þingi á [R 32v/24–25]  
 2 deili-t við heimska hali  
 því't ó-sviðr maðr · léttr oft kveðin  
 4 verri orð an viti.

That I counsel thee third: that thou on the Thing bandy not with foolish men; for an unwise man often lets be spoken worse words than he ought to know.

- 22 Allt er vant · ef við þegir; [R 32v/25–28]  
 2 þá þikkir þú með bleýði borinn  
 eða sonnu sagðr;

[R 32v/34]      26      Þat réð'k þér it sétta, · þótt með seggjum fari  
                      2          qlðrmál til ofug;  
                      drukkinn deila · skal-at við dolg-viðu  
                      4          margan stelr vín viti.

That I counsel thee sixth, although among warriors may grow the ale-speaking awry:  
drunkenly deal shalt thou not with war-trees [WARRIORS]; wine steals wit from many.

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1 þat ... fari 'That ... may grow'] With these words 32v of **R** ends and we have the "great lacuna".



# The Hellride of Byrnhild (*Hēlreið Brynhildar*)

Dating (Sapp, 2022): late C11th (0.650), C13th (0.215), early C11th (0.135)

Meter: *Firnworslaw*

TODO: INTRODUCTION.

- P1    Eptir dauða Brynhildar vóru gør bál tvau: annat Sigurði, ok brann þat fyrr,  
2    en Brynhildr var á öðru brennd ok var hon í reið þeiri er guð-vefjum var  
tjölduð. Svá er sagt at Brynhildr ók með reiðinni á helveg ok fór um tún  
4    þar er gýgr nokkur bjó. Gýgrin kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier, but Byrnhild was burned on another, and she was in that chariot which was tent-roofed with good fabric. So is said, that Byrnhild drove with the chariot onto the Hellway, and passed by a plot where a certain gow lived. The gow quoth:

...

- 1    „Skalt í gognum · ganga ęigi  
2    grjóti studda · garða mína;  
betr sómði þér · borða at rękja  
4    hęldr an vitja · vers annarar.“

TRANSLATION.

- 2    Hvat skalt vitja · af Vallandi,  
2    hvar-fúst hęfuð, · húsa minna?  
Þú hęfir, Vár gullz, · ef þik vita lystir,  
4    mild, af hęndum · mannz blóð þvegir.

TRANSLATION.

- 3    Breg þú eigi mér, · brúðr ór stęini,  
 2    þótt ek véra'k · í víkingu;  
       ek mun okkur · óðri þikkja  
 4    hvar's męnn ęðli · okkart kunna.

TRANSLATION.

- 4    Þú vart, Brynhildr, · Buðla dóttir,  
 2    hęilli verstu · í hęim borin;  
       þú hęfir Gjúka · of glatað bęrnum  
 4    ok búi þęira · brugðiš góðu.

TRANSLATION.

- 5    Ek mun sęgja þér, · svinn, ór reišu  
 2    vit-laussi mjök, · ef þik vita lystir:  
       hvé gęrðu mik · Gjúka arfar  
 4    ásta-lausa · ok ęiš-rofa.

TRANSLATION.

- 6    Lét hami vára · hugfullr konungr,  
 2    átta systra, · undir ęik borið;  
       vas'k vetra tólf, · ef þik vita lystir,  
 4    es ungum gram · ęiša sęlda'k.

TRANSLATION.

- 7    Hétu mik allir · í Hlymdolum  
 2    Hildi und hjalmi, · hvęrr es kunni.

TRANSLATION.

- 8    Þá lét'k gamlan · á Goðþjóðu  
 2    Hjalm-Gunnar nęst · hęljar ganga;  
       gaf'k ungum sigr · Auðu bróður;  
 4    þar varð mér Óðinn · of-ręiðr um þat.

TRANSLATION.



- 9     Lauk hann mik skjöldum · í Skatalundi,  
 2     rauðum ok hvítum, · randir snurtu;  
      þann það hann slíta · svefni mínum  
 4     es hver-gi lands · hręðask kynni.

TRANSLATION.

- 10    Lét umb sal minn · sunnan-verðan  
 2    hávan brenna · hęr allz viðar;  
      þar það hann ęinn þegn · yfir at ríða,  
 4    þann's mér fęrði gull · þat's und Fáfni lá.

TRANSLATION.

- 11    Reįđ góðr Grana · gull-miðlandi  
 2    þar's fóstri minn · flęjum stýrði;  
      ęinn þótti hann þar · ęllum bętri,  
 4    víkingr Dana, · í verðungu.

TRANSLATION.

- 12    Svófu vit ok unðum · í sęing ęinni  
 2    sem hann minn bróðir · of borinn vęri;  
      hvárt-ki knátti · hęnd yfir annat  
 4    átta nóttum · okkart lęggja.

We slept and loved in a single bed, as if he were born my brother; neither one of us could

- 13    Því brá mér Guðrún, · Gjúka dóttir,  
 2    at ek Sigurði · svęfa'k á armi;  
      þar varð'k þęss vís · es vildi'g-a'k  
 4    at þau véltu mik · í ver-fangi.

TRANSLATION.

- 14    Munu við of-stríð · allz til lęngi  
 2    konur ok karlar · kvikkvir fóðask;  
      vit skulum okkrum · aldri slíta,  
 4    Sigurðr, saman. · Søkks-tu, gýgjar-kyn!“

TODO—Sink thou down, Oh gow-kin!”

# The Third Lay of Guthrun

## (*Guðrúnarkviða þriðja*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Firnwordslaw*

A very short narrative poem, depicting a single minor legendary event. It is especially notable for its depiction of a trial by ordeal and the mention of a woman being drowned in a bog.

Herch, one of Attle's concubines tells Attle that she has seen his wife Guthrun sleeping with Thedric. Attle becomes distressed upon hearing this (P1). Guthrun asks him what is wrong (1), and he responds that Herch has accused her of sleeping with Thedric (2). Guthrun promises to prove her innocence through a trial by ordeal involving picking up a white stone from boiling water (3). She further says that while she and Thedric did sit down together, they did so in mutual grief over the deaths of her brothers (4–5). She tells Attle to summon a German lord named Saxe, who knows how to carry out the trial. Seven hundred men arrive to witness the event (6). Before picking up the stone, Guthrun laments over her brothers' deaths, saying that they would have disputed the accusation through violence, but that she must now prove her innocence by herself (7). She then puts her hand in the boiling water, and unscathed takes out the stones. She holds it up and shows it to the witnesses (8). Attle laughs, knowing that his wife has been faithful, and orders Herch to pick up the stone (9). She does so, but her hands are horribly scorched, and men lead her to a "foul bog", presumably to be drowned (see above). The poet ends by laconically stating that Guthrun in such a way was "reconstituted for her affronts".

---

P1     Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón  
2     hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað  
      Guðrún:

Herch was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thedric and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth:

- 1 „Hvat ’s þér, Atli? · é, Buðla sonr,  
 2 es þér hryggt í hug; · hví hlér þú éva?  
 Hitt myndi óðra · jörlum þykkja  
 4 at við mennt mēltir · ok mik séir.“

“What is with thee, Attle? Always, son of Bodle, art thou sad at heart; why laughest thou never? TODO.”

- 2 „Tregt mik þat, Guðrún, · Gjúka dóttir,  
 2 mér í hollu · Herkja sagði  
 at þit Þjóðrekr · undir þaki svéfið  
 4 ok léttliga · líni verðið.“

“It troubles me, Guthrun, Yivick’s daughter, as in the hall Herch has said me: that thou and Thedric beneath thatched roof slept, and ye lightly warded the linen.<sup>a</sup>”

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<sup>a</sup>i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þess · eiða vinna  
 2 at inum hvíta · hēlga steini,  
 at ek við Þjóðmar · þat-ki átta’k,  
 4 es vörðr né verr · vinna knátti,—

“To thee I will swear oaths regarding all of that—by the white, holy stone—that I did not do such a thing with Thedmar,<sup>a</sup> which neither watchman nor warrior has been able to swear upon,—<sup>b</sup>”

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<sup>a</sup>Historically, Thedmar was the father of Thedric, who took over the kingdom after his father’s death (see Encyclopedia). Thedmar may here be a scribal error for Thedric, a scribal error for “Thedmar’s son”, or a nickname due to conflation of the father and son.

<sup>b</sup>Guthrun says that she will prove her innocence through a trial by ordeal (that is, by lifting “the white holy stone” out of boiling water; see st. 8). She further strengthens her position by pointing out that no reliable man has sworn an oath attesting to her guilt.

- 4 Nema ek halsaða · herja stilli,  
 2 jöfur óneisinn, · einu sinni;  
 aðrar vóru · okkrar spækjur  
 4 es vit hörmug tvau · hnigum at rúnum.

Unless I embraced the stiller of hosts [RULER = Thedmar]—the unshamed prince—a single time. Different were our dealings, when we two distressed ones [Guthrun and Thedric] reclined in private conversation.

- 5 Hér kom Þjóðrekr · með þrjá tugu,  
 2 lífa þeir né einir, · þriggja tega manna;  
 hrinktu mik at bróðrum · ok at brynjuðum,  
 4 hrinktu mik at öllum · á höfuðniðjum.

Here came Thedric with thirty; not one of those thirty men still live. Surround<sup>a</sup> me with my brothers, and with byrned men; surround me with all my close kinsmen.

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<sup>a</sup>*brinktu* consisting of *bring*, 2nd sg. imper. of *bringja* 'surround, encircle' + *þú* 'thou'. The clitic form *-tu* has caused devoicing.

- 6 Send at Saxa, · sunnmanna gram;  
 2 hann kann hēlga · hver vellanda;  
 sjau hundruð manna · í sal gingu  
 4 áðr kvén konungs · í kētil tóki.

Send for Saxe, lord of the southmen; he knows how to hallow a swelling cauldron!" Seven hundred men went into the hall, before the wife of the king might touch the kettle.

- 7 „Kemr-a nú Gunnarr, · kalli'k-a Hōgna,  
 2 sé'k-a síðan · svása bróðr;  
 sverði myndi Hōgni · slíks harms reka,  
 4 nú verð'k sjölf fyr mik · synja lýta.“

"Now Guthur comes not, I can not call on Hain; I see not thereafter [my] beloved brothers. With a sword would Hain avenge such an affront; now I will for myself disprove the slanders."

- 8 Brá hón til botns · björtum lófa  
 2 ok hón upp of tók · jarknastēina:  
 „Sé nú sēggir · —sykn em ek orðin  
 4 hēilagliga— · hvé sjá hverr velli.“

Brought she the bright palms to the bottom, and she up did take the earthenstones: "See now, men—I am proven innocent, through holy means—how this cauldron boils!"

- 9 Hló þá Atla · hugr í brjósti  
 2 es hann hēilar sá · hēndr Guðrúnar:  
 „Nú skal Hērkja · til hvers ganga,  
 4 sú's Guðrúnu · grandí vēnti.“

Then laughed the heart in Atle's chest, when he saw unscathed the hands of Guthrun:  
 "Now shall Herch go to the cauldron, she who to Guthrun hoped to cause harm."

10 Sá-at maðr armligt, · hveṛr es þat sá at,  
       2 hvé þar á Hęrkju · hęndr sviðnuðu;  
       lęiddu þá mey · í mýri fúla,  
       4 svá þá Guðrún · sinna harma.

Each man saw not something so pitiful, who saw that: how there on Herch the hands  
 were scorched. Led they the maiden into the foul bog; thus was Guthrun reconstituted  
 for her affronts.

# The Weeping of Ordrun (*Oddrúnargrátr*)

Dating (Sapp, 2022): C10th (0.954)

Meter: *Firnwordslaw*

## From Burgny and Ordrun (*Frá Borgnýju ok Oddrúnu*)

P1    Heiðrekr hét konung; dóttir hans hét Borgný. Vilmundr hét sá er var  
2    friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;  
      hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér  
4    kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun arrived, Atle's sister. She had been the lover of Guthar, Yivick's son. About this saw is here sung:

1    Hęyrða ek sęgja · í sęgum fornum  
2    hvę męr of kom · til Morna-lands;  
      engi mátti · fyr jęrð ofan  
4    Hęiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,<sup>a</sup> how a maiden came to Mornland; no man could—above the earth—find help for Heathric's daughter [= Burgny].

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<sup>a</sup>Probably formulaic; cf. *Hildbrand* 1: *ik gi-bórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both go back to a Proto-Northwest Germanic phrase *\*ek (ga-)hauridō (þat) sagjaną*.

2    Þat frá Oddrún, · Atla systir,  
2    at sú męr hafði · miklar sóttir;  
      brá hon af stalli · stjórն-bitluðum  
4    ok á svartan · sęðul of lagði.

This learned Ordrun, Atle's sister, that the maiden [= Burgny] had great ailments; she seized from the stable a rudder-bitted steed, and a black saddle on [it] did lay.

- 3      Lét hon mar fara · · mold-veg sléttan  
 2      unz at hári kom · · höll standandi;  
      ok hon inn of gekk · · end-langan sal;  
 4      svipti hon sǫðli · · af svǫngum jó  
      ok hon þat orða · · allz fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH], until she came to the high standing hall, and she inside did go the endlong hall. She drew the saddle of the slender horse, and she that word first of all did say:

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3 ok hon ... sal 'and she ... hall'] The whole line is formulaic, see note to *Wayland* 8.

5 ok ... of kvað 'and ... did say'] The whole line is formulaic, see note to *Thrim* 2.

TODO: More verses.



# The Lay of Attle (*Atlakviða*)

Dating (Sapp, 2022): C10th (0.719)–early C11th (0.212)

Meter: *Speech-meter, Firnwordslaw*

A famously archaic poem.

Attle sends his messenger Kneefrith to Guthur (1). He arrives at Guthur's hall, where the mood is one of unease, and addresses Guthur (2). Kneefrith invites him and his brother Hain to Attle's court (3), offering them treasures, weapons and land (4–5). Guthur asks his brother Hain for advice, since he has not heard of Attle having gold to give away (6).

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## The Death of Attle (*Dauði Atla*)

P1 Guðrún Gjúkadóttir hefndi brøðra sinna, svá sem frégt er orðit. Hon drap  
2 fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina alla;  
um þetta er sjá kviða ort.

Guthrun Yivicksdaughter avenged her brothers, as has become famous. She first killed the sons of Attle, and after that she killed Attle, and burned the hall and the whole hird. Regarding that this lay is wrought.

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1 Atli sendi · ár til Gunnars  
2 kunnan segg at ríða, · Knéfrøðr vas sá heitin;  
at gørdum kom hann Gjúka · ok at Gunnars hollu,  
4 bækkjum aringreypum · ok at bjóri svósum.

Attle sent early to Guthur a well-known messenger to ride; Kneefrith that one was called. To the estates of Yivick he came, and to the hall of Guthur; to the hearth-surrounding benches, and to the lovely beer.

- 2     Drukku þar dróttmęgir · —ęn dyljędr þęgđu—  
 2     vín í valhęllu, · vręiđi sęusk þęir Húna;  
      kallađi þá Knęfręđr · kaldri ręddu,  
 4     sęggr inn suđręni · sat hann á bękk hęm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—wine in the walhall; they feared the wrath of the Huns. Then called Kneefrith with cold voice; the southern messenger sat on a high bench:

1 dyljędr ‘concealed ones’] Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 valhęllu ‘the walhall’] The interpretation of this compound is difficult in context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale<sup>G</sup>’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness<sup>C</sup>) of the Yivickings<sup>G</sup>. In this case it is linguistically identical to Walhall<sup>L</sup>, Weden’s hall, whither the battle-slain go.

- 3     „Atli mik hingat sęndi · ríđa ęręndi,  
 2     mar inum męlgręypa, · Myrkviđ inn ókunna  
      at biđja yđr, Gunnarr, · at it á bękk kómiđ  
 4     međ hjęlmum aringręypum · at sókja hęim Atla.

“Attle sent me hither to ride with an errand, on the bit-champing steed through uncharted Mirkwood—to ask you, Guthur, that ye two [= Guthur and Hain] on the bench might come, with hearth-surrounding helmets, to seek the home of Attle.

- 4     Skjęldu knęguđ þar vęlja · ok skafna aska,  
 2     hįalma gullrođna · ok Húna męngi,  
      silfrgyllt sęđulklęđi, · sęrki valrauđa,  
 4     dafar, darrađa, · dręsla męlgręypa.

There ye might choose shields, and shaven ash-spears, helmets gold-reddened, and the multitude of the Huns, silver-gilt saddle-cloths, corpse-red serks, daves, spears, bit-champing steeds.

- 5     Vęll lęzk ykkir ok myndu gefa · víđrar Gnitahęiđar  
 2     af gęiri gjallanda · ok af gylltum stęfnum,  
      stórar męiđmar · ok stađi Danpar,  
 4     hrís þat it męra · es međr Myrkviđ kalla.“

He also declared himself willing to give you two the field of the wide Gnit-heath, [and] of yelling spears and of gilded staves, great treasures and the place of Danp; the renowned brushwood which men call Mirkwood.

- 6 Hǫfði vatt þá Gunnarr · ok Hǫgna til sagði:  
 2 „Hvat ræðr þú okkr, seggr hinn óri, · allz vit slíkt heyrum?  
 Gull vissa’k ekki · á Gnitahęiði,  
 4 þat’s vit ęttim-a · annat slíkt.

His head turned Guthr then, and to Hain said: “What counselest thou us two, younger man, as such things we hear? I knew of no gold on the Gnit-heath that we did not own as much of.

- 7 Sjau ęigu vit salhús · sverða full,  
 2 hverju ’ru þęira · hjǫlt ór gulli;  
 mín vęit’k mar bęztan · en męki hvassastan,  
 4 boga bękksóma · en brynjur ór gulli;

We own seven hallhouses filled with swords—on each of them is a golden hilt; I know my horse to be the best and my sword the sharpest; my bow bench-fit and my byrnies golden;

- 8 hjalm ok skjǫld hvítastan, · kominn ór hǫll Kjárs;  
 2 ęinn ’s mín bętri · en sé allra Húna.“

helmet and whitest shield, come from the hall of Caser; alone is mine better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr þú brúði bęndu · þá’s hón okkr baug sęndi,  
 2 varinn váðum hęiðingja? · Hykk at hón vǫrnuð byði!  
 Hár fann’k hęiðingja · riðit í hring rauðum;  
 4 ylfskr es vęgr okkarr · at ríða ǫręndi.“

[Hain quoth:] “What thinkest thou the bride meant when she sent us two an armlet, wrapped with the garments of a heath-dweller [WOLF > WOLF’S HAIR]? I think that she gave us a warning! I found the hair of a heath-dweller [WOLF] tied around the red ring; wolver is our way, to ride with that errand!<sup>a</sup>”

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<sup>a</sup>That it is Hain speaking here is clear from the response in the following stanzas. He considers the wolf-hair to be a warning of Hunnish treachery.

- 10 Niðjar-gi hvǫttu Gunnar · né náungr annarr,  
 2 rýnęndr né ráðęndr, · né þęir’s ríkir vǫru;  
 kvaddi þá Gunnarr · sęm konungr skyldi,  
 4 męrr í mjǫðranni · af móði stórum:

Kinsmen did not urge Guthur, nor any other relation; not counselors nor advisors, nor those who were mighty. Guthur then announced—as a king should, renowned in the mead-house—with great spirit:

- 11 „Rís-tu nú, Fjornir, · lát-tu á flet vaða  
2 greppa gullskálir · með gumna höndum!

“Rise now, Ferner; let on the floorboards wade forth the golden bowls of warriors, along the hands of men!

- 12 Ulfr mun ráða · arfi Niflunga,  
2 gamlir granvarðir, · ef Gunnars missir,  
birnir blakkfjallir · bíta þreftönnum,  
4 gamna greystóði, · ef Gunnarr né kómr-at.“

The wolf will rule the inheritance of the Niflungs—the old grey guardians—if Guthur is missing. Black-furred beras [will] bite with wrangling teeth—amusing the pack of bitches—if Guthur comes not.”

- 13 Leiddu landrögni · lýðar óneðsir,  
2 grátendr, gunnhvatan, · ór garði Húna;  
þá kvað þat inn óri · erfivörðr Högna:  
4 „Heilir farið nú ok horskir · hvar's ykkur hugr tægir!“

TODO Then quoth that the young inheritance-ward [son] of Hain: “Whole fare ye two now, and wise, wherever your hearts may draw!”

- 14 Fetum létu fróknir · of fjöll at þyrja  
2 mar ina mēlgreypu, · Myrkvið inn ókunna;  
hristisk ǫll Húnmörk · þar's harðmóðgir fóru,  
4 vróku þeir vannstyggva · völlu algróna.

With their feet the valiant ones made the bit-champing steed rush along, over the fells—through uncharted Mirkwood.

- 15 Land sœu þeir Atla · ok liðskjalfar djúpar  
2 Bikka greppar standa · á borg inni há,  
sal of suðrþjóðum, · slégin sessmeiðum,  
4 bundnum rǫndum, · blækum skjöldum,

The land of Attle saw they, and deep valleys(?); the warriors of Bicke standing on the high castle wall TODO

- 16    dafar, darraða; · en þar drakk Atli  
       2    vín í valhöllu; · vęðir sętu úti  
           at varða þeim Gunnari · ef þeir hér vitja kómi  
       4    með gęri gjallanda · at vękja gram hildi.

daves, spears; but there drank Attle wine in the wale-hall;<sup>a</sup> the watchmen sat outside to watch for Guthur's men, if they came here to visit, with yelling spear, to awaken the ruler with battle.

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<sup>a</sup>TODO: this is not Weden's hall, rather 'the Roman hall'.

- 17    Systir fann þeira snemmst · at þeir í sal kvómu,  
       2    bróðr hęnnar báðir, · bjóri vas hón lítt drukkin:  
           „Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna  
       4    við Húna harmbręðum? · Höll gakk þú ór snemma!

Their sister found earliest they they had come into the hall—both of her brothers; on beer was she lightly drunk: “Betrayed art thou now, Guthur; what wilt thou, mighty one, conquer against the harm-tricks of the Huns? Go early out of the hall!<sup>a</sup>”

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<sup>a</sup>Before anything evil might happen.

- 18    Bętr hęðir þú, bróðir, · at þú í brynju fęrir,  
       2    sęm hjólmum aringręypum · at sęa hęim Atla;  
           sętir þú í sęðlum · sólhęiða daga,  
       4    nái nauðfólva · létir nornir gráta.

Better hadst thou, brother, if thou went in byrnie with hearth-surrounding helmets, to see Attle's home—if thou placed in the saddle—during sun-bright days—need-pale corpses, [and if thou] made the norns cry;

- 19    Húna skjaldmęyjar · hęfi kanna  
       2    en Atla sjalfan · létir þú í ormgarð koma;  
           nú 's sá ormgarðr · ykkir of folginn.“

[if thou made] the shield-maidens of the Huns know the harrow,<sup>a</sup> and Attle himself thou brought into the snake-pit—now that snake-pit is holding you two!”

<sup>a</sup>i.e. if he turned the Hunnish shield-maidens into enslaved farmhands.

- 20 „Sęinað ’s nú, systir, · at samna Niflungum,  
2 langt ’s at lęita · lýða sinnis til,  
of rosmufjoll Rínar, · rekka ónęissa.“

“Tis too late now, O sister, to gather the Nivlings; ’tis far to look for the support of men—over the fells of the Rhine—for unshamed [FAMOUS] warriors.”

3 rekka ónęissa ‘unshamed [VALIANT]’] Compare the Thorsberg chape (C2nd): *wlþuþewar · ni wajēmārir* ‘Wolthew, the not illfamed [FAMOUS]’.

- 21 Fengu þęir Gunnar · ok í fjotur sęttu,  
2 vinir Borgunda, · ok bundu fastla;  
sjau hjó Hęgni · sverði hvęssu  
4 en inum átta hratt hann · í ęld hęitan.

Caught they Guthur, and in fetters set him—the friends of the Burgends—and bound them tightly. Hain hewed down seven with sharp sword, but the eighth one threw he into the hot fire.

- 22 Svá skal frókn · fjándum vęrjask;  
2 Hęgni varði · hęndr Gunnars.  
frógu fróknan · ef fjor vildi  
4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself; Hain warded the hands of Guthur. They asked the bold man [= Guthur] if his life he wished—the ruler of the Gots—to buy with gold.<sup>a</sup>

1 Svá ... vęrjask] Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

<sup>a</sup>The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. sts. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:

- 23 „Hjarta skal mér Hęgna · í hęndi liggja  
2 blóðugt, ór brjósti · skorit baldriða,  
saxi slíðrbeitu, · syni þjóðans.“

[Guthur quoth:] “The heart of Hain shall lie in my hands: bloody from the breast—cut from the bold rider [= Hain] with a slide-biting sax,<sup>a</sup> from the son of the sovereign [= Hain].”

<sup>a</sup>i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þeir hjarta · Hjalla ór brjósti  
2 blóðugt ok á bjóð lögðu · ok bǫru þat fyr Gunnar.

They cut the heart of Helle out of the breast; bloody on a platter they laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:  
2 „Hér hefi’k hjarta · Hjalla ins blauða,  
ólíkt hjarta · Hǫgna ins frókna,  
4 es mjök bifask · es á bjóði liggr;  
bifðisk hǫlfu meirr · es í brjósti lá!“

Then quoth that Guthur, the lord of men: “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—which much trembles, when on the platter it lies; it trembled twice as much, when in the breast it lay.”

- 26 Hló þá Hogni · es til hjarta skóru  
2 kvikvan kumblasmið · klökkva hann sízt hugði;  
blóðugt þat á bjóð lögðu · ok bǫru fyr Gunnar.

Hain laughed then, when unto the heart they cut the living wound-smith [WARRIOR = Hain]; he thought least of sobbing. Bloody on a platter they laid it, and carried it before Guthur.

- 27 Mérr kvað þat Gunnarr, · Geir-Niflungr:  
2 „Hér hefi’k hjarta · Hǫgna ins frókna,  
ólíkt hjarta · Hjalla ins blauða,  
4 es lítt bifask · es á bjóði liggr;  
bifðisk svági mjök · þá’s í brjósti lá!

This quoth renowned Guthur, the Spear-Nivling: “Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—which little trembles, when on the platter it lies; it trembled not as much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri  
2 sęm munt · menjum verða;

- es und einum mér · ǫll of folgin  
 4 hodd Niflunga: · lifir-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes as thou wilt from the neck-rings. 'Tis by me alone all concealed, the hoard of the Nivlings—now Hain lives not!

- 29 Eý vas mér týja · meðan vit tvęir lifðum,  
 2 nú 's mér engi · es einn lifi'k;  
 Rín skal ráða · rógmalmi skatna,  
 4 svinn, ǫskunna · arfi Niflunga.

I was ever in doubt when we two lived; now I am not when alone I live. The Rhine shall rule the strife-ore of princes [GOLD]—swift [river]—the os-born inheritance of the Nivlings!

- 30 Í veltanda vatni · lýsask valbaugar  
 2 heldr an á hǫndum gull · skíni Húna bǫrnum.“

In tumbling water [shall] the Welsh bighs gleam, rather than gold shine on the hands of the children of Huns!”

- 31 “Ýkvið ér hvélvǫgnum, · haptr 's nú í bǫndum!”

“Turn ye the wheel-wagons—the captive is now in bonds!”

- 32 Atli inn ríki

TODO

- 33 Svá gangi þér

TODO

- 34 ok meirr þaðan

TODO

- 35 Lifanda gram



TODO

**36** Glumðu stręngir;

TODO

**37** Dynr vas í garði,

TODO

**38** Út gekk þá Guðrún,

TODO

**39** Umðu ęlskálir

TODO

**40** Út gekk þá Guðrún,

TODO

**41** Skævaði þá in skirleita

TODO

**42** Sona hefir þinna,

TODO

**43** Kallar-a þú síðan

TODO

**44** Ymr varð á bekkjum,

TODO

## 45 Gulli seri

TODO

## 46 Óvarr Atli,

TODO

## 47 Hon beð broddi

TODO

- 48 Ełdi gaf hón alla · es inni vǫru  
 2 ok frá morði þęira Gunnars · komnir vǫru ór Myrkhęimi;  
 forn timbr fellu, · fjarghús ruku,  
 4 bór Buđlunga, · brunnu ok skjaldmęyjar,  
 inni aldrstamar · hnigu í ęld hęitan.

To the fire she gave all those who were inside and who from the murder of Guthur's men had come [back] from Mirkham. Ancient timbers fell; great houses smoked—the settlement of the Buthlungs—burned the shield-maidens likewise; inside aged trunks bowed into hot fire.

- 49 Fullrǫtt's umb þetta; · fęrr ęngi svá síđan  
 2 brúđr í brynju · bróðra at hęfna;  
 hón hęfir þriggja · þjóðkonunga  
 4 banorđ borit, · bjǫrt, áđr sylti.

'Tis told fully about this: none fares afterwards so, a bride in byrnie, her brothers to avenge. She has of three great kings borne the bane-words—bright woman—before she might die.

---

4 banorđ borit 'borne the bane-words'] <sup>a</sup>

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<sup>a</sup>i.e. '[she has] caused the deaths [of three great kings]' This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

## 50 Enn segir gleggri í Atlamálum inum grónlenskum.

Yet says it more clearly in the Greenlandish Speeches of Attle.

# The Instigation of Guthrun

## (*Guðrúnarhvöt*)

Dating (Sapp, 2022): early C11th (0.781)–late C11th (0.177)

Meter: *Firnwordslaw*

TODO: INTRODUCTION.

---

1 Þá frá'k sænnu · slíðr-fęng-ligasta,  
2 trauð mól talit · af trega stórum,  
es harð-huguð · hvatti at vígi  
4 grimmum orðum · Guðrún sonu.

That gibing I found most sharply caught—unwilling speeches told from great sorrow—  
when hard-minded incited to war, with cruel words, Guthrun her sons.

...  
2 Hléjandi Guðrún · hvarf til skęmmu,  
2 kumbl konunga · ór kęrum valði,  
síðar brynjur · ok sonum főrði;  
4 hlóðusk móðgir · á mara bógu.

...

3 Þá kvað þat Hamðir · inn hugum-stóri:  
2 Svá koma'k meirr aftr · móður at vitja  
Geir-Njorðr hniginn · á Goð-þjóðu  
4 at þú ęrfi · at ęll oss drykkir,  
at Svanhildi · ok sonu þína.

...

- 4 Guðrún grátandi, · Gjúka dóttir,  
 2 gekk tregliga · á tái sitja  
 ok að telja, · tǫrug-hlýra, móðug spjöll · á margan veg:

...

- 5 „Þrjá víska'k elda, · þrjá víska'k arna,  
 2 vas'k þrimr verum · vegin at húsi;  
 einn vas mér Sigurðr · ǫllum bættri  
 4 es bróður mínir · at bana urðu.

“Three I knew fires; three I knew hearths; to three men's houses was I carried. To me was Siward alone better than all, he of whom my brothers became the bane.

TODO: Bunch of verses.

- 6 Minnz-tu, Sigurðr, · hvat vit mēltum  
 2 þá's vit á bæð · bæði sötum?  
 at þú myndir mín · móðugr vitja,  
 4 halr, ór hēlju, · en ek þín ór hēimi.

Recallest thou, O Siward, what we two spoke, as in bed we both did sit? that thou would me, O mighty man, visit out of Hell—but I thee out of the world.

- 7 Hlaðið ér, jarlar, · ęiki-kǫstinn,  
 2 látið þann und himni · hęstan verða!  
 Męgi bręnna brjóst · bǫlva-fullt ęldr  
 4 umb hjarta [...] · þiðni sorgir!

Load, ye earls, the oaken pile [PYRE]; let it become the highest under heaven! May fire burn [my] curse-filled chest; unto the heart ... may the sorrows melt away!

2 himni 'heaven'] emend.; *hilmr* 'prince' R

- 8 Jǫrlum ǫllum · óðal batni,  
 2 snótum ǫllum · sorg at minni  
 at þetta treg-róf · of talit véri.

For all earls may property improve; for all ladies their sorrow decrease, as this grief-chain [TRAGIC POEM] was recounted!

# The Speeches of Hamthrew (*Hamðismól*)

Dating (Sapp, 2022): C10th (0.885)

Meter: *Firnwordslaw, Speech-meter*

Two poems?

...

- 1 Væl høfum vit vegit, · stöndum á val Gotna  
2 ofan eggmóðum · sem ęrnir á kvisti;  
góðs høfum tírar fengit · þótt skylim nú eða í gęr deýja,  
4 kveld lifir maðr ekki · eftir kvið norna.

“Well have we two fought; we stand on the corpses of the Gots; above the edge-weary ones like eagles on a branch. We have earned great glory although we should die now or tomorrow—man lives not a single evening after the verdict of the norms!”

- 2 Þar fell Sqrli · at salar gaffi,  
2 en Hamðir hné · at húsbaki.

There Sarrel fell by the gables of the hall, by Hamthrew sank down by the back of the house.



## Other heroic poetry





# The Lay of Hildbrand

Dating: C8th

Meter: Germanic alliterative meter

For the text of original poem I generally present the manuscript text. I have found it impossible to produce a normalization without too heavily distorting the received text, being as it is, a blend of several dialects. I have, however, added acute accents to signify long vowels, capitalized proper names, marked compounds, consistently replaced *p* (wynn) and *uu* with *w*, and made minor corrections where the manuscript reading is clearly in error—these are noted in the critical apparatus. The punctuation of the original, entirely consisting of interpuncts, at times representing line breaks and *cæsuræ* and at others sporadically placed, has not been retained.

Where they appear in *cæsuræ*, the words *quad Hiltibrant* ‘Hildbrand quoth’ (found in ll., 30, 49, and 58) replace the usual interpunct. I had originally planned to remove these as hypermetrical, instead indicating the speaker above the verse, but after comparison with *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the first *cæsuræ* of the verse, I have come to believe that these represent an ancient oral indication, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. would have influenced the scribe of **R** four centuries later in such a minor point.)

- 
- Ik gi-hórta dat seggen  
2 dat sih **ur**-héttun · **aenon** muotín  
Hiltibrant enti **Hadubrant** · untar **heriun** twém  
4 **sunu**-fatar-ungo · iro **saro** rihtun  
garutun se iro **gúd**-hamun · **gurtun** sih iro swert ana  
6 **helidos** ubar **hringa** · dó sie to dero **hiltiu** ritun

I heard it said, that two contenders alone did meet: Hildbrand and Hathbrand, under two hosts.<sup>a</sup> Son and father ordered their armour, readied their war-cloth, girded their swords on, the heroes over the mail, when to that battle they rode.

---

6 hringa] ringa ms.

---

<sup>a</sup>i.e. each man was a champion of his respective army.

- Hiltibrant gi-mahalta · her was héróro man  
 8 ferahes frótóro · her frágén gistuont  
 fohém wortum · hwer sín fater wári  
 10 fireo in folche · [...]  
 [...] · „eddo hwe-líhhes cnuosles dú sís  
 12 ibu dú mí énan sagés · ik mí de ódre wét  
 chind in chuninc-ríche · chúd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man, more learned in life—he began to ask, with few words, who his father might be, of men in the troop, [...] “or of which lineage thou be; if thou me one say, I the others will know; child, in the kingdom, known to me are all great men.”

7 gi-mahalta] add. *beribrantes sunu* ‘Harbrand’s son’ ms. 9 hwer] *wer* ms. 11 hwe-líhhes] *welíhbes* ms.  
 13 chuninc-ríche] *chunnincriche* ms.

- 14 Hadubrant gi-mahalta · Hiltibrantes sunu  
 „dat sagetun mí · úsere liuti  
 16 alte anti fróte · dea érhina wárun  
 dat Hiltibrant haetti mín fater · ih heittu Hadubrant  
 18 forn her óstar gi-weit · flóh her Ótachres níd  
 hina miti Theotríhhe · enti sínero degano filu  
 20 her fur-laet in lante · lúttla sitten  
 brút in búre · barn un-wahsan  
 22 arbeo-laosa · her raet óstar hina  
 det síd Detríhhe · darba gi-stuontum  
 24 fateres mínes · dat was só friunt-laos man  
 her was Ótachre · um-met tirri  
 26 degano dechisto · unti Deotríhhe  
 her was eo folches at ente · imo was eo fehta ti leop  
 28 chúd was her · chóném mannum  
 ni wániu ih iu líb habbe“

Hathbrand spoke, Hildbrand’s son: “It told me our people—the old and learned, those who earlier lived—that Hildbrand was called my father—I am called Hathbrand. Long ago he hurried east—he fled Edwaker’s hate—thither with Thedrich and his many thanes. He abandoned in the land a little one to stay; a bride in the bower, a bairn ungrown, without inheritance; he rode east thither, as Thedrich was in great need of my father—that was so friendless a man! He was to Edwaker exceptionally hostile, the dearest of thanes under Thedrich. He was ever at the front of the troop, ever did the fight gladden him, known was he among keen men; I ween not that he have life.”

18 gi-weit] *gíhueit* ms. 21 brút] *prut* ms. 22 her raet] *beraet* ms. 24 fateres] *fatereres* ms. 26 Deotríhhe] add. *darba gistontun* ms. 27 fehta] *pebeta* ms. 28 chóném] *chonnem* ms.

---

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „wéttu **ir**min-got (quad Hiltibrant) **o**bana ab hebane  
 dat dú neo dana halt mit sus sippan man  
 32 dinc ni gi-leitós“  
 want her dó ar arme · wuntane bauga  
 34 **che**isuringu gi-tán · so imo sie der **ch**uning gap  
 huneo truhtin · „dat ih dir it nú bí **h**uldí gibu“

“I call on Ermin-god as witness, above in heaven, that thou never with such a close man once more lead dispute.” Unwound he then from his arm some twisted bighs<sup>C</sup>, made from imperial coin, which the king once gave him, the lord of the Huns—“This I now give thee for [thy] holdness<sup>C</sup>.<sup>a</sup>”

---

30 hebane] *heuane* ms.

---

<sup>a</sup>The giving of *bighs* (armlets, torcs) in exchange for loyalty among warriors is well attested; see Encyclopedia. This encounter is particularly reminiscent of *Hoarbeard* 42.

- 36 **H**adubrant gi-mahalta · **H**iltibrantes sunu  
 „mit **g**eru scal man · **g**eba in-fáhan  
 38 **o**rt widar **o**rte · [...] **o**rt  
 dú bist dir **a**ltér hun · **u**m-met spáhér  
 40 **s**penis mih mit díném wortun · wili mih dínu **s**peru werpan  
 bist **a**l-só gi-**a**ltét man · só dú éwín **i**n-wit fórtós  
 42 dat **s**agetun mí · **s**éo-lídante  
 westar ubar **W**entilséo · dat man **w**íc fur-nam  
 44 tót ist **H**iltibrant · **H**eribrantes suno“

Hathbrand spoke, Hildbrand's son: “With spear shall one earn gifts, point against point!<sup>a</sup> Thou art, old Hun, exceptionally clever; thou lured me with thy words, at me wilt thou hurl thy spear! Thou art thus grown old, as thou ever deceit didst work.—This told me seafarers, heading west o'er the Wendle-sea<sup>b</sup>, that war took that man: dead is Hildbrand, Harbrand's son!”

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41 bist] *pist* ms.

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<sup>a</sup>This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*Kṣatriya*) caste, which explicitly forbade the Warriors from taking gifts. So in a part of the Mahabharata (12.192.73), a (*Kṣatriya*) King refuses a gift from a priest, saying that “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?” (translation by Hara (1974))

<sup>b</sup>The Mediterranean, the name refers to the Vandals in North Africa.

Hiltibrant gi-mahalta · Heribrantes suno  
 46 „wela gi-sihu ih · in dínem hrustim  
 dat dú habés héme · hërron góten  
 48 dat dú noh bí desemo ríche · reccheo ni wurti“

Hildbrand spoke, Harbrand's son: "I see well on thy equipment, that thou hast a good lord at home, that thou still in this reign art not become an exile."

„welaga nú waltant got (quad Hiltibrant) wé-wurt skihit  
 50 ih wallóta sumaro enti wintro · sehs-tic ur lante  
 dar man mih eo sçerita · in folc sçeotantero  
 52 só man mir at burc énígeru · banun ni gi-fasta  
 nú scal mih swásat chind · swertu hauwan  
 54 bretón mit sínu billiu · eddo ih imo ti banin werdan  
 doh maht dú nú aod-líhho · ibu dir dín ellen taoc  
 56 in sus héremo man · hrusti gi-winnan  
 rauba bi-*rahanen* · ibu dú dar éníg reht habés“

"Well now, wielding God! the woeful weird<sup>a</sup> comes to pass. I roamed for sixty summers and winters<sup>b</sup> out of the land, where one ever set me in the troop of shooters; thus one at no fortress my bane did inflict. Now shall my own child hew at me with sword; beat down with his blade, or I his bane become. Yet canst thou now easily—if thy zeal avail thee—from such a hoary man win the equipment; bear away the booty, if thou thereto have any right."

57 bi-*rahanen*] *bibrabanen* ms.

51 sçeotantero 'shooters'] Cf. *Beewolf* 702, where the OE cognate *sceótend* stands for warriors in general.

<sup>a</sup>i.e. '(unavoidable) courses of events'. Not the norn; cf. *grimmar urðir* TODO.

<sup>b</sup>i.e. thirty years. Hathbrand is thus exactly thirty years old, while Hildbrand is in his fifties or sixties.

58 „der sí doh nú argósto (quad Hiltibrant) óstar-liuto  
 der dir nú wíges warne · nú dih es só wel lustit  
 60 gúdea gi-meinun · niuse de mótti  
 hwedar sih hiutu déro hregilo · hruomen muotti  
 62 eddo desero brunnóno · bédero waltan“

"He be now the weakest of the eastern peoples, who refuse thee the fight, when thou so greatly cravest to struggle together.—Try he who might, which one of us today of these garments may boast, or both of these byrnies wield!"

61 hwedar] *werdar* ms. 61 hiutu déro] metr. emend.; *dero hiutu* ms. 61 hruomen] *brumen* ms. 62 eddo] *erdo* ms.

- dó léttun sé **aerist** · **asckim** scrítan  
 64 **scarpén scúrim** · dat in dem **sciltim** stónt  
 dó **stóptun** to-samane · **staim**-bort hludun  
 66 **hewun** harm-lícce · **hwítte** scilti  
 unti imo iro **lintún** · **lúttilo** wurtun  
 68 **gi-wigan** miti **wábnum** · [...]

Then let they first their ash-spears glide, in sharp showers, that in the shields they stuck.  
 Then charged they into each other—the war-boards [SHIELDS] resounded—struck they  
 bitterly the white shields, until for them their lindens [SHIELDS] became little, worn down  
 by the weapons, [...]

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65 hludun] chlodun ms.



# Ancient Germanic Charms and Spells





I have here gathered sundry charms spells; galders and leeds, assembled from sources across the ancient Germanic world. I have generally only included those with clear Heathen elements or contexts, though a few are of Christian origin. The Old Saxon baptismal vow, while explicitly anti-pagan, has also been included due to its mention of Germanic Heathen deities.



# Continental Germanic spells

## The two Merseburg charms

- 1 Eiris sázun idísi · sázun hera dóder;  
2 suma hapt heptidun · suma heri lezidun  
suma clubodun · umbi cóniowidi  
4 insprinc haptbandun · infar figandun .H.

Of yore stayed dises, stayed here and there: some fastened fetters, some hindered hosts, some cleaved shackles.—Break the fetter-bonds, flee the fiends! .H.<sup>a</sup>

<sup>a</sup>TODO: note about this strange mark in the ms.

- 2 Fol ende Wóðan · fórun zi holza  
2 dú wart demo Balderes folon · sín fóz birenkit  
thú bigól en Sinthgunt · Sunna era swister  
4 thú bigól en Frija · Folla era swister  
thú bigól en Wóðan · só hé wola conda  
6 sóse bēnrenkí · sóse blótrenkí  
sóse lidirenkí  
8 bēn zi bēna  
blót zi blóða  
10 lid zi geliden · sóse gelimida sín.

Phol and Woden journeyed to the woods; then was the foot of Balder's foal sprained. Then begaled<sup>C</sup> him Sithguth<sup>P</sup>, Sun<sup>P</sup> her sister; then begaled him Frie<sup>P</sup>, Full<sup>P</sup> her sister; then begaled him Woden, as he well knew: "Like bone-sprain, like blood-sprain, like joint-sprain! Bone to bone, blood to blood, joint to joints, like were they glued together!"

1 Fol] *Phol* ms. 3 Sinthgunt] *Sinhtgunt* ms.

## Against worms (Contra vermes)

- 3 Gang út, nesso, · mid nīgun nessiklīnon,  
 2 ut fana themo marge an that bēn,  
 fan themo bēne an that flesg,  
 4 ut fan themo flesgke an thia hūd,  
 ut fan thera hūd an thesa strála.  
 6 Drohtin, werthe só.

Go out, Nesse, with nine small Nesses! Out from the marrow onto the bone, from this bone onto the flesh, out from the flesh onto the skin, out from the skin onto these arrows. Lord, may it be so.

### The Old Saxon Baptismal vow

- P1 „Forsachistu diabolę?“ *et respondeat*: „ec forsacho diabolę“  
 “Forsakest thou the Devil?” and he should respond: “I forsake the Devil.”
- P2 „end allum diabol geldę?“ *respondeat*: „end ec forsacho allum diabol geldę.“  
 “And all Devil-yields?” he should respond: “I forsake all devil-yields.”
- P3 „End allum dioboles wercum?“ *respondeat* „end ec forsacho allum dioboles  
 2 wercum and wordum, Thunęr ende Wóden ende Saxnóte ende allēm them  
 unholdum the hira genótas sint.“  
 “And all the works of the Devil?” he should respond: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”
- P4 „Gelóbigistu in got alamehtigun fadęr?“ „Ec gelóbo in got alamehtigun fadęr.“  
 “Believest thou in God, the almighty father?” “I believe in God, the almighty father.”
- P5 „Gelóbigistu in Crist godes suno?“ „Ec gelóbo in Crist gotes suno.“  
 “Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”
- P6 „Gelóbigistu in hálogan gást?“ „Ec gelóbo in hálogan gást.“  
 “Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

# Old English spells

## Against a dwarf

### Wið færstice

Attested in *Lacnung*.

- Hlúde wæran hý, lá, hlúde, · ðá hý ofer þone hlæw ridan,  
2 wæran ánmóde, · ðá hý ofer land ridan.  
Scyld ðú ðé nú, þú ðysne nið · genesan móte.  
4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound; they were steadfast, when they rode over land. Shield thyself now; thou mayst escape this evil! Out little spear, if here within it be!

- Stód under linde, · under leohtum scylde,  
2 þer ðá mihtigan wíf · hýra mēgen berēddon  
and hý gyllende · gáras sēndan;  
4 ic him óðerne · eft wille sēndan,  
fléogende fláne · forane tógéanes.  
6 Ut, lytel spere, · gif hit her inne sy!

Stood under the linden [SHIELD]—under the light shield—where those mighty wives their might arrayed, and they yelling spears did send. I to them another will afterwards send: a flying arrow, back against [them]. Out little spear, if here within it be!

- Sæt smið, · sloh seax  
2 lytel iserna, · wund swiðe.  
Ut, lytel spere, · gif her inne sy!

Sat the smith, struck the sax; a little iron-thing; a wound severe. Out little spear, if here within it be!

- Syx smiðas sætan, · wēlspera worhtan.  
 2 Ut, spere, · neþ in, spere!  
 Gif her inne sy · isenes dēl,  
 4 hegtessan geweorc, · hit sceal gemyltan.

Six smiths sat, wrought slaughter-spears; out, spear; be not in, spear! If here within be a part of iron, a work of a hag-tess<sup>C</sup>—it shall melt.

- Gif ðu wære on fell scoten · oððe wære on flēsc scoten  
 2 oððe wære on blod scoten · [...]  
 oððe wære on lið scoten, · neþre ne sy ðin lif atēsed;

If thou wert shot in the skin, or wert shot in the flesh, or wert shot in the blood, [or wert shot in bone], or wert shot in the limb—never be thy life injured.

- gif hit wære esa gescot · oððe hit wære ylfa gescot  
 2 oððe hit wære hegtessan gescot, · nu ic wille ðin helpen:  
 þis ðe to bote esa gescotes, · ðis ðe to bote ylfa gescotes,  
 4 ðis ðe to bote hegtessan gescotes; · ic ðin wille helpen.

If it were the shot of Ease, or it were the shot of elves,<sup>a</sup> or it were the shot of a hag-tess—now I will help thee. This for thee as remedy to the shot of Ease; this for thee as remedy to the shot of elves; this for thee as remedy to the shot of a hag-tess—I will help thee.

<sup>a</sup>Formulaic; see Ease and Elves<sup>F</sup>. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Ease were originally beneficial, something shown by numerous names like Alfred (OE *Elfréd* ‘Elf-counsel’), Oswald (OE *Ósweald* ‘Os-power’), Elfwin (Lomb. *Alboin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

- Fleo þer on · fyrgen-hefde,  
 2 hal westu, · helpe ðin drihten,  
 nim þonne þet seax, · ado on wētan.

TODO.

### Nine herbs charm

- Gemyne ðú mugwyrht · hwet þú ámeldodest  
 2 hwet þu renadest · et Regenmelde?

Rememberest thou, Mugwort, what thou madest known; what thou arrangedest at Rein-meld?

Una þú hattest · yldost wyrta  
 4 þú miht wið III · and wið XXX  
 þú miht wiþ attre · and wið onflyge  
 6 þú miht wiþ þám láþan · ðe geond lond fērð

thou availest against three and against thirty; thou availest against the venom and against the onflier; thou availest against the loathsome one that goes through the lands.

+ Ond þú wegbráde · wyrta módor  
 8 éast[a]n op[e]ne · inn[a]n mihtigu  
 ofer ðy crēte curran · ofer ðy cwéne réodan  
 10 ofer ðy brýde brýodedon  
 ofer ðy fearras fnerdon.

And thou, Waybread, mother of worts, open from the east, mighty from within. Over thee TODO.

Eallum þu þon wiðstóde · and wiðstunedest  
 8 swá ðú wiðstonde attre · and onflyge  
 and þæm láðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst; so may thou withstand the venom and the onflier, and the loathsome one that goes through the lands.

Stune hette þeos wyrta, · héo on stáne geweax  
 8 stond héo wið attre, · stunað héo werc  
 Stiðe héo hatte, · wiðstunað héo attre  
 10 wreceð héo wráðan, · weorpeð út attor

Ston is this wort called; she grew on stone; she withstands venom, she stops aches. Stithe is she called; she stops venom; she drives away the wroth one; she casts out the venom.

+ Þis is séo wyrta · séo wiþ wrym gefeaht  
 8 þeos mæg wið attre, · héo mæg wið onflyge  
 héo mæg wið ðám láþan · ðe geond lond fereþ

This is the wort which fought against the worm; this one avails against the venom; she avails against the onfler; she avails against the loathsome one that goes through the lands.

Fleoh þú nú attorláðe, · séo lāsse ðá máran  
8 séo máre þá lássan, · oððet him beigra bót sý

TODO

Gemyne þú, meğðe, · hwet þú ámeldodest  
8 hwet ðú geęndadest · et Alorforda  
þet náfre for gefloge · feorh ne gescalde  
10 syþðan him mon meğðan · tú mete gegyrede

TODO

Þis is séo wurt · ðe wergulu hatte  
8 ðás onsende seolh · ofer sás hrygc  
ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

TODO

+ Wyrn cóm snícan, · toslát hé man  
8 ðá genam Wóden · VIII wuldortánas  
slóh ðá þá náddran · þet héo on VIII tófléah  
10 þær geęndade eppel · and attor  
þet héo náfre ne wolde · on hús búgan

A Worm<sup>C</sup> came crawling; he tore apart a man. Then took Weden nine glory-twigs; slew then that adder, that it TODO into nine [parts]. There ended apple and venom, that he would never come into a house.

+ Fille and finule, · felamihtigu twá  
8 þá wyrte gesceop · wítig drihten



- hálig on heofonum, · þá hé hongode  
 10 sette and sēnde · on VII worulde  
 earmum and éadigum · eallum tó bóte

Fill and Fennel, many-mighty two; those worts shaped the wise lord, holy on heaven,  
 when he hung. He set and sent them onto seven worlds; to the wretched and the wealthy,  
 to all for healing.

- Stond héo wið wērcē, · stunað héo wið attre  
 8 séo mēg wið III · *and* wið XXX  
 wið [fēondes] hond · and wið fērbregde  
 10 wið malscrunge · manra wihta

against three and against thirty

---

8 wið III and wið XXX ‘against three and against thirty’] Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- + Nu magon þás VIII wyrta · wið nygon wuldorgeflogenum  
 8 wið VIII attrum · and wið nygon onflygnum  
 wið ðý réadan attre, · wið ðý runlan attre  
 10 wið ðý hwitan attre, · wið ðý [hēwe]nan attre  
 wið ðý geolwan attre, · wið ðý grénan attre  
 12 wið ðý wonnan attre, · wið ðý wedenan attre  
 wið ðý brúnan attre, · wið ðý basewan attre  
 14 wið wyrmegeblēd, · wið wētergeblēd  
 wið þorngēblēd, · wið þystelgeblēd  
 16 wið ýsgeblēd, · wið attorgeblēd

Now these nine worts avail against glory-onfliers: against nine venoms and against nine onfliers; against the red venom; against the TODO venom; against the white venom; against the TODO venom; against the yellow venom; against the green venom; against the TODO venom; against the TODO venom; against the brown venom; against the TODO venom; against worm-TODO; against water-TODO; against thorn-TODO; against thistle-TODO; against ice-TODO; against venom-TODO.

- Gif ęnig attor cume · éastan fleógan  
 8 oððe ęnig norðan cume  
 oððe ęnig westan · ofer werðeóde

If any venom come from the east, flying; or any come from the north; or any from the west, over man-kind.

+ Críst stód ofer ádle · ángan cundes  
 8 Ic ána wát · ea rinnende  
 þær þá nygon náðran · néan behealdað

TODO

Motan ealle wéoda · nu wirtum áspringan  
 8 sás tóslúpan, · eal sealt weter  
 ðonne ic þis attor · of ðé gebláwe

TODO

PROSE SECTION. Mucgwyr, wegbrade þe eastan open sy, lombescyrse, attorlaðan, mageðan, netelan, wudusureppel, fille & finul, ealde sapan. Gewyrc ða wyrta to duste, męngc wiþ þa sapan and wiþ þęs ępples gor.

wyrc slypan of weter and of axsan, genim finol, wyl on þere slyppan and beþe mid ęggemongc, þonne he þa sealfe on do, ge ęr ge ęfter.

\* Sing þet galdor on ęcre þara wyrta, :III: ęr he hy wyrce and on þone ęppel ealswa; ond singe þon men in þone muð and in þa earan buta and on ða wunde þet ilce gealdor, ęr he þa sealfe on do :.

# Old Norse spells

## Ribe rune charm

- Jorð bið ak varðe · ok uphimen  
2 sól ok santę María · ok salfen Guð dróttęn  
þet han lę mik lęknęshand · ok lyftunge  
4 at lyfe bifjandę · þer bótę þarf.  
Ór bak ok ór bryst ór líkę ok ór lim  
6 ór ófen ok ór óren  
ór alle þe þer illt kann í atkume.  
8 Svart hétęr sténn · han stęr í hafę úte,  
þer liggęr á þe níu nauðę;  
10 þer skulę hveki sötęn sofę;  
ęð varmen vake;  
12 fęrr en þú þessa bót biðęr, þer ak orð atkvęðę ronti.

I ask earth to ward, and up-heaven, sun and saint Mary—and lord God himself, that he lend me a healing-hand and curing tongue, to cure the trembling one who needs remedy. 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! Swart is called a stone—he stands out in the ocean—there lie on it nine needs; they will not [let thee] sleep sweetly nor wake warmly—until thou prayest this remedy, where I tried the words of the charms.

## Charms from Bryggen

These charms are found inscribed on medieval pieces of wood found at Bryggen in the city of Bergen, Norway.

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A stick with four sides, dated to c. 1335. It is clearly a love-charm and—as seen by the feminine dative adjective *sjalfri* ‘self’ on side C—addressed to a woman. The language is very close to that of *Shirner* 36, wherein Shirner threatens to curse the ettin-woman

Gird with *ergi* ‘degeneracy’ and *œði* ‘madness’ and *óþoli* ‘impatience’ unless she sleep with his master, Free. A crucial difference is of course that this charm is not an Eddic narrative poem; it must have been expected to work. Both of these share a root with the curse-formula seen on the two C7th runic inscriptions from Stentofte and Björketorp (see TODO), wherein the destroyer of the respective monuments will be *hermalausar argjú* ‘restless with degeneracy’, i.e. ‘incessantly randy’. As it would be absurd to think that the poet of *Shirner* should have learned this type of magic from one of the rune-stones, and then passed this onto the carver of the present inscription, we must rather be dealing with a common form of curse magic, wherein the victim is cursed with incessant randiness leading to sexual perversion.

[B257]      **A**      Ríst ek bótrúnar · ríst ek bjargrúnar  
                  2      einfalt við ǫlfum  
                       tvífalt við trollum  
                  4      þrífalt við þursum

I carve healing-runes; I carve saving-runes; onefold against elves; twofold against trolls; threefold against thurses.

**B**      Við inni skóðu · skag-valkyrju  
                  2      svá't ei megi · þó-at é vili  
                       lǣvis kona · lífi þínu granda.

Against the scatheful shag-walkirrie, so that she may not—although she ever wishes to, that guile-wise woman—harm thy life.

**C**      Ek sendir þér · ek sé á þér  
                  2      ylgjar ergi · ok óþola;  
                       á þér hríni óþoli · ok jǫtuns móðr;  
                  4      sit-tu aldri, · sop-tu aldri.

I send to thee—I see on thee—a she-wolf's degeneracy and impatience; on thee stick impatience, and an ettin's wrath! Sit thou never, sleep thou never!

**D**      Ant mér sem sjalfri þér. Beirist rubus rabus et arantabus laus abus rosa  
                  gava

Love me like thy self.

Hęill sé þú · ok í hugum góðum;  
 2 Þórr þik þiggi,  
 Óðinn þik ęigi.

[B380]

Be thou hale, and in good spirits;<sup>a</sup> may Thunder receive thee, may Woden own thee.

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3 Óðinn þik ęigi “may Woden own thee” ] See note to *Wallow* 23.

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<sup>a</sup>A formula also attested in *Hymr* 41; see there for parallels.

## Runic plates



**Encyclopedia (INCOMPLETE!)**





NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious expressions (C)

**ape** (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. \**apō*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**aught** (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

**begale** (OHG *bi-galan*) To affect, bewitch something using galders<sup>C</sup>. See also gale<sup>C</sup>.

**bigh** (ON *baugr*, OE *béag*, OHG *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness<sup>C</sup> being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beowulf* ll. 35, 352, 1487). An illustrative example of this is *Hildbrand* 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.

**bloot-kettle** The large pots used for cooking the bloot-stew.

**Doom** (ON *dómr*, OE *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *Higb* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beowulf* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*):

*Ne sorga, snotor guma! · Sélre bið éghwém, // þæt hé his fréond wrece, ·  
þonne hé fela murne. // Úre éghwylc sceal · ende gebídan //  
worolde lífes; · wyrce sé þe móte // dómes ér déaþe; · þæt  
bið drihtguman // unlífendum · æfter sélest.*

‘Sorrow 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 *Beowulf* include 884b–887a: [...] *Sigemunde gesprong // æfter deaðdæge · dóm unlytel // syþðan wiges heard · wyrn ácwæalde // hordes byrde* [...] ‘For Sighmund<sup>P</sup> sprang up after his day of death an unlittle [= great] **Doom**, since hard in conflict he defeated the Worm<sup>C</sup>, the herder of the hoard.’ and 953b–955a: [...] *þú þé self hafast // dēdum gefremed · þæt þín dóm lyfað // áwa tó aldre* [...] ‘Thou hast for thyself by deeds accomplished that thy **Doom** lives for ever and ever.’

**fee** (ON *fē*, OE *fēoh*) Originally ‘cattle’, however also used in a broader sense to refer to one’s mobile wealth. For this cf. particularly *High* TODO.

**many-cunning** (ON *ffol-kunnigr*) Literally ‘much-cunning, cunning in many ways’. Skilled with sorcery.

**fey** (ON *fēigr*, OE *fēge*, OHG *feigi* ‘cowardly’) Being doomed or fated to die, with a sense of predestination and inevitability. Its earliest use is on the Rök stone: **aft uamuþ stanta runar þar + n uarin fapi fapir aft** faikiān **sunu** *Apt Vámóð standa rúnar þár, en Varinn fáði, faðir aft fēigjan sonu* ‘After Woemood (*Vámóðr*) stand these runes<sup>C</sup>, but Warren (*Varinn*) painted, the father after the **fey** son.’ It was believed that one’s TODO. See PCRN HS II:35, p. 928 ff. (TODO)

**feyness** (ON *fēigð*) The state of being fey<sup>C</sup>.

**fimble-** (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>P</sup>, Fimble-winter<sup>L</sup>.

**five days** (ON *fimm dagar*) That the old Scandinavian week was **five days** long is well attested. According to the *GolL* there were six weeks in a month, and the expression **five days** is used as the equivalent of *week* in *High* 51 and 74, in the second of which it is contrasted with *month*. Related to this is the legal term *fifth* (ON *fimmt*, OSw. *femt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

**galder** (ON *galdr*, OE *gealdor*, OHG *galdar*) A magical spell or song. See the Merseburg charms (TODO?) for examples. See also gale<sup>C</sup>.

**gale** (ON *gala*, OE *galan*, OHG *galan*) To sing galders<sup>C</sup>.

**gand** (ON *gandr*, Latin *gandus*) A witch’s familiar, a 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. nom. prop.) A heathen priest or master of ceremonies.

**gidden** (ON *gyðja*, OE *gyden* ‘goddess’) The feminine equivalent of gid<sup>C</sup>.

**yin-** (ON *ginn-*) A rare augmentative prefix. TODO.

**yin-holy** (ON *ginn-heilagr*) High holy, sacrosanct. Used of the gods in the formula *ginn-heilög goð*.

**good of meat** (ON *matar góðr*) An old expression, appearing not just in *High* 39 (“I found not a generous man, or so **good of meat**, that a gift were not accepted;”) but also several Viking Age Runic inscriptions, such as Sm 39: *mildan orða · ok matar góðan* ‘mild of words and **good of meat**’, U 805: *bónna góðan matar* ‘a farmer **good of meat**’, U 703: *mandr matar góðr · auk máls risinn* ‘a man **good of meat** and proud in speech<sup>TM</sup>’; compare also U 739: *hann var mildr matar · auk máls risinn* ‘he was **mild of meat** and proud in speech’. — See meat-nithing<sup>C</sup> for its opposite.

**hame** (ON *hamr*) A skin, shape. Individuals can through magic “shift hames” (ON *skipta þqumum*), and leave their human *hames* behind, instead entering into the shapes of wolves, bears, birds. During this process the original hame would be sleeping in a vulnerable state, as described in the Saw of the Walsings, chap. TODO: . See also feather-hame<sup>P</sup>, town-riders<sup>C</sup>, evening-riders<sup>C</sup>.

**harrow** (ON *þqrgr*, OE *bearg*, PNWGmc. *\*harugar*) A cairn constructed for ritual purposes. *Hindle* 10 describes one: “A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter<sup>P</sup> ever trusted on the Ossens<sup>G</sup>.” See also wigh<sup>C</sup>.

**hold** (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or the reverse (in the sense of ‘loyal, devoted’). Mirroring these earthly relations, it is likewise often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Ðam byþ witodlice God hold þe bið his bláforde rihtlice hold* ‘Indeed God is **hold** towards him who is rightly **hold** towards his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4: *holl regin ‘hold Reins<sup>G</sup>*, and *Ordrun* 10 (TODO: Numbering is very uncertain): *Svá hjalpi þér · hollar véttir, Frigg ok Fręyja · ok flęiri goð* ‘So help thee **hold** wights<sup>C</sup>; Frie<sup>P</sup> and Frow<sup>P</sup>, and more gods [...]’.

The word is also used in this way several medieval oath-formulæ, for instance in the Elder West-Geatish Law: *Svá sé mér goð holl* ‘So may the gods(!) be **hold** towards me,’ in medieval Norwegian laws (NgL II[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér hollr ef ek satt segi, gramr ef ek lýg* ‘God be **hold** towards me if I speak truly, wroth if I lie,’ in Grey-Goose (TODO) also: *Sé guð hollr þeim er heldr grīðum, en gramr þeim er grīð rýfr* ‘God be **hold** towards him who keeps the truce, but wroth against him who breaks the truce’. I refer to Löffler (1895) for further discussion on these formulæ.

**holdness** Closely connected to this is of course the abstract noun **holdness** (ON *hylli*, OE *hyldu*, OHG *buldī*) ‘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 *Grimner* 43, where (according to my interpretation) the preparer of food at the bloot is said to earn the “**holdness** of Woulder<sup>P</sup> and of all the gods;” and *Grimner* 53 where the disgraced king Garfrith is said to have been bereft of “my [= Weden’s] support; of all the Ownharriers (see note to the v.), and of Weden’s **holdness**”. Weden’s holdness (*Óðins hylli*; the phrase is identical in



**simble** (ON *sumbl*, OE *symbol*) A banquet.

**soo** (ON *sóa*) To ritually waste, to slay (especially in a sacrificial context).

**thill** (ON *þylja*) To chant poetry or lists (so called *thules*<sup>C</sup>) acquired by rote memorization. See *thyle*<sup>C</sup>.

**Thing** (ON, OE *þing*, OS *thing*, OHG *ding*) The legal assembly and gathering place where matters would be settled and the law recited.

**thule** (ON *þula*) A poetic list, typically of various items of a category (e.g. gods, legendary horses) or poetic synonyms (e.g. for swords, men, Weden). Degoratively also a ditty, poorly composed poem. See *thyle*<sup>C</sup>.

**thyle** (ON *þulr*, OE *þyle*, PNWGmc. *\*þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. *thule*<sup>C</sup> ‘a list in poetic form; a ditty, bad poem’ and *thill*<sup>C</sup> ‘to recite, to chant’). Thus Weden<sup>P</sup> is the Fimblethyle<sup>P</sup>, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Webthriðner*). Runic inscription DR 248 (Snoldelev) suggests the thyle may have tied to a specific place, and in *Beowulf* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “thyle of Rothgar”.

**wale** (ON *vǫlr*) The staff or sceptre, especially of a wallow. TODO: archeological finds, mention Sutton Hoo.

**wallow** (ON *vǫlva*, OE *\*wealwe* (cf. ON *svǫlva*, OE *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the *wale*<sup>C</sup>, a staff or sceptre probably used for ritual purposes.

**wigh** (ON *wé*, OE *wéob*, *wib*, PNWGmc. *\*wībq*) A holy shrine or sanctuary. It seems that where the harrow<sup>C</sup> was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “Guthar <= Gunnarr> painted these runes, and he fled, guilty. Sought this wigh, and he fled into this clearing. And he bound. [...]” The implication seems to be that the wigh was considered so sacred that Guthar could not be apprehended or punished for his crime while in it. — In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beowulf* name *Wighstone* (*Wib-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

**wode** (ON *ōðr*, OE *wód*, PNWGmc. *\*wóþur*) Heener<sup>P</sup>’s gift to men, though the name would suggest it be from Weden<sup>P</sup>. The word has several related meanings: ‘poetic inspiration, madness, rage’.

## Persons and objects (P)

**Attle** (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attilō*) The ruler of the Huns<sup>G</sup> (historically from 434–453). Husband of Guthrun<sup>P</sup>, and with her father of Earp and Oatle<sup>P</sup>. and murderer of I HHb 54, SiL 11, I Gr 23, ShS 28, 29, 33, 37, 54, 56, 57, II Gr 26, 38, 45, III Gr 1, 9, BnOr 0, OdW A, 2, 22, 23, 25, 26, 30, 31, AtD 0, AtL 1, 3, 15, 17, 18, 27, 31, 32, 34, 36, 37, 38, 41, 43, B, AtS 2, 4, 21, 22, 44, 52, 60, 64, 71, 73, 77, 80, 86, 87, 97, 98, 108, 113, 117, FGr 0, GrB 12, Ham 6.

**Balder** (ON *Baldr*, OE *Bældæg* (not directly cognate), OHG *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Weden<sup>P</sup>, slayed by his brother Hath<sup>P</sup>, avenged by his other brother Wonnell<sup>P</sup>.

**Earp and Oatle** (ON *Erpr ok Eitill*) The sons of Attle<sup>P</sup> and Guthrun<sup>P</sup>.

**Earth** (ON *ǣrð*, OE *eorþe*, OHG *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþō*) The personified Earth. Through Weden<sup>P</sup> the mother of Thunder<sup>P</sup>.

**feather-hame** (ON *faðr-hamr*, OE *feðer-hama*, OS *feðar-*, *feðer-hamo*) An object by which the wearer may fly like a bird. One is owned by Frow and used by Lock to fly between the homes. In the Heliand **feather-hames** are donned by angels who fly from heaven to earth. See also hame<sup>C</sup>.

**Free** (ON *Freyr*, OE *fréa* 'lord', PNWGmc. *\*Frawjar*) Son of Nearth<sup>P</sup>, brother of Frow<sup>P</sup>. See also Ing<sup>P</sup>.

**Frie** (ON *Frigg*, OE *\*Frige*, OHG *Frija*, PNWGmc. *\*Friju*) Wife of Weden<sup>P</sup>, mother of Balder<sup>P</sup>. Related to Full<sup>P</sup>, who is either her sister (Second Merseburg Charm, though this may be metaphorical, as in *Hindle* 1) or her maid-servant (the Norse sources).

**Frow** (ON *Freyja*) Cat-goddess, daughter of Nearth<sup>P</sup>, sister of Free<sup>P</sup>, wife of Wode<sup>P</sup>. Promised to the Ettin. Possibly = Easter?

**Full** (ON *Fulla*, OHG *Folla*) Maid-servant (or sister?) of Frie<sup>P</sup>; see there.

**Guthrun** (ON *Guðrún*) Daughter of king Yivick<sup>P</sup>, sister of Guthur<sup>P</sup> and Hain<sup>P</sup>. The wife of Attle<sup>P</sup>.

**Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunō*) A Nifling<sup>G</sup> and Yivicking<sup>G</sup>, son of king Yivick<sup>P</sup>, brother of Guthur<sup>P</sup> and Guthrun<sup>P</sup>. In *AtL* he defeats seven warriors before being captured by Attle<sup>P</sup>, who has his heart cut out at the request of Guthur.

**Hain 2** [2] A petty king of East Geatland<sup>L</sup>, contemporary with Granmer<sup>P</sup>, the king of Southmanland<sup>L</sup> and Ingeld Illred, the Ingling<sup>G</sup> king of Upland<sup>L</sup>.

**Hath** (ON *Hǫðr*) The blind son of Weden<sup>P</sup>, the slayer of his brother Balder<sup>P</sup>.

- Heener** (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fōtr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scold* 22) accurately describe the stork. He gives wode<sup>C</sup> TODO.
- Hindle** (ON *Hyndla*) A witch awoken by Frow<sup>P</sup> in *Hindle*.
- Homedall** (ON *Hēimdallr*, OE *\*Hámdall*) Ward of the gods, whitest of the Ease<sup>G</sup>.
- Hymer** (ON *Hymir*) Tew<sup>P</sup>’s father according to *Hymer*.
- Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free<sup>P</sup>. The legendary ancestor of the Inglings<sup>G</sup>. Cf. the Old English Rune Poem.
- Lothar** (ON *Lóðurr*, OS *Logapōre*, PNWGmc. *\*Logaporjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old-Saxon attestation is a bit uncertain.
- Millner** (ON *Mjöllnir*, OE *\*Meldne*, PNWGmc. *\*Meldunjar*) Powerful hammer owned by Thunder.
- Nearth** (ON *Njǫrðr*) The father of Free<sup>P</sup> and Frow<sup>P</sup> by Shede<sup>P</sup>.
- Nithad** (ON *Níðuðr*, OE *\*Hámdall*) The Swedish king that imprisons Wayland<sup>P</sup> in *Wayland*. Father of Beadhild<sup>P</sup>.
- Oughter** (ON *Óttarr*, OE *Óththere*, PNWGmc. *\*Óhtaharjar*) Legendary Swedish king.
- Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. *\*Hróþiwulfar*) A king of the Shieldings<sup>G</sup> (see family tree). As foreshadowed in *Beowulf* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>P</sup>, his cousins Rethrich and Rothmund<sup>P</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON *Hróarr*, OE *Hrǫþgár*, PNWGmc. *\*Hróþigairar*) A king of the Shieldings<sup>G</sup> (see family tree), one of the main characters in *Beowulf*.
- Shield** (ON *Skjöldr*, OE *Scyld*) Legendary Danish king, founder of the Shieldings<sup>G</sup>.
- Sighmund** (ON *Sigmundr*, OE *Sigemund*, MHG. *Siegmund*) A hero of the Walsings<sup>G</sup>, in *Beowulf* attested as the slayer of the dragon along with his nephew Sinfiddle<sup>P</sup>. In the Norse tradition however, it is his half-brother Siward<sup>P</sup> that slays the dragon instead.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. *\*Sinþagunþiz*) Only known from *Mers II* as the sister of Sun<sup>C</sup>.
- Sun** (ON *Sól*, OHG *Sunna*) The personified sun (see also Moon<sup>P</sup>). In *Mers II*, described as the sister of Sithguth<sup>C</sup>.
- Thrim** (ON *Þrymr*) The ettin responsible for stealing Thunder’s hammer in *Thrim*.

**Thunder** (ON *Þórr*, OE *Þunor*, OHG *Donar*, PNWGmc. \**Þonarar*) Son of Weden<sup>P</sup> and Earth<sup>P</sup>.

**Tew** (ON *Týr*, OE *Tiw*) Son of Hymer<sup>P</sup>. One-handed god. TODO.

**Webthriðner** (ON *Vafþrúðnir*) The ettin defeated by Weden in the wisdom contest in *Webthriðner*.

**Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. \**Wóðanar*) Chief of the Ease<sup>G</sup>, his name is clearly related to *wode*<sup>C</sup>, referring to his role as the patron of scolds<sup>C</sup> and berserks<sup>C</sup>. Husband of Frie<sup>P</sup>, and by her father of Balder<sup>P</sup>. Also father of Thunder<sup>P</sup> by Earth<sup>P</sup>. Brother of Heener<sup>P</sup> and Lothar<sup>P</sup>.

**Wider** (ON *Viðarr*, OE \**Widhere*) A son of Weden<sup>P</sup>, who avenges him at the Rakes of the Reins<sup>L</sup>.

**Wode** (ON *Óðr*, OE *Wód*) Husband of Frow<sup>P</sup>. His name looks to be the same word as *wode*<sup>C</sup>.

**Wonnell** (ON *Váli*, OE \**Wonela*, PNWGmc. \**Wanilô* ‘the little Wane<sup>G</sup>?’) The son of Weden<sup>P</sup>, who one-night old avenged his brother Balder<sup>P</sup> through slaying Hath<sup>P</sup>, his half-brother.

**Woulder** (ON *Ullr*, \**Wuldor*, PNWGmc. \**Wulþuz*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grimner* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh<sup>C</sup> of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).

**Yimer** (ON *Ymir*, OE \**Yime*) The first ettin, probably equivalent to Earylmer<sup>P</sup>.

**Yivick** (ON *Gjúki*, OE *Gifca*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>G</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>G</sup>. Father of Guthrun<sup>P</sup>, Guther<sup>P</sup> and Hain<sup>P</sup>.

## 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<sup>G</sup> and Jutes<sup>G</sup>. Noted members: TODO Attestations: TODO

**Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. \**dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO



- Ease** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. *\*ansiwir*; sg. *os*, ON *áss*, OE *ós*, PNWGmc. *\*ansur*) A group of Gods, though the word can also refer to all the Gods. See Gods<sup>G</sup>, Tews<sup>G</sup>, Wanes<sup>G</sup>, Reins<sup>G</sup>. Noted members: Weden<sup>P</sup>, Thunder<sup>P</sup>, Frie<sup>P</sup>, Hath<sup>P</sup> and Balder<sup>P</sup> Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. *\*alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jǫtnar*, OE *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>G</sup>, Thurses<sup>G</sup>. Noted members: Hymer<sup>P</sup>, Thrim<sup>P</sup>, Webthritner<sup>P</sup>, Yimer<sup>P</sup> Attestations: TODO
- Geats** (ON *gautar*, OE *géatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland<sup>L</sup>, Swedes<sup>G</sup>. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-rëgin*) yin-<sup>C</sup> + Reins<sup>G</sup>. The sacrosanct, highest divine powers.
- Gods** (ON *goð*, OE *godu*, OHG *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON *húnir*, OE *Húne*, OHG *Húni*, *Hunni*, PNWGmc. *\*húnir*) An invading Asiatic tribe in the Migration Period. In the legendary material their cultural and ethnic foreignness is not seen. Noted members: TODO Attestations: TODO
- Inglings** (ON *yinglingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing<sup>P</sup>’) Difference between this term and Shelvings<sup>G</sup> is a bit unclear. They seem to be used synonymously in the Norse sources, whereas the English only use the later.
- Nears** (ON *níarar* -*njárar*) A Swedish tribe, only mentioned in *Wayland*, where it is ruled by king Nithad<sup>P</sup>. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish: *Nærikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke; Nearish’, in which case the Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would be a reduced form of *níar-*, *njár-*.
- Norns** (ON *nornir*) A group of supernatural women responsible for declaring the fates of men.
- Ossens** (ON *ósynjur*) The women of the Ease<sup>G</sup>, see there.
- Ownharriers** (ON *einherjar*, OE *\*ánbergas*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Reins** (ON *rëgn*, *rëgin*) The divine powers. Based on *Webthritner* (TODO) the term may be more closely associated with the Wanes<sup>G</sup> than the Ease<sup>G</sup>.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO

- Shieldings** (ON *skjöldungar*, OE *Scyldingas*, PNWGmc. \**skeldungór*) The descendants of Shield<sup>P</sup>; the legendary Danish<sup>G</sup> royal dynasty. With Harward<sup>P</sup>'s death after his slaying of Rotholf<sup>P</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilfingar*, OE *scilfingas*, PNWGmc. \**skilþingór*) The descendants of Shelf<sup>P</sup>; the legendary Swedish<sup>G</sup> royal dynasty. The exact difference between the terms Shelvings and Ingling<sup>G</sup> is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hindle* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. \**swibanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. \**þurisar*) Possibly a poetic synonym for Ettins<sup>G</sup>. See also Rime-Thurses<sup>G</sup>. Noted members: TODO Attestations: *Wal* 8, *Shr* 31, 35, 36, *Hyme* 17, *Thr* 5, 10, 21, 24, 29, 30, *Alw* 2, I *HHb* 40, *HHw* 27.
- Tews** (ON *tívar*, PNWGmc. \**tíwór*) A poetic synonym for Gods<sup>G</sup>. Attestations: TODO
- Wanes** (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: *Nearth*<sup>P</sup>, *Ing*<sup>P</sup>, *Frow*<sup>P</sup> Attestations: TODO
- Yivickings** (ON *gjúkungar*) The descendants of Yivick<sup>P</sup>, including Guthur<sup>P</sup>, Guthrun<sup>P</sup> and Hain<sup>P</sup>. Attestations: TODO

### Place names, locations and events (L)

- Eastern Way** (ON *Austrvegr*) The eastern lands of the Ettins<sup>G</sup> (probably identical in meaning to *Ettinham*<sup>L</sup>), whither Thunder<sup>P</sup> goes to fight.
- Ettinham** (ON *Ǫtunheimr*, *Ǫtnabheimr*) The 'Ettin<sup>G</sup>-Home<sup>C</sup>' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also *Eastern Way*<sup>L</sup>, *Outyards*<sup>L</sup>.
- Fimble-winter** (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher<sup>P</sup>.
- Hell** (ON *hēl*, PNWGmc. \**halju*, Got. *halja*) The underworld, personified as and formally identical with Hell<sup>P</sup>. After Christianity the word came to refer to the Christian hell (= Gehenna), as is the case in all attested languages apart from the Old Norse. See also *Nivelhell*<sup>L</sup>.
- Middenyard** (ON *Miðgarðr*, OE *Middangeard*, OS *Middilgard*, OHG *Mittilgart*, Got. *midjungards*) The 'middle enclosure'; the realm of men. See also *Osyard*<sup>L</sup>, *Outyards*<sup>L</sup>.
- Nivelhell** (ON *niflhel*) 'Mist-Hell', from the poetic evidence it seems like it may originally have been a synonym for Hell<sup>L</sup>. In poetry it is attested in *Webthritner* TODO: *níu kom'k heima | bld fyr Niflhel neðan,*  
*binig deyja ór helju halir.* 'into nine homes I came, beneath Nivelhell; thither die

men out of Hell', the second by *Dreams* 2: *rēið niðr þaðan |bld niðflæljær til; mótta hvelpi, |bld þeim's ór hælju kom.* '[Weden] rode down thence to Nivel-hell; met the whelp that out of Hell came.' Possibly the distinction was held by the first poet but not the second.

**Osyard** (ON *Ásgarðr*) The 'enclosure of the Ease'<sup>G</sup>; the heavenly realm. See also Middenyard<sup>L</sup>, Outyards<sup>L</sup>.

**Outyards** (ON *Útgarðar*) Not eddic. The 'outer enclosures', described in *Ylfir*. See also Ettinham<sup>L</sup>, Middenyard<sup>L</sup>, Osyard<sup>L</sup>.

**Rakes of the Reins** (ON *ragna røk*) The 'fates of the Reins'<sup>G</sup>, euphemism for the destruction of the world.

**Rakes of the Tews** (ON *tíva røk*) The Rakes of the Reins<sup>L</sup>.

**Up-heaven** (ON *Upphiminn*, OE *Upheofon*, OS *Upphimil*, OHG *úfbimil*) Highest heaven. See also Earth and Up-heaven<sup>F</sup>.

**Walhall** (ON *Valhöll*, OE *Wælheall*) The hall of the slain, held by Weden<sup>P</sup> and inhabited by the Ownharriers<sup>G</sup>.

### 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*, PGmc. *\*erþō & upbiminaz*) ON: Ribe charm *Wallow* 3, *Webthritner* 20, *Thrim* 2, *Ordrun* 17, OE: Acreboot

**Ease and Elves** (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. *\*alþír & ansiwīr*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Ease'), even in OE.

**words and works** (ON *orð & verk*, OE *word & weorc*, PGmc. *\*wurdō & werkō*) *Beewolf* 289, 1100, 1833