

The OLD GERMANIC MONUMENTS,
Edited in the Original Languages,
with
English Translation and Commentary
by
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*Vel keypts blutar · hef'k vel notit;
fás es fróðum vant;
því-at Óð-rórir · es nú upp kominn
á alda vés jaðar
(Háva mál 106)*

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Abbreviations

Languages

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

Grammar

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

- pl. = plural number
- sg. = singular number
- subj. = subjunctive mood

Other abbreviations

- cert. = certainly
- c. = circa
- cf. = *confere*; compare
- corr. = corrected in the ms.
- e. = excerpt (not the whole stanza)
- ed. = edition, edited (by)
- e.g. = *exemplio gratia*; for instance
- emend. = emendation, emended (by)
- fol., foll. = folio, folios
- i.e. = *id est*; that is
- l., ll. = line, lines
- lit. = literally
- metr. emend. = emended based on (secure) metrical criteria
- ms., mss. = manuscript, manuscripts
- norm. = normalised from the ms. spelling
- om. = omitted by
- p., pp. = page, pages
- tr. = translation, translated (by)
- sens. emend. = emended based on sense
- st., sts. = stanza, stanzas
- viz. = *videlicet*; namely, to wit
- wo. = without
- wrt. = with regard to

Manuscripts

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

Introduction (INCOMPLETE!)

Introduction to poetry

Don't go too indepth 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, Hugsvinismál) Snorri thought they were old Saxo had access to them Many of them clearly describe non-Icelandic surroundings Especially Hávamál is clearly Norwegian

The presentation of poetry

1. Lines are broken at each long-line rather than each half-line. This follows traditional practice for the publication of West Germanic poetry, while departing from that of Old Norse poetry.
2. Cæsuræ are represented with the interpunct (·).
3. Alliterating sounds are marked with red colour.

Old Germanic culture

Economy (fee)

Morals

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

Religion

Cosmic cycles Reincarnation Analogies with other Indo-European traditions

About the present corpus

The scope of the present corpus is large, containing most alliterative poetry extant in Old Germanic languages. It may be divided into the following categories:

1. **Mythic poetry**, i.e., that which directly treats the Germanic mythology; for historical reasons, the poetry in this category is exclusively written in Old Norse. See also Galders, below.
2. **Heroic poetry of the Codex Regius**. Since the heroic portion of the Codex Regius forms a coherent text, it is edited in full in the format of the manuscript.
3. **Other Heroic poetry**, i.e., heroic poetry from sources other than the Codex Regius. This category includes heroic poetry in Old English and Old High German.
4. **Galders**, i.e., alliterative spells and charms, both from runic inscriptions and from manuscripts.
5. **Christian poetry**. This category includes a few explicitly Christian poems, where the new religion is at the core of the work (thus Christianised heroic poems like *Beow* and *Hild* are not included here). This poetry has been included for its value in the study of poetic expression, and because it may still provide valuable cultural evidence, for instance in the form of glosses.
6. **Runic poetry**, apart from that already edited under Galders above.

Exclusions

The corpora formed by the (non-mythological) Norse Scoldic corpus and the Norse poetry found in old legendary saws (the *forð-aldar-sǫgur*) are explicitly excluded. They have been excellently edited in the SkP series, such that I, a single editor, could scarcely produce something as thorough. The latter is problematic in another way. Being entirely embedded in saws, the underlying poetry is often impossible to take out of its prose context, and in some cases one may ask whether it ever had a life of its own, or whether it were simply composed on occasion by the author. For these reasons I think it would be more conscientious to simply edit the whole saws, rather than artificially extract the poetry found scattered therein.

Manuscripts

Norse poetry

The so-called Eddic poetry is foremost found in two medieval Icelandic manuscripts.

The first and most important is GKS 2365 4to, here **R**. It dates to the 1270s and has 45 surviving leaves, containing 100 poems. Of these 10 are mythological; the rest heroic, dealing with legends mostly of the Migration Period. Notably, following fol. 32, there is a gap of missing pages in the heroic section, specifically cutting off *Sdr*. It is unclear how many leaves and poems are 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^C-like prosimetrical form, where the prose in many cases holds up the poetry, rather than the reverse. The heroic half of **R** clearly forms the basis for the later *WalsS*. 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 *Hbl* (1r–v), the complete *Bdr* (1v–2r), and the first verses of *Shir*, after which a single leaf has been lost. The next four leaves follow each other and contain the second half of *Webth*, the complete *Grmn* and *Hym*, and the beginning of the prose introduction to *Wayl*. **A** is the only medieval manuscript attesting *Bdr*, 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 *Yilv*, namely (TODO): *Wsp*, *Webth*, *Grmn*. The text also cites a few fragmentary Eddic stanzas, which are edited under “Eddic fragments from Snorre’s Edda”. For *Yilv* I give variants from 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 *Yilv* agree on a reading, I use in the critical apparatus the siglum **G**, which is thus equivalent to **STWU**.

A few other Eddic-style poems are also included. One of them, *Righ*, partially survives in **W**, though it is sadly incomplete (see its Introduction). *Grot* is quoted in full in *Scold*. Other Eddic poems survive only in younger Icelandic paper mss., namely TODO. While I have not consulted such paper mss. for poems attested in medieval mss., I have had to rely on them for these poems. Of these poems it must be said, that their late attestation not necessarily proves them to be late *compositions*. This is most clearly shown by *Bdr*, which is first attested in the fragmentary **A**, and in longer form in later paper mss. It thus cannot be excluded that some of these poems would have existed in other lost medieval mss., perhaps even on the now-lost pages of **R** or **A**.

Old English poetry

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

About the original language edition

My goal with the edition of the texts has been to hold close to the original mss., without excessive emendation. Still, emendation is inevitable, and where it has done it is (apart from any oversight on my part) always marked.

Normalization

In the present edition are found texts in four languages, namely Old Norse, Old English, Old Saxon, and Old High German. All texts have been normalized according to my own orthography, which is based on two principles:

1. Faithfulness to the language at the time when the texts were written, and the distinctions found therein, without neglecting etymology.
2. Striving for a uniform orthography across the various treated idioms, where the same etymological sound is generally written with the same character.

Both of these choices entail disregarding local manuscript traditions and philological tradition, something I see as justified. My goal is to render the texts themselves in a manner that gives as much information to the reader as possible—not to present a facsimile edition for students of paleography. Anyway, such important traits of the original manuscript tradition as the long *ſ*, arbitrary punctuation, arbitrary spelling, and lack of line breaks, are seldom reproduced in modern editions of Old Germanic poetry.

Normalization of Old Norse

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

1. I distinguish short *e* (from etymological short *e*) and short *ɛ* (from etymological short *a* + *i*-umlaut).
2. I distinguish long *á* and *ǫ́*, as done by the First Grammatical Treatise.
3. I use *ø* and *ɛ́* rather than the traditional *æ* and *æ*, to represent the vowels descended from Proto-Norse *ō* and *ā* after *i*-umlaut (cf. the short *ø*, *ɛ* < *o*, *a* + *i*-umlaut).
4. I distinguish long nasal *á*, *é*, *ǫ́*, *ú* from long oral *á*, *é*, *í*, *ó*, *ú*, as done in the First Grammatical Treatise.
5. I restore the old *s*—which in modern Scandinavian and even in most Old Norse manuscripts has become *r*, but which is found consistently in old manuscripts such as AM 237 a fol (c. 1150), and fossilized in forms like *þaz* (i.e. *þatʰ*) in **R**—in the words *es* ‘which, that, where, when’, and in inflections of *vesa* (later *vera*) such as

es ‘is’ (3rd sg. pres. ind.) and *vas* (3rd sg. pret. ind.). The following forms retain the *r*, as it is there the result of Verner’s law, and not of this (much younger) sound change: the pl. pres. ind. (*erum* etc.), the pl. pret. ind. (*vórum* etc.), and the pl. pret. subj. (*vérím* etc.)

6. When metrically benefactory, I contract *ek* ‘I’, *eru* ‘are’, and *es* ‘which; is’ to *’k*, *’ru* and *’s*, respectively.
7. I use Finnur Jónsson (1932)’s way of distinguishing between the relative particle *es* and the verb *es*: the first is appended to the previous word with only an apostrophe (e.g. *hann’s* ‘he who’), while the second is separated by a space (e.g. *hann ’s* ‘he is’).

Normalization of Old Swedish and Danish

I employ the same conventions as those described for Old Norse above, including the marking of *u*-mutated *a* > *ø* (that this was indeed found in the Eastern Nordic dialects is most clearly seen by the third-person personal pronoun, which shows *u*-mutation in such forms as Swedish *honom* ‘him’ < *hónum*, *hon* ‘she’ < *hón*). Where diphthongs have been contracted into monophthongs, these are marked with a circumflex accent, giving *ô* < *au*, *ey* and *ê* < *ei*. Where unstressed vowels have been reduced into an e-like sound, this is written with *ē*.

Normalization of Old English

I write fronted or brightened etymological *a* and *á* with *æ* and *ǣ*, for instance in *dæg* ‘day’ and *rǣd* ‘advice, counsel’. These are contrasted with *ē* and *ǣ*, which represent i-mutated *a* and *á*.

An assimilated *n* is marked with an overpoint, as in rule 4 of the Old Norse orthography described above.

Normalization of Old Saxon

Normalization of Old High German

About the 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.¹ 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:/

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

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Mythic Poetry

The Spae of the Wallow (*Völuspó*)

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

Meter: *Firnwordslaw*

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 *Yilv*, 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^C (*spó* ‘prophecy’) in the form of a monologue spoken by a wallow^C (*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 *Bdr*, wherein Woden summons a wallow out of her grave in Hell^L in order to understand why the god Balder^P is having ominous nightmares. There is also *Webth*, wherein Woden challenges the wise ettin Webthrithner^P to a wisdom contest and defeats him. These journeys are also alluded to in *Hbl* 43–46.

In its being a mythic catalogue it also resembles the latter part of *Hgh*, *Grmn*, *Sdr* and *Alw*, 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.

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^G living under it (19).

This is where the two full recensions of the poem diverge. Because of its older age and larger count of verses I have here followed the order of **R**: the wallow recalls how a woman named Goldwey was sacrificed and reborn three times (20), and how she, under the name Heath, practiced sorcery and witchcraft (21). She then recalls the first war in the world, between the Eese and Wanes (22–23), and alludes to the slaying of the smith, who according to *Yilv* 42 was promised Frow^P 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 Eese 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 stanzas by manuscript, compared to the present edition. As several stanzas in **G** are quoted on their own, with little relation to the order of the original poem, they are simply marked with plus signs. When stanzas are quoted in sequence, they are preceded by an alphabetically incrementing letter denoting which sequence they belong to. When a stanza found in a ms. differs majorly from the pres. ed. (e.g. st. 10 where **G** omits the first two half-lines), it is marked with a star. The stanzas beginning with *Þá gingu regin öll* 'Then went the Reins all' are represented by the half-line immediately following.

	<i>pres. ed.</i>	R	H	STW	U
1	Hljóðs bið'k allar	1	1	–	–
2	Ek man jǫtna	2	2	–	–
3	Ár vas alda	3	3	+	+
4	áðr Burs synir	4	4	–	–
5	Sól varp sunnan	5	5	+*	+*
6	... nótt ok niðjum	6	6	–	–
7	Hittusk ęsir	7	7	–	–
8	Tęflðu ĩ tųni	8	8	–	–
9	... hvęrr skyldi dverga	9	9	B1	B1
10	Þar vas Móðsognir	10	10	B2*	B2*
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+
16	Unds þrír kvęmu	16	17	–	–
17	Qnd þau né ętту	17	18	–	–
18	Ask vęit'k standa	18	19	+	+
19	Þaðan koma męjar	19–20	20–21	–	–
20	Þat man hęn folk-víg	21–22	27	–	–
21	Heiði hétu	23	28	–	–
22	... hvárt skyldu ęsir	24	29	–	–
23	Fleygði Óðinn	25	30	–	–

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

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

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

“For hearing I ask all holy kindreds, greater and lesser, sons of Homedall¹ [MEN]! Wilt thou, O Walfather (= Weden), that I well count forth the ancient tidings of men, those which I foremost recall?²

1 hęlgar] om. R

2 męiri ok minni ‘greater and lesser’] It is unclear what is being modified by these adjectives. It may either be ‘greater and lesser holy kindreds’, in which case it may be equivalent to the phrase Eese and Elves^F (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 *Rígh*), 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].

¹Cf. *Rígh*, wherein Rígh, identified by the prose as Homedall, sires three castes of men (namely earls, churls and thralls).

²Cf. *Webth* 34, 35 with very similar phrasing. The whole introductory formula is positively Indo-European, see West (2007)[63,92-93,312].

- 2 Ek man jętna · ár of borna,
 2 þa’s forðum mik · fęddaða hęðu;
 níu man’k hęima, · níu íviðjur,
 4 mjęt-við męran · fyr mold neðan.

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

I recall Ettins^G, born of yore, they who formerly had nourished me. Nine Homes^C I recall; nine Inwithies^G; the renowned Metwood^P beneath the soil.³

3 íviðjur] so all. R has previously been as read *íviðit*, but this was disproven by an x-ray scan undertaken by Stefan Karlsson (1979).

³Certainly Ugdrassle^P, “beneath the soil” likely referring to it still being a seed.

- 3 Ár vas alda · þar’s Ymir byggði,
 2 vas-a sandr né sęr, · né svalar unnir;
 jęrð fannsk ęva · né upp-himinn;
 4 gap vas ginnunga, · en gras hęrgi;

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

’Twas the beginning of ages, there as Yimer^P dwelled;
 was there not sand nor sea, nor cool waves.
 Earth was never found, nor Up-heaven^L;
 a gap ’twas of ginnings, but grass nowhere.⁴

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

⁴According to *Yilv* 4–5 the world first consisted of two extremities: Nivelham in the north, from which the freezing venom-rivers called the Ilevaves^L 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^L (*Ginnungagap*; see Encyclopedia), “which was as calm as windless air”, and there combined to form the first being, Yimer^P, who was the ancestor of the ettins. The creation is also mentioned in *Weibth* TODO.

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

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

before the sons of Byre^P lifted the flatlands,
they who shaped the renowned Middenyard^L.
Sun shone from the south on the stones of the hall;
then was the ground grown with green leek.

1 Burs synir ‘the sons of Byre’] In *Yilv* 6 identified as Weden, Will and Wigh. They “lifted” the earth (apparently both land and water, as in st. 3 there is no sea) out of the primordial chasm.

4 grǫnum lauki ‘green leek’] The leek had great cultural significance in the North. A fine example is *Guth II* 2, where Siward’s superiority to the Yivickings is compared to a stag among wild beasts, gold among silver and a green leek in grass. The leek was also valued for its magical use, as seen already on C5th–6th bracteates where it appears as a charm word in the form 𐱃𐱃𐱃𐱃 *laukar*, in one inscription paired with 𐱃𐱃 *lína* ‘linen’. Later attestations of magic use include *Sdr* TODO, where the leek is to be used along with runes to prevent mead from being poisoned, and the *WalsTh*, where the eponymous worshipped horse-penis is *lını gǫddr* • *en laukum studdr* ‘endowed with linen and supported by leeks’. The leek has a particular association with women; women-kennings frequently have the leek as a determinant (TODO: Meissner reference?), and Anon *Sveinfl* 1 (SkP I TODO.) sarcastically states that a battle was not *sem manni* • *męr lauk eða ǫl bęri* ‘as if a maiden brought a man leek or ale’.

5a Sól varp sunnan, • sinni Måna,
2 hęndi hinni hógri • of himin-jǫður;

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

Sun cast from the south—the companion of Moon^P—
her right hand over heaven’s rim;⁵

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

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.

⁵The sun heaved herself up over the horizon and rose for the first time.

- 5b Sól þat né vissi, · hvar hōn sali átti;
 4 stjornur þat né vissu, · hvar þēr staði ǫttu;
 Māni þat né vissi, · hvat hann meġins átti.

[R 1r/12, H 20r/7, G]

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

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

5 Māni ... átti 'Moon ... owned'] The moon was believed to have supernatural powers; see note to *High* TODO (*Mána skal heiptum kveða*).

- 6 Þà gingu reġin ǫll · à rok-stóla,
 2 ginn-heilōg goð, · ok umb þat gēttusk.
 Nōtt ok niðjum · nōfn of gǫfu,
 4 morgin hétu · ok miðjan dag,
 undurn ok aptan, · ǫrum at tēlja.

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

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

1–2 Þà ... gēttusk 'Then ... of this.'] A formulaic expression for the convening of the Thing^C of the Gods (for which see Encyclopedia: All Gods^G), identically repeated below in sts. 9/1–2, 22/1–2, and 24/1–2. Cf. also the three lines shared between *Bdr* 1/1–3 and *Thrim* 14/1–3, which follow the structure of the present stanza(s) very closely: *Senn vǫru ǣsir · allir á þingi // ok ǫsynjur · allar á máli, // ok umb þat reðu · ríkir tívar*: 'Soon were the Eese^G all at the Thing^C, // and the Ossens^G all at speech, // and of this counseled the mighty Tews^G.'. In all five occurrences other than the present stanza (three from *Wsp*, the present poem, one from *Bdr*, one from *Thrim*), the demonstrative pronoun *þat* 'this' clearly refers to the matter at hand, expressed with the verb in the subjunctive case (e.g. in *Thrim* 14/3–4: *ok umb þat reðu · ríkir tívar: // hvé þeir Hlórriða · hamar of sótti?* 'and of this counseled the mighty Tews^G: How they Lorde's (= Thunder's) hammer would find?'). Following this pattern we would surely expect to find two lines after *umb þat gēttusk* 'took counsel of this' and before *nōtt* 'night' in the present stanza, and it seems most likely to presume that they have simply been lost in transmission.

1 rok-stóla 'rake-seats'] Their seats of judgment at the assembly.

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

- 7 Hittusk ǣsir · à Iða-velli,
 2 þeir's hōrg ok hof · hǫ-timbruðu;
 afla lōgðu, · auð smíðuðu,
 4 tangir skópu · ok tól gērðu.

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

The Eese found each other on Idewolds^L,
 they who harrow^C and hove^C high-timbered;
 hearths they laid, wealth they smithed,
 tongs they shaped and tools they made.

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

2 þeir's ... hǫ-timbruðu 'they who ... timbered'] Two formulae. *hǫrgr ok bof* 'harrow and hove' is a merism referring to ritual structures and is also found (in reverse order) in *Webth* 38 and *HHarw* TODO, as well as in Norwegian Christian laws that mandate 'the burning of hoves and the breaking of harrows' (*brenna bof ok brjóta hǫrga*). *hǫ-timbra* 'high-timber, timber high' is a rare poetic compound, and only occurs once elsewhere in the entire corpus, namely in *Grmn* 16 where it describes a harrow ruled by Nearth. — It is rather interesting that the Gods themselves build ritual structures.

8 Tęřřu i tũni, · tęitir vǫru,
 2 vas þeim vétu-gis · vant ór gulli,
 unds þrjár kvǫmu · þursa meýjar,
 ám-átkar mjǫk, · ór Jǫtun-heimum.

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

They played Tavel^C in the yards; merry were they:
 for them was nothing golden wanting⁶—
 until three did come, maidens of Thurses^G,
 very unnatural out of Ettinham^L.⁷

4 ám-átkar 'unnatural'] This word (nom. sg. *ám-áttigr*) has a clear supernatural connotation, and only occurs in four other places in R: *Grmn* 11, *Shir* 10, *HHarw* 17 and *HHarw* 14. In the first three it modifies *jǫtunn* 'ettin', while in the fourth it describes a man with clearly supernatural attributes.

⁶Indeed, even the gaming bricks were made out of gold; cf. st. 59.

⁷These three maidens are never mentioned again (unless they are taken to be the norns in st. 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 did, it was already lost in the version employed by the author of *Yilv* who transparently paraphrases (ch. 14):

Ok því næst smíðuðu þeir málms ok stein ok tré ok svá gnóg-liga þann málms, er gull heitir, at öll bús-gögn ok öll reiði-gögn höfðu þeir af gulli, ok er sú öld kǫlluð gull-aldr, áðr en spilltist af til-kvámu kvinnanna; þær kómu ór Jǫtun-beimum.

'And just after this they smithed metal and stone and wood, and so abundantly [did they smith] 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 dwarfs (see next stanza).

- 9 Þá gingu **r**ęgin ęll · **à** **r**ęk-stóla,
 2 **g**inn-**h**ęilęg **g**oð, · ok umb þat **g**ęttusk:
 Hvęrr skyldi **d**verga · **dr**ótt of skęppja
 4 ór **br**imi **bl**óðgu · ok ór **bl**óum lęggjum?

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

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

3 Hvęrr skyldi **d**verga ‘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 **dr**ótt ‘the retinue’] so G; *drotin* ‘the lord’ or ‘the retinue’ (with late clitic definite) R; *dróttir* ‘the retinues’ H 3 of skęppja ‘shape’] *spekja* ‘soothe’ U 4 **br**imi **bl**óðgu ‘bloody surf’] so HSWU; *Brimis blóði* ‘the blood of Brimmer’ RT 4 **bl**óum ‘blue-black’] metr. emend. from *blám* R; *Bláins* ‘Blown’s’ HW; *Bláms* STU is prob. a corrupt form of *Bláins*

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

According to *Yilv* 14 the dwarfs first originated as maggots in the corpse of Yimer, whose bones are described in *Grmn* TODO and *Webth* 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 *Grmn* TODO and *Webth* TODO is the sea), since dwarfs are never said to dwell in water. — If one chooses the reading *Bláinn* ‘Blown’ (named in the thules^C as a dwarf) instead of *blóum* ‘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 **M**óðsognir · **m**ętstr of orðinn
 2 **d**verga allra, · en **D**urinn annarr;
 þęir **man**-líkun · **m**ęrg of gęrðu,
 4 **d**vergar i jorðu, · sęm **D**urinn sagði.

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

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

1 Þar vas **M**óðsognir] so H; *þar f mótsognir vitnir* ‘there Mootsowner wolf(?)’ R. The prose of *Yilv* 14 agrees with H that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þęir ... gęrðu ‘They ... did make’] so RHU; *þar man-líkun · męrg of gęrðusk* ‘There man-likenesses many were made’ STW 4 i ‘in’] so GH; ór ‘out of’ R 4 sęm **D**urinn sagði ‘as Dorn said’] so RHSW; *sem f dur menn f sagði* ‘as door-men(?) said’ T; *sem f þeim dyrinn kendi* ‘as the beasts(?) taught them’ U

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

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

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

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

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

- 11 Nýi ok Niði, · Norðri, Suðri, [R 1r/23, H 20r/17, G]
 2 Austri, Vestri, · Al-þjófr, Dvalinn,
 Bívurr, Bávurr, · Bǫmburr, Nóri,
 4 Ánn ok Ánarr, · Ái, Mjǫð-vitnir.

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

- 12 Veigr ok Gand-alf, · Vind-alf, Þráinn, [R 1r/25, H 20r/18, G]
 2 Þekkr ok Þorinn, · Þrór, Vitr ok Lit,
 Nár ok Ný-ráðr— · nú hef’k dverga
 4 —Ręginn ok Ráð-sviðr— · rétt of talða.

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

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

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

- 14 Mál es dverga · i Dvalins liði
 2 ljóna kindum · til Lofars tēlja,
 þeir es sóttu · frá salar stēini
 4 Aur-vanga sjōt · til Jōru-valla.

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

’Tis time to tally the dwarfs in Dwollen’s retinue
 [back] to Loffer for the kindreds of men;⁸
 they who sought, from the stone of the hall,
 the abode of Earwongs^L to the Erwolds^L.⁹

3 þeir] þeim H

⁸A standard genealogical introduction (cf. *HalT* 1: *meðan hans étt ... til goða tēljum* ‘while we tally his line ... [back] to the gods’). The (patrilineal) line of dwarfs is to be counted back to their progenitor, Loffer. This possibly disagrees with st. 10, where Moodsowner is said to be the foremost (and presumably the oldest) of the dwarfs, and Loffer is not mentioned.

⁹Cf. *Yilv* 14: “But these came from Swornshigh (*Svarinsbaugr*) to the Earwongs on the Erwolds, and thence Lofer is come; these are their names: Sherper (*Skirpir*), Werper (*Virpir*), Showfind, Great-grandfather, Elf and Ing (*Ingi*), Oakenshield, Fale (*Falr*), Frost, Finn, Ginner.”

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

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

There was Dleepner and Dollowthrasher,
 High, Highspurer, Leewong, Glower,
 Sherper, Werper, Showfind, Great-grandfather,
 Elf and Ing, Oakenshield,
 Feller and Frost, Finn and Ginner:
 That will ever be remembered while the eld lives,¹⁰
 the tally of descendants heaved to Lofer.¹¹

6 é] om. R 7 til] om. H

¹⁰Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the 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 *Stutttr* (st. 5, Kari Ellen Gade ed. in SkP II): *Ey mun uppi · Eñdils, meðan stēndr // sól-borgar salr, · svqr-gōðis fōr*. ‘Always will be remembered—while the hall of the sun’s stronghold [SKY/HEAVEN > EARTH] stands—the journey of the fattener of Andle’s bird [RAVEN/EAGLE > WARRIOR].’

¹¹i.e. ‘counted back to Lofer’

- 16 Unds þrír kvømu · ór því liði
 2 qflgir ok ástkir · ęsir at húsi;
 fundu á landi · líttr meęandi
 4 Ask ok Emblu · or-lög-lausa.

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

Until three came out of that host:
 strong and lovely Eese along the settlement;
 they found on land the little availing
 Ash and Emble, orlay^C-less.¹²

1 þrír] gramm. emend.; þrjár RH 1 ór því liði] þussa brúðir 'brides of thurses' H is probably corrupt due to the influence of st. 8; the adjectives in l. 2 are in the masculine. 2 qflgir ok ástkir 'strong and lovely'] ástkir ok qflgir (norm.) 'lovely and strong' H

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

2 at húsi 'along the settlement'] An adverbial, lit. 'along the house'; the gods were not walking in the wilderness.

¹²This verse is paraphrased in *Yilv* 9: *Þá er þeir gengu með sévar-ströndu Bors synir, fundu þeir tré tvau ok tóku upp trén ok sköpuðu af menn. Gaf inn fyrsti qnd ok líf, annarr vit ok hręring, þriði á-sjónu, mál ok beyrn ok sjón, gáfu þeim klęði ok ngfn. Hét karl-maðrinn Ask, en konan Embla, ok ólst þaðan af mann-kindin, sú er byggðin var gefinn undir Mið-garði.* 'When the sons of Byre (cf. st. 4) walked along the sea-shore they found two trees and they took up the trees and shaped men from them. The first one gave breath (qnd) and life, the second wit and movement, the third sight, speech, appearance and sight; they gave them clothes and names. The male was called Ash, and the woman Emble, and from them mankind was begotten, to whom were given the dwelling within Middenyard.'

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

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

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

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

Breath they owned not, wode^C they had not,
 not craft nor sound nor good countenance.
 Breath gave Woden, wode gave Heener,
 craft gave Lother, and good countenance.

- 18 Ask veit'k standa, · heitir Ygg-drasill,
 2 hór baðmr, ausinn · hvíta auri;
 þaðan koma dōggvar · þér's i dala falla;
 4 stendr é yfir grønn · Urðar brunni.

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

An ash I know standing, 'tis called Ugdrassle^L;
 a high beam [TREE], poured with white mud.¹³
 Thence come the dew-drops which fall in the dales;
 it stands ever green over the Well of Weird^L.

1 standa 'standing'] so RHU; *ausinn* 'poured, sprinkled' STW 1 Ygg-drasill] *Ygg-drasils* S 2 baðmr 'beam'] *borinn* 'born' U is wo. doubt corrupt. 2 ausinn 'poured'] *heilagr* 'holy' G 3 þér's] *es* ST 4 é] *om.* U 4 grønn] *grvnn* S; *grēin* U

¹³i.e. 'white mud is (or has been) poured upon it.' Possibly relevant is the Indian ritual pouring of beverages onto the phallic *lingam* (though the good Nikhil S. Dwibhashyam denies that this goes back to the Vedic period, and so it may be unrelated). For the whole passage cf. st. 26.

- 19 Þaðan koma meýjar · margs vitandi
 2 þríar ór þeim sal, · es und þolli stendr;
 Urð hétu éina, · aðra Verðandi,
 4 skóru á skíði, · Skuld hina þriðju
 þér lōg lōgðu, · þér líf kōru,
 6 alda bōrnum, · ør-lōg sēggja.

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

Thence come maidens, much knowing:
 three out of that hall which stands under the fir [Ugdrassle's Ash]:
 Weird they called one, the other Werthing
 —carved they on boards—Shild the third.
 Laws they laid, lives they chose:
 for the children of mortals, the orlay^C of youths.¹⁴

2 sal 'hall'] so H, G (paraphrase); *sé* 'lake' R 2 und 'under'] *á* 'on' H 6 sēggja 'of youths'] *at segga* 'to say' H

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

¹⁴i.e. 'they have carved on boards, they have laid laws, they have chosen lives'. It is well known that in Old Norse as in other old Germanic languages the simple past can have both perfective and imperfective sense. — This st. is paraphrased in *Yilv* 15: *Þar stendr salr einn fagr undir askinum við brunninn, ok ór þeim sal koma þrjár meýjar, þér er svá beita: Urðr, Verðandi, Skuld. Þessar meýjar skapa mōnnum aldr; þér kōllum vér nornir.* 'There is a single fair hall beneath the ash-tree by the well, and out of that hall come three maidens, who are called thus: Weird, Werthing, Shild. These maidens shape the ages of men (formulaic! TODO.); we call them norns.'

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

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

That troop-conflict¹⁵ [WAR] she recalls, the first in the Home^C,
 as Goldwey with spears they goaded,
 and in the hall of Higher^P <= Weden> [= Walhall] they burned her:
 thrice they burned the thrice born,
 often unseldom, though she yet lives.¹⁶

4 þrysvar brēnndu] †þrysvar brendv þrysvar brendv† H

¹⁵While reading *folk-víg* as ‘ethnic conflict’ (between the Eese and Wanes) is appealing, I more cautiously read the first element *folk* as carrying its earlier, more common sense of ‘troop, group of warriors’.

¹⁶Very cryptic. TODO: double check Snorri. Goldwey was apparently sacrificed, cremated and reborn three times (in short succession?) by the Eese.

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

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

Heath they called—where to houses she came—
 the well-spaeing¹⁷ wallow^C; she bewitched gands^C.
 She soth¹⁸ where she could, she soth deluded minds;
 she was the love of any evil bride.

2 vōlu] ok vōlu H 3 hvar’s kunni ‘where she could’] *bon kunni* ‘she could’ R; *bon hvars hvn kunni* ‘she soth where she could’ H 3 hug lęikinn ‘deluded minds’] *bon leikinn* R; *bon hugleikin* H

¹⁷Gifted with soothsaying.

¹⁸Past tense of *sithe*^C (ON *síða*) ‘to enchant, bewitch’.)

- 22 Þa gingu ręgin ۆll · a rۆk-stóla,
 2 ginn-hęilۆg goð, · ok umb þat gęttusk:
 Hvárt skyldu ęsir · af-ráð gjalda,
 4 eða skyldu goðin ۆll · gildi ęiga?

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

Then went the Reins all onto the rake-seats:
 the yin-holy Gods, and from each other took counsel of this:

whether the Eese should tribute yield,
or should all the gods a banquet hold?

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

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

Weden hurled, and into the opposing troop did shoot;¹⁹
that was yet a troop-conflict [WAR] earlier in the Home^L.
Broken was the board-wall²⁰ of the fortress of the Eese;
the Waners did by a conflict-spae^C tread the fields.²¹

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

¹⁹The object, a spear, is understood. This seems to reference a ritual, well-attested in the literature, wherein a war-chief would dedicate an opposing army as a human sacrifice to Weden by throwing a spear over them, typically with the incantation *Óðinn á yðr alla* ‘Weden owns you all!’; he would then own the battle-slain in that they joined him as Oneharriers^G in Walhall^L. Weden is also described as “owning” dead men in *Hbl* 24 (namely slain nobles, contrasted with Thunder^P who is insultingly said to “own the kin of thralls”) and in runic inscription *N B380* (edited below under Galders), a sort of greeting wherein the receiver is wished to be owned by Weden (and “received” by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

²⁰Wall made of planks.

²¹The Waners used magic spells to win the battle.

24 Þa gingu regin öll · á rok-stóla,
2 ginn-heilög goð, · ok umb þat gétusk:
Hverr hefði lopt alt · lēvi blandit
4 eða ett jotuns · Óðs mey gefna?

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

Then went the Reins all onto the rake-seats:
the yin-holy Gods, and from each other took counsel of this:
Who might have blended all the air with deceit,
or to the ettin’s lineage given Wode^P’s maiden [= Frow]:²²

²²That is, promised Frow to the ettin NAME. TODO: relate with what Snorri writes about the building of the wall.

25 Þórr einn þar vá · þrunginn móði,
2 hann sjaldan sitr, · es slíkt of fregn;

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

á gingusk ęiðar, • orð ok sóri,
 4 mól ǫll megin-lig, • es á meðal fóru.

Thunder alone fought there, pressed by wrath;
 he seldom sits, when of such a thing²³ 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.

²³An ettin’s threatening the gods.

26 Veit hön Heim-dallar • hljóð of folgit
 2 und heid-vönum • helgum baðmi;
 á sér hön ausask • augum forsi
 4 af veði Val-föðrs. • Vituð ér enn eða hvat?

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

Knows she Homedall’s sound [= Horn of Yell?] hidden,
 under a shady²⁴, hallowed beam [= Ugdrassle’s Ash].
 On [it] she sees being poured a muddy torrent²⁵,
 from Walfather’s (= Weden’s) pledge²⁶ [= Mimer’s well?].—Know ye yet, or what?²⁷

²⁴*heidvannr*, literally ‘clear-, bright-less’.

²⁵Which should be the same mud as in st. 19. However, if ms. *á* is read as *ǫ* ‘river’, it would mean “A river she sees being fed by a muddy waterfall, ...”. TODO.

²⁶Presumably referring to Weden’s sacrifice of an eye at Mimer’s well.

²⁷“Do you (Weden) know enough now, or what?”—repeated in 28, 33, 34, 38, 40, 47, 60, 61.

27 Eín sat hön úti, • þá’s hinn aldni kom
 2 yggjungur ása • ok i augu leit;
 „hvęrs fregnið mik? • hvi freistið min?

[R 1v/25]

Lone sat she outside, when the old one came:
 the Terrifier of the Eese [= Weden], and looked into [her] eyes.
 [The Wallow:] “Of what askest thou me? Why triest thou me?”²⁸

²⁸*freista* has a sense of testing someone, especially intellectually. Cf. *Hígh* 2, 26, 142, *Webth* 3, 5.

- 28 **A**lt vęit'k, **Ó**ðinn, · hvar **a**uga falt
 2 ĩ hinum **m**ęra · **M**imis brunni;
 drekk **m**jǫð **M**imir · **m**orgin hveṛjan
 4 af **v**eði **V**al-fǫðrs.“ · **V**ituð ér ęnn eða hvat?

[R 1v/26, G]

I know it all, Weden: where thy eye thou hidst
 in the renowned Well of Mime^L;
 [there] drinks Mime mead every morning,
 from Walfather's pledge²⁹.”—Know ye yet, or what?

2 ĩ hinum **m**ęra '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 **v**eði 'pledge'] *vęiði* 'hunting, game' **S**

²⁹See note to st. 26.

- 29 **V**alði hęnni **H**ęr-fǫðr · **h**ringa ok męn,
 2 fekk **s**þjǫll **s**pak-lig · ok **s**pá-ganda;
 sá **v**itt ok umb **v**itt · of **v**er-ǫld hveṛja.

[R 1v/29]

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

2 fekk **s**þjǫll **s**pak-lig 'received wise tidings'] *fę*, *sþjǫll* *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 st. 1, where the wallow likewise says that she will relate *sþjǫll* 'tidings, sayings' (cf. English *gospel* lit. 'good news' which originally translates the Greek εὐαγγέλιον). See Haukur Þorgeirsson (2020, pp. 51–53), Males (2023, p. 16) for discussion on this reading.

2 **s**pá-ganda 'spae-gands'] Spirits sent out in order to secretly gather information. See relevant Encyclopedia entries.

- 30 Sá hǫn **v**al-kyrjur · **v**itt of komnar,
 2 **g**ǫrvar at ríða · til **g**oð-þjóðar:
 Skuld hélt **s**kildi, · en **S**kǫgul ǫnnur,
 4 **G**unnr, **H**ildr, **G**ǫndul · ok **G**ęir-skǫgul;
 nú eru talðar · **N**ǫnnur Hęrjans,
 6 **g**ǫrvar at ríða · **g**rund val-kyrjur.

[R 1v/30]

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

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

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

Told allusively in *Wsp* 31–33 is the myth about the Balder’s death at the hands of his blind brother Hath, and the revenge killing of Hath by his half-brother Wönnel, who was specifically begotten for that purpose. The other important sources for this myth are *Bdr* 8–11, the detailed description in *Yilv* 49, and Saxo Grammaticus (III.4.1–8).

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

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

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

A very notable omission in *Yilv* 49–50 is the slaying of Hath by his half-brother Wönnel. This brother-slaying may have been left out for moral reasons, but was certainly known to the author, as seen by *Yilv* 30, which reads in full: *Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er djarfr í orrostum ok mjök happ-skęytr.* ‘Onnel or Wönnel one is called, the son of Weden and Rind. He is brave in battles and a very lucky shot’, and by *Scold* 19, where we find the following relevant kennings for Wönnel (with case changed from the acc. to the nom. for clarity): *sonr Óðins ok Rindar* ‘son of Weden and Rind’ and *hefni-áss Baldrs, dólgr Haðar ok bani hans* ‘avenging os^C of Balder; the enemy of Hath and his bane’.

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,

Weden (who could not murder his own son) seduced the woman Rind (in the by Cormac Awmundson’s TODO: *spíð Yggr til rindar*), who gave birth to Wönnel.

31 Ek sá Baldri, • blóðgum tífur,
2 Óðins barni, • ør-løg folgin;
stóð of vaxinn • vøllum héri

[R 2r/2]

4 mjór ok mjök fagr · mistil-ṭeinn.

I saw Balder's—the bloody victim's,
Weden's child's—orlay^C sealed;³⁰
grown did stand, higher than the plains,
a slender and very fair mistletoe.

1 *tifur* 'victim's'] This word is rather difficult (and possibly corrupt). It may be connected with *týr* 'tew, god', but I see two problems with this. First, the dat. sg. of *týr* is *tívi* and the intrusive *r* is hard to explain. Second, although it must have at some point been used in the singular in the generic sense 'god', and this survives in compounds like *Sig-týr* 'Victory-tew (= Weden)' and in the plural *tívar* 'tews; gods', in the ON corpus the simplex form *týr* exclusively refers to the god Tew^C. I follow CV, who connect it with OE *tiber*, *tifer* 'victim, hostage', but this also has problems: As seen by *blóðgum* the present word is certainly masculine, but *tiber* is neuter. Assuming a nom. sg. *tifurr* with the same declension as *jofurr*, we would expect **tífri* in the dat. sg., not *tifur* (which would however be the expected acc. sg.).

³⁰Or '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 (*fölu*) the ruler on Borrey.") or the C10th Karlevi stone ("Hidden (*fulkin folginn*) in this mound lies he whom the greatest deeds followed; [...]")

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

[R 2r/4]

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

33 Þó ęva hęndr · né hǫfuð kęmbði,
2 áðr à bál of bar · Baldrs and-skota.
En Frigg of grét · í Fęn-sǫlum
4 vǫ Val-hallar. · Vituð ér ęnn eða hvat?

[R 2r/6]

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

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

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

H1 Þà kná Váli · vīg-bǫnd snúa

[H 20v/12]

2 hęldr vęru harð-gęr • hępt ęr þęrmum.

Then did Wonnel^C the war-bonds turn:
they were rather sturdily made fetters of intestines.³¹

1 Váli 'Wonnel'] emend.; *Vála* H

1–2 Þá ... þęrmum.] Only attested in H, where it replaces 34a.

³¹This myth is retold both in *Yilv* and *From Lock* below. The basic story is that after Lock was caught after Balder's death and bound with his son's intestines. A snake was then placed to drip venom over his face. His wife, Syein, sat over him and caught the venom in a hand-washing basin. See introduction to *From Lock* for a summary of the differences between the accounts.

34a Hapt sá hęn liggja • und Hvera-lundi

[R 2r/8]

2 lę-gjarns líki • Loka à-þękkjan;

A prisoner [= Lock] she saw lying beneath Wharlund,
alike to Lock; a guile-eager man's form.

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

34b þar sitr Sigyn • þęygi of sínum

[R 2r/9, H 20v/13]

2 veri vęl-glýjuð. • Vituð ęr ęnn eða hvat?

There sits Syein not at all cheerful,
o'er her husband.—Know ye yet, or what?

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

Þá męlti Gangleri: „Hvat verðr þá ęptir, er brenndr er himinn ok jęrð ok heimr allr, ok dauð goðin ęll ok allir Einherjar ok alt mann-folk, ok hafið ęr áðr sagt, at hverr maðr skal lifa í nękkvęrum heimi um allar aldir?“

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

Á Ná-stręndum er mikill salr ok illr ok horfa norðr dyrr; hann er ok ofinn allr orma-hryggjum sem vanda-hús, en orma hęfuð ęll vitu inn í húsit ok blása eitri, svá at ęptir salnum renna eittr-ár, ok vaða þęr ár eið-rofar ok morð-vargar, svá sem hęr segir:“

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

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

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

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

35 **Ó** fęllr **austan** · of **ęitr**-dala
2 **s**q̄xum ok **s**verðum, · **Slíðr** hęitir sú.

[R 2r/10]

A river falls from the east, above the venom-dales;
[a river] of saxes and swords, Slide is that one called.³²

2 **Slíðr** ‘Slide’] i.e. ‘very sharp’. Cf. *Atl* 23: *sax slíðr-bęitt* ‘slide-biting sax’.

³²TODO. There are other examples of such a river.

36 Stóð fyr **norðan** · á **Nið**a-vøllum
2 **salr** ór gulli · **Sindra** ęttar;
 en **annarr** stóð · á **Ókól**ni,
4 **bjór**-salr jøtuns, · en sá **Brimir** hęitir.

[R 2r/11]

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

1 **Nið**a-vøllum ‘Nithwolds’] *Nið*a-*fj*øllum ‘Nithfells’ **RW** (paraphrase); *fj*øllum *nøkkurum* ‘some certain fells’ **T**

⁴ en sá Brimir heitir ‘but Brimmer is that one called’] It is not clear if this is the name of the ettin or the hall itself. The author of *Yfiv* considered it the name of the hall.

- 37 Sá sá hōn standa · sōlu fjarri [R 2r/13, H 20v/19, G]
 2 Ná-strōndu á, · norðr horfa dyrr;
 falla ęitr-dropar · inn umb ljóra,
 4 sá’s undinn salr · orma hryggjum.

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

1 sá hōn ‘she saw’] *veit’k* ‘I know’ G. The same relationship is found in st. 62.

- 38 Sá hōn þar vaða · þunga strauma [R 2r/15, H 20v/21, G]
 2 mēnn mēin-svara · ok morð-varga
 ok þann’s annars glepr · ęyra-rūnu.
 4 Þar saug Nið-hoggr · nái fram-gingna;
 sleit vargr vera. · Vituð ér ęnn eða hvat?

There she saw wading through heavy streams
 perjurious men and murder-wargs,
 and the one who beguiles another’s ear-whisperer [WIFE].
 There sucked Nithehewer^P from corpses passed-on;
 the warg tore men asunder.—Know ye yet, or what?³³

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

³³In this st. is clearly described watery punishment in the Heathen afterlife, also seen in *Rein* 3–4 and possibly in *Grmn* 21. The crimes are what one might expect from the Germanic worldview: perjury, shameful murder, and adultery with a married woman. In Anglo-Saxon and Nordic laws the committer of such crimes gained the title of nothing^C, that is, one afflicted with nithe^C (severe shame). It is not surprising then that such nithings would be tortured by a creature named Nithehewer ‘Nithe-striker’. The practice of burying in bogs and flood-marks (or generally outside of settlements) is well attested in sources about Germanic culture from Taciti Germania onwards—I consider it likely that the heavy streams in this stanza and others represent such graves. This is further elaborated on in [GermanicGems2<empty citation>](#).

- 39 Austr býr hin aldna · í Éarn-viði [R 2r/17, H 20v/2, G]
 2 ok fōðir þar · Fęnris kindir;
 verðr af þeim ęllum · ęinna nøkkurr

4 tungls tjúgari • í trolls hami.

In the east³⁴ dwells the old woman, in Ironwood^L,
and nourishes there the kindreds of Fenrer^P [WOLVES];
from them all comes one most particular:
a seizer of the Moon in a troll's hame^C.³⁵

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

³⁴The cardinal direction associated with Ettingham, which is presumably where Ironwood is located.

³⁵The old hag raises the cubs of the wolf Fenrer, of which a particularly fierce one will swallow the moon. According to *Grmn* 40 the sun is chased by a wolf called Skoll, while another wolf, Hate Rothswitner's son, runs in front of her. This is elaborated upon in *Yilv* 12, where it is said that Skoll swallows the moon, while Hate swallows the sun. High then explains that "A lone troll-woman (*gygr*) 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^P. He fills himself with the life of all those men who die and he swallows the moon and stains heaven and all the air with blood. Thereof the sun loses its rays and the winds are violent and moan hither and thither, and thus it says in the Spae of the Wallow: [...]" after which this and the following st. are quoted. This seems very much like a composite from several sources—probably *Wsp* 40–41 and *Grmn* 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 *Yilv*, this st. and the next must be describing Skoll, but it is of course not impossible that there was confusion about the exact details of these events among the Heathen poets. In favour of that seems to speak *Weibth* 46–47, where the sun is said to be swallowed by Fenrer (but see note there).

40 Fyllisk fjörvi • fęigra manna,
2 rýðr ragna sjot • rauðum dreýra,
svört verða sól-skin • of sumur ęptir,
4 veðr ęll vá-lynd. • Vituð ér ęnn eða hvat?

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

[The wolf] fills himself with the life of fey^C men;
[he] reddens the abode of the Reins^G with red gore.
Black becomes the sunshine in the summers thereafter;
the winds all woeful.—Know ye yet, or what?

41 Sat þar á haugi • ok sló hęrpu
2 gýgjar hirðir, • glaðr Eggþér;
gól of hęnum • í Gagl-viði
4 fagr-rauðr hani, • sá's Fjalarr hętir.

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

Sat there on the mound³⁶ and struck the harp,
the gow's herdsman, glad Edgethew^P.³⁷
Above him crowed, in Galewood³⁸,
a fair-red cock, he who is called Feller.

³⁶Cf. *Thrim* 6, where the ettin Thrim is said to sit on a mound, and *Shir* P2, where a herdsman in Ettinham sits on a mound. The significance of this mound-sitting is uncertain, but it is clearly associated with ettins.

³⁷Edgethew “herds” the flock of monstrous wolves for the old woman in st. 39.

³⁸*gagl* ‘wild goose’, maybe here referring to carrion-eating ravens? Galewood is probably the same location as Ironwood.

- 42 Gól of ȝsum · Gullin-kambi, [R 2r/23, H 20v/18]
 2 sá veƿkr hȝlða · at Hęrja-fȝðrs,
 en annarr gęlr · fyr jȝrð neðan
 4 sȝt-rauðr hani · at sȝlum Hęljar.

Crowed over the Eese Goldencomb:
 he wakes men at the Father of Hosts’s (= Weden’s) [hall]—
 but another one crows beneath the earth:
 a soot-red cock at the halls of Hell.³⁹

³⁹The crowing of the three cocks (the first in Ettinham, the second in Walhall and the third in Hell) presumably heralds the coming destruction.

- 43 Gęyr Garmr mjȝk · fyr Gnipa-hęlli, [R 2r/25]
 2 fęstr mun slitna, · en Freki rinna;
 fȝlð veit hȝn frȝða, · framm sę’k lęgra
 4 of ragna rȝk, · rȝmm sig-tíva.

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

- 44 Brȝðr munu bęrjask · ok at bȝnum verðask, [R 2r/28, H 20v/24, G]
 2 munu systrungar · sifjum spilla;
 hart ’s í hęimi, · hȝr-dȝmr mikill,
 4 skęggj-ȝld, skalm-ȝld, · skildir klofnir,
 vind-ȝld, varg-ȝld, · áðr ver-ȝld stęypisk
 6 mun ęngi maðr · ȝðrum þyrma.

Brothers will fight and become each other’s slayers;
 sister’s sons will defile the relation.⁴⁰
 ’Tis hard in the Home, whoredom great:
 axe-eld, sword-eld—shields cloven—
 wind-eld, warg-eld; before the world⁴¹ tumbles down,
 no man will another spare.

2 *systrungar* ‘sister’s sons’] *†stystrungar†* T 3 í *hęimi* ‘in the Home’] so RHU; *með þolðum* ‘among men’
 STW 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

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

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

⁴⁰i.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 *sifja-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., Nikhıl S. Dwibhashyam.

(2023, oct. 28). *Vęda quote 6*. <https://nikhılsd.com/dvq/6/>: *Ā gba tā gachān* · *uttarā yugāni*, // *yātra jāmāyaḥ* · *kṛṇāvann ājāmi* ‘There shall come indeed those later ages when relatives shall do (acts) not (fit for) relatives.’

⁴¹*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.

45 Lęika Míms synir, · en mįotuðr kyndisk

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

2 at hinu galla · Gjallar-horni;

hótt blęss Hęim-dallr, · horn ’a lopti;

4 męlir Óðinn · við Míms hofuð.

Play the sons of Mime, and the Metted is kindled,
 at [the sounding of] the shrill Horn of Yell.

High blows Homedall, the horn is aloft;

Weden speaks with the head of Mime.

4 męlir ‘speaks’] *†mey†* S; *†nie†* T

1–4 Lęika ... hofuð.] In G ll. 1–2 (*Lęika ... Gjallarhorni*; ‘Play ... Horn of Yell.’) are missing, and ll. 3–4 (*hótt ... hęfjuð*. ‘High ... head [of Mime.]’) are instead paired with the first two lines of the next st. (*Skęlfir ... losnar*);

46 Skęlfir Yggdrasils · askr standandi,

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

2 ymr it aldna tré, · en įotunn losnar;

hręðask allir · a hęl-vegum

4 áðr Surtar þann · sefi of glęypir.

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 hręðask allir ... glęypir ‘All are frightened ... devour [it.]’ Only in H.

- 47 Hvat 's með ǫsum? · hvat 's með ǫlfum? [R 2v/8, H 20v/30, G]
 2 gnýr allr Jǫtun-heimr, · ǣsir 'ru á þingi,
 stynja dvergar · fyr stęin-durum
 4 vęgg-bergs vísir. · Vituð ér ęnn eða hvat?

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

1 ǫlfum 'Elves'] ǫsynjum 'Ossens' U 2 gnýr ... þingi] om. U 3 stęin-durum] stęins U; stęin-dyrum HWU
 4 vęgg-bergs vísir] om. U 4 vęgg-bergs 'wall-rock's'] veg-bergs 'way-rock's' HTW

- 48 Gęyr nú Garmr mjǫk · fyr Gnipa-hęlli, [R 2v/4, H 20v/32]
 2 fęstr mun slitna, · en freki rinna;
 fǫlð vęit hǫn fróða, · framm sé'k lęngra
 4 of ragna rǫk · rǫmm sig-tíva.

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

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

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

3 en ari hlakkar 'but the eagle screams'] ęrn mun blakka 'the eagle will scream' ST

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

A ship fares from the east—come will Muspell's
 subjects over the sea—but Lock steers it.
 Fare the devil-lads all with the Wolf;
 with them goes the brother of Bylest [= Lock] along.

- 51 Surtr fęrr sunnan · með sviga lévi,
 2 skinn af sverði · sól val-tíva;
 grjót-björg gnata, · en gífr rata,
 4 troða halir hęl-veg, · en himinn klofnar.

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

Surtr 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^L, but heaven is cloven.

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

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

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

Then comes Line^P’s second sorrow to pass,⁴²
 as Weden fares to strike against the wolf
 —but Bellow^P’s bane [= Free], bright, [goes] against Surt—
 then will Frie’s beloved [= Weden] fall.

4 angan] *angantyr* R

⁴²That the first sorrow was the death of Balder (see sts. 31–33) is unanimously understood. Line is described in *Yilv* 35 as a minor goddess *sett til gęzlu yfir þeim męnnum, er Frigg vill forða við báska 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 *Yilv*. 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.

- 53 Þa kómr hinn mikli · męgr Sig-fęður,
 2 Viðarr vega · at val-dýri;
 léttr męgi Hveðrungs · mund of standa
 4 hjęr til hjarta; · þa ’s hefnt fęður.

[R 2v/15, STW]

Then comes the great lad of Syefather^P (= Weden):
 Wider, to strike at the slaughter-beast [= the Wolf].
 He lets his hand drive the sword into the heart
 of Whethring^P’s (= Lock) lad [= the Wolf]; then is the father [= Weden] avenged!

1 Þa kómr ... Sig-fęður ‘Then comes ... Syefather’] *Gęngr Óðins sonr* · *við ulf vega* ‘Goes Weden’s son against the wolf to fight’ G 2 vega] *of veg* G

- H2 Ginn lopt yfir · lindi jarðar, [H 20v/39]
 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 [= Middenyardswyrm],
 gape the jaws of the fierce worm in the heights.
 Weden's son [= Thunder] will meet the venom
 of the outlaw after the deaths of Wider's kinsmen [= the Eese].

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

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

- 54 Þa kómr hinn męri · męgr Hlęðynjar [R 2v/17, H 20v/41, STW]
 2 gęngr Óðins sonr · við orm vega.
 Drepr af móði · Mið-garðs véurr;
 4 munu halir allir · hęim-stęð ryðja;
 gęngr fet níu · Fjörgynjar burr
 6 neppr frá naðri, · niðs ó-kvíðnum.

Then comes the renowned lad of Lathyn (= Earth) [= Thunder]:
 goes Weden's son the worm^C to meet.

Middenyard's Wigh-ward strikes out of wrath;
 all men will clear their homesteads.⁴³

The son of Fjrgyn goes nine paces,
 pained, away from the loathsome adder [= Middenyardswyrm].⁴⁴

1 Þa kómr 'then comes'] *Gęngr* 'goes' G 2 gęngr ... vega] Only in R; TODO. 3–6 Drepr ... ó-kvíðnum 'Middenyard's ... adder'] *neppr af naðri* · *niðs ókvíðnum* // *munu halir allir* · *hęim-stęð ryðja*, // *es af móði drepr* · *Mið-garðs véurr* '[Goes the renowned lad of Lathyn,] pained, away from the loathsome adder. All men will clear their homesteads, when out of wrath Middenyard's wigh-ward strikes.' G

⁴³It seems likely that the order found in *Yilv* is original. After Thunder (appropriately kenned 'Middenyard's wigh-ward') is slain, the Ettins take over the lands and make farming impossible. Cf. *Thrim* 18: "Shortly the Ettins will settle Osyrd, unless thou thy hammer for thyself dost fetch!"

⁴⁴Thunder, mortally wounded, struggles nine steps away from the Wýrm before he falls. See note to previous verse.

- 55 Sól tér sortna, · søkkir fold í mar, [R 2v/20, H 21r/1, G]
 2 hverfa af himni · hęiðar stjörnur;
 gęisar ęimi · við aldr-nara;
 4 lęikr hęr hiti · við himin sjalfan.

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

1 sökkr ... mar 'sinks ... the sea'] This line is very similar to a line of st. 24 in Arnthur 'earl-scold' Thurthson's Drape of Thurfinn (SKP: Arn Þorðr 24^{II}): *sökkr fold í mar dökkvan* 'sinks the fold into the dark sea', for which reason *sökkr* 'sinks' STW has been chosen over *sígr* 'descends' RHU.

56 Geyr nú Garmr mjök · fyr Gnipa-helli,
 2 fęstr mun slitna, · en freki rinna;
 fjqlð vęit hōn frōða, · framm sé'k lęgra
 4 of ragna røk, · rōmm sig-tíva.

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

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

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

*Þá męlti Gangleri: „Hvęrt lifa nękkur gođin þá, eđa er þá nękkur jorđ eđa himinn?“
 Hęrr segir: „Upp skýtr jorđunni þá ór sęnum, ok er þá grōn ok fęgr. Vaxa þá akrar
 ó-sánir. Viđarr ok Vęli lifa, svá at eigi hefir sęrinn ok Surta-logi grandat þeim, ok byggja
 þeir á Iða-velli, þar sem fyrr var Ás-garđr, ok þar koma þá synir Þórs, Móði ok Magni,
 ok bafa þar Mjollni. Því nęst koma þar Baldr ok Hęđr frá Heljar, setjast þá allir samt,
 ok talast við, ok minnast á rúnar sínar, ok rōða of tiđendi þau, er fyrrum hęfđu verit, of
 Miđ-garđs-orm ok um Fenris-úlfr. Þá finna þeir í grasinu gull-tęflur þęr, er ęsirnir hęfđu
 átt. Svá er sagt.“*

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

after which is quoted *Webth* TODO.

- 57 Sér hön upp koma · qðru sinni
 2 jqrð ór égi · iðja-gröna;
 falla forsar, · flýgr qrn yfir,
 4 sá's á fjalli · fiska vçiðir.

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

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

- 58 Finnask ęsir · à Iða-vęlli
 2 ok umb mold-þinur · mótkan dōma,
 ok minnask þar · à męgin-dōma
 4 ok à Fimbul-týs · fornar rúnar.

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

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

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

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

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

There will afterwards wondrous
 golden Tavel bricks in the grass be found:
 those which in days of yore they had owned.⁴⁵

⁴⁵ Cf. st. 9. The rediscovering of the golden game pieces symbolizes a new golden age.

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

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

Unsown will acres grow;
 the bale will all be bettered; Balder will come.
 Hath and Balder bedwell Roft's (= Weden's) victory-plots
 well, the slain-Tews.—Know ye yet, or what?⁴⁶

⁴⁶The evil of Hath's slaying Balder will be forgotten as the two peacefully live together.

- 61 Þá kná Hönir · hlaut-við kjósa [R 2v/30, H 21r/11]
 2 ok burir byggva · bróðra tveggja
 vind-heim viðan. · Vituð ér enn eða hvat?

Then does Heener choose the leat^C-wood,⁴⁷
 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 *Ylvi* 6 as Will^P and Wigh^P, but they are never said to have children, and it is thus more natural to read *tveggja* as the gen. pl. of *tvær* 'two'.

⁴⁷Restore the blood and practice divination.

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

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

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

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

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

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

- 63 Þar kómr hinn dimmi · dręki fljúgandi, [R 3r/2, H 21r/15]
 2 naðr fránn neðan · frá Niða-fjollum;
 berr sér í fјoðrum · —flýgr vøll yfir—
 4 Níð-hęgr náí; · nú mun hön søkkvask.

Then comes the shadowy dragon flying;
 the gleaming adder down below from the Nithfells^L.
 Nithehewer in his feathers—flying over the field—
 carries corpses.—Now she will sink!⁴⁸”

⁴⁸The wallow, referring to herself in third person, descends back down into her grave, whence Woden woke her. This interpretation has strong support from the very last half-line of *Hlr*, where Byrnhild says to a gow who insults her: *søkkst-u, gygjar-kyn* ‘sink, O gow’ (TODO: translation).

I will shut up!

The Dreams of Balder (*Baldrs draumar*)

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

Meter: *Firnwörðslaw*

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^P has been having nightmares, and so the gods meet at the Thing to figure out why (1). Woden^P rides to Hell^L, 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^P” (3), from which he rides west, to the grave of a certain wallow^C, 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^P will give birth to Woden’s son Wonnell^P, 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^L (14).

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

[A 1v/18]

Soon were the Eese^G all at the Thing^C,
and the Ossens^G all at speech,
and of this counseled the mighty Tews^G:
Why did Balder have troubling dreams?

1–3 Senn ... tívar ‘Soon ... Tews’] Formulaic, identically shared with *Thrim* 14/1–3. For the Thing^C of the Gods see All Gods^G.

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

Up rose Weden, the ancient Geat,
 and he on Slapner^P the saddle did lay;
 rode down thence to Nivelhell^L;
 met the whelp that came out of Hell.

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

That one was bloody on the front of the chest,
 and at the father of galder^C [= Weden] for a long time bayed.—
 Forth rode Weden, the fold-way [EARTH] resounded;⁴⁹
 he came to the high house of Hell.

⁴⁹A similarity may be noted with the description of Thunder^P’s riding in *Hvl* 14: *dunði ... mána vegr und bǫnum* ‘the moon’s way [SKY/HEAVEN] ... resounded beneath him’) and *Thrim* 20 (see also note there).

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

Then rode Weden east from the door,
 there as he knew the wallow’s grave;
 he took to sing a slain-galder^C for the cunning woman,
 until forced she rose, a corpse’s words quoth:

3 val-galdr ‘slain-galder’] i.e. an incantation to wake the slain (in this case the wallow); cf. *High* 157 where Weden lists a galder which can revive hanged men.

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

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

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

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

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

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

[Weden quoth:] “Waytame am I called, I am Waltame's son;
tell me [the tidings] from Hell—I will [tell those] from the world.
For whom are the benches sown with bighs^C?
Fairly are the floors flooded with gold.”

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

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

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

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

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

[Völva kvað:]

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

[A 2r/1]

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

[The wallow quoth:]

[Óðinn kvað:]

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

[A 2r/3]

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

[Weden quoth:]

[Völva kvað:]

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

[A 2r/4]

“Rind bears Wonnel^P in the western halls:
 he will—Weden's son, one night old—fight.
 He washes not his hand nor combs his head,
 before onto the pyre he bears Balder's opponent [= Hath]—
 forced I spoke, now I will shut up.⁵⁰”

[The wallow quoth:]

⁵⁰The similarity in wording to the treatment of this myth in *Wsp* is striking; apart from the tense, ll. 2–4 here are near-identical to 32/4–33/2 there (for discussion on the narrative see introduction to *Wsp* 31–34). The irregularity of the stanza length might suggest that a line has been inserted in analogy with the aforementioned poem.

[Óðinn kvað:]

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

[A 2r/6]

[Weden quoth:] “Shut thou not up, wallow; thee I wish to ask!
Until all is known I wish to know further:
Which are the maidens that weep heartily,
and onto heaven cast the front sheets?⁵¹”

⁵¹According to *Ylfr* 49 Hell promised to give Balder back to the Eese if “all things in the world, living and dead, cry for him”. The Eese relayed this message, and “the men and the animals and the earth and the stones and trees and all metals” cried for Balder. It may be that these maidens were included among the grievors (perhaps they were the walkirries, and this is what reveals Weden’s identity?), but their identity is otherwise unknown.

[Vǫlva kvað:] 13 „Ert-at Veg-tamr, • sem ek hugða,
2 hēldr est Óðinn, • aldinn gautr.“ [A 2r/8]
[Óðinn kvað:] „est-at vǫlva • né vís kona,
4 hēldr est þriggja • þursa móðir.“

[The wallow quoth:] “Thou art not Waytame as I thought,
rather art thou Weden, the ancient Geat!”—
[Weden quoth:] “Thou art no wallow^C nor wise woman,
rather art thou of three Thurses^G the mother!”

[Vǫlva kvað:] 14 „Hęim rið Óðinn • ok hróðigr ves,
2 svá komi-t manna • męirr aptr á vit,
es lauss Loki • líðr ór bōndum
4 ok ragna rǫk • rjufęndr koma.“ [A 2r/9]

[The wallow quoth:] “Ride home Weden, and be renowned!
So may no other man come again to visit [me],
when loose, Lock slips out of his bonds,
and [at] the Rakes of the Reins^P the rippers come!”

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

4 rjufęndr ‘the rippers’] Presumably Surt and Lock with his children, as described in *Wsp* 40 ff. The verb *rjufa* ‘CV: to break, rip up, break a hole in’ is also used in the context in the formulaic *þá’s rjufask regin* ‘when the Reins^G are ripped’ (*Webb* 52), *unds (of) rjufask regin* ‘until the Reins are ripped’ (*Grmn* 4, *Lock* TODO and *Sdr* TODO). One may further compare the similar sounding verb *rifna* ‘be riven’, also used with reference to the destruction of the world in Runic inscription Sö 154: *Jprð sal rifna • ok upp-biminn* ‘Earth shall be riven, and Up-heaven’, and Arn *Hryn* (in *SkP* II pp. 185–6, ll. 3/7–8, see also note there): *meiri verði þinn an þeira • þrifnuðr allr, unds himinn rifnar*. ‘greater than theirs may thy whole wealth be, until heaven is riven.’

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, but instead more like a “grab bag” of traditional poetry associated with the god Woden. It contains at least two poems of practical life advice, two mythological narratives, scattered gnomic poetry about runes, and a list of galders. 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, beginning with a guest arriving at a homestead.
81–89	Various scattered sts. of advice.
90–101	Woden’s failed seduction of Billing’s daughter.
102–109	Woden’s obtaining of the Mead of Poetry
110–136	The Speeches of Loddfathomer; Woden’s advice to Loddfathomer.
137–145	The Rune-tally; various sts. relating to runes and their magical use.
146–164	The Leed-tally; Woden’s listing of 18 galders.
165	Final st., composed by the redactor or collector of the above poetry.

TODO: Discuss the Heathen identity of the redactor and the purpose of such a redaction.

The Guest-strand (sts. 1–79)

The Guest-Strand (Old Norse: *Gesta-hátt*) is one of the most interesting surviving works of Norse poetry. Sadly, its structure has been obscured by the insertion of unrelated sts. and by poor translations. My hope is to shed some light on the original coherence of the strand, while respecting the text as it appears in the manuscript. As I do not think it can do each stanza justice, and since there is not exactly a clear progression of themes, I will

not here attempt a stanza-by-stanza summary of this strand. Rather, I will give some important observations and then let the reader read for himself.

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

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

With regard to style, the poem deals with 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. repeats the structure of the previous one, but with a new subject. This is particularly evident in sts. 4–5 and 10–11.

TODO.

-
- 1 Gáttir allar · áðr gangi framm
 2 of skoðask skyli,
 of skyggnask skyli;
 4 Því-at ó·vist 's at vita, · hvar ó·vinir
 sitja á flēti fyrir.

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 within.

2 of skoðask skyli,] om. G

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

O givers, hail! a guest has come in;
 where shall this one sit?

Very anxious is he who on the fires shall
try his furtherance.

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

4 sins of fręista frama ‘try his furtherance’] i.e. ‘try his luck; see how far he gets’. The line is formulaic, also occurring in TODO other places.

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

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

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

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

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

The word *ęndr-þaga* ‘silence in return’ leads a nice transition to the rest of the Strand, where proper social conduct (encompassed by the first word of the next stanza below, “wit”) will be discussed more broadly. One may note that the verb *þęgia* ‘shut up, be silent’ (of which **þaga*, which only appears in the present compound, is a derivative, formed in the same way as *saga* ‘saw, history, story’ to *ęggia* ‘say, speak’) and its derivative *þęgn* ‘silence’ are frequently used by Scoldic poets to mark the very beginning of their works (e.g. Arn *Magndr* 1¹¹: *þęgi ęęim-brotar* ‘may gold-breakers [GENEROUS MEN] be silent’, Egill *Berdr* 1^V: *byggj... til þagnar þinn lýðr* ‘may thy retinue focus on silence’, Glúmr *Gráf* 1¹: *biðjum vér þagnar* ‘we ask for silence’).

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

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

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

6 At *hyggjandi sinni* · *skyli-t maðr hrósinn vesa*,
 2 *heldr gétinn at gæði*,
þá's horskr ok þogull · *kømr hēimis-garða til*,
 4 *sjaldan verðr víti vorum*.
því-at ó·brigðra vin · *fēr 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 an less fickle friend does man never get
 than much manwit^C.

7 Hinn *vari gęstr*, · *es til verðar kømr*,
 2 *þunnu hljóði þęgir*;
ęyrum hlýðir, · *en augum skoðar*,
 4 *svá nýsisk fróðra hverr fyrir*.

The wary guest—when for a meal he comes—
 with thin listening shuts up.⁵²
 With his ears he listens and with his eyes he watches;
 so looks each learned man ahead.

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

⁵²i.e. is in attentive silence.

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

The one is blessed, who for himself does earn
 praise and staves of liking.

'Tis uneasy regarding that which one shall own
in another man's chest.

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

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

The other one is blessed, who himself does own
praise and wits while he lives;
for ill counsels has man oft gotten
out of another man's chest.

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

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

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

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

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

- 12 Es-a svá gótt, · sēm gótt kveða,
 2 ǫl alda sonum;
 því-at fēra vęit, · es flęira 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 ǫlðrum þrumir,
 2 hann stelr gęði guma;
 þess fogls fįððrum · ek fįðtraðr vas'k
 4 í garði Gunnlaðar.

Forgetfulness-heron is called he who hovers over ale-feasts:
 he robs man of his senses.
 With that bird's feathers I was fettered
 in the yards of Guthlathe^P.

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

- 14 Qlr ek varð, · varð ofr-ǫlvi,
 2 at hins fróða Fjalars;
 því es ǫlðr batst, · at aþtr of hęimtir
 4 hvęrr sitt gęð gumi.

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

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

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

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

The unvalorous man thinks he will always live
 if he of war be wary;
 but old age gives him no peace,
 which yet spears would give him.⁵³

⁵³The 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 kōmr,
 2 þylsk hann umb eða þrumir;
 alt es **senn**, · ef **sylg** of getr,
 4 uppi ’s þá **geð** 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 **geði** · stýrir **gumna** hverr,
 4 sá es **vitandi** ’s **vits**.

He alone knows, who widely roams,
 and has journeyed much:
 his own senses does every man controls,
 who is knowing of his wits.

2 **fjölð** of **farit** ‘journeyed much’] Formulaic, also occurring in *Webb* 3, 44, and so on in the fixed lines spoken by Woden: *Fjölð ek fór*, · *fjölð fręistaða’k*, // *fjölð ek ręynda ręgin* ‘Much I journeyed, much I tried, much I tested the Reins^G’.

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

Man ought not to hold onto the cask, yet drink mead in moderation;⁵⁴
 he ought to speak the needful or shut up.
 For that uncouthness will no man blame thee,
 that thou go early to sleep.

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

⁵⁴Drinking horns at this time could not be set down, and so to "hold onto" may have been 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!', lit. 'bowl!'). At such celebrations "holding onto" the vessel and refusing to drink was very rude; as late as 1519 a man in Jämtland was killed in an argument resulting from his refusal to pass on to the bowl (see Sjöberg (1907)).

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

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

21 Hjarðir þat vitu, · nęr hęim skulu,
 2 ok ganga þá af grasi;
 en ó·sviðr maðr · kann ęva-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
 his own belly's measure.

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

The wretched man and badly tempered
 laughs at anything.
 This he knows not, which he might need to know:
 that he is not free of blemishes.

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

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

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

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

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

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

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

4 á for-mélęndr fáa 'has spokesmen few'] 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 easy things like laughing. The Thing was the old Germanic legal assembly, and so the specific reference here is to legal disputes, which, however, could easily turn into deadly feuds.

26 Ó·snotr maðr · þykkisk alt vita,
 2 ef á sér í vǫ veru;
 hitt-ki hann vęit, · hvat skal við kveða,

4 ef hans frēsta firar.

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

2 vǫ ‘nook’] From earlier *vrǫ, the original consonant cluster being still preserved in Swedish vrå ‘corner’. The present stanza is to my knowledge the only Norse attestation of the form vǫ, which features a rare Western sound change from vr- to v-. The more common change vr- to r- yields rǫ, which is the Norse form found elsewhere. Somewhat tangentially, this word is brought up in FGT (1950) as an example of a word with nasal ǫ, and contrasted with oral ǫ in rǫ ‘sailyard’.

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

The unclever man, when among people he comes,
’tis best that he shut up.
No one knows that he nothing knows,
unless he speak too much.
The man knows not, who nothing knows,
that he speak too much.

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

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

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

29 Órna mœlir, · sá’s éva þegir,
2 stað-lausu stafi;
hrað-mêlt tunga, · nema haldendr ęigi,
4 opt sér ó·gótt of gęlr.

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

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

3 nema haldendr ęigi ‘unless it be held in place’] lit. ‘unless holders own it’ or ‘unless it own holders’. The ‘holders’ are perhaps the teeth which hold the tongue in place.

30 At auga-bragđi • skal-a mađr annan hafa,
2 þótt til kynnis komi;
margr fróđr 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.

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

31 Fróđr þykkisk • sá’s flóttatękr
2 gęstr at gęst hęđinn;
vęit-a gęrla • sá’s of verđi glissir,
4 þótt með gręmum glami.

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

2 gęstr ‘guest’] Here probably ‘stranger’; when being mocked by a stranger it is best not to engage, since the conversation can quickly turn violent. Cf. sts. 122–123 and 125.

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

Many men are hold^C to each other,
but over a meal drive each other away.

The strife of mankind will that ever be;
guest raves against guest.

- 33 **Á**r-liga verðar · skyli maðr opt fāa,
2 nema til kynnis komi;
 sitr ok snópir, · léttr sēm solginn sé,
4 ok kann fregna at fðu.

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 **A**f-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 bad friend,
although he on the highway live;
but to a good friend lie the finest ways,
although he far gone be.

- 35 **G**anga skal, · skal-a gęstr vesa
2 ęy í ęinum stað;
 ljúfr verðr lęiðr, · ef lęngi sitr
4 annars flętjum á.

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

1 skal] emend.; om. R

- 36 **B**ú es bętra, · þótt lítit sé,
2 halr es hęima hęrr;
 þótt tvęr gęitr ęigi · ok taug-ręptan sal,
4 þat 's þó bętra an bón.

A dwelling is better, though small it be:

each is a hero at home.

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

- 37 **Bú** es **bętra**, · þótt lítit sé,
 2 **halr** es **hęima** **hvęrr**;
 blóðugt es hjarta · þęim's **biðja** skal
 4 sér í **mál** hvęrt **matar**.

A dwelling is better, though small it be:

each is a hero at home.

Bloody is the heart in the one who shall beg
for his every meal of food.

- 38 **V**ópnum sínum · skal-a maðr **vęlli** á
 2 **feti** ganga **framarr**;
 því-at ó·**víst** 's at **vita**, · nęr verðr á **vegum** úti
 4 **gęirs** of þorf **guma**.

From his weapons shall man on the plain

not take one step further;

for uncertain 'tis to know, when on the ways outside,
man comes in need of a spear.

1 **vęlli** á 'on the plain'] Formulaic, see note to st. 12.

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

I found not a generous man, or one so good of meat^C,

that a gift were not accepted;

or one of his fee^C so not [...],

that the repayment were loathed, if he accepted [them].⁵⁵

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'.

⁵⁵No man is so generous that he would refuse a gift presented to him, nor loathe receiving a favour as thanks for his generosity.

40 Féar síns, · es fēngit hēfr,
 2 skyli-t maðr þorð þola;
 opt sparir lēiðum · þat's hēfr ljúfum hugat;
 4 mart gēngr verr an varir.

Of his own fee^C, 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 Vǫpnum ok vǫðum · skulu vinir glęðjask;
 2 þat 's á sjǫlfum sýnst;
 viðr-gefęndr ok ęndr-gefęndr · erusk vinir lęngst,
 4 ef þat bíðr at verða vęl.

With weapons and garments shall friends gladden each other;
 that is most seen on oneself.⁵⁶
 Mutual givers and return-givers are friends for the longest,
 if it⁵⁷ is to last long.

1 Vǫpnum ok vǫðum 'weapons and garments'] i.e. with full arms (weapons and armour); friends are supposed to strengthen each other, and increase their capacity for violence. The expression is formulaic and in other occurrences exclusively refers to implements of war; the "garments" here are thus no silks. Cf. *Beow* 39, where Shield's funeral ship is loaded with *bilde-wǣpnum ęnd beaðo-wǣdum* 'with war-weapons and battle-garments'.

⁵⁶i.e. in one's own lived experience.

⁵⁷The friendship.

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

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

43 Vin sínum · skal maðr vinr vesa,

2 þeim ok þess vin;
 en ó·vinar síns · skyli engi maðr
 4 vinar vinr vesa.

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

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

Know, if thou have a friend, one on which thou well trust,
 and wilt receive good from him:
 thoughts and gifts shalt thou trade with him,
 [and] journey to find him oft.⁵⁸

⁵⁸Several lines of the present st. are shared with st. 119.

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

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

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

46 Þat 's 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:⁵⁹
 laugh shalt thou with him, and speak thoughtfully;
 repayments shall be equal to gifts.⁶⁰

⁵⁹lit. “and for thee is doubt in senses”.

⁶⁰Equivalent to the last line of the previous st. (“pay duplicity against lie”).

47 Ungr vas’k forðum, · for’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 of ways.
 Wealthy I thought myself when another one I found;
 man is man’s pleasure.

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

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

3 ó·snjallr, gløggr ‘unvalorous, stingy’] Contrasting respectively with *frókn*, *mildr* ‘brave, generous’ in the first half of the stanza; very fine parallelism.

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

49 Váðir mínar · gaf’k velli at
 2 tvęim tré-mönnum;
 rekkar þat þóttusk, · es ript hofðu;
 4 nęiss es nōkkviðr halr.

My garments I gave, on the plain,
 to two tree-men.
 Champions they seemed when cloaks they had;
 shameful is the naked hero.⁶¹

⁶¹One of the harder sts. in the poem. The probable sense is that “the clothes make the man” (or warrior): under expensive gear a thin tree-man might be lurking, and likewise even a mighty man (the choice of the word *halr* ‘hero, warrior’ (cf. sts. 36, 37) rather than the more neutral *maðr* ‘man, person’ is surely intentional) can never defend himself against a heavily armoured opponent. Without his arms, he becomes as vulnerable as the “tree-man” on the plain.

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

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

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

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

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

- 52 Mikit eitt • skal-a manni gefa;
 2 opt kaupir sér í lítlu lof,
 með holfum hlēif • ok með hollu keri
 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 myself a companion.

- 53 Lítilla sanda, • lítilla séva,
 2 lítil eru geð guma;
 því-at allir menn • urðu-t jafn-spakir;
 4 holf es öld hvar.

Of small sands, of small seas:
 small are the senses of man.
 For all have not become evenly knowing;
 half is every man.⁶²

⁶²The 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” (and it should be added that ON *halfr* has a more general sense of incompleteness than its English cognate). This interpretation fits particularly closely with sts. 71 and 132.

54 *Meðal-snotr · skyli manna hvęrr,*
 2 *ęva til snotr sęi;*
 þęim 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 hvęrr,*
 2 *ęva til snotr sęi;*
 snotrs manns hjarta · verður sjaldan glatt,
 4 *ef sá ’s al-snotr es á.*

Middle-clever should each man be;
 never too clever.

The clever man’s heart is seldom gladdened,
 if he is all-clever that owns [it].

56 *Meðal-snotr · skyli manna hvęrr,*
 2 *ęva til snotr sęi;*
 ęr-lęg sín · viti ęngi maður fyrir;
 4 *þęim es sorga-lausastr sefi.*

Middle-clever should each man be;
 never too clever.

His own orlay^C ought no man to know ahead;
 his is the most sorrowless mind.⁶³

⁶³Who knows not his fate. It is fitting that Weden should say this, having knowledge of the inevitable destruction of the world and himself.

57 *Brandr af brandi · brinnr unds 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 is burned [out];
 flame is quickened by flame.
 Man by man becomes known through speech,
 but the too hickish from delusion.

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

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

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

Early he shall rise who owns workmen few,
 and go his work to meet.
 Much is kept back from him who in the morning sleeps;
 the brisk has half the wealth.⁶⁴

⁶⁴i.e. the brisk man is already "halfway there" just by choosing to wake up early instead of sleeping in.

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

Of dry planks and thatching birch bark:
 of this man knows the measure—
 and of that firewood which he may use
 for a season and half-year.⁶⁵

⁶⁵i.e. over the winter.

- 61 Þvegginn ok mętrr · ríði maðr þingi at,
 2 þótt sé-t vęddr til vęl;
 skúa ok bróka · skammisk ęngi maðr
 4 né hęsts in hęldr. · (þótt hann hafi-t góðan).

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

1 Þvegginn ok mętrr ‘washed and full’] A formulaic collocation. Cf. *Rein* TODO: *kęmbðr* ‘combed’ — *þvegginn* ‘washed’ — *mętrr* ‘full’; *Wsp* 33: *þó* ‘washed’ — *kęmbði* ‘combed’. These examples attest to the importance of personal hygiene in the culture, something further seen by the ubiquity of combs in pre-Christian graves. The whole stanza reminds of a passage from Tacitī *Germania* (ch. 22): *Statim e somno, quem plerumque in diem extrahunt, lavantur, saepius calida, ut apud quos plurimum biems 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 (*convivia*, i.e., their Things).’

4 þótt ... góðan ‘although ... good one’] Finnur Jónsson (1932) considers this a late insert, and I agree. It seems that the inserter was not aware of the rules of the *Leed-meter* meter and interpreted the c-verse as an a-verse in *Firnwordslaw*.

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

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

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

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

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

4 þjóð væt ef þrír 'ru.

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

4 þjóð 'thirty'] lit. 'people, nation', the sense being 'everybody, all people'. For the translation "thirty" cf. *Scold* (TODO): þjóð eru þrír tígir 'a people is thirty' etc.

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

His own power should each counsel-clever
man use in moderation.
This he then finds when among the bold he comes—
that none is the briskest of all.⁶⁶

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

⁶⁶i.e., every man has his match.

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

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

66 Mikils til snimma · kom'k í marga staði,
2 en til síð í suma;
q! 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 up, some was unbrewed—
seldom finds the loathed his place.⁶⁷

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

⁶⁷i.e., "there are no wrong times, only wrong people".

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

Here and there would I to a home be invited,
 if at meal-time I needed no food;
 or if two hams should hang at the trusty friend's [home],
 where I had eaten one.⁶⁸

⁶⁸Not everyone is hospitable, especially with regards to food, which was scarce and closely watched among the Norse subsistence farmers. The poet notes that even a “trusty friend” (possibly sarcastic) would invite him over more often if he brought more food than he ate.

- 68 Ełdr es batstr · með ýta sonum
 2 ok sólar sýn,
 hęilyndi sitt, · ef maðr 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 he manage to keep it—
 [and] living free from vice.

- 69 Es-at maðr alls ve-sall, · þótt sé illa hęill,
 2 sumr es af sonum sęll,
 sumr af fręndum, · sumr af fé órnu,
 4 sumr af verkum vęl.

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

1 ve-sall ‘unblessed’] Or ‘woe-blessed’. I have elsewhere translated this word as ‘wretched’, but I have presently rendered it this way to show the etymological relationship. The second element in this word is *sęll*, but lacks i-umlaut due to Proto-Norse shortening of the vowel before the umlaut occurred or became phonemic. The ancestral Proto-Norse forms would be **sālir* and **wajē-sālir*. Cf. here Þᚱᚱᚱᚱᚱᚱᚱᚱ *wajē-marir* ‘infamous’ on the Tjurkö bracteate, where the second element is the ancestor of ON *męrr* ‘renowned, famous’. The expected descendant **ve-marr* is not attested.

1 ve-sall ‘unblessed’] I have chosen to translate *sęll* as ‘blessed’, but it is not a past participle and could also be rendered as ‘lucky’. It carries with it a certain sense of innateness, in a way that modern Westerners may find foreign. So a king whose reign is one of peace (*fręðr*) is said to be *fręð-sęll* ‘blessed with peace’, while one who reigns during good harvests (*ár*) is said to be *ár-sęll* ‘blessed with harvests’. The harvests and peace are not due to environmental or political factors outside of his control, but rather spring from the king himself (TODO: Reference PCRN chapter).

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

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

'Tis better for the living than it may be for the unliving:
 always gets the quick a cow.

A fire I saw burning high for a wealthy man,
 but outside he was dead before the doors.⁶⁹

1 an séi ó·lifðum 'than with the unliving'] emend.; 7 *ęl lifðom* R. The normalized reading *ok ęl-lifðum* 'and for the blessed living' is metrically defect, since *ęl-* is strongly stressed and thus should carry alliteration. For the original form of the line we may instead compare *Fthm* 30: *Hvętum 's bętra • an sé óhvętum* 'Tis better for the brisk than it may be for the unbrisk'. The corruption probably happened in the following way: **en* (younger form of *an* 'than') in the prototype was misinterpreted as *en* 'and, but' and copied as 7 (the tironian *et*), while **séi ólifðom* (probably with the words cramped together) became *ęl lifðom*.

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

⁶⁹The fire is probably the man's funeral pyre. It is notable that his wealth is mentioned; according to Ibn Fadlan (TODO) two thirds of a great chieftain's wealth was spent on his funeral. One notes the contrastive *en* 'but', and may paraphrase it as something like "I saw a lavish funeral, *but* the burning man was dead *anyway*." This interpretation is supported by the following st. (*Hęb* 70, especially the second half), which expresses the same sentiment."

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

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

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

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

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

3 **b**autar-stęinar ‘beat-stones’] Large standing stones raised in memory of someone. Numerous such stones with runic inscriptions are known from migration period Norway, often near grave fields. Some hold only single personal names or short phrases, like the stone from Sunde in Sunnfjord, western Norway (signum *KJ* 90): **ÞIMNXXFXTIY** **widugastir** ‘Woodguest’, or the one from Bø in Rogaland, southwestern Norway (signum *KJ* 78): **NIIFBWF NIIFP** **hnabdas hlaiwa** ‘Naved’s grave’. Others hold longer inscriptions, like the one from Kjølervik in Rogaland (signum *KJ* 75): **NIIFNIIFKFIY MKNFXNXTFWFY NIIFPIWQMFNMIHIX** **hadulaikaz ekhagustadaz hlaaiwidomaguminino** ‘Hathlac [lies here]. I, Haystald, buried my lad.’

73 **T**vęir ’ru ęins hęrjar, • **t**unga ’s hęfuðs bani;
2 **m**ér ’s í **h**eðin **h**vęrn • **h**andar vęni.

Two are of one host:⁷⁰ the tongue is the head’s bane.⁷¹—
In every cloak I expect a hand.

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

1 **t**unga ’s hęfuðs bani ‘the tongue is the head’s bane’] Formulaic or proverbial. Cf. the Old Swedish Heathen Law (my norm. following Löffler (1879)): *Fallr þann orð haur givit—glópr orða vęrstr, tunga hovuð-bani—liggi i ú-gildum akri* ‘If he falls who has given the word (of insult)—wickedness is the worst of words, the tongue the head-bane-man—may he lie in an invalid (i.e. not properly enclosed) field.’

⁷⁰*hęrjar* gen. sg. of *hęrr* ‘host, army’ may alternatively be read as the nom. pl. meaning ‘harriers, raiders,’ present in *ęinhęrjar* (Oneharriers^G). Thus ‘two are the destroyers of one (i.e. the person)’.

⁷¹The 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.

74 **N**ótt verðr fęginn, • sá’s **n**esti trúir,
2 **s**kammar ’ru **s**kips ráar,
hverf es **h**aust-gríma;
4 **f**jólð of viðrir • á **f**imm dęgum,
en **m**ęir á **m**ánaði.

At night he rejoices, who trusts in his provisions;
short are the ship’s sailyards;⁷²
ever-changing is the autumn night sky.
The weather shifts much in five days^C,
but more in a month.

4 **f**imm dęgum ‘five days’] i.e. “in a week” (which was originally five days long), mirroring “month” in the next line. See note to st. 51 and Encyclopedia: five days^C.

⁷²TODO: Write about the varying interpretations (Finnur, Cleasby, Skp) of this line.

75 **V**ęit-a hinn, • es vętki vęit,

2 margr verðr af **aurum** **api**;
 maðr es **auðigr**, · annarr **ó**·auðigr,
 4 skyli-t þann **vítka** **váar**.

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

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

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

76 **D**eyr fē, · **d**eyja frēndr,
 2 deyr **s**jalfr hit **s**ama;
 en **orðs**-tírr · deyr **aldri**-gi
 4 hveim's sér **góðan** **getr**.

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

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

77 **D**eyr fē, · **d**eyja frēndr,
 2 deyr **s**jalfr hit **s**ama;
ek veit **ei**nn · at **aldri**-gi deyr:
 4 **dómr** of **da**uðan hveṛn.

Fee dies, kinsmen die,
 oneself dies the same [way].
 I know one that never dies:
 the Doom^C o'er each man dead.

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

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

Full pens I saw for the sons of Fitting;
 now they carry the staff of hope.⁷³
 So is wealth like the twinkling of an eye:
 it is the ficklest of friends.

⁷³A beggar's staff.

- 79 Ó·snotr maðr · es ęignask getr
 2 f́́e eða fljód's mun-úð;
 metnaðr h́́onum þróask, · en man-vit aldri-gi;
 4 framm ęęęgr hann drjúgt í dul.

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

- 80 Þat 's þá ręynt, es þú at ŕ́unum spyrr, · hinum ręęin-kunnum,
 2 þęim's ęrðou ęinn-ręęin
 ok f́́aði Fimbul-þulr;
 4 (þá hęfr hann batst, ef hann þęęir.)

That is then proven, which thou learnest from the runes, those born of the Reins,
 those which the yin-Reins^G made,
 and the Fimble-Thyle (= Weden) painted.
 (Then he has it best, if he shuts up.)⁷⁴

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

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

⁷⁴This stanza, which deals with runic magic and shares expressions with sts. in the Rune-Tally section (beginning with st. 138 below), hardly fits in its current place. The last line with its shift in person is likely to be a later insert.

Scattered stanzas of practical advice.

These sts. are rather different, both in terms of meter and style.

- 81 At **k**veldi skal dag leyfa, · **k**onu es brænd es,
 2 **m**éki es reyndr es, · **m**ey es gefin es,
ís es **y**fir **k**ømr, · **ǫ**l es drukkitt es.

At evening shall one praise day, a woman when she is burned,
 a sword when it is tried, a maiden when she is given,⁷⁵
 ice when one crosses over, ale when it is drunk.

⁷⁵i.e. in marriage.

- 82 Í **v**indi skal **við** hoggva, · **v**æðri á sê róa,
 2 **m**yrkri við **m**an spjalla— · **m**örg eru dags augu—
 á **s**kip skal **s**kriðar orka, · en á **s**kjöld til hlífar,
 4 **m**éki til høggs, · en **m**ey til kossa.

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

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

- 83 Við **ǫ**ld skal **ǫ**l drekka, · en á **í**si skríða,
 2 **m**agran **m**ar kaupa, · en **m**éki saurgan,
hęima **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;
 at home fatten the horse, and the hound in its dwelling.

- 84 **M**ęyjar orðum · skyli **m**ann-gi trúa,
 2 né því's **k**veðr **k**ona;
 því-at á **h**verfanda **h**véli · vǫru þeim **h**jǫrtu skǫpuð,
 4 **br**igð í **br**jóst 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-at] om. *FbrS* 3 vǫru] *er FbrS* 3 hjǫrtu sköpuð 'hearts shaped'] *hjarta skapat* 'heart shaped' *FbrS*
4 briggð] ok briggð *FbrS* 4 lagit] *laginn FbrS*

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

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

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

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

in flying spear, in falling billow,
in one-night old ice, in coiled-up serpent,
in bride's bed-speech, or in broken sword,
in bear's play, or in king's child,
in sick calf, in self-willing thrall,
in wallow's pleasing speech, in newly felled corpses,

In **R** the following two sts. come in the opposite order, but it is clear from its *Speech-meter* 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 (*akri ár-sǫnum*), 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 ęinn fótr brotnar;
 4 verður-it maðr svá trygggr · at þessu trúi ęllu!

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

- 87 Akri ár-sęnum · trúi ęngi maðr,
 2 né til snimma syni;
 veður reður akri, · en vit syni;
 4 hętt es þęira hvárt.

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

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

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

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

Weden's failed seduction of Billing's daughter

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

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

4 þat tēlir horska hugi ‘that entraps sharp minds’] i.e., love (or sexual infatuation, the poet does not distinguish between them) can turn even wise men into foolish deceivers. Cf. *Mbkv* 20/1–2, which is probably partly based on this stanza: *Ást-blindir ’ru seggir svá · sumir, at þykkja mjök fás gá; þannig verðr um man-söng mēlt: · marga hefr þat hyggna tēlt. ‘Some men are so love-blind, that they seem to heed very little; so it is said about a love-song: many wise men has it entrapped.’*

Fairly shall speak, and offer fee^C,
he who will earn a girl's love;
[he shall] praise the body of the bright girl;
he gets, who woos.

4 *sá fêr, es friar* ‘he gets, who woos’] i.e., “he who courts her gets her”

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

4 *lost-fagrir litir* ‘lust-fair hues’] i.e. a woman with skin so beautiful that men cannot help but greatly lust after her.

- 93 Eý-vítar firna, • es maðr annan skal,
 2 þess es of margan gęngr guma;
 hęmska ór horskum • gęrir hǫlða sonu
 4 sá hinn mátki munr.

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

- 94 Hugr ęinn þat veit, • es býr hjarta nęr,
 2 ęinn es hann sér of sefa;
 ęng es sótt verri • hvęim snotrum manni
 4 an sér ęngu at una.

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

- 95 Þat þá ręynda'k, • es í ręyri sat'k,
 2 ok vętta'k míns munar,
 hold ok hjarta • vas mér hin horska męr,
 4 þęggi hana at hęldr hęf'k.

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

- 96 Billings męy • ek fann bęðjum á
 2 sól-hvíta sofa;
 jarls ynði • þótti mér ękki vesa
 4 nema við þat lík at lifa.

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

1 męy 'maiden'] i.e. 'unmarried (virgin) daughter'.

- 97 „Auk nér aptni · skalt Óðinn koma,
 2 ef vilt þér mēla man,
 alt eru ó·sköp, · nema ein vitim
 4 slíkan lōst saman.“

[Billing's daughter:]

“And by evening shalt thou, Weden, come,
 if thou wilt get for thee the girl [me];
 all is misshapen, if we may not know,
 alone, such a vice together.”

- 98 Aptr ek hvarf · ok unna þóttumk
 2 vísum vilja frá;
 hitt ek hugða, · at hafa mynda'k
 4 gęð hennar allt ok gaman.

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

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

- 99 Svá kom'k nęst, · at hin nýta vas
 2 víg-drótt ęll of vakin;
 með brinnęndum ljósum · ok bornum viði,
 4 svá vas mér víl-stígr of vítaðr.

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

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

3 bornum viði 'carried sticks'] lit. 'carried wood'; the mob was armed with clubs.

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

- 100 Auk nér morni, · es vas'k ęnn 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 had come again,
then was the hall-troop asleep.
A lone bitch I then found, by the good woman
bound on the bed.

1 Auk nęr morni ‘And by morning’] Mirroring the beginning of st. 97 above.

3 gęę ęitt ‘a lone bitch’] The insult is easily understood: Weden is being asked to make love to the dog, “this is all you get!”

3 góđu ‘good’] Possibly not sarcastic, but rather referring to her chastity.

101 Męrg es góđ męr, • ef gęrva kannar,
2 hug-brigđ við hali;
þá þat ręynda’k, • es hit ráđ-spaka
4 ręygđa’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 comes to know her well—
is heart-fickle towards men;
then I found that out, as into sins I lured
the counsel-clever maid:
all sorts of disgraces that sharp girl sought out for me,
and I had naught of that woman.

Weden’s obtaining of the Mead of Poetry

The intricate myth of how Weden came to own the Mead of Poetry is told more fully in *Scold* 5–6. That narrative goes as follows, with minor details left out: After the war between the Eese and Wanes, the two tribes of gods reconcile through spitting into a vat. Not wanting to discard this token of their truce, they instead create a man out of the spit, calling him Quasher^P; he is so wise that he can answer any question posed to him, and so travels around the world in order to share his wisdom with humans. Quasher eventually comes to the dwelling of two dwarfs, Fealer and Galer. They kill him and drain his blood into three vessels: two vats named Soon and Bothem, and a kettle named Woderearer^P. Through mixing the blood with honey they make a mead, with the power to turn anyone who drinks from it “a scold or man of learning (*skald eđa fróđa-maðr*)”. The dwarfs then lie to the Eese about the murder, telling them that Quasher drowned in his own wisdom. Some time later, the dwarfs murder an ettin named Gilling^P and his wife. Gilling’s son, Sutting^P, learns of this and prepares to drown the dwarfs. In exchange for their lives and as recompense for his father’s slaying, the dwarfs offer Sutting the “dear mead” (*mjođinn dýra*; cf. here sts. 104 and 138). Sutting accepts the ransom and takes the mead home

with him. He makes his daughter Guthlathe^P guard it. Some time later, Weden is out journeying, and finds nine thralls mowing hay. He sharpens their scythes with a special whetstone, and the mowing improves greatly. He then throws it in the air and the thralls shortly kill each other over it. By evening Weden comes to the owner of the thralls, Bigh, Sutting's brother. Bigh laments the death of his workmen, and so Weden, who calls himself Baleworker^P, offers to do the work of the thralls over the summer, in exchange for one drink of Sutting's mead. Bigh tells him that Sutting alone owns the mead, but that he will accompany Baleworker to Sutting to ask for the drink. The two arrive at Sutting, who as expected refuses to give any part of the mead away. Baleworker then tells Bigh that he will get to it anyway; he takes out the drill Rate^P, and tells Bigh to drill through the mountain, into the room where the mead is stored. Bigh first attempts to trick him by only drilling halfway, but eventually creates a narrow passage. Baleworker turns himself into a snake and crawls through it; as he does, Bigh tries to strike him the drill, but misses. After coming through, Baleworker sees Guthlathe watching over the mead. He goes on to sleep with her for three nights, after which she promises him three sips of the mead. With each sip he swallows the contents of one of the three vessels, so that all of the mead ends up in his belly. Having taken the mead, he dons his eagle-hame and flies away from the mountain. Sutting sees him, takes his own eagle-hame, and gives chase. The Eese see Weden in flight, and set out several large vat on the ground, into which Weden, still flying, spits out the mead. At this point Sutting has almost caught up with him, and so Weden "sends back" (*senda aptr*, usually interpreted being sent out from the anus) some of the mead, presumably into his face. This portion becomes the lot of foolish poets (*skald-fifla blutr*), while the rest of the mead is given to the Eese and to skilled poets (*þeim mǫnnum, er yrkja kunnu* 'those men who can compose [poetry]').

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

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

The order of the present sts. follows that of **R**, their main witness manuscript. The strand begins with some social advice (102), after which the narrative follows (103–109). It is narrated in the first person by Weden himself. The sts. do not tell the myth in chronological order and leave much up to the listener; they are surely composed for an audience that already knows the story. The following narrative details are given:

104. Weden visits Sutting's home, but does not receive a good reception.
105. Guthlate falls in love with Weden, and gives him a drink of the Mead.
106. Weden has to bore through the mountains with the drill Rate.

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

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

-
- 102 Hęima glađr gumi · ok við gęsti ręifr,
 2 sviđr skal of sik vesa;
 minnigr ok mólugr, · ef vill marg-fróđr vesa;
 4 opt skal góđs geta;
 fimbul-fambi hętir, · sá’s fátt kann sęgja;
 6 þat es ó·snotrs aðal.

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

- 103 Hinn aldna jōtun sóttak, · nú em'k aptr of kominn;
 2 fátt gat'k þegjandi þar;
 mōrgum orðum · mēlta'k í minn frama
 4 í Suttungs solum.

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

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

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

- 105 Rata munn · létumk rúms of fáa
 2 ok of grjót gnaga;
 yfir ok undir · stóðumk jōtna vegir,
 4 svá hętta'k hōfði til.

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

- 106 Vēl ķeypts hlutar · hęf'k vēl notit;
 2 fās es fróðum vant;
 því-at Ōð-rōrir · es nú upp kominn
 4 á alda vės jaðar.

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

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

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

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

107 Ifi ’s mér á, • at véra’k ęnn kominn
 2 jǫtna gǫrðum ór,
 ef Gunn-laðar né nytá’k, • hinnar góðu konu,
 4 es lǫgðumk arm yfir.

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

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

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

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

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

A high-oath^C I ween that Weden has sworn—
 how shall one trust his truces?

Away from the simble^C he left Sutting, betrayed,
and Guthlathe, brought to tears.

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

The Speeches of Loddfathomer

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.

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 þǫgðu
6 Háva hǫllu at,
Háva hǫllu í
8 heyrða'k segja svá:

'Tis time to thill^C, upon the thyle^C's chair.

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 did they shut up about counsels,

at the High One's (= Weden's) hall [= Walhall],

in the High One's hall,

I heard [them] say thus:⁷⁶

⁷⁶The 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^P. The receiver of the advice, Loddfathomer^P (see Encyclopedia for etymologies), is otherwise unknown.

111 Rǫðumk þér Loddfáfnir, · at rǫð nemir,

2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 nótt þú rís-at, · nema á njósn séir,
 eða leitir þér innan út staðar.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 At night thou rise not, unless thou be scouting,
 or [if] thou must look for thy place, [going] out from within.

5 leitir þér innan út staðar 'thou must look for thy place, [going] out from within'] A difficult line to translate faithfully, owing to *innan út* '[going] out from within' and the euphemistic expression *leita sér staðar* 'look for one's place' for 'shit', something which at the time was done outside. The meaning of the line is thus 'or if you are leaving your house to relieve yourself'.

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

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

113 Hón svá gærir · at gáir eigi
 2 þings né þjóðans mál;
 mat þú vill-at · né manns-kis gaman
 4 færr þú sorga-fullr at sofa.

She makes it so that thou heed not
 the Thing^C, nor the ruler's speech:
 thou wilt [then] not have food, nor any man's pleasure;
 thou goest full of sorrows to sleep.

114 Rððumk þér Loddfáfnir, · at rðð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 annars konu · tæg þér aldri-gi

ęra-rúnu at.

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

5 ęra-rúnu 'ear-whisperer [LOVER]'] This word is also used in *Wsp* TODO, in which male seducers of married women are among those being forced to wade through "heavy streams" in the afterlife, prob. a reference to bog burials (see there).

115 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 á fjalli eða firði, · ef þik fara tíðir,
 fask-tu at virði vël.

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

4 fjalli eða firði 'fell or firth'] i.e. 'hiking through the mountains or travelling at sea'; a very Norse expression. This word pair is a formulaic merism, which occurs a few times in the Norwegian laws, but not elsewhere in poetry.

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

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

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

117 Ofar-la bíta · sá'k ęinum hal
 2 orð illrar konu,
 flá-rðð tunga · varð hönnum at fęor-lagi
 4 ok þęygi of sanna sęk.

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.⁷⁷

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

⁷⁷Cf. *Lock* 31/1: *fló ę þér tunga* 'false is thy tongue'.

118 Rððumk þér Loddfáfnir, · en rðð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 vęitst, ef vin átt, · þann's vęl trúir,
 far þú at finna opt;
 6 því-at hrísi vęx · ok hęu grasi
 vegr, es vęt-ki trøðr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 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 hęu grasi 'with brushwood and with tall grass grows'] Identical with *Grmn* 17/1.

119 Rððumk þér Loddfáfnir, · en rðð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 góðan mann · tęyg þér at gaman-rúnum
 ok nem líknar-galdr meðan lífir.

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

Lure a good man to thee through pleasure-runes,
and learn liking-galder while thou livest.

4 *gaman-rúnum* ‘pleasure-runes’] Here “rune” apparently carries its root meaning of ‘whisper, counsel, speech’, thus ‘pleasing speech’. Cf. st. 130 where this word reoccurs.

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

120 *R*óðumk þér Loddfáfnir, · en *r*óð nemir,
 2 *n*jóta munt ef *n*emr,
 þér munu *g*óð ef *g*etr:
 4 *v*in þínum · *v*es aldri-gi
 *f*yrri at *f*laum-slitum.
 6 *s*org etr hjarta, · ef þú *s*eggja né náir
 *ę*in-hvęrjum *a*llan hug.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn [them],
they will be good for thee if thou get [them]:
gettest:
With thy friend be thou never the first
to tear apart the company.
Sorrow eats thy heart if thou cannot tell
anyone thy whole mind.

6–7 *ęggja ... ęin-hvęrjum allan hug* ‘tell anyone thy whole mind’] Cf. st. 124 which uses almost the same expression.

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

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

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

5 *ó·svinna apa* ‘unwise apes’] Formulaic. Cf. TODO.

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

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

1–2 því-at ... geta 'For ... praise'] Cf. st. 117/6–7.

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

123 Sifjum 's þá blandit · hværr es segja réðr
 2 çinum allan hug;
 alt es bçtra · an sé brigðum at vesa:
 4 es-a sá vinr qðrum · es vilt çitt segir.

Kinship is then blended, when any man decides to tell
 one man his whole mind.
 Everything is better than to be with the fickle;
 he is no friend to another who says only that which is wanted.

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

124 Rqðumk þér Loddfáfnir, · en rçð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 þrimr orðum sçnna · skal-at-tu þér við verra mann;
 opt hinn bçtri bilar,
 6 þá's hinn verri vegr.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 With three words shalt thou not flyte with a worse man;
 oft the better man breaks
 when the worse man strikes.⁷⁸

4 þrimr orðum 'With three words'] i.e. 'not even with three words'. If one understands *orð* to mean 'speech', it may be interpreted as that if one says something (the first speech) to which another man responds insultingly (the second speech), one should not respond a third time and turn it into a fight.

⁷⁸Cf. st. 122.

125 **R**ǫðumk þér Loddfáfnir, · en **r**ǫð nemir,
 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 **s**kó-smiðr þú vesir · né **s**kępti-smiðr,
 nema **s**jölfum þér **s**éir.
 6 **S**kór 's **s**kapaðr illa · eða **s**kapt sé rangt,
 þá 's þér **b**ǫls **b**eðit.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 Be not 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^C is bidden.⁷⁹

⁷⁹i.e. 'the customer will place a curse on you if he dislikes the wares'.

126 **R**ǫðumk þér Loddfáfnir, · en **r**ǫð nemir,
 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 hvar's **b**ǫl kant, · kveð þér **b**ǫlvi at
 ok gef-at þínum fjǫndum **f**ríð.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 Wherever thou dost know a bale, call it a bale against thee,
 and give not thy enemies peace.⁸⁰

⁸⁰i.e. "if somebody puts a curse on you, do not ignore it, but respond decisively". This st. has often been interpreted as a command to call out evil, even when committed towards somebody else, and while there is nothing in it that speaks clearly against that interpretation, it does not agree with the general spirit of the *High*, which is one of caution and shrewdness.

127 **R**ǫðumk þér Loddfáfnir, · en **r**ǫð nemir,
 2 **n**jóta munt ef **n**emr,
 þér munu **g**óð ef **g**etr:
 4 **i**llu fęginn · ves **a**ldri-gi,
 en lát þér at **g**óðu **g**etit.

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

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

128 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 upp líta · skal-at-tu í orrostu;
 —gjalti glíkir · verða gumna synir—
 6 síðr þitt of heilli halir.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 Up shalt thou not look in battle
 —alike to a madman become the sons of men—
 lest men bewitch thy [sense/life/face].⁸¹

⁸¹ A very difficult st. CV explains *gjalti* as an old dative of *goltr* ‘boar, hog’, and thus sees the closely related phrase *verða at gjalti* as “to be turned into a hog”, i.e. ‘to turn mad with terror’, esp. in a fight”. The vowel breaking is however unexpected here, since *goltr* (< Proto-Norse **galtur*) is an u-stem, which makes the stem-vowel in the dat. sg. *galti* (< **galtiu*, cf. *kunimudiu*, dat. sg. of **Kunimundur*, on the Tjurkö 1 bracteate) the result of i-umlaut rather than an original short **e*.

La Farge and Tucker (1992) instead explain the word as a borrowing from Old Irish *geilt* ‘insane, mad’. Pettit (1986) follows this, and argues that the whole theme of the st. probably be of Celtic origin, giving several examples from Celtic literature of warriors going mad upon looking up into the sky during battle. In this case the men (*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 Onecharriers^G.

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

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

If thou wilt for thyself greet a good woman to pleasure-runes,
and get good cheer from her;
fair things shalt thou promise, and let it be fast;
no man loathes a good thing if he gets it.

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

130 *Rǫðumk þér Loddfáfnir, · en rǫð nemir,*
 ² *njóta munt ef nemr,*
 þér munu góð ef getr:
 ⁴ *varan bið’k þik vesa · ok ęigi of·varan,*
 ves við ęl varastr, · ok við annars konu
 ⁶ *ok við þat hit þriðja, · at þjófar né lęiki.*

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

131 *Rǫðumk þér Loddfáfnir, · en rǫð nemir,*
 ² *njóta munt ef nemr,*
 þér munu góð ef getr:
 ⁴ *at háði né hlátri · haf aldri-gi*
 ęęst né ganganda.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn [them],
they will be good for thee if thou get [them]:
In mockery or laughter have thou never
a guest nor wanderer.

132 *Opt vitu ó·ęęrla, · þęir’s sitja inni fyrir,*
 ² *hvers þęir ’ru kyns es koma;*
 es-at maðr svá góðr · at ęalli né fylgi,
 ⁴ *né svá illr at ęinu-gi dugi.*

Oft they know unclearly, those who sit further within,
of what kind are those who come;

there is no man so good that him follows no flaw,
nor so bad that he to nothing avails.

- 133 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 at hǫrum þul · hlé aldri-gi,
opt 's gótt þat's gamlir kveða,
6 opt ór skorpum þelg · skilin orð koma
þeim's hangir með hǫum
8 ok skollir með skrǫum,
ok váfir með víl-mögum.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn [them],
they will be good for thee if thou get [them]:
At a hoary thyle laugh thou never;
oft is good that which old men 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].⁸²

⁸²TODO: Some note. *víl-mögum* meaning 'veal-stomachs'? Cf. Crawford's video and Finnur on this.

- 134 Rǫðumk þér Loddfáfnir, · en rǫð nemir,
2 njóta munt ef nemr,
þér munu góð ef getr:
4 gæst þú né geyj-a · né á grind hrékir;
get þú vǫ-luðum vǫl.

I counsel thee, O Loddfathomer—and thou oughtst to learn the counsels;
thou wilt have use if thou learn [them],
they will be good for thee if thou get [them]:
Bark not at a guest, nor spit at the gate;⁸³
furnish the destitute well.

⁸³Behind which the guest stands, waiting for the farmer to open.

- 135 Ramt es þat tré, · es ríða skal
2 ǫllum at upp-loki;

baug þú gef · eða þat biðja mun
 4 þér lés hvęrs á liðu.

Strong is that wood which shall swing
 to open for all.⁸⁴
 Give a bigh, or it will bid
 every kind of guile onto thy limbs.

⁸⁴i.e. the beam of the gate in front of the farm.

136 Róðumk þér Loddfáfnir, · en r'ðð nemir,
 2 njóta munt ef nemr,
 þér munu góð ef getr:
 4 hvar's ql drekkir · kjós þér jarðar męgin,
 því-at jorð tekr við qlðri, · en ęldr við sóttum,
 6 ęik við abbindi, · ax við fjql-kyngi,
 holl við hýrógi; · heiptum skal mána kvęðja,
 8 bęiti við bit-sóttum, · en við bqlvi rúnar;
 fold skal við flóði taka.

I counsel thee, O Loddfathomer, that thou learn the counsels;
 thou wilt have use if thou learn [them],
 they will be good for thee if thou get [them]:
 Wherever thou drinkest ale, choose for thee Earth's might,
 for earth takes against drunkenness, but fire against sicknesses;
 oak against dysentery, the ear [of corn] against sorcery,
 bearded rye against hernia—in conflicts shall one invoke Moon⁸⁵—
 heather against bite-sicknesses; but runes^C against a bale^C;⁸⁶
 fold [EARTH] shall one employ against flood.

⁸⁵According to *Wsp* 5, the moon has some sort of power, and based on *Lock* P3 *kvęðja* 'greet, call' seems to be the word used for invoking in prayer.

⁸⁶cf. sts. 124, 149.

The Rune-Tally

These scattered sts. are introduced by a larger initial in R, marking the beginning of a new section. They have the header *Rúna-tals þátr* 'Strand of the Rune-Tally' in younger paper mss. and generally give an archaic, mystic impression; it is as if they were drawn from the lips of an Odinic priest.

Apart from these stanzas, there are a few other instances of Runic magic. Closest at hand is st. 80 above, which would fit seamlessly into the present section. Outside of *High* there is *Sdr* 4–16, also preserved in R.

- 137 Veið'k at ek hekk · vindga meiði á
 2 nētr allar níu,
 gēiri undaðr · ok gefinn Óðni,
 4 sjalfr sjölfum mér,
 á þeim meiði, · es mann-gi veið,
 6 hvers af rótum rinnr.

I know that I hung on the windy beam,
 for nine nights all;
 wounded by spear and given to Weden—
 myself to myself—
 on that beam, which no man knows,
 of whose roots it runs.

- 138 Við hlēifi mik sóldu-t · né við horni-gi;
 2 nýsta ek niðr, · nam'k upp rúnar,
 øpandi nam, · fell'k aptr þaðan.

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

1 hlēifi ... horni-gi 'loaf ... horn'] i.e. "I was given neither food nor drink".

- 139 Fimbul-ljóð níu · nam'k af hinum frégja syni
 2 Bólþorns, Bestlu fǫður,
 ok ek drykk of gat · hins dýra mjaðar
 4 ausinn Óð-róri.

Nine fimble-leeds^C I learned from the famous son
 of Balethorn^P, Bestle^P's father—
 and a drink I got, of that dear mead
 poured [from] Woderearer^P.⁸⁷

⁸⁷This 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 Weden's hanging on the tree. Bestle was Weden'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.

140 Þá nam'k frévas̥k · ok fróðr vesa
 2 ok vaxa ok v̥el hafask;
 orð mér af orði · orðs l̥eitaði
 4 verk mér af verki verks.

Then I began to flourish, and be learned,
 and grow and have it well.
 My word from a word a word sought out;
 my work from a work a work.⁸⁸

1 nam'k frévas̥k 'I took to thrive'] A notorious mistranslation (TODO: source) has rendered these words as 'I took semen', seeing in them a reference to Weden taking the seed from hanged men in order to replenish his own powers, something never attested elsewhere. This notion, surely based on the word fr̥é 'seed', has no philological grounding. frévas̥k is wo. doubt a reflexive verb, and regardless fr̥é is used of plant seeds, not ejaculate.

⁸⁸Each good speech and deed quickly led to another.

141 Rúnar munt finna · ok ráðna stafi,
 2 mjök stóra stafi,
 mjök stinna stafi,
 4 es f̥aði Fimbul-þulr
 ok gørðu ginn-r̥egin
 6 ok r̥eist Hroptr ragna.

Runes^C wilt thou find, and interpreted staves:
 very large staves,
 very stiff staves,
 which Fimble-Thyle^P (= Weden) painted,
 and the yin-Reins^G made,
 and Roft (= Weden) of the Reins carved.

6 ragna 'of the Reins'] 'r̥ogna' R

1 Rúnar ... ok ráðna stafi] Formulaic. Cf. the long-line on the medieval runestone N 13 (excerpt): *rúnar ek rist · ok ráðna stafi* 'runes I carve, and interpreted staves'.

142 Óðinn með ǫsum, · en fyr ǫlfum Dáinn,
 2 Dvalinn dvergum fyrir,
 Ásviðr j̥otnum fyrir,
 4 ek r̥eist s̥jalfr sumar.

Weden^P among the Eese^G, but for the Elves^G Downen^P;
 Dwollen^P for the Dwarfs^G;

Oswood^P for the Ettins;
I myself carved some.⁸⁹

⁸⁹The identity of the speaker is not clear. One would expect him to be Weden.

- 143 Veiṭst, hvé rísta skal? · Veiṭst, hvé ráða skal?
 2 Veiṭst, hvé fáa skal? · Veiṭst, hvé fręista skal?
 Veiṭst, hvé biðja skal? · Veiṭst, hvé blóta skal?
 4 Veiṭst, hvé sęnda skal? · Veiṭst, hvé sóa skal?

Knowest thou how one shall carve? Knowest thou how one shall read?
 Knowest thou how one shall paint? Knowest thou how one shall try?
 Knowest thou how one shall bid? Knowest thou how one shall bloot^C?
 Knowest thou one shall send? Knowest thou how one shall soo^C?^{90,91}

⁹⁰A neat semantic structure would be found if the former four verbs referred to runes^C: carving, interpreting, painting (with blood?), and divining; and the latter four referred to sacrifice: asking for boons, worshipping, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. This may be supported by the following stanza, which repeats the last four verbs here in what looks like a sacrificial context. See further relevant Encyclopedia entries.

⁹¹The meter of this st. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

- 144 Bętra 's ó·beðit · an sé of·blótit,
 2 ęy sér til gildis gjoṭ;
 bętra 's ó·sęnt · an sé of·sóit;
 4 [...]

’Tis better unbid than overblooted^C;
 a gift always sees repayment.
 ’Tis better unsent than oversooed^C;
 [...].⁹²

4 [...]] It is almost certain that a line be missing here, which is very unfortunate.

⁹²An identical progression of four verbs suggests a close relation with the previous st. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. A ritual cycle of gifts and rewards between men and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Debī me, dādāmi te* ‘Give to me, I give to thee’ and Latin *dō ut dēs* ‘I give that thou might give’.

- 145 Svá Þundr of reist · fyr þjóða røk,
 2 þar’s upp of reis, · es aþtr of kom.

Thus Thound^P (= Weden) did carve for the rakes of nations,
 where up he rose as back he came.⁹³

⁹³TODO: A very cryptic st.

The Leed-Tally

This section of *Hjǫð*, the so-called the Leed-Tally (*Ljóðatal*), is not separated from the preceding section (which is marked out with a large initial), but is usually taken as separate since it is a unified whole not much concerned with runes. The speaker (certainly Woden) recounts eighteen spells, aristocratic and Odinic in character; they deal with such things as healing (spell 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.

146 Ljóð þau kann’k, · es kann-at þjóðans kona
 2 ok manns-kis mōgr.
 Hjǫlp hēitir ęitt, · þat þér hǫlp mun
 4 við sorgum ok sōkum, · ok sūtum gōrv-ǫllum.

Those leeds^C 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,⁹⁴ and all kinds of griefs.⁹⁵

⁹⁴Legal proceedings.

⁹⁵TODO: elaborate on translation

147 Þat kann’k annat, · es þurfu ýta synir,
 2 þęir’s vilja lęknar lifa.

I know another, which the sons of men need;⁹⁶
 those who wish to live as leechers.

⁹⁶Identical wording to 164/2.

148 Þat kann’k þriðja, · ef mér verðr þōrf mikil
 2 hapt við mína hęipt-mōgu,
 ęggjar dęfi’k · minna and-skota,
 4 bíta-t þęim vōpn né vęlir.

I know the third, if I come in great need
 of hindrance against my conflict-lads [ENEMIES];

I dull the edges of my opponents;
for them bite not weapons nor staffs.

4 vǫlir ‘staffs’] This word cannot be *vélir* ‘wiles’ due to the meter. It may refer to magical staffs. (TODO.)

149 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 should 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.⁹⁷

⁹⁷Cf. *Mers I* (edited below under Galders), a galder that seems to have actually been used for the purpose of removing fetters.

150 Þat kann’k fimta, • ef sé’k af fāri skotinn
2 flęin í folki vaða,
flýgr-a svá stint, • at stǫðvi’g-a’k,
4 ef hann sjónum of sé’k.

I know the fifth, if I see a dangerously shot
arrow wading in the troop;
it flies not so stiffly that I may not hinder it,
if I see it with my sights.

151 Þat kann’k sétta, • ef mik sérir þegn
2 á rótum rás viðar,
þann hal, • es mik heipta kveðr,
4 þann eta megin heldr an mik.

I know the sixth, if athane should injure me
on the roots of a raw/sappy tree;⁹⁸
that man who sings hatred against me,
him eat the harms rather than me.

⁹⁸i.e., if he carves harmful magic runes into the roots. See note to *Shir* 32, where *brár viðr* ‘raw/sappy tree’ also occurs in a context of curse-magic.

- 152 Þat kann’k sjaunda, · ef sé’k hōvan loga
 2 sal of sess-mōgum,
 brinnr-at svá breitt, · at hōnum bjargi’g-a’k;
 4 þann kann’k galdr at gala.

I know the seventh, if I see a high hall
 burning over seat-lads [WARRIORS]:
 it burns not so broadly that I do not save it⁹⁹—
 that galder I can gale.

⁹⁹i.e. ‘if I see a hall burning with men trapped inside, no matter how large the flame is I can save both the hall and the men’.

- 153 Þat kann’k átta, · es qllum es
 2 nyt-sam-ligt at nema,
 hvar’s hatr vęx · með hildings sonum,
 4 þat má’k bóta brátt.

I know the eighth, which for all men is
 useful to learn:
 wherever hatred grows among a prince’s sons,
 it I may shortly mend.

3 hatr ‘hatred’] i.e. with regard to the father’s inheritance.

- 154 Þat kann’k níunda, · ef mik nauðr of stęndr
 2 at bjarga fari mínu á floti,
 vind ek kyrrí · vági á
 4 ok svęfi’k allan sé.

I know the ninth, if I am in need
 to save my friend on a floater [SHIP]:
 the wind I calm on the wave,
 and put all the sea asleep.

- 155 Þat kann’k tíunda, · ef sé’k tún-riður
 2 leika 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^G
 playing aloft:

I accomplish it so that they go astray
 from their home-hames^C;
 from their home-minds.¹⁰⁰

3 þér villar fara ‘they (fem.) go astray’] emend.; þeir villir fara ‘they (masc.) go astray’ R

¹⁰⁰The *riður* ‘(female) riders’ were witches who would leave their original human shapes or skins (*bamir*) in order to fly around in the air tormenting and poisoning villagers. Their original bodies would then be lying in a coma-like state, in something resembling that which is today called astral projection. Yet, it was not the case that their whole mental faculties would disconnect from their bodies, but rather they would leave behind something of their humanity, which was thought to be inextricably linked to their human bodies. Weden was through his second sight able to see these riders, and could then use his superior magical skill to confuse them so that they would not be able to return to their human “home”-shapes or minds, but were instead forced to stray as tormented disentagled ghosts; a cruel fate. — Weden likewise brags about tricking riders in *Hbl* 20.

156 Þat kann’k elliþta, · ef skal’k til orrostu
 2 leiða lang-vini,
 und randir gél’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 into war
 lead old friends:
 beneath the shields I gale, and they go with power
 healthy to the battle,
 healthy from the battle;
 they return healthy anywhence.

157 Þat kann’k tolþta, · ef sé’k á tré uppi
 2 váfa virgil-ná,
 svá ek ríst · ok í rúnum fá’k,
 4 at sá gēngr gumi.
 ok mēlir við mik.

I know the twelfth, if I see high up on a tree
 a gallow-corpse dangling:
 so I carve and paint in the runes,
 that that man walks
 and speaks with me.

158 Þat kann’k þrettánda · ef skal’k þegn ungan
 2 verpa vatni á,

mun-at hann falla · þótt í folk komi,
 4 hnígr-a sá halr fyr hjörum.

I know the thirteenth, if I shall upon a young thane
 throw water:¹⁰¹ he will not fall though he should come into battle;
 that warrior sinks not down before swords.

¹⁰¹Describing the Heathen ritual of pouring water on a newborn child. Cf. *Rígh* 7, 21, 34.

159 Þat kann'k fjórtánda, · ef skal'k fyrða liði
 2 tǣlja tíva fyr,
 ása ok alfa · ek kann allra skil,
 4 fār kann ó·snotr svá.

I know the fourteenth, if before a retinue of men
 I shall count forth the Tews:
 of all the Eese and Elves I know the discernments;¹⁰²
 few unwise men can do so.

¹⁰²Cf. *Hym* 38, where the corresponding verb *skilja* is used in the context of god-knowledge.

160 Þat kann'k fimtánda, · es gól þjóð-rórir
 2 dvergr fyr Dǣllings durum,
 afl gól ósum, · en ǫlfum frama,
 4 hyggju Hropta-týi.

I know the fifteenth, which Thedrearer galed,
 the dwarf, before Delling's doors.
 Power he galed for the Eese, but for the Elves distinction;
 thought for Roft-Tew (= Weden).

161 Þat kann'k sextánda, · ef vil'k hins svinna mans
 2 hafa gǣð allt ok gaman,
 hugi hverfi'k · hvit-armri konu
 4 ok sný'k hennar ǫllum sefa.

I know the sixteenth, if I will from the wise girl
 have her senses all, and pleasure;
 the heart I change of the white-armed woman,
 and I twist all her mind.

162 Þat kann'k sjautjánda · at mik seint mun firrask

2 hit **man**-unga **man**.

I know the seventeenth, that the girl-young girl
will lately shun me.

163 Ljóða þessa · munt Loddfáfnir

2 lengi **vanr** **vesa**;
þó sé þér **góð** ef **getr**,
4 **nýt** ef **nemr**,
þørf ef þiggr.

These leeds wilt thou, Loddfathomer,
long be lacking!
Though they would be good for thee if thou get [them],
useful if thou learn [them],
needful if thou receive [them].

164 Þat kann'k **átjanda**, · es **éva** kænni'k

2 **mey** né **manns** konu,
—**alt** es bættra · es **çinn** of kann,
4 þat fylgir ljóða **lokum**—
nema þæiri **çinni**, · es mik **armi** vørr,
6 eða mín **systir** **séi**.

I know the eighteenth, which I never teach
a maiden nor man's woman—
everything is better when one alone can do it;
that follows the end of the leeds—
save for her alone who holds me in her arm,¹⁰³
or who is my sister.

¹⁰³This expression is also used *Wǫyl* 2. — The one who wraps Weden in her arm may be his wife, Frie. He has no known sister.

165 Nú eru **Háva** mól kveðin · **Háva** **høllu** í;

2 **all**-þørf **ýta** sonum,
ó-þørf **jøtna** sonum;
4 heill sá's **kvað**, · heill sá's **kann**,
njóti sá's **nam**,
6 **heilir** þeir's **hlýddu**.

Now are the High One's speeches sung, in the High One's hall;
of great need for the sons of men,

of harm for the sons of ettins.
Hail he who sang; hail he who knows;
may he use who learned;
hail those who heeded!

3 *jǫt*na 'ettins'] corrected in margin from earlier *jūta* 'men' **R**

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 *Ylva*.

Far from being a loose collection of pieces of mythic information, the poem is tightly structured.

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

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

Webthrithner calls the god learned, invites him to sit on the bench, and declares that the loser of the contest must give his head (19). The roles are now reversed, and Weden asks the ettin about the origins of earth and heaven (20–21), of sun and moon (22–23), of day, night, and the phases of the moon (24–25), and of winter and summer (26–27); then about the earliest being, namely the ettin Earyelmer^P (28–29), his origins (30–31) and how he reproduced asexually (32–33). Weden continues by asking what Webthrithner himself first remembers (34–35), about the origin of the wind (36–37), the god Nearth^P (38–39), Walhall and the Oneharriers (40–41), and where Webthrithner learned these esoteric pieces of wisdom (42–43).

After this the structure and tone of the questions change; each one begins with the same first half as that of st. 3, and they concern the end-times. Weden asks which humans will survive after the Fimble-winter (44–45), how the sun will rise after Fenrer has destroyed it (46–47), about some obscure maidens (48–49; see discussion there),

which Eese will survive after the flame of Surt goes out (50–51) and how Weden will die (52–53). Finally, he asks what Weden spoke in the ear of Balder before he was burned on the pyre (54). Webthrithner at last understands the identity of his challenger, since only Weden himself could know the answer to that question. He laconically accepts his imminent death and the futility of his word-wisdom (55); the poem ends with his admission that Weden will always be the wisest (56).

[Óðinn kvað:]

1 „Ráð mér nú Frigg · alls mik fara tíðir
2 at vitja Vaf-þrúðnis;
for-vitni mikla · kveð’k mér á fornum stǫfum
4 við þann hinn al-svinna jǫtun.“

[R 7v/9]

[Weden^P quoth:]

“Counsel me now, Frie^P, as I desire to journey
to visit Webthrithner^P;
Very curious am I of ancient staves
from that all-wise ettin^G.¹⁰⁴”

¹⁰⁴i.e. ‘I am very curious to learn his ancient wisdom.’ Cf. st. 55.

[Frigg kvað:]

2 „Hęima lętja · mynda’k Hęrja-fǫðr
2 í gǫrðum goða;
því-at ęngi jǫtun · hugða’k jafn-ramman
4 sęm Vaf-þrúðni vesa.“

[R 7v/12]

[Frie quoth:]

“At home would I keep the Father of Hosts [= Weden],
in the yards of the Gods—
for no ettin have I judged to be
as strong as Webthrithner.”

[Óðinn kvað:]

3 „Fjǫlð ek fór, · fjǫlð freistaða’k,
2 fjǫlð ek reynnda reęin;
hitt vil’k vita, · hvé Vaf-þrúðnis
4 sala-kynni séi.“

[R 7v/13]

[Weden quoth:]

“Much I journeyed, much I tried,
much I tested the Reins^G.

This I wish to know: how Webthrithner's
halls might be."

[Frigg kvað:]

4 „Hęill þú farir, • hęill þú aptr komir,
2 hęill á sinnum séir;
óði þér dugi • hvar's skalt, Alda-fjóðr,
4 orðum męla jǫtun.“

[R 7v/15]

[Frie quoth:]

“Whole journey thou, whole come thou back,
whole be thou on thy paths!
May thy wisdom avail thee, where thou shalt, O Eldfather^P (= Weden),
with words address the ettin!”

5 Fór þá Óðinn • at fręista orð-spęki
2 þess hins al-svinna jǫtuns;
at hǫllu kom, • es átti Hymis faðir;
4 inn gekk Yggr þegar.

[R 7v/17]

Then journeyed Weden to test the word-wisdom
of that all-wise ettin.

To the hall he came, which the father of Hymer^P [= Webthrithner] owned;
shortly walked Ug^P (= Weden) inside.

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

[Óðinn kvað:]

6 „Hęill þú nú, Vaf-þrúðnir, • nú em'k í hǫll kominn
2 á þik sjalfan séa;
hitt vil'k fyrst vita, • ef fróðr séir
4 eða al-sviðr, jǫtunn.“

[R 7v/18]

[Weden quoth:]

“Hail thee now, O Webthrithner; now am I come into the hall,
to see thy very self!
This I wish first to know, if learned thou be,
or all-wise, O ettin.”

Vafþrúðnir

7 „Hvat 's þat manna, • es í mínum sal
2 verpumk orði á?
út þú né kœmr • órum hǫllum frá.

[R 7v/20]

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.”

Óðinn kvað

8 „Gagnráðr heiti’k, • nú em’k af gøngu kominn,
2 þyrstr til þinna sala;
laðar þurfi • hef’k lengi farit
4 ok þinna and-fanga, jøtunn.“

[R 7v/22]

[Weden quoth:]

“Gainred^P I am called, now am I come from walking,
thirsty, to thy halls.
In need of a welcome have I journeyed for long;
and of thy reception, ettin!”

1 Gagnráðr] Gang-ráðr ‘Gangred; Journey-adviser’ G. TODO: Is this st. actually quoted?

Vafþrúðnir

9 „Hví þú þá, Gagnráðr, • mēlisk af golfi fyrir?
2 far þú í sess í sal;
þá skal fręista, • hvárr fleira viti,
4 gęstr eða hinn gamli þulr.“

[R 7v/24]

[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^C [I].”

[Óðinn kvað:]

10 „Ó-auðigr maðr, • es til auðigs kōmr,
2 mēli þarft eða þęgi;
ofr-mēlgi mikil • hygg’k at illa geti
4 hvęim’s við kald-rifjaðan kōmr.“

[R 7v/26]

[Weden quoth:]

“The unwealthy man who comes to a wealthy one
ought to speak the needful or shut up.
Great over-speaking, I judge, will bring evil
for whomever comes by a cold-ribbed one.”

2 mēli þarft eða þeggi ‘ought to speak the needful or shut up’] Formulaic, this line occurs identically in *High* 19.

4 kald-rífaðan ‘cold-ribbed’] i.e. ‘cold-hearted, cunning’.

Vafþrúðnir

11 „Sæg mér, Gagnráðr, · alls á golfi vill
2 þíns of fręista frama,
hvę hęstr hęitir, · sá’s hverjan dręgr
4 dag of drótt-męgu.“

[R 7v/28]

[Webthritner quoth:]

“Say to me, Gainred, since on the floor thou wilt
try thy fame:

What is the horse called, which pulls every
day over the lads of the retinue [MEN]?”

[Óðinn kvað:]

12 „Skin-faxi hęitir, · es hinn skıra dręgr
2 dag of drótt-męgu;
hęsta batstr · þykkir með Hreð-gotum;
4 ęy lýsir męn af mari.“

[R 7v/30]

[Weden quoth:]

“Shinefax^p is he called who pulls the bright
day over the lads of the retinue.

The best of horses he seems among the Reth-Gots^G;
ever shines that stallion’s mane.”

Vafþrúðnir

13 „Sæg þat, Gagn-ráðr, · alls á golfi vill
2 þíns of fręista frama,
hvę jór hęitir, · sá’s austan dręgr
4 nött of nýt ręgin.“

[R 7v/32]

[Webthritner quoth:]

“Say this, Gainred, since on the floor thou wilt
try thy fame:

What the steed is called which pulls from the east
the night over the useful Reins^G?”

[Óðinn kvað:]

14 „Hrím-faxi hęitir, · es hverja dręgr
2 nött of nýt ręgin;
mél-dropa fęllir · morgin hverjan;

[R 7v/33]

4 þaðan kómr dōgg of dala.“

[Weden quoth:]

“Rimefax^P is he called who pulls every
night over the useful Reins.
Each morning he does drool from his bit;
thence comes dew in the dales.¹⁰⁵”

¹⁰⁵For another explanation of the origin of dew, see *Wsp* TODO.

Vafþrúðnir

15 „Sęg þat, Gagnráðr, · alls á golfi vill
2 þíns of fręista frama,
hvé ǫ hęitir, · sú’s dęilir með jǫtna sonum
4 grund, ok með goðum.“

[R 8r/1]

[Webthrithner quoth:]

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

[Óðinn kvað:]

16 „Ífing hęitir ǫ, · es dęilir með jǫtna sonum
2 grund, ok með goðum;
opin rinna · hón skal umb aldr-daga;
4 verðr-at íss á ǫu.“

[R 8r/2]

[Weden quoth:]

“Iving^L is the river called which divides the ground
between the sons of ettins and gods.
Open shall she through her life-days flow;
there forms no ice on the river.”

Vafþrúðnir

17 „Sęg þat, Gagnráðr, · alls á golfi vill
2 þíns of fręista frama,
hvé vǫllr hęitir, · es finnask vigi at
4 Surtr ok hin svǫsu goð.“

[R 8r/3]

[Webthrithner quoth:]

“Say this, Gainred, since on the floor thou wilt
try thy fame:
What that plain is called where they find each other at war,
Surt^P and the excellent Gods?”

Óðinn 18 „Vígriðr heitir vøllr, · es finnask vígi at [R 8r/4]
 2 Surtr ok hin svøsu goð;
 hundrað rasta · hann's á hvørjan veg;
 4 sá 's þeim vøllr vitaðr.“

Weden:

“Wighride^L is the plain called where they find each other at war

Surt and the excellent gods.

A hundred rests^C it goes in each direction;

for them that plain is marked out.”

Vafþrúðnir 19 „Fróðr est nú gæstr, · far á bækk jötuns, [R 8r/6]
 2 ok mælumk í sessi saman;
 hofði vøðja · vit skulum høllu í
 4 gæstr, of goð-spæki.“

Webthritner:

“Learned art thou now, guest, come onto the ettin's bench

and let us speak on the seat together.

Wager a head, shall we two in the hall,

O guest, over god-wisdom!”

Óðinn 20 „Sæg þat hit ęina, · ef þitt øði dugir [R 8r/9, A 3r/1]
 2 ok þú Vaf-þrúðnir vitir,
 hvaðan jørð of kom, · eða upp-himinn
 4 fyrst, hinn fróði jötunn?“

Weden:

“Say the one, if thy wisdom suffices,

and thou, Webthritner, mightst know:

Whence Earth did come, or Up-heaven^L,

first, O learned ettin?”

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

Vafþrúðnir 21 „Ór Ymis holdi · vas jørð of sköpuð, [R 8r/10, A 3r/2]
 2 en ór bæinum björg,
 himinn ór hausi · hins hrím-kalda jötuns,
 4 en ór sveita sęr.“

Webthriðner:

“Out of Yimer^P’s flesh was the earth shaped,
but out of his bones the mountains;
heaven out of the skull of the rime-cold ettin,
but out of his blood the sea.¹⁰⁶”

4 sƿēta ‘blood’] In poetry *sƿēti*, although cognate with ModEngl. ‘sweat’, almost always means ‘blood’. This is also the case with the OE *swāt*, as seen e.g. in *Beow* 1286a: *sƿeord swāte fāh* ‘sword stained with sweat’, 2689b–2690: *hē ge-blóðegod wearð // sâwul-driore; • swât jðum wéoll*. ‘he was bloodied in soul-gore; the sweat gushed in waves’.

¹⁰⁶The present st. very closely resembles *Grmn* 41; lines 1 and 4 here are identical to lines 1–2 there, and lines 2 and 3a here are very similar to line 3a and 4 there. Although the stanzas are clearly related, they are still distinct enough that the one cannot be a direct scribal copy of the other. I think that the relation is most likely to be oral, and that the two stanzas were both composed in the same, most likely West Norwegian, community of poets, or perhaps even by the same individual.

Óðinn

22 „Sęg þat annat, • ef þitt óði dugir
2 ok þú Vaf-þrúðnir vitir,
hvaðan Máni of kom, • svá’t fęrr męnn yfir,
4 eða Sól hit sama.“

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

Weden:

“Say the other, if thy wisdom suffices,
and thou, Webthriðner, mightst know:
Whence Moon did come, he that journeys over men,
or Sun likewise?”

Vafþrúðnir

23 „Mundil-fari hęitir, • hann’s Mána faðir
2 ok svá Sólár hit sama;
himin hverfa • þau skulu hverjan dag
4 ęldum at ár-tali.“

[R 8r/13, A 3r/4]

Webthriðner:

“Mundlefare^P is he called; he is the father of Moon,
and so of Sun likewise.
Turn round in heaven shall they, every day,
for the year-tally of mankind.”

4 ęldum at ár-tali ‘for the year-tally of mankind’] Cf. *Wsp* 6, where the Reins gave names to night, the moon-phases, morning, midday, afternoon, and evening, *ęrum at tęlja* ‘the years for to tally’.

Óðinn

24 „Sęg þat þriðja, • alls þik svinnan kveða
2 ok þú Vaf-þrúðnir vitir,

[R 8r/15, A 3r/6]

hvaðan Dagr of kom, · sá's fęrr drótt yfir,
 4 eða Nóttr með niðum.“

Weden:

“Say the third, as they call thee wise,
 and thou, Webthrithner, mightst know:
 Whence Day came, he that journeys over the retinue,
 or Night with the moon-phases?”

Vafþrúðnir 25 „Dęllingr heitir, · hann's Dags faðir, [R 8r/17, A 3r/8]
 2 en Nóttr vas Nęrvi borin;
 ný ok nið · skópu nýt řęgin
 4 řldum at ár-tali.“

Webthrithner:

“Delling^P is [one] called; he is the father of Day^P,
 but Night^P was born to Narrow^P.
 The waxing and waning did the useful Reins create
 for men's year-tally.”

3 ný ok nið ‘The waxing and waning’] i.e. “the moon-phases”. Cf. W_{sp} 6.

Óðinn kvað 26 „Seg þat fjórða, · alls þik fróðan kveða, [R 8r/18, A 3r/9]
 2 ok þú Vafþrúðnir vitir,
 hvaðan vetr of kom · eða varmt sumar
 4 fyrst með fróð řęgin.“

Weden quoth:

“Say the fourth, as they call thee learned,
 and thou, Webthrithner, mightst know:
 Whence winter did come, or warm summer,
 first, among the learned Reins?”

Vafþrúðnir 27 „Vind-svalr heitir, · hann's Vetrar faðir, [R 8r/20, A 3r/10]
 2 en Svósuðr Sumars.“

Webthrithner:

“Windswoll^P is [one] called, he is Winter^P's father;
 but Sosuth^P [is] Summer^P's.”

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

- Óðinn kvað 28 „Seg þat fimta, · alls þik fróðan kveða,
 2 ok þú Vaf-þrúðnir vitir,
 hværr ása ęldstr · eða Ymis niðja
 4 yrði í ár-daga.“ [R 8r/21, A 3r/11]

Weden quoth:

“Say the fifth, as they call thee learned,
 and thou, Webthrithner, mightst know:

Who of the Eese^G, or of Yimer’s kinsmen [ETTINS],
 in days of yore might have become eldest?¹⁰⁷”

¹⁰⁷ i.e. ‘which being arose first of all?’ Cf. the question on the C9th Malt Stone (DR NOR1988;5): *hwarisi : alistiąsa*, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Eese?’

- Vafþrúðnir 29 „Ör-ófi vetra · áðr véri jörð of sköpuð,
 2 þá vas Ber-gęlmir borinn,
 Þrúð-gęlmir · vas þess faðir,
 4 en Aur-gęlmir afi.“ [R 8r/22, A 3r/12]

Webthrithner:

“Uncountable winters before the earth would be created,
 then was Bearyelmer^P born.

Thrithyelmer^P was that one’s father,
 but was^P the grandfather.”

- Óðinn kvað 30 „Seg þat sétta, · alls þik svinnan kveða,
 2 ok þú Vaf-þrúðnir vitir,
 hvaðan Aur-gęlmir kom · með jötna sonum
 4 fyrst, hinn fróði jötunn.“ [R 8r/23, A 3r/14]

Weden quoth:

“Say the sixth, as they call thee wise,
 and thou, Webthrithner, mightst know:

Whence Earyelmer came among the sons of ettins,
 first, O learned ettin?”

- Vafþrúðnir 31 „Ör Éli-vógum · stukku ęitr-dropar,
 2 svá óx unds ór varð jötunn;
 þar órar ęttir · kómu allar saman;
 4 því’s þat ę alt til atalt.“ [R 8r/25, A 3r/15, G]

Webthrithner:

“From the Ilewaves^L splashed venom-drops;

so it grew until it formed an ettin.
Our lineages came there all together,
thus it is ever all too fierce.”

1–4 ALL.] Over æons the splashing venom-drops combined until they formed a sentient being: this was Earyelmer, who is probably to be identified with Yimer^P. This stanza is cited in support of the lengthy and embellished creation narrative found in *Yilv*, but there is reason to believe that our poet was thinking of something simpler.

The llewaves are surely a reflex of the chaotic primeval Waters found in many West Eurasian mythologies, including Genesis 1:1–3 and *RV* 10.129. Of these two foundational religious sources the latter is closer to the present stanza, and probably holds the more archaic conception. Where we find in the Jewish narrative a proper *creation*; at the very beginning of time God’s spirit is on the Waters and He makes the light shine over them, we find in these two Indo-European texts a *spontaneous emergence* of a single primeval entity long before the Gods are born—here from the violent splashing of venom, in *RV* 10.129.3 from “the power of heat” (*tāpasah mabinā*). This entity in turn asexually begets sexual beings—here through rubbing his limbs together, in *RV* 10.129.4 simply giving rise to “desire” (*kāma*) which serves as the “primal seed of thought” (*mānasaḥ rétaḥ prathamām*)—and it is from these that the world is populated.

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

4 þat ‘it’] i.e. the ettin race.

Óðinn kvað

32 „Sæg þat sjaunda, • alls þik svinnan kveða,
2 ok þú Vaf-þrúðnir vitir,
hvé sá bǫrn gat • hinn baldni jǫtunn,
4 es hann hafði-t gýgjar gaman.“

[R 8r/26, A 3r/16]

Weden quoth:

“Say the seventh, as they call thee wise,
and thou, Webthrithner, mightst know:
How that one begot bairns, the stubborn ettin,
when he knew not a troll-woman’s pleasure?”

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

Vafþrúðnir kvað

33 „Und hendi vaxa • kvǫðu hrím-þursi
2 mey ok mög saman;
fótr við fǫti • gat hins fróða jǫtuns
4 sex-höfðaðan son.“

[R 8r/27, A 3r/17]

Webthrithner quoth:

“Within the hand of the rime-thurse^G, they said, did grow
a maiden and lad together.
Foot against a foot begot for the learned ettin
a six-headed son.”

1–3 Und hendi ... fótr við fǫti ‘Within the hand ... foot against foot’] The image is masturbatory. This myth is not attested in

[R 8r/34, A 3r/22]

2 jǫtunn í arnar ham;
af hans vǫngjum · kveða vind koma
4 alla menn yfir.“

Webthriðner:

“Rawswallower^P is he called who sits at heaven’s end;
an ettin in an eagle’s hame^C.

From his wings they say that the wind comes
over all men.”

[Óðinn kvað:]

38 „Seg þat tíunda, · alls þú tíva rök
2 ǫll Vafþrúðnir vitir,
hvaðan Njǫrðr of kom · með ása sonum;
4 hofum ok hǫrgum · réðr hund-mǫrgum
ok varð-at ǫsum alinn.“

[R 8v/1, A 3r/24]

[Weden quoth:]

“Say the tenth, since thou of the Rakes of the Tews^P
all, O Webthriðner, mightst know:
Whence Nearth^P did come among the sons of the Eese^G?
Hoves^C and harrows^C he rules hound-many,
and he was not to the Eese begotten.”

4 hofum ok hǫrgum ‘hoves and harrows’] A formulaic merism, see note to *Wsp* 7 for other occurrences. This stanza seems to be referring to the large count of cultic places named after Nearth in Norway (TODO: source this); cf. here *Grmn* 16, where it is said that Nearth *rēðr hó-timbruðum hǫrgi* ‘rules a high-timbered harrow’. Also of interest is *Lock* 51, where a goddess speaks about her *véum ok vǫngum* ‘wighs and wongs’, other cultic names. All of these examples suggest something about the Heathen view of shrines.

[Vafþrúðnir kvað:]

39 „Í Vana-heimi · skópu hann vís rēgin
2 ok seldu at gíslingu goðum,
í aldar rök · hann mun aptr koma
4 heim með vísnum vǫnum.“

[R 8v/3, A 3r/26]

[Webthriðner quoth:]

“In Waneham^L the wise Reins^{G109} shaped him,
and sold him as a hostage to/for the gods.
In the rakes of the eld^{C110} he will come back
home among the wise Wanes^G.”

¹⁰⁹While *rēgin* ‘Reins’ is usually just a synonym of *goð* ‘gods’, it seems here to refer specifically to the Wanes, in contrast with the Eese^G.

¹¹⁰i.e. the Rakes of the Reins^P.

The two following stanzas are damaged in both **R** and **A**; **R** has only 40, but splits it in two, while **A** has 40/1 (abbreviated in the ms.: *S. þ. e. XI*) and then jumps to the answer. The present two stanzas are reconstructed. TODO: explain better.

[Óðinn kvað:]

40 „Seg þat **ǣ**llipta, · hvar **ý**tar túnum í
2 **h**oggvask **h**verjan dag;
val þeir kjósa · ok ríða **ví**gi frá,
4 **s**itja meir of **sá**ttir **s**aman.“

[R 8v/5, A 3r/28]

[Weden quoth:]

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

3 val þeir kjósa ‘the slain they choose’] It is from this verbal phrase that the agent noun *val-kyrja* ‘walkirie’^G is derived; yet those are all women (as the very gender of the word shows), while the Oneharriers are male.

[Vafþrúðnir kvað:]

41 „Allir **ǣ**in-hęrjar · Óðins túnum í
2 **h**oggvask **h**verjan dag,
val þeir kjósa · ok ríða **ví**gi frá,
4 **s**itja meir of **sá**ttir **s**aman.“

[A 3r/28]

[Webthrithner quoth:]

“All the Oneharriers^G in Weden’s yards
cut each other down every day.
The slain they choose and from the battle ride;
[then] they sit more at peace together.”

[Óðinn kvað:]

42 „Seg þat **t**olpta, · hví þú **tí**va røk
2 ǫll **V**af-þrúðnir **v**itir,
frá **j**otna rúnum · ok **a**llra goða
4 þú hit **s**annasta **s**ęgir,
hinn **a**l-svinni **j**otunn.“

[R 8v/6, A 3v/1]

[Weden quoth:]

“Say the twelfth: Why thou the rakes of the Tews
all, Webthrithner, mightst know?
From the runes^C of the ettins and of all the gods

sayest thou the truest,
O all-wise ettin!”

[Vafþrúðnir kvað:]

43 „Frá **j**ǫtna rúnum · ok **a**llra goða
2 ek kann **s**egja **s**att,
því-at **h**vęrn hęf’k **h**ęim of komit,
4 **n**íu kom’k hęima · fyr **n**ifl-hęl neðan;
hinig dęyja ór **h**ęlju **h**alir.“

[R 8v/8, A 3v/2]

[Webthrithner quoth:]

“From the runes of the ettins and of all the gods
I can speak truly,
for I have come into each Home^C.
Into nine Homes I came beneath Nivelhell^L;
that way die men out of Hell^L.¹¹¹”

¹¹¹Presumably lower underworlds, more severe than the ‘normal’ one. Finnur Jónsson (1932) considers *ór hęlju* ‘out of Hell’ a later interpolation, presumably for metric reasons, but there is no textual support for it.

[Óðinn kvað:]

44 „Fjǫlð ek **f**ör, · fjǫlð fręistaða’k,
2 fjǫlð ek **r**ęynda **r**ęgin;
hvat lifir **m**anna, · þá’s hinn **m**ęra líðr
4 **f**imbul-vetr með **f**irum?“

[R 8v/11, A 3v/4]

[Weden quoth:]

“Much I journeyed, much I tried,
much I tested the Reins.¹¹²
What remains of men, when the renowned Fimble-winter^L
passes among people?”

¹¹²Cf. v. 3.

[Vafþrúðnir kvað:]

45 „Líf ok Lífþrasir, · en þau lęynask munu
2 í holti **H**odd-mímis;
morgin-dǫggvar · þau sér at **m**at hafa;
4 þaðan af **a**ldir **a**lask.“

[R 8v/13, A 3v/6]

[Webthrithner quoth:]

“Life^P and Lifethrasher^P, but they will hide themselves
in Hoardmimer^P’s wood.¹¹³”

Morning-dew [will] they have as food;
thence [will] generations be bred.”

¹¹³Perhaps in the hollowed-out Uggdrassle.

[Óðinn kvað:]

46 „Fjǫlð ek fór, • fjǫlð fręistaða’k,
2 fjǫlð ek ręynda ręgin;
hvaðan kǫmr sól • á hinn slétta himin,
4 es þessa hęfr Fęnrir farit?

[R 8v/15, A 3v/8]

[Weden quoth:]

“Much I journeyed, much I tried,
much I tested the Reins.
Whence comes Sun onto the smooth heaven,
when Fenrer^P has this one¹¹⁴ slain?”

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

¹¹⁴The current incarnation of the sun, as explained in the next st.

[Vafþrúðnir kvað:]

47 „Eina dóttur • berr alf-rǫðull,
2 áðr hana Fęnrir fari;
sú skal ríða, • þá’s ręgin deýja,
4 móður brautir męr.“

[R 8v/16, A 3v/9]

[Webthrithner quoth:]

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

[Óðinn kvað:]

48 Fjǫlð ek fór, • fjǫlð fręistaða’k,
2 fjǫlð ek ręynda ręgin;
hverjar ’ru męyjar, • es líða mar yfir,
4 fróð-gęðjaðar fara.

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

[Weden quoth:]

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

[Vafþrúðnir kvað:]

49 Þríar þjóð-áar · falla þorp yfir
 2 meýja Mǫg-þrasis;
 hamingjur einar · þér's í hēimi eru,
 4 þó þér með jǫtnum alask.

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

[Webthrithner quoth:]

“Three great rivers fall over the settlement
 of the maidens of Maythrasher;
 the only Hamings are they in the Home,¹¹⁵
 though they are among ettins begotten.”

¹¹⁵In Ettinham, or in the entire world?

[Óðinn kvað:]

50 „Fjǫlð ek fǫr, · fjǫlð fręistaða'k,
 2 fjǫlð ek ręynda ręgin;
 hveřir ráða ęsir · ęignum goða,
 4 þá's sloknar Surta-logi?“

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

[Weden quoth:]

“Much I journeyed, much I tried,
 much I tested the Reins.
 Which Eese rule the ownings of the gods
 when the flame of Surt^P goes out?”

[Vafþrúðnir kvað:]

51 „Viðarr ok Váli · byggva vé goða,
 2 þá's sloknar Surta-logi;
 Móði ok Magni · skulu Mjǫllni hafa
 4 Vingnis at víg-þroti.“

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

[Webthrithner quoth:]

“Wider^P and Wonnell^P settle the wighs^C of the gods
 when the flame of Surt goes out.
 Mood^P and Main^P shall own Millner^P
 after Wingner^P's fight-exhaustion [DEATH].¹¹⁶”

¹¹⁶ie. ‘when Thunder dies’.

[Óðinn kvað:]

52 „Fjǫlð ek fǫr, · fjǫlð fręistaða'k,
 2 fjǫlð ek ręynda ręgin;
 hvat verðr Óðni · at aldr-lagi,
 4 þá's rjúfask ręgin?“

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

[Weden quoth:]

“Much I journeyed, much I tried,
much I tested the Reins.
What brings Weden’s life to an end,
when the Reins are ripped?¹¹⁷”

¹¹⁷Formulaic; see note to *Bdr* TODO.

[Vafþrúðnir kvað:]

53 „Ulf r gleypa · mun Alda-føðr,
2 þess mun Vifðarr vrek;
kalda kjapta · hann klyfja mun
4 vitnis vígi at.“

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

[Webthriðner quoth:]

“The wolf will devour Eldfather^P (= Weden):
that will Wider avenge.
The cold jaws he will cleave
of the Wolf at the battle.”

[Óðinn kvað:]

54 „Fjölð ek fór, · fjölð freistaða’k,
2 fjölð ek rēynda rēgin;
hvat mēlti Óðinn, · áðr á bál stigi,
4 sjalfr í çyra syni?“

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

[Weden quoth:]

“Much I journeyed, much I tried,
much I tested the Reins.
What spoke Weden, before [he = Balder] would mount the pyre,¹¹⁸
himself into the son’s [= Balder’s] ear?”

¹¹⁸I agree with Finnur Jónsson (1932) that the subject is “son” from the next line. The phrase *stíga á* ‘step onto, mount’ is also used to refer to one stepping aboard a ship or mounting a horse (see CV: *stíga* for citations), and so its use for a person being borne onto the pyre seems formulaic. This has been compared with *Beow* 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 *Beow* 3144b (*wuduréc ástáb* ‘wood-smoke rose up’, also in a description of a cremation). They state that *Grmn* 54 ‘almost certainly refers not to Baldr but to Óðinn, probably imagined to mount the pyre in order to set fire to it.’

[Vafþrúðnir kvað:]

55 „Ey mann-gi vžit, · hvat þú í ár-daga
2 sagðir í çyra syni;
fçigum munni · mēlta’k mína forna stafi
4 ok of ragna røk.

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

[Webthrithner quoth:]

“No man ever knows what thou in days of yore
saidst into the ear of the son.

With a fey^C mouth have I spoken my ancient staves^C,
and about the Rakes of the Reins.

1 mann-gi] *manni* dat. sg. **RA** is impossible; a subject is needed.

3 feigum ‘fey’] A word with strong fatalistic connections. Webthrithner realises that he was bound to die from the moment he proposed the wager (v. 19), as no being can outwit Weden.

56 Nú við Óðin · dēilda’k mína orð-spēki;
2 þú est é vísastr vera.“

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

Now with Weden have I shared my word-wisdom;
thou art ever wisest of beings!¹¹⁹”

1 orð-spēki ‘word-wisdom’] The same word-wisdom Weden in st. 5 set out to try.

¹¹⁹*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.

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), *Galderlaw* (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*, *Webth*, *Sdr*, and *Alw*.

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^P for men in the present (43, see

note there!), the creation of the ship Shidebladner (44) and finally a list of the noblest of several categories of things and groups (45).

After these lists Weden utters an unclear st. invoking the gods (46), before listing many of his names and the circumstances in which they were used (47–50). He then turns to Garfrith, disappointed by the inhospitality and poor conduct of his former protégé, and predicts his imminent death (51–53). He finally reveals himself by his true name, daring Garfrith to face him (53). After this he repeats several of his names (54), and the poem ends.

In the final prose section we are told that Garfrith, after learning that he was torturing Weden, hurried up to take the god away from the fires, but tripped and fell on his sword and died. After this his son Ayner ruled for a long time.

From the sons of king Reeding (*Frá sonum Hrauðungs konungs*)

- P1a** Hrauðungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. [R 8v/31, A 3v/23]
 2 Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með
 dorgar sínar at smá-fiski. Vindr rak þá í haf út. Í nátt-myrkri brutu þeir
 4 við land ok gingu upp; fundu kot-bónda einn. Þar vóru þeir um vetrinn.
 Kerling fostraði Agnar, enn karl Geirrøð. At vári fekk karl þeim skip. Enn
 6 er þau kerling leiddu þá til strandar, þá mælti karl ein-méli við Geirrøð.
 Þeir fengu byr ok kvömu til stöðva fýður síns. Geirrøðr var fram í skipi.
 8 Hann hljóp upp á land enn hratt út skipinu, ok mælti: „Far þú þar er smyl
 hafi þik.“ Skipit rak út. Enn Geirrøðr gekk út til bójar; hánum var vel
 10 fagnat; þá var faðir hans andaðr. Var þá Geirrøðr til konungs tekinn, ok
 varð maðr ágétr.

King Reeding had two sons. One was called Ayner, and the other Garfrith. Ayner was ten winters old, but Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. The wind drove them out into the sea. In the dark of night they crashed onto land and walked ashore; they found a lone cottage farmer. There they stayed over the winter. The wife fostered Ayner, but the husband Garfrith.¹²⁰ In the spring the husband gave them ships, but when he and his wife led them to the shore, the husband spoke privately with Garfrith.¹²¹ They caught good wind, and came to their father's harbour. Garfrith was in the front of the ship. He leapt onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then was his father ended. Garfrith was then taken as king, and became an excellent man.

¹²⁰The wife was Frie, and the husband Weden; this is clarified by the following prose. The motif of Weden preferring the youngest brother is also found in *Rígh*.

¹²¹Surely 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 mat-
 4 niðingr sá at hann kvelr gesti sína ef hánun þykkja of-margir koma.“ Óðinn
 segir at þat er in mesta lygi. Þau veðja um þetta mál. Frigg sendi eskis-mey
 6 sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyr-gerði hánun
 fjöl-kunnigr 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 héc-gómi
 at Geirrøðr véri eigi mat-góðr ok þó léttr hann hand-taka þann mann er
 10 eigi vildu hundar á ráða. Sá var í feldi blám ok nefndisk Grímnir ok sagði
 ekki fleira frá sér þótt hann véri at spurðr. Konungr lét hann pína til sagna
 12 ok setja milli elda tveggja ok sat hann þar átta nētr. Geirrøðr konungr
 átti son tíu vetra gamlan ok hét Agnarr eptir bróður hans. Agnarr gekk
 14 at Grímni ok gaf hánun horn fullt at drekka, sagði at konungr gerði illa
 er hann lét pína hann sak-lausan. Grímnir drakk af. Þá var eldrinn svá
 16 kominn at feldrinn brann af Grímni. Hann kvað:

Weden and Frie sat in Lithshelf^L and looked over all the Homes.¹²² Weden spoke: “Seest thou Ayner, thy foster son, as he begets children with a troll-woman in her cave?¹²³ But Garfrith, my foster son, is a king and now sits at land.” Frie says: “He is such a meat-nithing that he tortures his guests if he judges too many are coming.” Weden says that this is the greatest lie; they make a wager about this matter. Frie sent her handmaid Full to Garfrith’s hall. She bade the king be wary, lest he be destroyed by that many-cunning^C man who was come to the land, and said that his sign was that no hound was so fierce that he would leap at him. But it was the greatest vainglorious lie that Garfrith should not be good of meat^C, and yet he has that man bound, whom the hounds would not touch. He was in a blue cloak and called himself Grimner, and did not tell any more about himself, although he was asked. The king had him tortured, that he would speak, and set him between two fires, and he sat there for eight nights. King Garfrith had a son, ten winters old, and he was named Ayner after his brother. Ayner walked up to Grimner, and gave him a full horn to drink; he said that the king did badly, as he had him tortured without cause. Grimner drank from it. Then the fire was so grown, that the cloak burned on Grimner. He quoth:

¹²²Very similar to the Longbeard Origin Myth (TODO: reference and elaborate).

¹²³This may relate to Frie’s role as love-goddess. Ayner is in any case a degenerate^C man, what one would call a ‘coomer’.

- 1 „Hęitr est hripuðr • ok hęldr til mikill,
 2 gongumk firr funi!
 Loði sviðnar, • þótt á lopt bera’k;

[R 9r/27, A 4r/17]

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!

2 Átta nētr · sat’k milli ęlda hér,
2 svá’t mér mann-gi mat né bauð
 nema ęinn Agnarr, · es ęinn skal ráða,
4 Geirrøðar sonr, · Gotna landi.

[R 9r/29, A 4r/18]

For eight nights sat I between the fires here,
while no man offered me food;
save for Ayner alone, who alone shall rule—
Garfrith’s son—the land of the Gots!

3 Heill skalt, Agnarr, · alls heilan biðr
2 þik Vera-týr vesa;
 ęins drykkjar · skalt aldri-gi
4 bētri gjöld geta:

[R 9r/31, A 4r/20]

Hale shalt thou [be], O Ayner, as hale
Were-Tew (= Weden) bids thee be;
for a single drink shalt thou never get
a better recompense.¹²⁴

¹²⁴The recompense being the esoteric lore which is told from the following st. onwards.

4 Land es heilag, · es liggja sé’k
2 ęsum ok ęlfum nēr;
 en í Þrúð-ęimi · skal Þórr vesa
4 unds of rjúfask ręin.

[R 9r/33, A 4r/22]

The land is holy, which I see lying
close to the Eese and Elves^F;
but in Thrithham shall Thunder be,
until the Reins are ripped.

5 Ý-dalir heita, · þar's Ullr hefir
 sér of gǫrva sali;
 Alf-heim Frey · gófu í ár-daga
 tívar at tann-féi.

[R 9v/2, A 4r/23]

Yewdales are called where Woulder has
 made for himself a hall.

Elfham to Free in days of yore
 did the Tews as a tooth-gift¹²⁵ give.

¹²⁵The gift that a child receives when he gets his first tooth.

6 Bór es sá (hinn þriði), · es blíð regin
 silfri þokðou sali;
 Vala-skjölf heitir, · es vélti sér
 óss í ár-daga.

[R 9v/3, A 4r/25]

Bower is the third one, where the blithe Reins
 with silver thatched a hall.

Waleshelf is called [the hall] which the os in days of yore
 won through wiles.¹²⁶

¹²⁶Several previous editors and translators (e.g. Finnur Jónsson (1932), Pettit (1986), Larrington (2014)) has rendered this phrase with variants of 'craftily made for himself' but I disagree.

7 Sökkva-bekkr heitir (hinn fjórði), · en þar svalar knegu
 unnir glymjá yfir;
 þar þau Óðinn ok Sága · drekka umb alla daga
 glöð ór gullnum kęrum.

[R 9v/5, A 4r/26]

Sinkbench is called the fourth, but there do cool
 waves clash over above;
 there Weden and Sey drink all days,
 glad, out of golden casks.

8 Glaðs-heimr heitir (hinn fimti) · þar's hin gull-bjarta
 Val-höll víð of þrumir;
 en þar Hroptr · kýss hverjan dag
 vápn-dauða vera.

[R 9v/7, A 4r/28]

Gladsham is called the fifth, where the gold-bright
 Walhall, wide, stands fast;

but there Roft (= Weden) chooses every day
 weapon-dead men.¹²⁷

¹²⁷Cf. st. 14.

The order of the following two sts is that of **R**. In **A** they come in the opposite order.

- 9 Mjok 's **auð**-kēnt · þeim's til **Óðins** koma [R 9v/9, A 4r/31]
 2 **sal**-kynni at **séa**,
vargr hangir · fyr **vestan** dyrr
 4 ok drúpir **orn** yfir.

Very easily recognized, for those who come to Weden,
 is the hall to see:

A wolf hangs before the western door,
 and an eagle droops over.¹²⁸

2 **sal**-kynni at **séa** 'the hall to see'] '*sia at sia*' A

¹²⁸According 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.

- 10 Mjok 's **auð**-kēnt · þeim's til **Óðins** koma [R 9v/10, A 4r/30]
 2 **sal**-kynni at **séa**,
skoptum 's rann rēpt, · **skjöldum** 's salr þakiðr,
 4 **brynjum** of **bekki** stráat.

Very easily recognized, for those who come to Weden,
 is the hall to see:

With [spear-]shafts is the house roofed; with shields is the hall thatched;
 with byrnies the benches strewn.

- 11 **Prym**-heimr heitir (hinn sétti), · es **Þjatsi** bjó, [R 9v/12, A 4v/2, G]
 2 sá hinn **ám**-átki **jötunn**;
 en nú **Skaði** byggvir, · **skír** brúðr goða,
 4 **fornar** toptir **föður**.

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.

1 (hinn sétti) 'the sixth'] om. G 1 es 'where'] þar nú 'where now' 1 bjó 'dwelled'] om. W; býr 'dwelles'
 U 2 **ám**-átki] *mátki* U 3 goða 'of the Gods'] *guma* 'of men' U

2 ám-átki jǫtunn ‘terrifying ettin’] Formulaic. See note to *Wsp* 8.

- 12 Breiða-blik eru (hin sjaundu), · en þar Baldr hefir [R 9v/14, A 4v/3]
 2 sér of gǫrva sali,
 á því landi · es liggja vœit’k
 4 fęsta fęikn-stafi.

Broadblooks are the seventh, and there Balder has
 made for himself a hall;
 on that land, where I know lie
 the fewest staves of treachery.¹²⁹

¹²⁹Evil, false words.

- 13 Himin-björg eru (hin óttu), · en þar Hęim-dall [R 9v/16, A 4v/5, G]
 2 kveða valda véum;
 þar vǫrðr goða · drekkur í véru ranni
 4 glaðr hinn góða mjöð.

Heavenbarrows are the eighth, and there Homedall,
 they say, wields over wighs.
 There the Watchman of the Gods [= Homedall] drinks in the tranquil house,
 glad, the good mead.

4 hinn] so AG; om. R

3 vǫrðr goða ‘Watchman of the Gods’] Formulaic epithet of Homedall, also occurring in *Lock* 49 and possibly in *Shir* 28: *vǫrðr með goðum* ‘the Watchman among the Gods’. *Yilv* 27, where the present stanza is quoted, gives some details: *Hann er vǫrðr goða ok sitr þar við himins enda at gęta brúarinnar fyrir berg-risum. Hann þarf minna svefn en fugl. Hann sér jafnt nótt sem dag bundrað rasta frá sér; hann heyrir ok þat, er gras vex á jörðu eða ull á sauðum, ok allt þat er hęra léttr.* ‘He [= Homedall] is the Watchman of the Gods and sits there at Heaven’s end to guard the bridge against barrow-risers. He needs less sleep than a bird. He sees both night and day a hundred rests from himself; he also hears grass growing on the ground or wool on sheep, and every thing which is louder.’

- 14 Folk-vangr es (hinn níundi), · en þar Freyja réðr [R 9v/17, A 4v/6]
 2 sessa kostum í sal;
 halfan val · hon kýss hverjan dag,
 4 en halfan Óðinn á.

Folkwong is the ninth, and there Frow decides
 the choice of seats in the hall;
 half the slain she chooses each day,
 but half does Woden own.¹³⁰

¹³⁰This st. is cited and closely paraphrased in *Yilv* 24. — The roots of *kjósa val* ‘choose the slain’ are the same as those in walkirrie^C (*val-kyrja* ‘chooser of the slain’), and as Frow is a prominent goddess this would surely make her the chief walkirrie. This is paralleled by *Sarle*, where Frow assumes the name Gandle^C (*Göndul*, a name attested in several lists of walkirries; see *Wsp* 30 and Notes) and incites the legendary never-ending Conflict of the Headnings (*Hjaðningavíg*). In spite of this parallel, there are good reasons to believe that the chief walkirrie was Frie^C, Woden’s wife. First, one of the functions of the walkirries is to bear ale to the Oneharriers (*Grmn* 37). This mirrors royal Germanic banquets attested in heroic poetry, where the host’s wife or daughter would pour ale to his retainers and guests (the so-called ‘lady with a mead cup’ ritual; see Enright (1996) and Riseley (2014)). As Woden’s wife, we would expect Frie to have this role. Second, at Balder’s funeral as attested in *Yilv* (TODO. chapter number), Woden rides with Frie and the Walkirries, while Frow rides alone with her cats. If she were chief walkirrie, it is rather strange that she should not ride with them. Third, there are two separate myths where Frie and Woden contend over the fates of armies and men. These are the prose introduction to the present poem and the Longbeard origin myth (for which see Introduction to the present poem).

15 Glitnir ’s (hinn tíundi), • hann ’s gulli studdr
 2 ok silfri þakðr it sama;
 en þar For-seti • byggir flestan dag
 4 ok svéfir allar sakir.

[R 9v/19, A 4v/8]

Glitner is the tenth, it is supported by gold,
 and thatched with silver likewise,
 but there Forset dwells for most of the day,
 and ends all disputes.

4 svéfir ‘ends’] lit. ‘puts to sleep’.

16 Nóa-tún eru (hin elliptu), • en þar Njorðr hęfir
 2 sér of görva sali;
 manna þengill • hinn meins-vani
 4 hó-timbruðum horgi réðr.

[R 9v/21, A 4v/9]

Nowetowns are the eleventh, but there Nearth has
 made for himself a hall.

The guileless lord of men
 rules the high-timbered harrow^C.¹³¹

¹³¹Cf. *Webth* 38, where Nearth is said to rule hoves and harrows.

17 Hrísi vęx • ok hóu grasi
 2 Viðars land, viði,
 en þar mögr of léttsk • af mars baki
 4 frókn at hęfna fęður.

[R 9v/23, A 4v/11]

With brushwood and with tall grass grows
 Wider^P’s land, with forest;

but there the lad does vow from the back of his steed,
valiant, to avenge his father.¹³²

1 Hrísi vęx · ok hǫu grasi ‘with brushwood and with tall grass grows’] Identical with *Hgb* 117/6.

¹³²Wider declares that he will avenge his father, Weden, which he later does at the Rakes of the Reins. See *Wsp* 54–55 and *Webth* 53.

18 And-hrímni · léttr í Eld-hrímni [R 9v/24, A 4v/12]
 2 Sę-hrímni soðinn,
 flęska bętst, · en þat fáir vitu,
 4 við hvat ęin-herjar alask.

Andrimner lets in Eldrimner
Sowrimner be boiled.
The best of meats [is it], but few know that,
by what the Oneharriers are nourished.¹³³

¹³³The cook Andrimner ‘face-sooty’ has the boar Sowrimner ‘sow-sooty’ boiled in the cauldron Eldrimner ‘fire-sooty’; by this meat are the Oneharriers nourished.

19 Gera ok Freka · sęðr gunn-tamiðr,
 2 hróðigr Herjafðr,
 en við vín ęitt · vápn-gøfugr
 4 Óðinn ę lifir. [R 9v/26, A 4v/14]

Gare and Freak does the battle-accustomed,
renowned Father of Hosts (= Weden) feed;
but on wine alone does the weapon-worshipful
Weden ever live.

1–4 Gera ... lifir ‘Gare ... live’] With what Weden feeds his two hounds it is not said, but it is most likely the corpses of dead warriors on the battlefield. TODO. The wine which he lives on is probably to be identified with the alcohol of drink offerings. TODO: The German account of beer casks dedicated to Wotan.

20 Huginn ok Muninn · fljúga hverjan dag [R 9v/28, A 4v/15]
 2 jǫrmun-grund yfir;
 óumk of Hugin, · at aþtr né komi-t;
 4 þó séumk meir of Munin.

Highen and Minden fly every day
over the ermin-ground [EARTH].
I worry for Highen, that he might not come back,
yet I fear more for Minden.

2 *jǫrmun-grund* ‘ermin-ground’] i.e. ‘the immense ground’ (for the rare prefix *ermin-*^C see Encyclopedia), denoting the earth as a vast flat expanse of land. This compound also occurs in a kenning in the st. on the late C10th Karlevi stone (Öl 1) referring to the unbounded sea as *Endils jǫrmungrund* ‘Ardle’s ermin-ground’ (Ardle being a known “sea-king”), and in *Beow* 859 as *eormen-grund* carrying the same sense.

21 Þýtr Þund, • unir Þjóð-vitnis
2 fiskr flóði í;
ár-straumr • þykkir of-mikill
4 val-glaumi at vaða.

[R 9v/30, A 4v/17]

Thound^P roars, thrives Thedwitner’s
fish [= Middenyardswyrm?] in the flood;
the river-stream seems far too great
for the noisy slain host to wade.¹³⁴

1–2 Þjóðvitnis fiskr ‘Thedwitner’s fish’] *Þjóðvitnir* is easily analyzed as *þjóð-* ‘great, main’ + *vitnir* ‘wolf’. The great wolf is naturally the Fenrerswolf^P, and its “fish” should then be the Middenyardswyrm. That it could indeed be called a fish is proven by *Hym* 24, where the word does not even carry alliteration.

¹³⁴Thound may be the river surrounding Walhall, which the dead have to pass over to reach the hall. This stanza may also be referring to the punishment of men in waters; see note to *Wsp* TODO for discussion on that.

22 Val-grind heitir • es stendr velli á
2 heilög fyr heilgum durum;
forn ’s sú grind, • en þat fæir vitu,
4 hvé hön ’s í lás of lokin.

[R 9v/32, A 4v/18]

Walgrind^{L135} ’tis called, which stands on the plain,
holy, before holy doors.
Ancient is that gate, but few know that,
how its lock is locked.

¹³⁵‘Corpse-gate,’ the gate guarding Walhall.

23 Fimm hundruð golfa • ok umb fjórum tögum
2 svá hygg’k Bil-skirni með bugum;
ranna þeira, • es reipt vita’k,
4 míns veit’k mest magari.

[R 9v/34, A 4v/22]

Having five hundred floors, and around forty,
so I judge Bilshirner^L 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 Eín-hērja · ganga ór einum durum,
 4 þá's fara við vitni at vega.

Five hundred doors, and around forty,
 so I judge there to be on Walhall.
 Eight hundred Oneharriers^G go out of one door,¹³⁶
 when to fight with the wolf they go.

¹³⁶The hundred is probably here the long hundred (120, rather than 100), which gives a sum of 640 * 960 = 614, 400 Oneharriers.

- 25 Hēið-rún hēitir gēit, · es stēndr hōllu á [R 10r/4, A 4v/24]
 2 ok bítr af Lē'-raðs limum;
 skap-kēr fylla · skal hins skíra mjaðar,
 4 kná-at sú vęig vanask.

Heathrune is called the goat who stands on the hall [= Walhall],
 and bites off Leered's branches.
 The shape-vats¹³⁷ shall she fill with the pure mead;
 those draughts cannot wane.¹³⁸

1 hōllu á 'on the hall'] hōllu á Hērja-fjōðrs 'on the Father of Host's hall' RA is unmetrical, and likely added by a later redactor as clarification.

¹³⁷According to CV the central beer-vat, from which drinks were poured into smaller vessels.

¹³⁸The mead is the goat's milk.

- 26 Eik-þyrnir hēitir hjōtr · es stēndr hōllu á [R 10r/6, A 4v/26]
 2 ok bítr af Lē'-raðs limum;
 en af hans hornum · drýpr í Hver-gēlmi
 4 þaðan eiga vōtn ǫll vega:

Oakthirner is called the stag who stands on the hall [= Walhall],
 and bites off Leered's branches.
 But from his horns does drip into Wharyelmer;
 thence have all waters their ways.¹³⁹

1 hōllu á 'on the hall'] á hōllu Hērja-fjōðrs 'on the Father of Host's hall' RA. See note to previous st.

¹³⁹After which several vv. of mythic river-names are listed.

- 27 Síð ok Víð, Sēkin ok Eikin, · Svōl ok Gunn-þró, [R 10r/9, A 4v/28]

- 2 Fjorm ok Fimbul-þul,
Rín ok Rinnandi,
4 Gipul ok Gǫpul, · Gǫmul ok Gǣir-vimul,
þér hverfa umb hodd goða,
6 Þyn ok Vin, · Þoll ok Hǫll,
Gróð ok Gunn-þorin.

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 [= Osyrd]—
Thin and Win, Thall and Hall,
Grode and Guththorn.

- 28 Vína hēitir enn, · ǫnnur Veg-svinn,
2 þriðja Þjóð-numa;
Nyt ok Nȳt, · Nōnn ok Hrōnn,
4 Slíð ok Hríð, · Sylgr ok Ylgr,
Víð ok Vȳn, · Vōnd ok Strōnd,
6 Gjǫll ok Lēiptr; · þér falla gumnum nær
es falla til hēljār heðan.

[R 10r/12, A 5r/1]

Wine is further called, another Wayswith,
a third Thednum;
Nit and Nat, Nan and Ran,
Slithe and Rithe, Sellow and Wellow,
Wide and Wane, Wand and Strand,
Yell and Laft; they fall near to men
as they fall hence to Hell.

- 29 Kǫrmt ok Ǫrmt · ok kēr-laugar tvēr
2 þér skal Þórr vaða
dag hvern · es dōma fērr
4 at aski Ygg-drasils;
því-at ȳs-brú · brēnn ȳll loga
6 hēilȳg vōtn hlóa.

[R 10r/15, A 5r/4, G]

Carmt and Armt, and the two Carlays,
those shall Thunder wade¹⁴⁰
every day when to judge he fares,
at Ugdrassle's ash^L;

for the os^G-bridge [RAINBOW] burns all with flame;
the holy waters bellow.

6 hlóa] A hapax. TODO.

¹⁴⁰For Thunder's association with wading see TODO.

30 Glaðr ok Gyllir, · Glær ok Skeið-brimir, [R 10r/17, A 5r/6]
2 Silfrin-toppr ok Sinir,
Gísl ok Fal-hófnir, · Gull-toppr ok Létt-feti,
4 þeim ríða *esir* jóum
dag hvern · es dóma fara
6 at aski Ygg-drasils.

Glad and Yiller, Glare and Sheathbrimmer,
Silvrentop and Sinewer,
Yissel and Fallowhofner, Goldtop and Lightfeet;
on those horses ride the Eese,
every day when to judge they fare,
at Ugdrassle's ash^L.

31 Þrjár róttr · standa á þrjá vega [R 10r/20, A 5r/8]
2 undan aski Ygg-drasils;
Hæl býr und *ei*nni, · annarri hrím-þursar,
4 þriðju *menn*skir *menn*.

Three roots stand on three ways,
from beneath Ugdrassle's Ash.
Hell lives under one, [under] the other the Rime-Thurses^G,
[under] the third manly men.

32 Rata-toskr heitir íkorni · es rinna skal [R 10r/22, A 5r/9]
2 at aski Ygg-drasils;
arnar orð · hann skal ofan bera
ok segja Níð-hoggvi niðr.

Wratetusk is called the squirrel who shall run
at Ugdrassle's Ash.
The eagle's words he shall carry from above,
and say to Nithehewer below.¹⁴¹

¹⁴¹This st. and the following is paraphrased in *Yilv* 16 (excerpt):

Þa mælti Gangleri: „Hvat er fleira at segja stór-merkja frá askinum?“ Hár segir: „Mart er þar af at segja. Örn einn sitr í limum asksins, ok er hann margs vitandi, en í milli augna bonum sitr haukr sá, er heitir Veðrfölnir. Íkorni sá, er heitir Rata-toskr, rennr upp ok niðr eptir askinum ok berr gfundar orð millum arnarins ok Niðhoggs. ‘Gangler spoke: “What more great marks are there to be said about the ash?” High says: “There is much to say about it. An eagle sits in the limbs of the ash, and he is much knowing, but between his eyes sits the hawk called Weatherfalcon. The squirrel, which is called Wratetush, runs up and down along the ash and carries words of spite between the eagle and Nithehewer.”’

33 Hirtir ’ru ok fjórir · þeir’s af hǫfingar

[R 10r/23, A 5r/11]

2 á gag-halsir gnaga:

Dáinn ok Dvalinn, · Dún-eyrr ok Dura-þrór.

Harts are there also, four, those who TODO gnaw:
Dowen and Dwollen, Downer and Doorthrew.¹⁴²

¹⁴²Paraphrased in *Yilv* 16 immediately following a paraphrase of the last st.: *En fjórir hirtir renna í limum asksins ok bíta barr; þeir heita svá: Dáinn, Dvalinn, Dún-eyrr, Dura-þrór.* ‘But four harts run in the limbs of the ash and bite its leaves; they are called thus: Dowen, Dwollen, Downer, Doorthrew.’

34 Ormar fleiri · liggja und aski Ygg-drasils

[R 10r/25, A 5r/12, G]

2 an þat of hyggi hvęrr

ó-sviðra apa:

More worms lie under Ugdrassle’s Ash
than anyone would think
among unwise apes^C.¹⁴³

¹⁴³Paraphrased in *Yilv* 16: *En svá margir ormar eru í Hvergelmi með Niðhoggi, at engi tunga má telja; svá segir hér:* ‘But so many worms are in Wharyelmer with Nithehewer that no tongue may count them. So it says here:’ after which st. 36 is quoted.

35 Góinn ok Móinn, · þeir ’ru Graf-vitnis synir,

[R 10r/26, A 5r/13, G]

2 Grá-bakr ok Graf-völluðr,

Ofnir ok Sváfnir, · hygg’k at ę skyli

4 meĩðs kvistu máa.

Gowen and Mowen—they are Gravewitner’s sons—
Greyback and Gravewalled;
Ovner and Sweefner, I ween, shall always
injure the beam’s branches.

36 **A**skr **Y**gg-drasils · drýgir **ę**rfiði
 2 **m**ęira an **m**ęnn viti:
 hjǫrtr bítr ofan · en á **h**liðu fúnar,
 4 skęðir **N**íð-hǫggr **n**eðan.

[R 10r/28, A 5r/14]

Ugdrassle's Ash suffers hardship
 greater than men might know:
 a hart bites it from above, but it rots on the side;
 Nithehewer gnaws at it from below.

37 **H**rist ok Mist · vil'k at mér **h**orn beri,
 2 **S**keggj-ǫld ok **S**kǫgul,
 Hildr ok Þrúðr, · **H**lökk ok **H**ęr-fjǫtur,
 4 **G**ǫll ok **G**ęir-ǫlul,
 Rand-gríð ok **R**áð-gríð, · **R**ęgin-lęif;
 6 þęr bera **ę**in-herjum ǫl.

[R 10r/30, A 5r/16]

Rist and Mist I would have bearing to me a horn¹⁴⁴—
 Shageld and Shagle,
 Hild and Thrith, Lank and Harfetter,
 Gall and Garalel,
 Randgrith and Redegrith, Rainlaf—
 they bear to the Oneharriers ale.¹⁴⁵

3 **H**ildr ok Þrúðr 'Hild and Thrith'] so A; *Hildi ok Þrúði* R stems from ðz, ǫz with r rotunda being interpreted and copied as ði, ǫr, this becomes clear upon viewing the facsimile images.

¹⁴⁴i.e. for to drink out of.

¹⁴⁵The women listed in this st. are Walkirries. Their names are known from other lists of Walkirries, but differ somewhat in form. TODO: Note these differences

38 **Á**r-vakr ok **A**l-sviðr, · skulu upp heðan
 2 **s**vangir **s**ól draga;
 en und þęira **b**ógum · fǫlu **b**líð ręgin,
 4 **ę**sir, **į**sarn-kol.

[R 10r/32, A 5r/18]

Yorewaker and Allswith¹⁴⁶ shall above hence—
 slender [steeds]—pull the sun;
 but under their shoulders hid the blithe Reins
 —the Eese—iron-cooling.¹⁴⁷

¹⁴⁶These horses also appear in *Sdr* 14a/2, immediately after the sun itself. See note to the next st.

¹⁴⁷According to *Yilv* 11 the gods took two horses to pull the sun's chariot—Yorewaker and Allswith—and “under the shoulders of the horses the gods placed two wind-bellows to cool them, but in some sources (*į sumum frǫðum*, presumably this st.) they are called iron-cooling (*įsarn-kol*).”

39 Svalinn heitir, · hann stendr sólu fyrir,
 skjöldr skínanda goði;
 björg ok brim · veyt'k at brinna skulu,
 ef hann fellr í frá.

[R 10v/2, A 5r/20]

Swollen is [one] called, he stands before the sun,
 [as] a shield [before] the shining god [SUN].
 Crag and surf I know shall burn,
 if he falls away.¹⁴⁸

¹⁴⁸The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun behind it. Without it the whole world ("crag and surf", LAND and SEA; the totality of the earth) would burn up. In *Sdr* 14a/1 there is mention of the "shield that stands before the shining god [SUN]", which may or may not derive from the present stanza.

40 Skoll heitir ulfr, · es fylgir hinu skír-lęita
 goði til varna viðar,
 en annarr Hati, · hann 's Hróð-vitnis sonr,
 sá skal fyr heįða brúði himins.

[R 10v/4, A 5r/21]

Skoll^P is called the wolf, which follows the pure-faced
 god [= Sun] to the protection of the woods;
 but second is Hate^P—he is Rothwiter^P's son—
 that one shall [run] in front of the bright bride of heaven [= Sun].¹⁴⁹

¹⁴⁹According to *Yilv* 12, which is probably based on this st., Skoll chases the sun, but Hate chases the moon (which is why he runs in front of the sun). See note to *Wsp* 40 for discussion on these wolves.

41 Ór Ymis holdi · vas jörð of sköpuð,
 en ór sveita sjór,
 björg ór beinum, · baðmr ór hári,
 en ór hausi himinn.

[R 10v/6, A 5r/23,
A_b 9v/14, B 3v/11]

Out of Yimer^P's flesh was the earth shaped,
 but out of his blood the sea;
 mountains out of his bones, woods out of his hair—
 but out of his skull the heaven.

2 sveita 'blood'] *hans sára sveita* 'blood of his wounds' A_bB 2 sjór] so AA_bB; *sjér* R 4 ór hausi himinn 'out of his skull the heaven'] *biminn ór hausi hans* 'the heaven out of his skull' A_bB

1–4 Ór ... himinn 'Out of ... heaven'] This stanza is clearly related to *Webth* 21, see note there.

2 sveita 'blood'] For the sense, see note to this word in *Webth* 21.

4 ór hausi himinn 'out of his skull the heaven'] This suggests that the heavens were understood as a dome, something common among many ancients. This also fits well with the floating clouds being Yimer's brains, as said in the following st.

42 En ór hans bróum · gøðou blíð reġin
 2 Mið-garð manna sonum,
 en ór hans hęila · vøru þau hin harð-móðgu
 4 ský qll of skøpuð.

[R 10v/8, A 5r/25,
 A_b 9v/16, B 3v/12]

But out of his eyebrows the blithe Reins^G made
 Middenyard^L for the sons of men;¹⁵⁰
 but out of his brains were the hard-minded
 clouds all shaped.

3 harð-móðgu 'hard-minded'] *brið-fēldu* 'stormy' A_bB

¹⁵⁰I 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.

43 Ullar hylli · hefr ok allra goða
 2 hvęrr's tękr fyrstr á funa,
 því-at opnir heimar · verða umb ása sonum,
 4 þá's hęfja af hvera.

[R 10v/9, A 5r/26]

The holdness^C of Woulder^P and of All Gods^C
 has each who first touches the fire,
 for the Homes^C become open for the sons of the Eese,
 when men lift off the cauldrons.¹⁵¹

1 Ullar 'Woulder'] The exact reason for why Woulder is invoked here is unclear, but it suggests that he has a role in the setting of the ritual fire, something possibly attested by the archeological finds at *Lilla Ullevi*, Sweden. See Encyclopedia: Woulder^C and af Edholm (2009) for more.

1 hylli 'holdness'] i.e. 'favour, loyalty, grace'. This word and the corresponding adjective *hollr* 'hold; favourable, loyal, gracious' and verb *hylla* 'to make hold' are often used when speaking about divine grace, not just in Christian texts, but also (as here) w.r.t. to the Heathen gods. See Encyclopedia: holdness^C for other examples.

1 allra goða 'All Gods'] Cf. *Sdr* 2–3, *Lock* 11, which both hail the Gods as a collective (the former as part of a genuine prayer, the latter subversively). For the unity of the Gods, see Encyclopedia: All Gods^C.

¹⁵¹This st. is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Many commenters (e.g. Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO)) interpret this st. as relating to the poem's frame narrative. In this view Weden, still bound between the two fires, cryptically asks for a cauldron to be lifted off so that the Gods can see him through the smoke vent and rescue him. This, however, scarcely makes sense given the current stanza's placement in the gnomic wisdom section of the poem, unless this whole section is taken to be a later insert (as suggested by Finnur), something for which there is no real support. The invocation of Woulder is also left unexplained, and there is no mention of a cauldron elsewhere in the poem. I agree with Nordberg's superior solution, namely that the present st. refers to the cooking and eating of a "sacred stew" cooked in large cauldrons during the blood^C, as described in the kings' saws. More specifically, Weden is speaking of the divine grace (*hylli* 'holdness', see Note to l. 1) gained by the ritualist who sets the fire on which the cauldron is placed, since this act enables the Gods to become present among those partaking in the ritual when the cauldron is lifted off and the communal meal can begin. This interpretation is especially interesting when one considers the preceding sts. 41 and 42, which deal with the ordering of the world through the dismembering of Yimer, the primordial sacrificial victim. It is well attested comparatively that the ritual sacrifice in the present was seen as a reenactment and continuation of the primordial ritual sacrifice by the Gods in the mythic past, which was necessary for the creation and ordering

of the world.; see Lincoln (1986)—especially the first two chapters—for its Indo-European analogues. *Grmn* 41–43 would then seem to attest this view in the Germanic tradition.

- 44 Ívalda synir · gingu í ár-daga [R 10v/11, A 5r/28]
 2 Skíð-blaðni at skapa,
 skipa batst · skírum Frey,
 4 nýtum Njarðar bur.

The sons of Iwald went in days of yore
 Shidebladner for to shape:
 the best of ships for the pure Free,
 for the useful son of Nearth [= Free].

- 45 Askr Ygg-drasils, · hann 's óðstr viðá [R 10v/13, A 5r/29]
 2 en Skíð-blaðnir skipa,
 Óðinn ása · en jóa Sleipnir,
 4 Bil-røst brúa · en Bragi skalda,
 Há-brók hauka · en hunda Garmr.

Ugdrassle's Ash, that is the noblest of trees,
 but Shidebladner of ships;
 Weden of the Eese, 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 sig-tíva sonum, [R 10v/15, A 5v/2]
 2 við þat skal vil-björg vaka,
 øllum ósum · þat skal inn koma
 4 Egis þekki á
 Egis drekku at.

My gaze have I now lifted up before the sons of the victory-Tews [= Eese]—
 by that shall the willed rescue awake!
 All the Eese shall it bring in,
 on Eagre's bench,
 at Eagre's drinking.¹⁵²

¹⁵²Weden suddenly announces that he has made the other gods aware of his identity. They will so leave their feasting at Eagre's and instead come to help him.

- 47 Hétumk Grímr, · hétumk Ganglęri, [R 10v/17, A 5v/4]

- 2 **H**erjann ok **H**jalm-beri,
 Þekkr ok **Þ**riði, · **Þ**undr ok Uðr,
 4 **H**el-blindi ok **H**ár.

I called myself Grim, I called myself Gangler,
 Harn and Helmbearer.
 Theck and Third, Thound and Ith,
 Hellblind and High.

- 48 **S**aðr ok **S**vipall · ok **S**ann-getall, [R 10v/19, A 5v/5]
 2 **H**er-tęitr ok **H**nikarr,
 Bil-ęygr, **B**ál-ęygr, · **B**ól-verkr, Fjólñir,
 4 **G**rimr ok **G**rímnir, · **G**lap-sviðr ok Fjól-sviðr.

Sooth and Swiple and Soothgettle,
 Hartote and Nicker,
 Bileye, Baleeye, Baleworker, Fillner,
 Grim and Grimner, Glapswith and Fellswith.

- 49 **S**íð-höttr, **S**íð-skęggr, · **S**ig-fqðr, Hnikuðr, [R 10v/21, A 5v/7]
 2 **A**l-fqðr, **V**al-fqðr, · **A**t-ríðr ok Farma-týr;
 ęinu nafni · hétumk aldri-gi
 4 síðst ek með folkum fór.

Sidehat, Sideshag, Syefather, Nicked,
 Allfather, Walfather, Atrider and Farm-Tew;
 by a single name [have] I never called myself,
 since among man-folk I fared.

- 50 **G**rímnir mik hétu · at **G**ęir-raðar, [R 10v/23, A 5v/9]
 2 en **J**alk at **Ó**s-mundar;
 en þá **K**jalar · es ek **k**jalka dró,
 4 **Þ**rór þingum at.

Grimner they called me at Garfrith's [estate],
 but Yelk at Osmunds;
 but Keller then, as I drew the sled;
 Throo at Things^{C.153}.

¹⁵³Presumably referencing other now-lost myths involving Weden travelling in disguise. The last is possibly a reference to the name under which Weden would be invoked at the start of Things (legal assemblies, see Encyclopedia).

- 51 Óski ok Ómi, · Jafn-hár ok Biflindi, [R 10v/24, A 5v/10]
 2 Gṇdlir ok Hár-barðr með goðum.

Wish and Ome, Evenhigh and Bivlend; Gandler and Hoarbeard among Gods.

- 52 Sviðurr ok Sviðrir · es ek hét at Sökk-mímis [R 10v/25, A 5v/11]
 2 ok dulða'k þann hinn alda jǫtun
 þá's Mið-vitnis vas'k · ins męra burar
 4 orðinn ęin-bani.

Swither and Swithrer, as I was called at Sink-Mimer's,
 and I deceived that aged ettin,
 when I of Midwitner's renowned son
 was become the lone slayer.

- 53 Qlr est Gęir-røðr, · hęfr þú of-drukkit; [R 10v/28, A 5v/13]
 2 miklu est hnugginn, · es þú est mínu gęngi,
 ęllum ęin-herjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast over-drunk.
 Of much art thou bereft when thou art [bereft] of my support,
 of all the Oneharriers, and of Weden's holdness^C.¹⁵⁴

¹⁵⁴Linguistically, Garfrith is not bereft of the support of the Oneharriers but rather of the Oneharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owes his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Oneharriers). Cf. here

- 54 Fjǫlð þér sagða'k, · en þú fátt of mant, [R 10v/30, A 5v/15]
 2 of þik véla vinir;
 męki liggja · sé'k míns vinar
 4 allan í dreęra drifinn.

Much I told thee, but thou dost recall little;
 'tis friends that deal with thee!
 The sword of my friend I see lying
 all drenched in gore.¹⁵⁵

¹⁵⁵Weden expresses his disappointment in Garfrith's conduct and foresees his imminent death.

- 55 Egg-móðan val · nú mun Yggr hafa, [R 10v/31, A 5v/16]
 2 þitt vęit'k líf of liðit;

varar 'ru 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 dost thou see Weden—
 come near *me*, if thou mayst!

56 Óðinn nú heiti'k, • Yggr áðan hét'k,
 2 hétumk þundr fyr þat,
 Vakr ok Skilfingr, • Vöfuðr ok Hropta-týr
 4 Gautr ok Jalkr með goðum.

[R 11r/2, A 5v/18]

Weden am I now called, Ug was I earlier called,
 I called myself Thound before that;
 Wacker and Shilving, Waved and Roft-Tew,
 Geat and Gelding among the Gods.

57 Ofnir ok Sváfnir • hygg'k at orðnir sé
 2 allir at einum mér.

[R 11r/4, A 5v/20]

Ovner and Sweefner, I ween, have arisen
 all from me alone.

P2 Geir-røðr konungr sat, ok hafði sverð um kné sér ok brugðit til miðs. En [R 11r/5, A 5v/21]
 2 er hann heyrði, at Óðinn var þar kominn, stóð hann upp, ok vildi taka Óðin
 frá eldinum. Sverðit slapp ór hendi hánun; vissu hjöltin niðr. Konungr
 4 drap fēti, ok steiptist á-fram, en sverðit stóð í gognum hann, ok fékk hann
 bana. Óðinn hvarf þá. En Agnarr var þar konungr lengi síðan.

King Garfrith sat and had the sword about his knee, and it was brandished half-way up.
 But when he heard that Weden were come there, he stood up and would take Weden
 from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king
 tripped and stooped forth, but the sword went through him, and he received his bane.
 Weden then disappeared, but Ayner was there king for a long while afterwards.

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. *ggurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early C11th, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Grip*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poem is heavily corrupt, but there is no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well both within their respective context and the poem as a whole. I think a better solution to this problem is to assume that the poem has been acted out as a sort of carnivalesque theatre, with two masked actors, each playing one of the gods. This would explain the variations in meter and line length, and the prose; some lines were simply shouted out, and the lack of alliteration in them would then have a powerful, discordant effect.

This is shown also by uses of the word ‘here’ in sts. 9 and 14. TODO: mention concept of “double scene” by Lars Lönnroth?

P1 Þórr fór ór austr-vegi ok kom at sundi einu. Qðrum megum sundsins var [R 12r/30]
2 ferju-karlinn með skipit. Þórr kallaði:

Thunder journeyed from the Eastern Way and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

1 „Hvęrr ’s sá svęinn svęina • es stęndr fyr sundit handan?“

[R 12r/32]

“Who is that swain of swains, standing here across the sound?”

Hann svaraði:

2 „Hvęrr ’s sá karl karla • es kallar of váginn?“

[R 12v/1]

He answered:

“Who is that churl of churls, calling out over the wave?”

3 „Fęr þú mik of sundit, • fōði’k þik á morgun;

[R 12v/2]

2 męis hęfi’k á baki, • verðr-a matrinn bętri.

Át’k í hvíld • áðr ek hęiman fōr,

4 síldr ok hafra; • saðr em’k ęnn þęss.“

[Thunder quoth:] “Ferry me over the sound, I feed thee in the morning!

A basket have I on my back; the food does not get better.¹⁵⁶

I ate for a while before I journeyed from home,

herring and oatmeal/he-goats; I am still full from that.”

4 hafra ‘oatmeal/he-goats’] The easiest reading here is the acc. pl. of *hafri* ‘he-goat’. Thunder also eats his goats in *Yilv* 44, where he butchers and cooks them in the evening and brings them back to life by blessing them with his hammer at dawn. Finnur Jónsson (1932) and Pettit (1986) prefer this reading; see also note to next stanza.—Many other scholars have here read an accusative plural of *hafri* ‘oat’, i.e. ‘porridge, oatmeal’. Stiles (forthcoming TODO) connects this with Indra’s (who is the Vedic equivalent of Thunder) “partner and yokemate” (*RV* 6.56.2) Pūṣan’s eating porridge (e.g. 6.56.1, 57.2). Another similarity Stiles notes between Thunder and Pūṣan is that both have chariots driven by goats (e.g. 6.57.3: “Goats are the draft-animals for the one”, 58.2: “Having goats as his horses”). Whether the Vedic tradition has split an original god into two or whether Thunder has absorbed elements of another god is hard to say.

¹⁵⁶i.e. ‘you will not get better food than that.’

4 „Ár-ligum verkum hrósar þú, vęrðinum; • vęitst-at-tu fyr gęrła,

[R 12v/5]

2 dępr ’ru þín hęim-kynni, • dauð hygğ’k at þín móðir sé.“

“Of early works boastest thou; of eating!¹⁵⁷ Thou knowest not clearly [what lies] before [thee]:

dismal is the state of thy home—I think that thy mother is dead!”

¹⁵⁷TODO. This is pretty difficult. From the previous stanza *vęrðinum* seems to be referring to eating.

- 5 „Þat seðir þú nú · es hverjum þíkkir [R 12v/6]
2 mest at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to every man seems
most important to know—that my mother is dead!”

- 6 „Þeygi ’s sem þú · þrjú bú eigir góð; [R 12v/8]
2 þer-þeinn þú stendr · ok hefir brautinga gørvi, · þat-ki at þú hafir
brékr þínar.“

“But it is hardly as if thou own three good homesteads;
bare-legged thou standest, and hast the gear of a tramp; it is not even as if thou own thy
breeches!”

- 7 „Stýr-ðu hingat ęikjunni, · ek mun þér stöðna ķenna [R 12v/9]
2 eða hverr 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 ráð-svinni · es býr í Ráðs-ęjar-sundi;
bað-at hann hlenni-męnn flytja · eða hrossa-þjófa,
4 góða ęina · ok þá’s ek gørva kunna;
seğ-ðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf he is called, who asked me to hold it,
the counsel-wise man who lives in Redeseysound.
He bade me not take highwaymen nor horse-thieves;
good men only, and those whom I know well—
say thy name if thou wilt go over the sound!”

- 9 „Sęja mun’k til nafns míns · þótt ek sekr sjá’k [R 12v/15]
2 ok til alls øðlis: · Ek em Óðins sonr,
Męila bróðir · ęn Magna faðir,
4 þrúð-valdr goða · við Þór knátt-u hér dóma!
Hins vil’k nú spyrja, · hvat þú heitir?“

“I will say my name—although I should be charged—
and all my origin: I am Weden’s son,
Male’s brother and Main’s father,

the strength-wielder of the Gods; with Thunder dost thou here speak!
Now I will ask something else: What art thou called?"

10 „Hár-barðr ek hēiti, • hyl'k of nafn sjaldan.“

[R 12v/18]

“Hoarbeard I am called, seldom I conceal my name.”

11 „Hvat skalt-u of nafn hylja • nema þú sakar ęgir?“

[R 12v/18]

“Why shalt thou conceal thy name, unless thou have charges?”

12 „En þótt ek sakar ęga, • fyr slíkum sem þú est
2 þá mun'k forða fjorvi mínu • nema ek feigr sé.“

[R 12v/19]

“But though I had charges—for such a one as thou art
then I will protect my life, unless I be fey^C.”

13 „Harm ljótan mér þikkir í því
2 at vaða of váginn til þín • ok vęta ęgur minn;
skylda'k launa kęgur-sveini • þínum kängin-yrði • ef ek komumk
yfir sundit.“

[R 12v/21]

“An ugly harm it seems to me
to wade o'er the wave to thee, and wet my burden.
I would repay thee, swaddle-swain, for thy mocking words, if I could bring myself over
the sound.”

2 ęgur ‘burden’] The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgur-stund* ‘burdensome hour’, found in *Wagl* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

14 „Hér mun'k standa • ok þín heðan bíða;
2 fannt-a-tu mann inn harðara • at Hrungni dauðan.“

[R 12v/23]

“Here will I stand, and from here await thee;
thou hast not found a harder man since Rungner^P died!¹⁵⁸”

¹⁵⁸Rungner was an ettin famously slain by Thunder, TODO. Hoarbeard’s mention of that battle sets off a long argument over the deeds of the two.

- 15 „Hins vilt-u nú geta · es vit Hrungnir deildum, [R 12v/25]
 2 sá inn stór-úðgi jötunn, · es ór stęini vas hęfuðit á,
 þó lét’k hann falla · ok fyrir hníga;
 4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, when I and Rungner dealt with each other,
 that great-minded ettin on whom the head was of stone.
 Yet I made him fall, and kneel down before [me]—
 what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjöl-vari · fimm vetr alla [R 12v/27]
 2 í ey þęiri · es Al-grón hęitir;
 vega vér þar knöttum · ok val fęlla,
 4 margs at fręista, · mans at kosta.“

“I was with Felwar for all of five winters
 in that island which Allgreen is called.
 There we did fight and fell corpses;
 many a girl to tempt and win.¹⁵⁹”

¹⁵⁹I read *margs* ‘many a’ as modifying *mans* ‘girl’, i.e. *margs mans at fręista, at kosta* ‘to tempt and to win many a girl’.

- 17 „Hversu snúnuðu yör konur yörar?“ [R 12v/30]
 “How did your women pleasure (TODO!!!) you?..¹⁶⁰”

¹⁶⁰Seemingly a prose line; see Introduction.

- 18 „Sparkar ętum vér konur · ef oss at spökum yrði; [R 12v/30]
 2 horskar ętum vér konur · ef oss hollar véri,
 þęr ór sandi · síma undu
 4 ok ór dali djúpum
 grund of grófu;
 6 varð’k þeim ęinn ętllum · øfri at røðum;
 hvílda’k hjá systurum sjau
 8 ok hafða’k gęð þęira allt ok gaman;
 hvat vannt-u þá meðan, Þórr?“

“We [I] owned frisky women, if they became pleasing toward us [me];
 we [I] owned clever women, if they were hold^C toward us [me];
 they wound a rope out of the sand,
 and out of a deep dale

dug up the ground.
 I alone became superior to them all in counsels,
 I rested next to those seven sisters,
 and had their senses all, and pleasure—
 what didst thou then meanwhile, Thunder?”

19 „Ek drap Þjatsa, • hinn Þrúð-móðga jötun,
 2 upp ek varp augum • All-valda sonar
 á þann hinn hęiða himin;
 4 þau ’ru męrki męst • minna verka,
 þau’s allir męnn síðan of sęa;
 6 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/2, A 1r/1 (l. 4b ff.)]

“I slew Thedse^C, the strength-minded ettin;
 I threw up the eyes of Allwald’s son [= Thedse]
 onto the clear heaven.
 Those are the greatest marks of my works,
 those which all men since may see¹⁶¹—
 what didst thou then meanwhile, Hoarbeard?”

¹⁶¹Here we seem to have a rare example of native Germanic star-lore. Is the exact constellation identifiable?
 TODO.

20 „Miklar man-vélar • hafða’k við myrk-riður
 2 þá’s ek vélta þęr frá verum.
 Harðan jötun • hugða’k Hlébarð vesa;
 4 gaf hann mér gamban-tęin
 en ek vélta hann ór viti.“

[R 13r/5, A 1r/1]

“Great girl-tricks did I have against mirk-riders^C,
 when I lured them away from men.¹⁶²
 A hard ettin I judged Leebeard to be;
 he gave me a gombentoe^C,
 but I tricked him out of his wits.”

¹⁶²Alternatiely ‘away from [their] husbands’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 156 for discussion.

21 „Illum huga launaðir þú þá góðar gjafar.“

[R 13r/7, A 1r/3]

“With an evil mind didst thou repay the good gift.”

- 22 „Þat hefir **ç**ik · es af **annarri** skęfr;
 2 umb **sik** es hvęrr í **slíku**—
 hvat vannt-u þá meðan, Þórr?“

[R 13r/8, A 1r/4]

“An oak has that which it chafes from another;
 each man is for himself in such—
 what didst thou then meanwhile, Thunder?”

- 23 „Ek vas **austr** · ok **j**ętna barða’k
 2 **brúðir** **b**ęl-vísar · es til **b**jargs gingu;
 mikil myndi **ętt** **j**ętna · ef **allir** lifði,
 4 vętr myndi **manna** · undir **Mið**-garði—
 hvat vannt-u þá meðan, Hárbarðr?”

[R 13r/9, A 1r/4]

“I was in the East, and bashed ettins:
 bale-wise brides who walked to the mountain.
 Great would the lineage of ettins be if all lived,
 naught would remain of men within Middenyard¹⁶³—
 what didst thou then meanwhile, Hoarbeard?”

¹⁶³A remarkable clear statement, the underlying worldview of which is far from unique to this stanza; in *Hym* 11, for instance, Thunder is described as “the opponent of Rooder”, “the friend of manly retinues” and “Wighward”, referring to His role in slaying ettins and guarding men and their shrines (wighs^C). For Thunder’s killing of women cf. sts. 37–39 below and Lindow 1988.

- 24 „Vas’k á **V**allandi · ok **v**ígum fylgða’k,
 2 **atta** ek **j**ęfrum · en **aldri**-gi sętta’k;
Óðinn á **jarla** · þá’s í **val** falla
 4 en **Þórr** á **þręla** kyn.“

[R 13r/11, A 1r/6]

“I was in Walland^L and followed battles;
 I incited princes and never reconciled them.
 Weden owns the earls which fall among the slain,
 but Thunder owns the kin of thralls.¹⁶⁴”

¹⁶⁴We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „**Ó**·jafnt skipta · es þú myndir með **ó**sum liði
 2 ef þú ęttir **vil**-gi mikils **vald**.“

[R 13r/13, A 1r/8]

“Translation.”

- 26 „Þórr á afl **ó**rit · en **ę**kki hjarta; [R 13r/14, A 1r/9]
 2 af **hr**ęðslu ok **hug**-bleyði · þér vas í **h**andska troðit
 ok þóttisk-a þú **þá** Þórr vesa;
 4 **h**vár-ki þá þorðir · fyr **hr**ęðslu þinni
 hnjósa né **f**isa · svá't **F**jalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredest neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].¹⁶⁵”

¹⁶⁵This story is also referenced in *Lock* TODO. It is elaborated heavily on in *Yilv* 45: Thunder, Lock, and the siblings Thelve 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^P) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

- 27 „Hár-barðr hinn ragi, · munda'k þik í **H**ęl drepa [R 13r/17, A 1r/11]
 2 ef mętta'k **s**ęilask of **s**und.“

“Hoarbeard the degenerate^C, I would strike thee into Hell^L,
 if I might sail o'er the sound!”

- 28 „Hvat skyldir of **sund** **s**ęilask · es **s**akir 'ru alls ęngar? [R 13r/18, A 1r/12]
 2 hvat vannt-u þá meðan, Þórr?“

“Why should thou sail o'er the sound when there are no offenses?—
 what didst thou then meanwhile, Thunder?”

- 29 „Ek vas **a**ustr · ok **á**na varða'k [R 13r/19, A 1r/13]
 2 þá's mik **s**óttu · þęir **S**várangs synir;
grjóti mik bęrðu, · **g**agni urðu þó líttr fęgnir,
 4 þó urðu mik **f**yrri · **f**riðar at biðja.
 hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east and guarded the river
 when I was attacked by Sweering's sons.
 With rocks they bashed me—still they rejoiced little in victory,
 still they had to beg me first for peace—
 what didst thou then meanwhile, Hoarbeard?”

- 30 „Ek vas austr · ok við ein-hverja dómða’k, [R 13r/22, A 1r/15]
 2 lék’k við ina lind-hvítu · ok long þing háða’k,
 gladda’k ina gull-björtu, · gamni mér unði.“

“I was in the east, and spoke with a certain woman;
 I played with the linen-white, and held long-lasting trysts:¹⁶⁶
 I gladdened the gold-bright—the maiden enjoyed pleasure.”

¹⁶⁶þing (see Thing^C) usually means ‘legal assembly’, but clearly not here.

- 31 „Góð óttu þeir man-kynni þar þá.“ [R 13r/24, A 1r/17]
 “Then they had good girl-visits there.”

- 32 „Liðs þíns véra’k þá þurfi, Þórr, · at helda’k þeiri inni lín-hvítu mey.“ [R 13r/24, A 1r/17]
 “Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

- 33 „Ek mynda þér þat þá vęita · ef ek viðr of kómisk.“ [R 13r/25, A 1r/18]
 “I would then have granted thee that, if I were able.”

- 34 „Ek mynda þér þá trúa, · nema mik í tryggð véltir.“ [R 13r/26, A 1r/18]
 “I would then have trusted thee, unless thou shouldst betray my trust.”

- 35 „Em’k-at ek sá hęl-bitr · sem húð-skór forn á vár.“ [R 13r/27, A 1r/19]
 “I am not such a heel-biter as an old hide-shoe in spring.¹⁶⁷”

¹⁶⁷Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

- 36 „Hvat vannt-u þá meðan, Þórr?“ [R 13r/28, A 1r/20]
 “What didst thou then meanwhile, Thunder?”

- 37 „Brúðir ber-sęrkja · barða’k í Hlés-ęyju; [R 13r/28, A 1r/20]
 2 þęr hęfðu vęrst unnit, · vélta þjóð alla.“

“The brides of berserks I bashed in Leesie;
they had done the worst thing: deceived a whole people.”

38 „**Kl**éki vannt-u þá, Þórr, · es þú á **k**onum barðir.“

[R 13r/29, A 1r/21]

“A great disgrace didst thou then, Thunder, when thou didst bash women.”

39 „**V**argynjur vóru þér · en **var**-la konur,
2 **sk**elldu **skip** mitt · es ek **sk**orðat hafða’k,
óggðu mér járn-lurki · en ęltu þjálfa.
4 hvat vannt-u þá meðan, Hárbarðr?“

[R 13r/30, A 1r/22]

“She-wolves were they, and hardly women;
they overturned my ship which I had propped;
terrorised me with an iron-cudgel, and chased Thelvé around—
what didst thou then meanwhile, Hoarbeard?”

40 „Ek vas’k í hęrnum · es hingat gęrðisk
2 gnęfa gunn-fana, · gęir at rjóða.“

[R 13r/32, A 1r/23]

“I was in the warband, when it readied itself here
to raise the war-standard, to redden the spear.”

41 „Þess vilt-u nú geta, es þú fórt oss ó·ljúfan at bjóða!“

[R 13v/1, A 1r/24]

“This wilt thou now mention, that thou didst journey to attack us!”

1 ó·ljúfan] oliyfan A; †olubann† R

42 „**B**óta skal þér þat þá · munda **ba**ugi
2 sem **j**afnęndr **un**nu · þęir’s **ok**kr vilja sętta.“

[R 13v/2, A 1r/25]

“Then, I shall repay thee for that, with a hand-bigh,
bestowed by the mediators who wish to reconcile us two.”

43 „Hvar namt þęssi · in hnófi-ligu orð
2 es hęyrða’k aldrigi · hnófi-ligri?“

[R 13v/3, A 1r/26]

“Where didst thou learn these sarcastic words,
which I never heard more sarcastic?”

44 „Nam’k at mǫnnum þeim inum aldrónum es búa í heimis-skógum.“ [R 13v/5, A 1r/27]
 “I learned them from the old men who dwell in the home-forests.”

45 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimis-skóga.“ [R 13v/5, A 1v/1]
 “Yet thou givest a good name to poor cairns,¹⁶⁸ as thou callest them home-forests.”

¹⁶⁸ cf. Weden’s waking the dead in various poems.

46 „Svá dómi’k of slíkt far.“ [R 13v/6, A 1v/2]
 “So I speak about such matters.”

47 „Orð-kringi þín · mun þér illa koma [R 13v/7, A 1v/2]
 2 ef ek rēð á vág at vaða;
 ulfi héra · hygg’k at ópa mynir
 4 ef hlýtr af hamri hogg.“
 “Thy glibness of word will bring thee harm,
 if I decide to wade over the wave;
 higher than a wolf I judge that thou wilt scream,
 if thou suffer a strike from the hammer.”

48 „Sif á hó hēima, · hans munt fund vilja, [R 13v/9, A 1v/4]
 2 þann munt þræk drýgja, · þat ’s þér skyldara.“
 “Sib has a lover at home; *him* wilt thou wish to meet!
 Against that one shalt thou use thy strength—that is for thee more urgent!”

1 hó ‘lover’] Most translators take this acc. sg. word as an alternative form of *bórr* m. ‘adulterer’ (gen. *bórs*), containing the same root as *bóra* f. ‘whore, prostitute’, *bór* n. ‘adultery, fornication’, ModEngl. whore. The -r has presumably been interpreted as the masc. nom. sg. ending, giving nom. **bór*, gen. **bós*. Further, this accusation is also found in *Lock* TODO, where Lock says that he has been Sib’s lover (*bórr*). Notably, CV interprets this word as the unrelated *bór* m. ‘pot-hook’, “insinuating that Thor busied himself with cooking and dairy-work.” This seems very unlikely when considering Thunder’s response in the next verse: “I think that thou liest!” and the parallel in *Lock*.

49 „Mélir þú at munns ráði · svát mér skyldi vęrst þikkja, [R 13v/10, A 1v/5]
 2 halr inn hug-blauði, · hygg’k at þú ljúgir.“
 “Thou speakest according to thy mouth’s counsel that which should seem to me the worst;
 O heart-soft man, I think that thou liest!”

- 50 „Satt hygg’k mik **s**egja, · **s**enn est at fōr þinni,
2 **l**angt myndir nú kominn, Þórr, · ef þú **l**itum fōrir.“

[R 13v/12, A 1v/6]

“I think myself to speak truly: thou art late on thy journey;
far wouldst thou now have come, Thunder, if thou had brought thy colours.”

2 **l**itum fōrir ‘brought thy colours’] Very unclear expression. *fōra litum* TODO.

- 51 „Hárbarðr inn ragi, · **h**elldr hefir nú mik dvalðan!“

[R 13v/14, A 1v/8]

“Hoarbeard the degenerate; thou hast now much delayed me!”

- 52 „Ása-Þórs · hugða’k **a**ldri-gi myndu
2 gleþja **f**é-hirði **f**arar.“

[R 13v/14, A 1v/8]

“The journey of Thunder of the Eese I never thought
that a shepherd would divert.”

- 53 „Ráð mun’k þér nú **r**áða: · **R**ó þú hingat bátinum,
2 **h**éttum **h**ótingi, · **h**itt fōður Magna!“

[R 13v/15, A 1v/9]

“I will now give thee a counsel: Row the boat hither,
stop the taunting, come to the father of Main [= Thunder = me]!”

- 54 „Far þú **f**irr sundi, · þér skal **f**ars synja!“

[R 13v/17, A 1v/10]

“Go far from the sound; the ferry shall be denied thee!”

- 55 „Vísu þú mér nú leiðina · alls þú vill mik eigi of **v**áginn fęrja!“

[R 13v/17, A 1v/11]

“Now show me the way, since thou wilt not ferry me o’er the wave!”

- 56 „Lítit ’s at synja, · **l**angt ’s at fara;
2 **s**tund ’s til **s**tokksins, · qnnur til **s**tęinsins,
halt svá til **v**instra vęgsins · unds þú hittir **V**er-land;
4 þar mun Fjörgyn · hitta Þór, son sinn,
ok mun hōn ķenna hōnum **q**ttunga brautir · til **Ó**ðins landa.“

[R 13v/18, A 1v/11]

“It is little to deny; it is long to journey:
an hour to the log, another to the stone;
keep thus to the left road, until thou dost find Werland;

there will Firgyn find Thunder, her son,
and she will teach him the ancestral roads, to Weden's lands [= Osyrd]."

57 „Mun'k taka þangat í dag?“ [R 13v/22, A 1v/14]
“Will I arrive thither today?”

58 „Taka við víl ok ęrfiði • at upp-vesandi sólu [R 13v/22, A 1v/14]
2 es ek get þána.“
“[Thou wilt] arrive, with toil and hardship, at the rising of the sun as I guess it is thawing.”

59 „Skammt mun nú mál okkat vesa, • alls þú mér skótingu ęinni svarar; [R 13v/23, A 1v/15]
2 launa mun ek þér far-synjun • ef vit finnumk í sinn annat.
Far þú nú þar's þik hafi allan gramir!“
“Now our speech will be short as thou dost answer me only with scoffing;
I will reward thee for this ferry-denial if we meet another time.
Go now whither the fiends may have thee all!”

The Lay of Thrim (*Þrymskviða*)

Dating (Sapp, 2022): C9th (0.741)–C10th (0.259)

Meter: *Firnwordslaw*

Compare *Hvīl*, *Hym*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

-
- 1 Vreǰiðr vas þá Ving-Þórr · es hann vaknaði
2 ok síns hamars · of saknaði,
 skegg nam at hrista, · skqr nam at dýja,
4 réð Jarðar burr · umb at þreífask.

Wroth was then Wing-Thunder when he woke,
and of his hammer was bereaved.
His beard he took to rustle, his locks he took to rip;
the son of Earth resolved to grope about.

1 Vreǰiðr] TODO: Note about ambiguity of alliteration.

3 skegg ... dýja ‘beard ... pull’] Apparently formulaic. Cf. a certain heroic poem (TODO).

- 2 Ok hann þat orða · alls fyrst of kvað:
2 „Hęyr-ðu nú, Loki, · hvat ek nú męli
 es ęigi vęit · jarðar hęr-gi
4 né upp-himins: · áss es stolinn hamri!“

And he this word first of all did say:
“Hear thou now, Lock, what I now speak,
which man knows not anywhere on earth
nor in up-heaven:¹⁶⁹
the os^G [= Thunder = I] is robbed of his hammer!”

1 Ok ... of kvað 'And ... did say'] The whole line is formulaic, occurring in five other places: sts. 3, 9 and 12 of the present poem; st 3 of *Ord*; st. 5 of *Siw Frag*.

¹⁶⁹Formulaic, see Encyclopedia: Earth and Up-heaven^F.

3 Gingu þeir fagra · Freyju túna
2 ok hann þat orða · alls fyrst of kvað:
„Munt-u mér, Freyja, · fjaðr-hams léa
4 ef ek mínna hamar · mætta'k hitta?“

Went they to the fair yards of Frow^P,
and he this word first of all did say:
“Wilt thou me, O Frow, the feather-hame^P 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 hand¹⁷⁰ it to thee as it were silvern.”¹⁷¹

¹⁷⁰*selja*, cognate of English *sell* here has its older sense of ‘hand over’, cf. Gotish *saljan* Streitberg (1910, p. 116): ‘*opfern*; θύειν’.

¹⁷¹Regaining the hammer is of such importance to the gods (cf. st. 17; without it the Eese stand powerless against the Ettins^G), 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, · fjaðr-hamr dunði,
2 unds fyr útan kom · ása garða
ok fyr innan kom · jǫtna hęima.

Flew then Lock¹⁷²—the feather-hame rustled—
until outside he came of the yards of the Eese^L,
and inside he came of the homes of the Ettins^L.

¹⁷²Though 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 · gull-bönd snøri
ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the mound,¹⁷³ the lord of Thurses^G:
on his greyhounds the golden leashes he twirled,
and on his mares the manes he cut even.¹⁷⁴

1 þursa dróttinn ‘lord of Thurses’] This formulaic expression also occurs in several Runic charms against such thursen lords; an example of the close connection between narrative and ritual poetic language.

¹⁷³Apparently a typical seat for ettins. See Wsp 42 for other attestations.

¹⁷⁴The 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 ǫsum? · Hvat ’s með ǫlfum?
2 Hví est ǫinn kominn · í jǫtun-hęima?“
„Illt ’s með ǫsum, · illt ’s með ǫlfum!
4 Hęfir þú Hlórriða · hamar of folginn?“

[Thrim quoth:] “What is with the Eese? What is with the elves?

Why art thou alone come into the Ettin-homes^L?”—

[Lock quoth:] “Tis ill with the Eese, ’tis ill with the elves!

Hast thou the hammer of Lorida (= Thunder) hidden?”

3 illt ’s með ǫlfum] Required by the meter; om. R

1 Hvat ’s með ǫsum? · Hvat ’s með ǫlfum? ‘What is with the Eese? What is with the elves?’] Formulaic, identical line occurs in Wsp.

- 8 „Ek hęfi Hlórriða · hamar of folginn
2 áttar ǫstum · fyr jǫrð neðan;
hann ǫngi maðr · aptr of hęimtir
4 nęma fóri mér · Freyju at kvęn.“

[Thrim quoth:] “I have the hammer of Lorida hidden,
eight rests^C beneath the earth;

it no man will fetch again,

unless he bring me Frow as wife.”

- 9 Fló þá Loki, · fjaðr-hamr dunði,
2 unds fyr útan kom · jǫtna hęima
ok fyr innan kom · ása garða;
4 motti hann Þór · miðra garða
ok hann þat orða · alls fyrst of kvað:

Flew then Lock—the feather-hame rustled—
until outside he came the homes of the Ettins,

and inside he came the yards of the Eese.
 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 „Hęfir þú ørendi • sem ęrfiði?
 2 Seg-ðu á lopti • lęng tíðendi!
 Opt sitjanda • sęgur of fallask,
 4 ok liggjandi • lygi of þęllir.“

[Thunder quoth:] “Hast thou an errand of trouble?¹⁷⁵
 Say thou aloft, the long tidings!
 Often the sitter’s tales fail each other
 and the liar blows up his lie.”¹⁷⁶

¹⁷⁵Thunder asks Lock if he has bad news. The collocation *ørendi* ‘errand’ ... *ęrfiði* ‘trouble, hardship’ is formulaic and occurs in X other (TODO!!) places, including in st. 5 of *HHarw*.

¹⁷⁶Proverbial. If one sits or lies (*liggjandi* means to ‘lie down’; it is rather unfortunate that the two sound the same in English) down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

- 11 „Hęfi’k ørendi • ęrfiði ok:
 2 Þrymr hęfir þinn hamar, • þursa dróttinn;
 hann ęngi maðr • aptr of hęimtir
 4 nęma hęnum fōri • Freyju at kvęn.“

[Lock quoth:] “I have an errand, trouble also:
 Thrim has thy hammer, the lord of Thurses;
 it no man will fetch again,
 unless he bring him Frow as wife.”

- 12 Ganga þęir fagra • Freyju at hitta
 2 ok hann þat orða • alls fyrst of kvað:
 „Bitt-u þik, Freyja, • brúðar líni!
 4 Vit skulum aka tvau • í jętun-hęima.“

Go they the fair Frow to find,
 and he¹⁷⁷ this word first of all did say:
 “Bind thyself, Frow, with bride’s linen!¹⁷⁸
 We two shall drive into the Ettin-homes.”

¹⁷⁷Unclear. Possibly Lock, since he was the speaker of the last verse.

¹⁷⁸A linen band tied around the bride's head. TODO: Reference this note.

- 13 Ręið varð þá Freyja · ok fnasaði,
 2 allr ása salr · undir bifðisk,
 stökk þat it mikla · męn Brísinga:
 4 „Mik vęitst verða · ver-gjarnasta
 ef ek ęk með þér · í jętun-ęęima.“

Wroth became then Frow, and snorted;
 the whole hall of the Eese trembled below;
 down crashed the great necklace of the Brisings—
 “Thou knowest that I will become the most man-eager,¹⁷⁹
 if I drive with thee into the Ettin-homes.”

¹⁷⁹Either 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 vęru ęsir · allir á þingi
 2 ok ęsynjur · allar á máli,
 ok umb þat réðu · ríkir tívar:
 4 hvę þęir Hlórriða · hamar of sotti?

Soon were the Eese^G all at the Thing^C,
 and the Ossens^G all at speech,
 and of this counseled the mighty Tews^G:
 How they Loride’s (= Thunder’s) hammer would find?

1–3 Sęnn ... tívar ‘Soon ... Tews’] Formulaic, identically shared with *Bdr* 1/1–3 (see Note there).

- 15 Þá kvað þat Hęimdallr, · hvítastr ása,
 2 vissi vęl framm · sęm vanir aðrir:
 „Bindu vér Þór þá · brúðar líni;
 4 hafi hann it mikla · męn Brísinga!

Then quoth that Homedall^P, whitest of the Eese;
 he knew well forth,¹⁸⁰ like the other Wanes^G:
 “Let us bind Thunder then, with bride’s linen;
 he may have the great necklace of the Brisings^P.

¹⁸⁰*vita framm* ‘to know forth’, i.e. to know the future. Compare *fram-vís* ‘forth-wise; prescient.’

- 16 Lętum und hęnum · hrynja lukla

- 2 ok kven-váðir · umb kné falla
 en á brjósti · breiða stęina
 4 ok hag-liga · umb hqfuð 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!¹⁸¹”

¹⁸¹This 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 *Wzyl* 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 will the Eese call degenerate^C,
 if I let myself be bound with bride's linen!”

- 18 Þá kvað þat Loki · Laufęyar sonr:
 2 „Þęgi þú, Þórr, · þęira orða!
 Þęgar munu jętnar · Ás-garð búa
 4 nęma þú þinn hamar · þér of hęimtir.“

Then quoth that Lock, Leafie's son:
 “Shut up thou, Thunder, with those words!
 Shortly the Ettins will settle Osyrd,
 unless thou thy hammer for thyself dost fetch!”

- 19 Bundu þęir Þór þá · brúðar líni
 2 ok hinu mikla · męni Brísinga,
 létu und hqnum · hrynja lukla
 4 ok kven-váðir · umb kné falla
 en á brjósti · breiða stęina
 6 ok hag-liga · of hqfuð typpðu.

Bound they Thunder then, with 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 **L**oki · **L**aufeyjar sonr:
 2 „Mun’k **a**uk með þér · **a**mbótt vesa,
 vit skulum **a**ka tvau · í jǫtun-hęima.“

Then quoth that Lock, Leafie’s son:
 “I will also with thee be a handmaid;
 we two¹⁸² shall drive into the Ettin-homes.”

¹⁸²The 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 Sęnn vǫru **h**afrar · **h**ęim of vrekni,
 2 **s**kyndir at **s**kǫklum, · **s**kyldu vęl renna;
bjǫrg brotnuðu, · **b**rann jǫrð loga;
 4 **ó**k Óðins sonr · í jǫtun-hęima.

Soon he-goats^{C183} were driven home,
 hastened onto the cart-poles; they were to run well.
 Crag burst, burned the earth with flame;
 drove Weden’s son [= Thunder] into the Ettin-homes.¹⁸⁴

¹⁸³Thunder’s cart was driven by he-goats, for which he is called (for instance) “the lord of he-goats” in *Hym* 20, 31. See Encyclopedia.

¹⁸⁴Thunder’s driving of his chariot is often connected with cosmic disturbance. So, his arrival in *Lock* (st. 55) is signalled by the mountains quaking. The most similar description to the present stanza is found in Thedwolf’s *Hvl* 14–16, where crags (there likewise *bjǫrg*) burst asunder and fires rage before him. A possibly Indo-European parallel to this is the Vedic myth of Indra breaking the mountains and releasing the mountains (as described most famously in *RV* hymn 1.32). See also *Bdr* 3 for a related description of the god Weden’s riding.

- 22 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Standið upp, jǫtnar, · ok stráið bękki!
 Nú fǫrið mér · Freyju at kván,
 4 Njarðar dóttur · ór Nóa-túnum.

Then quoth that Thrim, the lord of Thurses:
 “Stand ye up, ettins, and strew the benches!
 Now bring ye me Frow as wife,
 Nearth^P’s daughter from the Nowetowns^L.

- 23 Ganga hér at garði · gull-hyrnðar kýr,
 2 **o**xn al-svartir, · jǫtni at gamni,
 fjǫlð á’k męiðma, · fjǫlð á’k męnja;
 4 **e**innar mér Freyju · á-vant þykkir.“

Here march to the estate golden-horned cows,
 all-black oxen, for the ettin's [= my] pleasure.
 A multitude I own of treasures, a multitude I own of necklaces;
 only Frow I think myself missing."

2 oxn al-svartir 'all-black oxen'] Formulaic, also occurring in *Hym* 18. That all-black (i.e. spotlessly black) oxen were most valued is seen by the pairing with "golden-horned". One may also compare Saxo (I.8.12), where the hero Hadding has to atone for his slaying of a heavenly being by the blooting 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 (עֲדָנִי; Leviticus 1:3)

24 Vas þar at kveldi · of komit snimma
 2 ok fyr jǫtna · ǫl framm borit.
 Einn át oxa, · átt laxa,
 4 krásir allar, · þér's konur skyldu,
 drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening early come,
 and for the ettins ale brought forth.
 Alone ate he [= Thunder] an ox, eight salmons,
 all the dainties which were meant for the women;
 drank the husband of Sib [= Thunder] three sieves of mead.¹⁸⁵

¹⁸⁵Cf. *Hym* 15, where Thunder eats two of Hymer's oxen. It is rather interesting that the same kenning is used in both stanzas when both concern the god's great eating; perhaps one poet was playing on the other's expression, or they were both referencing another, now-lost work.

25 Þá kvað þat Þrymr, · þursa dróttinn:
 2 „Hvar sátst-u brúðir · bíta hvassara?
 Sá'k-a brúðir · bíta enn bręðara
 4 né enn 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 hin al-snotra · ambótt fyrir
 2 es orð of fann · við jǫtuns máli:
 „Át vętr Freyja · átt nóttum,

4 svá vas hón **óð**-fús · í **j**otun-heima.“

Sat the all-clever maid-servant [= Lock] in front,
who a word did find against the ettin's speech:
“Ate Frow naught, for eight nights;
so madly did she long for the Ettin-homes.”

27 **L**aut und **l**ínu, · **l**ysti at kyssa,
2 en hann **ú**tan stökk · **ę**nd-langan sal:
„Hví eru **o**ndótt · **a**ugu Freyju?
4 Þykki mér **ó**r · **a**ugum brenna!“

He looked 'neath the linen, 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 be flame coming out of the eyes!”¹⁸⁶

¹⁸⁶Lit. “Methinks out of the eyes burn.”

28 Sat hin **a**l-snotra · **a**mbótt fyrir
2 es **o**rð of fann · við **j**otuns máli:
„Svaf vętr Freyja · átta nóttum,
4 svá vas hón **óð**-fús · í **j**otun-heima.“

Sat the all-clever maid-servant [= Lock] in front,
who a word did find against the ettin's speech:
“Slept Frow naught, for eight nights;
so madly did she long for the Ettin-homes.”

1 fyrir] add. *f. f. R.*

29 **I**nn kom hin **a**rma · **j**otna systir,
2 hin's **b**rúð-féar · **b**iðja þorði:
„Lát þér af **h**ondum · **h**ringa rauða
4 ef þú **o**ðlask vill · **á**stir mínar,
ástir mínar, · **a**lla hylli!“

In came the wretched sister of the ettins,
the one who for the bride-fee [= Millner] had dared ask:
“Slide off from thy hands the red rings,
if thou wilt win my love,
my love, [and] all [my] holdness^C.”¹⁸⁷

5 ástir mínar, alla hylli ‘my love, [and] all [my] holdness’] Probably formulaic. There are no preserved parallels in poetry, but there seems to be one in *Ylva* 49 (excerpt):

En er goðin vitkuðust, þá mælti Frigg ok spurði, hvern sá véri með ásum, er eignast vildi „allar ástir mínar“ (so TW; ástir hennar ‘her loves’ SU) ok hylfi, ok vili hann ríða á bel-veg ok freista, ef hann fái fundit Baldr, ok bjóða Helju út-laun, ef hon vill láta fara Baldr heim í Ás-garð.“
 ‘But when the gods came to their wits [after Balder’s death], then Frigg spoke and asked which one among the Eese would own “all my loves and holdness, and will ride onto the Hellway and see if he can find Balder, and offer Hell a ransom if she will let Balder come home to Osyard.”’

We can tell from the citation of a *Leed-meter* stanza at the end of ch. 49 that Snorre knew one or more now-lost Eddic poems about Balder’s death (cf. *Yilv* 37, where *Sbir* is retold in prose, and then the final st. is cited), and it seems that one of these contained the same two long-lines as the present stanza. For such a sharing of lines cf. e.g. st. 14 above, the first three long-lines of which are identically shared with *Bdr* 1.

¹⁸⁷The sister, who was apparently the one who asked for the Hammer, now has the audacity to ask Thunder (disguised as Frow) to give her the very rings on his hands.

30 Þá kvað þat Þrymr, • þursa dróttinn:
 2 „Berð inn hamar • brúði at vígja,
 læggið Mjöllni • í meýjar kné,
 4 vígið okkr saman • Várar hend!“

Then quoth that Thrim, the lord of Thurses:
 “Bear ye in the hammer, the bride for to bless;
 lay ye Millner in the maiden’s knee;
 bless ye us two together by Ware^P’s hand!”

4 Várar ‘Ware’] A minor goddess presiding over romantic relationships and weddings. See Encyclopedia.

31 Hló Hlórriða • hugr í brjósti
 2 es harð-hugaðr • hamar of þekki;
 Þrym drap hann fyrstan, • þursa dróttin,
 4 ok étt jötuns • alla lamði.

Laughed the heart in Lorida’s (= Thunder’s) chest,
 when, hard-hearted, he recognized the hammer.
 Thrim he slew first, the lord of Thurses,
 and all the ettin’s lineage he beat lame.

32 Drap hann ina ǫldnu • jǫtna systur,
 2 hin’s brúð-féar • of beðit hafði;
 hón skell of hlaut • fyr skillinga,
 4 en hogg hamars • fyr hringa fjöld.

Svá kom Óðins sonr · ęndr at hamri.

He slew the aged sister of the ettins,
the one who for the bride-fee had asked;
a smiting she received for shillings,
and a strike of the hammer for a multitude of rings.
So got Woden's son [= Thunder] back 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 stanzas are shared, and come in the same order. The title *Hymis-kviða* ‘the Lay of Hymer’ comes from **A**. **R** instead has the title *Þórr dró Mið-garðs-orm* ‘Thunder pulled the Middenyardsworm’ in typical red ink.

The poem is a comedy about Thunder’s adventures among the Ettins. This was likely a popular genre, and is also represented by *Thrim*. In spite of these similarities of contents the two poems are far apart stylistically. Whereas *Thrim* is written in a simple and sparse style with free *Firnwordslaw* meter and few kennings, the form of *Firnwordslaw* used in *Hym* is unusually strict, almost syllable-counting, and the stanzas are filled with rare kennings and difficult grammatical constructions, often in forced word order. In this way *Hym* is more akin to Scoldic poetry in intricate measures like *Drígtquethed* than to typical Eddic poetry in *Firnwordslaw*. Because of this it seems likely that the anonymous poet was highly trained in the Scoldic arts, and familiar with composition in more advanced meters. (See TODO: Difference between Scoldic and Eddic).

Apart from meter and style, the Scoldic composition context of *Hym* is also supported by both its dating and subject. Thunder’s fishing expedition was a very popular myth in the Wiking age, and there are five extant Scoldic poetic fragments (TODO: list them) that deal with it. The story is also retold in *Yilv*, and attested pictorally on the Swedish Altuna runestone and others (TODO).

The Scoldic fragments are very incomplete, and (in their presently reduced form) mostly focus on the subject of Thunder facing off against the hooked Wyrms pressed to the gunwale. In some of the fragments the encounter ends with the cowardly Hymer cutting off the fishing line and the Wyrms sinking back into the sea (the version preferred by Snorre)—in others Thunder strikes the head off the Wyrms. There are some interesting verbal correspondences between these fragments and *Hym*—most strikingly the kenning for the Middenyardsworm in st. 22/4 below—that may also support a common composition context.

Yilv 48 tells a more complete narrative, here paraphrased for shortness’ sake:

Thunder goes out into Middenyard in the shape of a young man (*ungr drengr*), without his chariot, his goats, or his typical travelling gear. In the evening he comes to the ettin Hymer and begs for lodgings. At dawn Hymer plans to go fishing, and so Thunder asks to join in. Hymer insults Thunder’s small stature and youth, and questions his ability to go on such a long and arduous

trip as he usually takes. Thunder, angered, says that he will row very far, and then asks Hymer what bait they will use. Hymer tells him to get his own bait, and so he turns to Hymer's flock of oxen and tears off the head from his greatest ox, one named Heavenrid. The two go out to sea, and Thunder rows far past Hymer's usual fishing spot. Hymer, unhappy, warns him that if they row any further out they'll be in danger of the Middenyardswyrm, but Thunder goes on. Eventually Thunder puts away the oars, readies a fishing line, hooks the ox-head and lowers it. The Wyrms soon bites, and struggles so hard that Thunder is pressed against the gunwale. This angers the god, and he brings himself into his Os-might. Strengthened, he pulls back with such force that his feet go through the bottom of the ship and press into the sea-floor; the Wyrms head goes up against the gunwale. The two archenemies furiously stare at each other, Thunder "sharpening his eyes" and the Wyrms spitting venom. Hymer is frightened, reaches for his bait-cutting knife, and cuts off the line—the Wyrms then sinks back into the sea. Thunder throws the hammer after it, "and men say that he struck off the monster's head, but I think it true to tell thee, that the Middenyardswyrm still lives and lies in the outer sea." Thunder then punches Hymer's ear with his fist so that he is thrown overboard head-first; the god then wades back to land.

This account is clearly based on several sources, possibly including the present poem. The most notable correspondence is when it is said that *Miðgarðs-ormr gein yfir uxabofuðit, en ǫngullinn vá í góminn orminum* 'The Middenyardswyrm yawned over the ox-head, and the hook went into the roof of the wyrm's mouth', which is decently close to st. 22 below. The name Heavenrid (*Himinbrjóðr*) is otherwise only found in thules listing names of oxen, and the interesting detail of Thunder's feet going through the boat is only paralleled by the Swedish Altuna stone (though see note to st. 34/2 below).

While *Yilv* 48, the Scoldic fragments, and *Hym* all share the central narrative of the fishing expedition, *Hym* has several additional narratives woven into it. (I mean not to say that *Hym* consists of multiple originally separate poems—unlike, say, *High*, which has noticable differences of style and language between its constituent strands, *Hym* comes off as a strong stylistic and narrative whole, composed by a single poet and thereafter transmitted faithfully.)

One may roughly identify the following narrative divisions in *Hym*, of which only numbers 2–4 are found in the other sources for the myth of Thunder's fishing:

1. 1–6 Thunder attempts to force the ettin Eagre to host a banquet for the Gods; Eagre in turn asks for a cauldron big enough to brew enough ale for them all.
2. 7–16 Thunder and Tew go to visit the stingy ettin Hymer, who owns such a cauldron; horrified at Thunder's great appetite during the evening, Hymer tells them that they must eat fish the next.
3. 17–19 Thunder says that he will go fishing if he is given bait; Hymer challenges him with killing one of his oxen for bait, after which Thunder tears off the head of one.
4. 20–25 Hymer, Thunder and Tew go fishing; Hymer pulls up some whales; with the ox-head as bait Thunder manages to hook the Middenyardswyrm itself; he loses it.
5. 26–27 Hymer challenges Thunder to carry the boat and whales back to his farm; he does.

6. 28–32 Hymer challenges Thunder to break a supposedly indestructible chalice; he succeeds by smashing it against the ettin's forehead.
7. 33–36 Thunder and Tew depart with the cauldron; they find themselves followed by a troop led by Hymer; Thunder kills them all.
8. 37–38 Lock makes the leg of one of Thunder's goats halt.
9. 39 Thunder returns to the Gods with Hymer's cauldron; they host a banquet.

The fishing expedition, found at the very center of the poem, is thus framed by the unique narrative of Thunder and Tew obtaining a huge cauldron from Hymer for the sake of brewing ale, and several other superfluous narratives scattered throughout. The poet has not been entirely successful in his endeavour, and there are several loose strands; most notably Tew, who has nothing to do with the fishing expedition, probably because he was not originally in it, and who has no reaction at all to the murder of his father. The function of Lock making one of Thunder's goats halt is also unclear, and he does not appear anywhere else in the poem.

The poem has some interesting reoccurring themes. The “otherness” of the Ettins, specifically Hymer, is constantly emphasized in several ways:

- they live far to the East (st. 5) in an inhospitable, frozen climate (st. 10), associated with mountains (sts. 2, 17) and lava-fields (st. 36)
- they are physically deviant, being misshapen (st. 10), grey-haired (st. 16), many-headed (sts. 8, 35), and very hard-boned (sts. 30–31); they are even likened to apes (st. 20), whales (st. 36) and Danes (st. 17; see note!),
- they are stingy and inhospitable (sts. 9, 16),
- and sarcastic and cowardly (st. 19–20, 25–26, 28–32).

In these ways the Ettins oppose the Old Germanic social norms as represented by the Gods, who live in a lush green climate and are young, beautiful and generous. The one exception is of course Tew's mother in st. 8, who is light-haired (in contrast to the swarthy grandmother, presumably) and generous. Perhaps the poet is implying that it is from her that Tew has inherited his good traits?

The last point, viz. sarcasm and cowardice, is seen throughout the poem in the way Thunder comically humiliates the Ettins, especially by completing challenges issued to him. These follow a similar format: Thunder is given a near-impossible test of strength, which he shortly completes through a mix of physical strength and cleverness, humiliating the challenger. These tests are finding a huge kettle (st. 3, explicitly called Eagre's “revenge” (*hefnad*), taking one of Hymer's oxen for bait (st. 17–18), carrying home Hymer's whales and boat (st. 26), breaking Hymer's finest chalice (st. 28), and perhaps also taking away the kettle (st. 33)—though that may just be Hymer's wishing to finally be rid of the pestering gods.

Much like in *Thrim* the conflict is finally resolved with righteous hammer-slaughter. After the Gods leave, Hymer tries to get his revenge by ambushing them, but Thunder takes his trusty hammer and kills them all. The poem is clearly humorous and meant to be performed before an audience (see st. 38 where the poet directly addresses the listeners). The original performance context may perhaps be gleaned from the difficult final stanza. TODO: It hints at a performance at a harvest blott.

-
- 1 Ár val-tívar · vęiðar nǫmu [R 13v/26, A 5v/25]
 2 ok sumbl-samir · áðr saðir yrði,
 hristu tęina · ok á hlaut sǫu,
 4 fundu at ęgis · ǫr-kost hvera.

Of yore the slain-Tews [GODS] had caught game,
 and together at the simble^C before they might eat
 they shook the twigs and looked at the leat^C;
 they found at Eagre's a great choice of cauldrons.¹⁸⁸

2 áðr saðir yrði, 'before they might eat'] Lit. 'might become sated'

¹⁸⁸The 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.

-
- 2 Sat berg-búi · barn-tęitr fyrir, [R 13v/28, A 5v/27]
 2 mjök glíkr megi · Miskur-blinda,
 lęit í augu · Yggs barn í þrá:
 4 „þú skalt ęsum · opt sumbl gęra!“

Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child,
 much alike to the lad of Misherblind;
 into his eyes looked the child of Ug (= Weden) [= Thunder] stubbornly:
 “Thou shalt for the Eese oft host simbles!”¹⁸⁹

4 gęra 'host'] *gefa* 'give' A

2 megi Miskur-blinda 'lad of Misherblind'] An unexplained reference. Misherblind might be another name for Firneet, Eagre's father.

¹⁸⁹Having seen that Eagre has a great store of cauldrons, Thunder orders him to host future banquets for the Eese.

-
- 3 Qnn fekk jętni · orð-bęginn halr, [R 13v/31, A 5v/29]

- 2 hugði at hefndum · hann nést við goð,
 bað Sifjar ver · sér föra hver,
 4 „þann's ek ǫllum ǫl · yðr of hęita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused;
 he [= Eagre] thought of revenge, soon, against the god;
 he bade Sib's husband [= Thunder] bring him a cauldron,
 “that one with which I for you all ale might heat.”¹⁹⁰

¹⁹⁰Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Eese.

- 4 Né þat mǫttu · męrir tívar
 2 ok ginn-ęęgin · of geta hver-ęi,
 unds af tryggðum · Týr Hlórriða
 4 ást-ráð mikit · ęinum sagði:

[R 14r/1, A 5v/30]

But that one might the renowned Tews^G
 and the yin-Reins^G nowhere get ahold of—
 until, out of loyalty, a great loving counsel
 Tew to Lorde (= Thunder) alone did say:

- 5 „Býr fyr austan · Éli-vága
 2 hund-víss Hymir · at himins ęnda,
 á minn faðir · móðugr kętil,
 4 rúm-brugðinn hver · rastar djúpan.“

[R 14r/3, A 6r/2]

“Dwells to the east of the Ilewaves^L
 the hound-wise Hymer, at heaven's end.¹⁹¹
 Owns my father [= Hymer], fierce, a kettle:
 a size-famed cauldron one rest^C deep.”

4 rúm-brugðinn] *řrumbrygðanř* A

¹⁹¹According to *Webb* 31 the Ilewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer's dwelling even further east than them illustrates his fierce nature.

- [Þórr kvað:] 6 „Veitst, ef þiggjum · þann lęg-velli?“
 [Týr kvað:] 2 „Ef, vinr, vélar · vit gęrvum til!“

[R 14r/4, A 6r/4]

[Thunder quoth:] “Knowest thou if we will receive that liquid-boiler [CAULDRON]?” —
 [Tew quoth:] “If, friend, we two make use of wiles!”¹⁹²

¹⁹²Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tew answers.

- 7 Fóru **drjúgum** · **dag** þann framan [R 14r/5, A 6r/4]
 2 **Ásgarði** frá · unds til **Egils** kvómu;
hirði **hafra** · **horn**-gøfgasta;
 4 **hurfu** at **høllu** · es **Hymir** átti.

They journeyed long from the beginning of the day,
 away from Osyrd, until to Agle they came—
 he herded the he-goats noblest of horns—
 they turned to the hall which Hymer owned.

1 **dag þann framan** ‘from the beginning of the day’] emend. after Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálíga* ‘swiftly at day’ A 2 **Egils** ‘Agle’] so R; *Egis* ‘Eagre’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, though the shepherd may have shared his name.

3 **hirði hafra** · **horn-gøfgasta** ‘he herded the he-goats noblest of horns’] i.e., he took care of Thunder’s goats.

- 8 **Møgr** fann qmmu, · **mjøk** leiða sér, [R 14r/7, A 6r/6]
 2 **hafði** **høfða** · **hundruð** níu.
 en qnnur gekk · **al**-gullin framm
 4 **brún**-hvít **bera** · **bjór**-vęig syni:

The lad [= Tew] found his grandmother very loathsome;
 of heads she had nine hundred.
 But another woman, all-golden, walked forth,
 white-browed, bringing a beer-draught for [her] son [= Tew]:

3 qnnur ‘another woman’] The use of the word “son” in the following line reveals this as Tew’s mother. The poet stresses her beautiful dress and countenance, in contrast to the grandmother.

[Týs móðir:]

- 9 „Átt-niðr **jøtna** · **ek** vilja’k ykk [R 14r/9, A 6r/8]
 2 **hug**-fulla tvá · und **hvera** sętja;
 es **mínn** fríi · **mørgu** sinni
 4 **gløgg**r við **gęsti** · **gørr** ills **hugar**.“

“O descendant of ettins [= Tew], I would wish to hide
 you two, full of heart, under the cauldrons;
 many a time has my lover [= Hymer] been
 stingy with guests, quick to bad mood.”

[Tew’s mother:]

3 fríi ‘lover’] so R; *faðir* ‘father’ A

⁴ gloggr ... hugar 'stingy ... mood'] Ettins are characteristically inhospitable, in stark opposition to the Old Germanic social norms; see Introduction to the poem above. This statement foreshadows the later hunting expedition starting at st. 16 below.

- 10 En vá-skapaðr • varð síð-búinn, [R 14r/11, A 6r/9]
² harð-ráðr Hymir, • heim af veiðum;
gekk inn í sal, • glumðu jöklar,
⁴ vas karls, es kom, • kinn-skógr frøinn.

But the misshapen one was come late,
hard-minded Hymer, home from the hunt.
He entered the hall—the icicles clattered—
on the churl who came [= Hymer] was the cheek-shaw [BEARD] frozen.

1 síð-búinn 'come late'] om. A

3 jöklar 'icicles'] viz. in Hymer's frozen beard. In modern Icelandic the word *jökull* has come to mean 'glacier', but its original meaning (as found in the present stanza) is that of its English cognate 'icicle'.

- [Týs móðir:] 11 „Ves þú heill, Hymir, • í hugum góðum! [R 14r/13, A 6r/11]
² Nú 's sonr kominn • til sala þinna,
sá's vit vettum • af vegi lönnum;
⁴ fylgir hönnum • Hróðrs and-skoti,
vinr ver-liða; • Véurr heitir sá.

[Tew's mother:] "Be thou hale, Hymer, in good spirits!
Now the son [= Tew] is come to thy halls,
the one whom we have been awaiting from a long way off.
Follows him the opponent of Rooder (ettin),
the friend of manly retainers; Wighward^P (= Thunder) is that one called.

1 Ves þú heill, ... í hugum góðum! 'Be thou hale ... in good spirits!'] A formulaic greeting; cf. the almost identical greeting in *N B380* (edited below under Galders). Further afield cf. the type exemplified by *Beow* 407a: *Wæs þú, Hrōðgār, hāl* 'Be thou, Rothgar, hale!'

- 12 Sé þú hvar sitja • und salar gafi, [R 14r/15, A 6r/13]
² svá forða sér, • stendr súl fyrir.“
Sundr stökk súla • fyr sjón jötuns,
⁴ en allr í tvau • áss brotnaði.

See where they sit under the hall's gable:
so they save themselves—a column stands before them!¹⁹³
The columns sprang asunder before the gaze of the ettin [= Hymer],
but all in two the roof-beam broke.

2 forða sér] *forðask* A 2 súl ‘column’] *fsolʃ* A 4 allr] emend.; *áðr* ‘earlier, before that’ RA. TODO: elaborate, mention Finnur

¹⁹³Tew’s mother reveals the hiding place of the gods.

- 13 Stukku áttá, · en ęinn af þeim [R 14r/17, A 6r/15]
 2 hverr harð-sleginn · heill af þolli;
 framm gingu þeir, · en forn jötunn
 4 sjónum leiddi · sinn and-skota.

Eight [cauldrons] crashed down, but one of them—
 a hard-forged cauldron—[came] whole off its peg.¹⁹⁴
 Forth they went, and the ancient ettin [= Hymer]
 with his gaze tracked his very opponent [= Thunder].

¹⁹⁴The cauldrons were presumably hanging on the roof-beam. Eight of them broke, but a single one remained whole.

- 14 Sagði-t hönnum · hugr vęl þá’s sá [R 14r/19, A 6r/16]
 2 gýgjar gróti · á golf kominn,
 þar vöru þjórar · þrír of tękni,
 4 bað sęnn jötunn · sjóða ganga.

His heart did not please him when as he saw
 the gow^C’s distresser [= Thunder] come onto the floor.
 There three bulls were a-taken:
 the ettin bade them at once be cooked.

2 gróti ‘distresser’] *gęti* ‘keeper, warder’ A 4 sęnn ‘at once’] *sun* ‘[his] son [= Tew]?’ A

1 Sagði-t hönnum · hugr vęl ‘His heart did not please him’] Lit. ‘his heart did not speak well to him’.

- 15 Hvern létu þeir · hęði skęmra [R 14r/21, A 6r/18]
 2 auk á sęyði · síðan bęru,
 át Sifjar verr · áðr sofa gingi,
 4 ęinn með ęllu · ęxn tvá Hymis.

Each one they let shorten by a head,
 and onto the cooking-pit then did carry:
 Sib’s husband [= Thunder] ate—before he might go sleep—
 alone by himself two of Hymer’s oxen.¹⁹⁵

¹⁹⁵Cf. *Thrim* 24 for another instance of Thunder’s great eating, which curiously also uses the kenning *Sifjar verr* ‘Sib’s husband [= Thunder]’.

- 16 Þótti hǫrum · Hrunnis spjalla
 2 verðr Hlórriða · vǫl full-mikill,
 „munum at aptni · ǫðrum verða
 4 við vǫði-mat · vér þrír lifa.“

[R 14r/23, A 6r/19]

To Rungner's hoary friend [= Hymer] did seem
 Loride's (Thunder's) eating far too great;
 “the following evening we three will
 on game-meat have to live.”

3–4 munum ... lifa ‘the next ... live’] The poet is pushing at the limits of Old Norse syntax with this word order. In prose word order it should be construed as: *at ǫðrum aptni munum vér þrír verða lifa við vǫði-mat*, where *verða* ‘have to, must’ is used like its modern German cognate *werden*.

Hymer's stinginess—he refuses to share more of his own food but instead forces his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See Introduction to the poem.

- 17 Véurr kvaðsk vilja · á vág róa,
 2 ef ballr jǫtunn · bǫitur gǫfi.
 „Hverf þú til hjarðar, · ef hug trúir,
 4 brjótr berg-Dana, · bǫitur sókja.

[R 14r/24, A 6r/21]

Wighward (= Thunder) called himself willing to row on the wave,
 if the baleful ettin might give pieces of bait.
 “Turn to the herd—if thou trust in thy heart,
 O breaker of boulder-Danes [ETTINS > = Thunder]—to seek pieces of bait.

3 hjarðar] *ballar* corr. A

4 berg-Dana ‘boulder-Danes [ETTINS]’] Kennings of this type emphasize the otherness of the Ettins (see Introduction to the poem above) by equating them with ethnic foreigners, and are well known from Anlif Gothrunson's Drape for Thunder (*Þórsdrápa*), where Ettins are called Scots, Swedes, Danes, Ruges and Hareds; all ethnic enemies of the Norwegian Earl Hathkin, at whose court that poem may have been composed.

- 18 Þess vǫntir mik, · at þér myni-t
 2 ǫgn at oxa · auð-feng vesa.“
 Svǫinn sýsliga · svǫif til skógar,
 4 þar's oxi stóð · al-svartr fyrir.

[R 14r/26, A 6r/23]

I expect that the bait from the ox
 will not be an easy catch for thee!—
 The swain [= Thunder] swiftly turned to the wood,
 where an ox stood, all-black, before [him].

1 vǫntir mik] so A; *vǫnti ek* R 1 myni-t ‘will not’] so A; *myni* ‘will’ R. The A reading is preferable since it makes this the first of Hymer's several challenges of strength to Thunder, which the god, to the ettin's humiliation, easily accomplishes.

3 Sveinn ‘The swain’] Thunder was apparently in the shape of a youth. This detail is also found in *Ylfr* 48, where Snorre writes: *Gekk hann út of Miðgarð svá sem ungr drengir* ... ‘He went out about Middenyard in the shape of a young warrior’.

4 oxir ... alsvartir ‘all-black ... oxen’] Formulaic, also occurring in *Thrim* 23; see note there for further parallels to the custom of sacrificing animals of certain colours. It seems that all-black oxen were thought the noblest, and so Thunder’s slaying one instead of an inferior beast is probably intended to humiliate the stingy Hymer. In *Ylfr* 48 we read that: *Hann tók inn mesta uxann, er Himin-brjóðir hét, ok sleit af höfuðit ok fór með til sjávar*. ‘He took the greatest ox, which was called Heavenrid, and tore off its head and went with it to the sea’.

19 Braut af þjóri • þurs ráð-bani
2 hó-tún ofan • horna tveggja.
„Verk þikkja þín • verri myklu
4 kjóla valdi • an kyrr sitir.“

[R 14r/28, A 6r/24]

Off the bull broke the counsel-slayer of the thurse [= Thunder]
the high meadow of the two horns [HEAD] from above.—
“Worse by far thy works do seem
to the wielder of ships [= Hymer = me] than if thou mightst sit calm.”¹⁹⁶

¹⁹⁶I had originally taken this as Hymer snidely belittling Thunder’s feat of pulling the head off the ox (presumably by the horns); he would have earned greater glory had he simply sat and done nothing. However, it may also be read as a factual statement; Thunder just killed one of his finest oxen, and Hymer would certainly have preferred that he had not.

The scene now shifts, and the party is out at sea. It is possible that a stanza has here been lost, or that it would be indicated in some other way in the original performance.

20 Bað hlunn-gota • hafra dróttinn
2 átt-runn apa • útar fóra,
en sá jötunn • sína talði,
4 lítla fýsi • lengra at róá.

[R 14r/30, A 6r/26]

The Lord of he-goats [= Thunder] bade the kinsman of the ape^C [ETTIN = Hymer]
push the launching-steed [BOAT] further out;
but that ettin told of his
scarce wish to row longer.

2 átt-runn] *†atrænn†* A 3 talði] *milldi* corr. A 4 lengra at róá] metr. emend.; *at róá lengra* RA

2 apa ‘ape’] The specific sense of *api* ‘ape’ is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

3–4 en ... róá. ‘but ... longer.’] Thunder’s humorous humiliation of Hymer continues with the previously spiteful ettin now forced to row against his will.

- 21 Dró **m**érr Hymir · **m**óðugr hvala
 2 **ç**inn á **ç**ngli · upp senn tváa;
 en aptr í skut · Óðni sífjaðr
 4 Véurr við **v**élar · **v**að gęrði sér.

[R 14r/31, A 6r/27]

Famous, fierce Hymer pulled whales:
 one on the hook, soon up two.
 But back in the stern the Weden-related
 Wighward (= Thunder) craftily fixed His line.

1 **m**érr ‘famous’] so R; *męir* ‘more, further’ A

- 22 Egnði á **ç**ngul · sá’s **ç**ldum bergr,
 2 orms **ç**in-bani · oxa hęfði;
 gęin við agni, · sú’s **g**oð fía,
 4 umb-gjęrð neðan · allra landa.

[R 14v/1, A 6r/29]

Baited on the hook He who rescues men [= Thunder]—
 the Wyrms Lone Slayer—the ox’s head.
 Snapped at the bait the one whom the Gods hate [= Middenyardswyrms]—
 the encircler of all lands—from below.

3 agni ‘bait’] so A; *çngli* ‘hook’ R

4 umb-gjęrð ... allra landa ‘encircler of all lands’] This kenning occurs identically in a fragment by C9th scold Alewigh Snub (*Qlv Þórr* in *SkP* III).

- 23 Dró **d**jarf-liga · **d**áð-rakkr Þórr
 2 orm **ç**itr-faan · upp at borði;
 hamri kníði · **h**ç-fjall skarar
 4 of-ljót **o**fan · **u**lf s hnit-bróður.

[R 14v/3, A 6v/1]

Bravely deed-ready Thunder pulled
 the venom-glistening Wyrms up on the gunwale;
 with the hammer He struck the high mountain of hair [HEAD]—
 very hideous, from above—on the Wolf’s clash-brother [= Middenyardswyrms].

3 **h**ç-fjall skarar ‘high mountain of hair [HEAD]’] A rather unfitting kenning, since serpents do not have hair.

- 24 Hraun-gçlkn **h**rutu, · çn **h**çlkn þutu,
 2 fór hin **f**orna · **f**old çll saman;
 [...]
 4 sçkkðisk **s**íðan · **s**á fiskr í mar.

[R 14v/5, A 6v/2]

The lavafield-monsters [ETTINS] bounded and the bedrock resounded;
the ancient earth moved all at once;
[...];
sank thereafter that fish [= Middenyardswyrm] into the sea.

1 hrutu] so A; blumðu 'dashed' R. End-rhyme is also used by the poet in st. 3/3.

1 Hraun-gǫlkn 'The lavafield-monsters'] Both mss. have *brēin*-, which may mean either 'clean' or 'reindeer', neither of which fit. On the other hand *braun ONP*: 'stone/barren area, wasteland; lavafield' is well attested in scoldic kennings for ettins. The precise meaning of *galkn* 'monster' (plural *gǫlkn*) is unclear; but it is attested in three scoldic verses, always in kennings of the type "troll-woman of the shield [AXE]". While the mss. spelling 'galkn' (norm. *gálkn*) could reflect either singular and plural, the form of the verb is plural. This means that the word cannot be referring to the Middenyardswyrm, refuting the interpretation of Larrington (2014): "the sea-wolf shrieked".

3 [...] It is very likely that a line is missing here, since the stanzas in the poem otherwise consistently have four lines. In other tellings of the myth it is at this point that Hymer cuts Thunder's fishing line, so that is probably what has been lost.

It is of course impossible to know what exact form it had, but for the reader's enjoyment, based on other poets and the account in *Yilv* (see introduction to the present poem) I've composed the following variant lines: *unds vinr Hrungrnis · vað Þórs of skar* 'until the friend of Rungner [= Hymer] Thunder's fishing-line did cut'; *unds fǫlr Hymir · fekk á saxi* 'until pale Hymer grasped the knife'.

4 fiskr 'fish'] The Middenyardswyrm may also be called a "fish" in *Grmn* 21; see note there.

25 Ó-ṭēitr jōtunn, · es aptr rōru,
2 [...]
svá't ár Hymir · ękki mēlti,
4 vęifðī rōði · vęðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back,
[...],
so that in early morn Hymer said nothing;
he pulled the oar against the wind:

2 [...] Another missing line. As said in the previous stanza the meter usually requires four lines, and also the first half of the sentence is incomplete without a verb.

3 ár 'in the early morning'] Finnur Jónsson (1932) suggests *svá't at ór* 'so that by the oar', but this burdens the meter. Assuming my interpretation is correct, the three would have been out fishing throughout the night.

[Hymir:]

26 „Munt of vinna · verk halft við mik,
2 at hęim hvali · haf til bójar
eða flot-brúsa · fęstir okkarn.“

[R 14v/8, A 6v/4]

“Thou wilt accomplish a half work against me,
if thou take home the whales to the farm,
or our float-jar [BOAT] do fasten.¹⁹⁷”

[Hymer quoth:]

¹⁹⁷Hymer tells Thunder, who having let go of the Wýrm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home or ties up the boat (by the shore).

- 27 Gekk Hlórriði · greip á stafni [R 14v/9, A 6v/6]
 2 vatt með austri · upp lög-fáki;
 ęinn með ǫrum · ok með aust-skotu
 4 bar til bójar · brim-svín jǫtuns
 ok holt-riða · hver í gegnum.

Loride (= Thunder) went, grasped the stern,
 hurled up the lake-nag [BOAT] with the bilge-water;
 alone with the oars and the bilge-bucket
 he bore to the farm the ettin's brim-swines [WHALES],
 even through the cauldron of woodland ridges [VALLEY?].

1 á] til á R 5 holt-riða] f̊boltriba† R

2 með austri 'with the bilge-water'] That is, the bilge-water was still inside the boat. As anyone who has handled one knows, this water weighs very much, so this was another great work of strength.

5 holt-riða hver] An uncertain and possibly corrupt kenning. TODO: What do other editors and translators say?

- 28 Ok ęnn jǫtunn · umb afrendi, [R 14v/12, A 6v/7]
 2 þrá-girni vanr, · við Þór ęnti,
 kvað-at mann ramman, · þótt róa kynni,
 4 krǫptur-ligan, · nema kalk bryti.

And yet the ettin, used to stubbornness,
 over strength of hand did flyte with Thunder;
 he called no man strong—although he could row,
 mightily—unless he broke the chalice.

1 Ok] enn A

1–4 ALL] Even after witnessing numerous great feats of strength Hymer still refuses to admit Thunder's superiority. He now insists on challenging him with breaking his indestructible chalice.

- 29 En Hlórriði, · es at hǫndum kom, [R 14v/14, A 6v/9]
 2 brátt lét bresta · bratt-stein glęri,
 sló sitjandi · súlur í gǫgnum;
 4 bóru þó heilan · fyr Hymi síðan.

But Loride (= Thunder), when it came to his hands,
 impatiently crushed steep stone with glass;

he struck right through the fastened columns;
it was still brought whole before Hymer afterward.

2 **bratt**-stein glēri ‘steep stone with glass’] That is, he broke the stone columns in Hymer’s house with the chalice.

3 **sitjandi** ‘fastened’] This word is ambiguous and can modify either Thunder (in which case it would mean “sitting”) or the columns (*súlur*). I have chosen the latter and read it as signifying their stability.

30 Unds þat hin **fríða** · **fríðla** kęndi
2 **ást-ráð** mikít, · **ęitt** es vissi,
„drep við **haus** **Hymis**, · hann ’s **harðari**,
4 **kost-móðs** jętuns, · **kalki** hveřjum.“

[R 14v/16, A 6v/10]

Until the handsome mistress [= Tew’s mother] gave
a great loving counsel, the one she knew:
“Strike against Hymer’s skull; it is harder—
the choice-weary ettin’s—than every chalice.”

4 **kost-móðs** jętuns ‘the choice-weary ettin’s’] Presumably referring to the Gods’ having already eaten all his choicest food and slain his finest bull.

31 **Harðr** řęis á kné · **hafra** dróttinn,
2 **fórðisk** **allra** · í **ás**-męgin;
hęill vas karli · **hјalm**-stofn ofan,
4 en **vín**-fęrill · **valr** rifnaði.

[R 14v/18, A 6v/12]

Hard on the his knee rose the Lord of he-goats [= Thunder];
He drew Himself into His highest Os-might.¹⁹⁸—
Whole was on the churl [= Hymer] the helmet-stump [HEAD] above,
but the round wine-track [CHALICE] rent apart.

1 řęis] om. A

¹⁹⁸ Compare *Yilv* in its description of Thunder attempting to pull up the Wýrm: *Þá varð Þórr reiðr ok fęrðist í ás-męgin* “Then Thunder became wroth, and drew himself into his os-might.”

[Hymir kvað:]

32 „**Męrg** vęit’k **męti** · **mér** gingin frá,
2 es **kalki** sé’k · fyr **knéum** hrundit,“
karl orð of **kvað**: · „**kná**’k-at sęgja
4 **aptr** **ęva**-gi: · þú ’st **ęlðr** of hęitt.“

[R 14v/20, A 6v/13]

“I know many treasures have passed from me,
when I see the chalice thrown before [his] knees!”—

[Hymer quoth:]

The churl spoke [= Hymer] words: “I cannot say
ever again: ‘Thou art brewed, O Ale!’

2 es] om. R 2 fyr] fyr̥ R

3–4 kná’k-at ... of heitt. ‘I cannot ... O ale!’] Hymer laments that with the loss of his finest vessel he will never be able to enjoy his drink again. There is of course strong irony here, since he had just challenged Thunder to break it.

33 Þat ’s til **k**ostar • ef **k**oma méttið
2 út ór **ó**ru • **q**l-kjól hofi.“
Týr leitaði • **t**ysvar hróra;
4 stóð at **h**vǫru • **h**verr kyrr fyrir.

[R 14v/22, A 6v/15]

It would be best if ye might bring
the ale-ship [CAULDRON] out of our hall.”
Tew attempted, twice, to move it—
each time stood the cauldron still before [him].

2 **q**l-kjól ‘ale-ship [CAULDRON]’] *q*l-kjól is the accusative form, but in this context (CV: *koma*, B) we would expect the dative *q*l-kjóli. The meter does not allow for this, however.

2 hofi ‘hall’] This is the only Old Norse occurrence of the word *hof* in the sense ‘hall, house’; it otherwise only means ‘temple’ (hove^C). The West Germanic cognates consistently mean ‘hall’, and that is probably the original sense, so it is unclear if this is an instance of foreign influence (if so, most likely Anglo-Saxon) or just a poetic archaism.

34 Faðir Móða • fekk á þręmi
2 ok í **g**ognum stęig • **g**olf niðr í sal;
hóf sér á **h**ǫfuð upp • **h**ver Sifjar verr,
4 en á **h**ęlum • **h**ringar skullu.

[R 14v/24, A 6v/16]

The father of Moody [= Thunder] grasped the brim,
and stepped down through the floor in the hall;¹⁹⁹
Sib’s husband [= Thunder] heaved the cauldron up onto his head,
and at his heels the rings clattered.

4 **h**ringar skullu ‘the rings clattered’] i.e. the chain-links. This detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *heyrði til þǫddu, þá er þórr bar huerinn* ‘the sound of the pot-links (*hadda*) was heard when Thunder bore the cauldron’. According to Finnur Jónsson (1932) the chain (or *hadda*) on a Wiking-age cauldron would have reached across, in which case this would be a reference to the cauldron’s enormous size, with its diameter—mentioned in st. 5 as one rest^C—being roughly the same as Thunder’s height.

¹⁹⁹In the account of *Ylvi* Thunder is said to have stepped through the boat when trying to pull up the Mid-denyardswyrm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative. TODO.

- 35 Fóru-t lęgi, · áðr líta nam
 2 aþr Óðins sonr · ģinu sinni;
 sá ór hręysum · með Hymi austan
 4 folk-drótt fara · fĵl-hęfðaða.

[R 14v/26, A 6v/18]

They journeyed not for long before Weden's son [= Thunder]
 took to look back a single time—
 he saw out of stone-heaps, with Hymer from the east,
 a war-troop coming, many-headed.

4 folk-drótt ... fĵl-hęfðaða 'war-troop ... many-headed'] A deviant number of body parts, especially heads, is typical of ettins. See Introduction and note to st. 8 above.

- 36 Hóf sér af hęrðum · hver standandi,
 2 vęifði Mĵollni · morð-gĵrnum framm,
 ok hraun-hvala · hann alla drap.

[R 14v/28, A 6v/19]

He heaved off his shoulders the cauldron, standing;
 he swung the murder-eager Millner forth,
 and the rock-whales [ETTINS] all he slew.

- 37 Fóru-t lęgi, · áðr liggja nam
 2 hafr Hlórriða · half-dauðr fyrir,
 vas skęr skękuls · skakkr á bęini,
 4 en því hinn lę-vísi · Loki of olli.

[R 14v/30, A 6v/21]

They journeyed not for long before Loride's (= Thunder's) he-goat
 took to lie half-dead before [them];
 the steed of the cart-pole [GOAT] was halt in the leg,
 and that the guile-wise Lock did cause.

3 skęr] emend. from meaningless *řskirrř* RA

1–4 Fóru-t ... olli. 'They journeyed ... did cause.' Lock, who is not mentioned earlier in the poem, was apparently placing curses on the returning party. Snorre mentions this, TODO.

- 38 En ér hęyrt hafið, · hvērr kann umb þat
 2 goð-męlugra · gęrr at skilja,
 hvēr af hraun-búa · hann laun of fekk,
 4 es bęði galt · bęrn sín fyrir.

[R 14v/32, A 6v/22]

But ye have heard—about that can
 any god-speaking man more clearly discern—

which recompense he [= Thunder] from the lavafield-dweller [ETTIN] got,
as he yielded up both his own children for it.

1 ér 'ye'] The audience. As pointed out by Finnur Jónsson (1932) an address to the audience of this type is otherwise unparalleled in Eddic mythological poetry. Such are however fairly common in Scaldic poetry, with which this poem shares several traits (see Introduction above).

2 goð-mólugra 'god-speaking'] This word is a hapax, but easily understood. One who is *goð-mólugr* is 'able to speak about the god-lore', i.e. 'versed in the mythology'.

39 Þrótt-ǫflugr kom · á þing goða
2 ok hafði hver, · þann's Hymir átti;
en véar hverjan · vǫl skulu drekka
4 ǫlðr at Égis · ǣtt hǫr-męitið.

[R 15r/1, A 6v/24]

The valour-mighty one [= Thunder] came onto the Thing^C of the gods,
and had that cauldron which Hymer [had] owned;
but well the Wighers^G (= gods) shall drink one
ale-feast at Eagre's, every flax-cutting [FALL?].

4 ǣtt hǫr-męitið 'one ... flax-cutting'] A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *ǣitr-hǫr-męitir* 'poison-rope-cutter [SNAKE > WINTER]', *ǣitr-orm-męiðir* 'poison-worm-injurer' [WINTER]. The solution with the minimal amount of emendation is to read *ǣitt* 'one' as modifying *ǫlðr* 'ale-feast', and *hverjan* 'every' as modifying *hǫr-męitiðr* 'flax-cutting', a compound made up of *hǫrr* 'flax, cord' and *męita* '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 *Hym*, 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.

From Eagre and the Gods (*Frá Egi ok goðum*)

- P1 a Égir, er ǫðru nafni hét Gymer, hann hafði búit ásum ǫl þá er hann hafði
2 fengit ketil inn mikla sem nú er sagt. Til þeirar veitslu kom Óðinn ok
Frigg kona hans. Þórr kom eigi því at hann var í austr-vegi. Sif var þar,
4 kona Þórs; Bragi, ok Íðunn kona hans. Týr var þar, hann var ein-hendr;
Fenrisulfr sleit hönd af hánum, þá er hann var bundinn. Þar var Njörðr
6 ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok
þjónustu-menn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa.
8 b Égir átti tvá þjónustu-menn; Fimafengr ok Eldir. Þar var lýsi-gull
haft fyr elds-ljós; sjálft barsk þar ǫl. Þar var griða-stadr mikill. Menn
10 lofuðu mjök hversu góðir þjónustu-menn Égis vóru. Loki mátti eigi heyra
þat, ok drap hann Fimafeng. Þá skóku ǧsir skjöldu sína ok óptu at Loka,
12 ok eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf apter ok
hitti úti Eldi; Loki kvaddi hann:

a Eagre^P, who by another name is called Gymer^P, had prepared an ale-feast for the Eese when he had got the great kettle as is now told.²⁰⁰ To that gathering came Weden^P and Frie^P, his woman. Thunder^P came not, for he was on the Eastern Way^L. Sib was there, Thunder's woman; Bray^P and Idun^P, his woman. Tew^P was there, he was one-handed. The Fenrerswolf^P tore his hand off when it was bound.²⁰¹ There was Nearth^P, and his

woman Shede^P; Free^P and Frow^L; Wider^P, the son of Weden^P. Lock^P was there, and the servants of Free: Bew^P and Beal^P. There was a great many of the Eese^G and Elves^{G202}.

b Eagre had two servants: Femfinger^P and Elder^P. There glowing gold was used instead of fire; the ale there poured itself. That place was a great grith-stead^C.²⁰³ Men greatly praised how good the servants of Eagre were. Lock could not stand to hear that, and he slew Femfinger. Then the Eese shook their shields and screamed at Lock,²⁰⁴ and chased him away to the forest—but they went to drink. Lock turned back around and met Elder outside. Lock greeted him:

²⁰⁰See the immediately preceding *Hym*.

²⁰¹This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

²⁰²A formulaic expression, see Eese and Elves^F.

²⁰³A place wherein all violence was forbidden, see Encyclopedia.

²⁰⁴Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “He screams three nothing-screams TODO”.

1 „Sęg þú þat, Eldir, · svá't řinu-gi
2 řeti gangir framarr,
hvāt hēr inni · hafa at řl-mólum
4 řig-tíva řynir.“

“Say thou it, O Elder, so that thou not
take one step further:
what here within for their ale-speeches have
the sons of the victory-Tews [GODS]?²⁰⁵”

1–2 svá't ... framarr ‘so that ... further’] Cf. *High* 38: řeti ganga framarr ‘take one step further’.

²⁰⁵i.e. ‘what do they speak about over the ale?’

Eldir:
2 „Of vópn sín dóma · ok of víg-řisni sína
2 řig-tíva řynir;
ása ok alfa, · es hēr inni eru,
4 mann-gi 's þér í orði vinr.“

Elder quoth: “Of their weapons they speak, and of their fight-valiance,
the sons of the victory-Tews [GODS];
of the Eese and Elves which are here within
none is thee a friend in words.”

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 *haþuwulafir* *Haþuwulʹfir*). 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 súa,
jöll ok ófu · fœri’k ása sonum
4 ok blænd’k þeim svá mœini mjöð.“

Lock quoth: “In shall I go into Eagre’s halls,
for to see that simble^C;
scorn and hatred I bring to the sons of the Eese,
and I mix for them so the mead with harm.”

3 jöll ok ófu ‘scorn and hatred’] *ioll oc áfo* R. These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jöll* ‘wild angelica’, whereas the second is taken to be an error for *áfr* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’. TODO: What do other editors say? Esp. Kommentar.

4 blænd’k ... mœini mjöð ‘I mix ... the mead with harm’] Formulaic, cf. *Sdr* TODO (and others?).

Ēldir kvað:

4 „Veitst, ef inn gengr · Égis hallir í
2 á þat sumbl at súa,
hrópi ok rógi · ef eyss á holl rugin,
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^C Reins^G,
on *thee* will they dry it off.”

Loki kvað:

5 „Veitst þat **E**ldir, · ef **e**inir skulum
 2 **s**ár-yrðum **s**akask,
auðigr verða · mun'k í **a**nd-svorum,
 4 ef þú **m**élir til **m**art!“

Lock quoth: “Know that, O Elder, if alone we [two] shall
 banter with wounding words:
 wealthy will I in my answers become,
 if thou speak too much!”²⁰⁶”

²⁰⁶Cf. *Higb* TODO mēla 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 **L**optr of **l**angan veg,
ósu at biðja, · at mér **e**inn gefi
 4 **m**éran drykk **m**jaðar.

Lock quoth: “Thirsty to these halls came I,
 Loft (= Lock), over a long way,
 to ask the Eese that they give to me
 one renowned drink of mead.

4 mēran drykk mjaðar ‘renowned drink of mead’] Formulaic language for describing mead; cf. *Higb* 104, 138, *Shir* 16 (TODO: more refs).

7 Hví þegið ér svá · þrungrin goð,
 2 at **m**éla né **m**eguð;
sessa ok staði · vęlið mér **s**umbli at,
 4 eða **h**ęitið mik **h**eðan!“

Why shut ye up, O pressed Gods, so
 that ye cannot speak?
 Choose seats and places for me at the simble,
 or call me hence [away]!”²⁰⁷”

²⁰⁷i.e. “Cease your ambiguity; give me a seat or tell me to leave!”

Bragi:

8 „Sessa ok staði · veltja þér sumbli at
2 **é**sir aldri-gi;
 því-at **é**sir vitu · hveim alda skulu
4 gamban-sumbl of **g**eta.“

Bray [quoth]: “Seats and places choose for thee at the simble
never the Eese,
for the Eese know for which man they shall
prepare the gomben-simble.”

[Loki:]

9 „Mant þat Óðinn, · es vit í ár-daga
2 blendum blóði saman?
 ólvi bergja · létsk **ę**gi mundu,
4 nema okkr **v**éri **b**óðum **b**orit.“

[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 fǫður
2 sitja sumbli at,
 síðr oss **L**oki · kvęði lasta-stǫfum
4 **É**gis hǫllu **í**.“

[Weden quoth:] “Rise thou, Wider, and let the Wolf’s father [= Lock]
sit at the simble,
lest Lock should greet us with words of vice
in Eagre’s hall.”

1 Rís ... fǫður ‘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 Wíðarr · auk lát wulfs fǫður*.

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
Eese:

11 „Heilir **é**sir, · heilar **ó**synjur
 2 ok **q**ll **g**inn-heilög **g**oð,
 nema sá **ei**nn **ó**ss · es **i**nnar sitr
 4 **B**ragi **b**ekkjum á.“

“Hail the Eese^G! Hail the Ossens^G,
 and all yin-holy^C Gods!²⁰⁸
 Save for that one os^G who sits further within:
 Bray, on the benches.”

²⁰⁸The first two half-lines prayer formula are identical to *Sdr* 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 **m**ęki · gef’k þér **m**íns fęar
 2 ok **b**ótir þér svá **b**augi **B**ragi,
 síðr þú **ó**sum · **q**fund of gjaldir—
 4 **g**rem þú **ei**gi **g**oð at þér!“

[Bray] quoth: “Steed and sword I give thee of my own wealth,
 and so restores thee Bray with a high^C,
 lest thou shouldst yield envy to the Eese—
 anger not the Gods against thee!”

1 **M**ar ok **m**ęki ‘Steed and sword’] Formulaic, also occurring in *Shir* TODO.

[Loki] kvað:

13 „Jós ok **a**rm-bauga · munt **é** vesa
 2 **b**ęggja vanr **B**ragi,
ása ok **a**lfa, · es hér **i**nni eru,
 4 þú est við **v**íg **v**arastr,
 ok **s**kjarrastr við **s**kot.“

[Lock] quoth: “Of both steed and arm-highs wilt thou ever
 O Bray, be lacking!
 Of the Eese and Elves which are here within,
 thou art with war wariest
 and shiest with shot.”

[Bragi] kvað:

14 „Veit’k, ef fyr **ú**tan véra’k, · svá sem fyr **i**nnan em’k,

2 Égis holl of kominn,
 høfuð þitt · béra’k í hendi mér;
 4 lít’k þér þat fyr lygi.“

[Bray] quoth: “I know if outside I were, as inside I am
 come into Eagre’s hall:²⁰⁹
 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 þér þat fyr lygi* ‘that is little [punishment] for thee for lying’. Based on the similarity of *ē* (= *tt*) and *c* Finnur Jónsson (1932) gives *lykak þér þat fyr lygi* ‘so I would bring to thee for thy lie’.

²⁰⁹As explicitly said in P1, the rule of grith^C (a truce of non-violence, even between enemies; see Encyclopedia) applied inside the hall. Being bound to it, Bray (or the other gods) cannot injure Lock.

[Loki] kvað:
 15 „Snjallr est í sessi, · skal-at-tu svá gæra,
 Bragi þekk-skrautuðr;
 vega þú gakk · ef vręiðr séir;
 4 hyggsk vétr hvatr fyrir.“

[Lock] quoth: “Valiant art thou in the seat; [but] thou shalt not do thus,
 O Bray the bench-ornamenter!
 Go thou to fight if thou art wroth;
 the bold thinks not in advance.²¹⁰”

²¹⁰Lock attacks Bray’s invoking of the rule of grith; a truly brave man would not care about such a thing.

[Iðunn] kvað:
 16 „Bið ek, Bragi, · barna sífjar duga
 ok allra ósk-maga,
 at þú Loka · kveðir-a lasta-stofum
 4 Égis hollu í.“

[Idun] quoth: “I bid thee, O Bray, to respect the TODO,
 and all the TODO,
 that thou not greet Lock with words of vice
 in Eagre’s hall.”

[Loki] kvað:
 17 „Þęgi þú, Iðunn, · þik kveð’k allra kvinna
 ver-gjarnasta vesa

síðst þú arma þína · lagðir ítr-þvegna
 4 umb þinn bróður-bana.“

[Lock] quoth: “Shut up thou, Idun! Thee I declare, of all women,
 most man-eager to be,
 since thy nobly washed arms thou cast
 about thy brother’s bane.”

[Íðunn] kvað:

18 „Loka ek kveð’k-a · lasta-stofum
 2 Égis hollu í;
 Braga ek kyrrí · bjór-geifan,
 4 vil’k-at at it vrēiðir vegisk.“

[Idun] quoth: “I greet not Lock with words of vice,
 in Eagre’s hall.
 Bray I calm, made rowdy from beer—
 I wish not that ye two wroth ones should fight.”

[Gefjun] kvað:

19 „Hví it ęsir tvęir · 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 Eese here within,
 with wound-words each other blame?
 Loft (= Lock) knows not that he is being played,
 and him TODO.”

[Loki] kvað:

20 „Þęgi þú, Gefjun, · þęss mun’k nú geta
 2 es þik glapði at gęði:
 sveinn inn hvíti · es þer sigli gaf
 4 ok þú lagðir lęr 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-at **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 ween that she should know,
 just as clearly as I.”

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 „Þęgi þú, **Óðinn**, · þú kunnir **aldri-gi**
 2 **dęila víg** með **verum**;
 opt þú **gaft** · þęim’s **gefa** skyldir-a,
 4 inum **slęvurum, sigr**.“

[Lock] quoth: “Shut up thou, Weden! Thou couldst never
 deal out war amongst men—
 oft thou gavest to them thou shouldst not have given,
 to the slower men victory.”

[Óðinn] kvað:

- 23 „Vęitst ef ek **gaf** · þęim’s **gefa** né skylda,
 2 inum **slęvurum, sigr**,
átta vetr · vast fyr **jørð** neðan
 4 **kýr** mólkandi ok **kona**
 ok hęfir þar **børn** of **borit**
 6 ok hugða’k þat **args aðal**.“

[Weden] quoth: “Know that if I gave to them I should not have given,
 to the slower men victory:
 for eight winters wast thou beneath the earth
 [as] a milch cow and a woman,
 and thou hast there borne children,
 and I’ve judged that a degenerate’s nature.”

⁴ *kýr* mólkandi ‘a milch cow’] May also be read as “milking cows”, the nom. sg. *kýr* being identical to the nom./acc. pl. *kýr*, and *mólka* meaning both ‘to milk’ and ‘to give milk’. “Milch cow” is preferable for two reasons, viz. (i) that the phrase is followed by *ok kona* ‘and a woman’ rather than *sem kona* ‘as a woman’ or similar, and (ii) that it agrees with another instance where Lock is gives birth in the form of a female animal (cows, of course, only giving milk after calving), namely the episode of the building of the wall around Osyard as told in *Yilv* 42.

[Loki] kvað:

24 „En þik síga kóðu · Sámseyju í
 2 ok drapt á vett sem vqlur,
 vitka líki · fórt ver-þjóð yfir,
 4 ok hugða’k þat args aðal.“

[Lock] quoth: “But thou, they said, didst sink down into Samsy,
 and thou beatst the drum like [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 „Or-lögum ykkrum · skylið aldri-gi
 2 segja seggjum frá,
 hvat it ęsir tveir · drýgðuð í ár-daga;
 4 firrisk ę forn røk firar.“

[Frie quoth:] “Of your orlays should ye two never
 speak to youths,
 that which ye two Eese did in days of yore—
 always be ancient rakes shunned by men.”

[Loki kvað:]

26 „Þęgi þú, Frigg, · þú est Fjörgyns męr
 2 ok hęfir ę ver-gjorn vesit,
 es þá Véa ok Vilja · létst þer, Viðris kvęn,
 4 báða í baðm of tękit.“

[Lock quoth:] “Shut up thou, Frie! Thou art Firgyn’s maiden,
 and has always been man-eager:
 as [when] Wigh and Will, thou hadst, O Withrer’s wife,
 both in thy bosom taken.”

[Frigg kvað:]

- 27 „Veitst ef inni **étta**’k · **Égis** hollum **í**
 2 **Baldri** líkan **bur**
út né kvémir · frá **ása** sonum
 4 ok **væri** þá at þér **vręðum** **vegit**.“

[Frie quoth:] “Know, that if within I had, in Eagre’s halls,
 a son alike to Balder:
 out came thou not from the sons of the Eese,
 and thou wouldst be fought with wrath.”

[Loki kvað:]

- 28 „Enn vill þú, **Frigg**, · at ek **flęiri** tęlja
 2 **mína** **męin**-stafi:
 ek því **ręð** · es þú **ríða** sér-at
 4 **síðan** Baldr at **solum**.“

[Lock quoth:] “Yet wilt thou, Frie, that I count more
 of my harmful deeds:
 I decided it, that thou dost not see Balder
 riding to the halls henceforth.”

[Fręyja kvað:]

- 29 „**Örr** est, Loki, · es þú **yðra** tęlr
 2 **ljóta** **lęið**-stafi;
ör-lög Frigg · hyggt at **oll** viti
 4 þótt hún **sįlf**-gi **sęgi**.“

[Frow quoth:] “Mad art thou, Lock, as thou dost count
 your ugly loathsome deeds:
 all orlays I ween that Frie might know,
 though she say them not herself.”

[Loki kvað:]

- 30 „Þęgi þú, **Fręyja**, · þik kann’k **full**-gørva;
 2 es-a þér **vamma** **vant**:
ása ok **alfa**, · es hér **inni** eru,
 4 **hvęrr** **hęfir** þinn **hór** vesit.“

[Lock quoth:] “Shut up thou, Frow! I know thee full well—
 thou art not free of blemishes:
 of the Eese and Elves which are here within
 each one has been thy lover!”

2 vamma vant 'free of blemishes'] Formulaic, cf. *Higb* 22: *hann es-a vamma vanr* 'he is not free of blemishes'.

[Fręyja kvað:]

- 31 „Flǫ 's þér tunga, · hygg at þér fręmr myni
2 ó·gótt of gala;
vręiðir 'ru þér ęsir · ok ǫsynjur,
4 hryggr munt hęim fara.“

[Frow quoth:] “False is thy tongue, I ween that it henceforth will sing evil [into being] for thee.
Wroth against thee are the Eese and Ossens:
grieved wilt thou journey home.”

1–2 Flǫ ... gala; 'False ... thee'] The language is again strikingly similar to *Higb*, 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-rǫð tunga*) brought his life to its end, and in no way over a truthful charge.”

4 hryggr munt hęim fara 'grieved wilt thou journey home'] Frow here predicts the future; Lock will come to regret his insults.

Loki:

- 32 „Þęgi þú, Fręyja, · þú est for-dęða
2 ok męini blandin mjøk,
síðst-u at bróðr þínur · síðu blíð ręgin
4 ok myndir þá, Fręyja, frata.“

Lock [quoth]: “Shut up thou, Frow! Thou art an evil-working woman,
and much mixed with harm,
since against thy brother the blithe Reins enchanted thee,
and thou wouldst then, O Frow, fart.”

Njǫrðr:

- 33 „Þat 's vá-lítit · þótt sér varðir vers fái,
2 hós eða hvárs;
hitt's undr, es áss ragr · es hér inn of kominn
4 ok hęfir sá bǫrn of borit.“

Nearth [quoth]: “It is little woe that women should get themselves a man,
a lover or whomever else;
this is a wonder, that a degenerate os is come here within,
and he has born children!”

Loki:

34 „Þegi þú, Njörðr, • þú vast austr heðan
2 gísl of sęndr at goðum;
Hymis meyjar • hofðu þik at hland-trogi
4 ok þér í munn migu.“

Lock [quoth]: “Shut up thou, Nearth! Thou wast east hence
sent [as] a hostage for the Gods.
Hymer’s maidens had thee for a urinal,
and pissed thee in the mouth!”

Njörðr:

35 „Sú esumk líkn • es vas’k langt heðan
2 gísl of sęndr at goðum:
þá ek mōg gat • þann’s mann-gi fíar,
4 ok þikkir sá ása jaðarr.“

Nearth [quoth]: “That is my relief, as I was far-away hence
sent [as] a hostage for the Gods: [that] I then begot that lad whom no man hates [=
Free], and he seems the peak of the Eese.”

Loki:

36 „Hétt-u nú, Njörðr, • haf á hófi þik;
2 mun’k-a því leyna lengr:
við systur þinni • gatst slíkan mōg,
4 ok es-a þó ónu verr.“

Lock [quoth]: “Stop thou now, Nearth, restrain thyself;
I will no longer hide it:
by thy sister begotst thou such a lad, and there can be expected nothing worse.”

Týr:

37 „Fręyr ’s bętstr • allra ball-riða
2 ása gōrðum í;
mey né grótir • né manns konu,
4 ok leysir ór hōptum hvęrn.“

Tew [quoth]: “Free is the best of all bold riders
in the yards of the Eese;
he makes no maiden cry, nor [any] man’s woman, and loosens each from his bonds!”

Loki:

- 38 „Þegi þú, Týr, · þú kunnir aldri-gi
 2 bera tilt með tvëim;
 handar ennar hógri · mun’k hinnar geta
 4 es þér sleit Fēnrir frá.“

Lock [quoth]: “Shut up thou, Tew! *Thou* couldst never settle strife among two; the right hand I will next mention, which from thee Fenrer tore.”

2 bera tilt með tvëim ‘settle strife among two’] Uncertain. See TODO.

Týr:

- 39 „Handar em’k vanr · en þú Hróðrs-vitnis;
 2 bōl es þeggja þráa;
 ulf-gi hēfir ok vel · es í bōndum skal
 4 bíða ragna røkrs.“

Tew [quoth]: “A hand am I lacking, but thou Rothwitner; both yearnings are a bale! Nor does the Wolf have it well, who in bonds shall await the Twilight of the Reins.”

Loki:

- 40 „Þegi þú, Týr, · þat varð þinni konu
 2 at hon átti mōg við mér!
 Qln né þenning · hafðir þess aldri-gi
 4 van-réttis, vę-sall.“

Lock [quoth]: “Shut up thou, Tew! *This* happened to thy woman, that she had a lad by me! A mackerel nor a penny hadst thou never for that injustice, O wretch!”

3 Qln ‘mackerel’] Very uncertain. See TODO.

Fręyr:

- 41 „Ulf sé’k liggja · áar-ósi fyr
 2 unds rjufask ręgin;
 því munt nęst, · nema nú þęgir,
 4 bundinn, bōlva smiðr!“

Free [quoth]: “The Wolf I see lying before the river-mouth,
until the Reins are ripped;
therefore wilt thou next—unless thou *now* shut up—
be bound, O smith of bales!”

Loki:

42 „Gulli keypta · létst Gymis dóttur
2 ok seldir þitt svá sverð,
en es Múspells synir · ríða Myrk-við yfir
4 vætist-a þá, vę-sall, hvé vęgr!“

Lock [quoth]: “Bought with gold hadst thou Gymer’s daughter [= Gird],
and didst so sell thy sword— but when Muspell’s sons ride over Mirkwood
knowest thou, not, O wretch, how to fight!”

Byggvir:

43 „Vætist ef øðli ętta’k · sem Ingunar-Freyr,
2 ok svá sél-ligt setr:
męrgi smęra · mølða’k þá męin-króku
4 ok lęmða alla í liðu.“

Bewe [quoth]: “Know, if I owned a pedigree like Ingwin-Free,
and such blessed pasture— smaller than marrow would I mill this harm-crow [= Lock],
and beat all its limbs lame!”

Loki:

44 „Hvat ’s þat it litla · es þat lęggra sé’k
2 ok snap-víst snapir?
At ęrum Freys · munt ęt vesa
4 ok und kvęrnum klaka.“

Lock [quoth]: “What is this little thing which I see crawling,
and snap-wisely snapping?
At Free’s ears wilt thou always be,
and chirping under mills.”

[Byggvir kvað:]

45 „Byggvir ek hęiti, · en mik bráðan kveða
2 goð ęll ok gumar;

því em'k hér hróðugr · at drekka Hropts megir
 4 allir ǫl saman.“

[Bewe quoth:] “Bewe I am called, but hurried do call me
 all Gods, and men;
 therefore am I here glorious, as Roft's lads [EASE] drink
 ale all together.”

[Loki kvað:]

46 „Þegi þú, Byggvir, · þú kunnir aldri-gi
 2 deila með mǫnnum mat;
 ok þik í flęts strá · finna né mǫttu
 4 þá's vǫgu verar.“

[Lock quoth:] “Shut up thou, Bewe! *Thou* couldst never
 divide food among men,
 and in the bench-straw could they not find thee,
 when warriors fought.”

[Hēimdallr kvað:]

47 „Ǫlr est, Loki · svá't es ǫr-viti,
 2 hví né lętsk-a þú, Loki?
 því-at of-drykkja · vęldr alda hveim
 4 es sína męłgi né man-at.“

[Homedall quoth:] “Drunk art thou, Lock, so that thou art out of wits;
 why dost thou not hold back, O Lock?
 For over-drinking causes for every man
 that he no longer recalls his speech.”

[Loki kvað:]

48 „Þegi þú, Hēimdallr, · þér vas í ár-daga
 2 it lјóta líf of lagit;
 ǫrgu baki · munt ę vesa
 4 ok vaka vǫrðr goða.“

[Lock quoth:] “Shut up thou, Homedall! For *thee* was in days of yore
 thy ugly life laid [in place];
 with a stiff back wilt thou ever be
 and waking, O Watchman of the Gods.”

2 líf of lagit ‘life laid [in place]’] Formulaic. See TODO.

⁴ vǫrðr goða ‘Watchman of the Gods’] Formulaic epithet of Homedall, who had to guard the rainbow bridge of the Gods against Their enemies. See note to *Grmn* 13.

[X kvað:]

49 „Létt ’s þér, Loki; • mun-at-tu lengi svá
 2 leika lausum hala,
 því at þik á hjörvi skulu • ins hrím-kalda magar
 4 gǫrnum binda goð.“

“Tis light for thee, Lock—thou wilt not so for long
 play with loose tail:
 for on a sword shall, with the rime-cold lad’s
 guts, the Gods bind thee.”

[Loki kvað:]

50 „Veitst ef mik á hjörvi skulu • ins hrím-kalda magar
 2 gǫrnum binda goð,
 fyrstr ok øfstr • vas’k at fjör-lagi
 4 þar’s vér á Þjatsa þrifum.“

[Lock quoth:] “Know, if on a sword shall, with the rime-cold lad’s
 guts, the Gods bind me:
 first and highest was I in life-taking,
 where we laid hands on Thedse.”

[X kvað:]

51 „Veitst ef fyrstr ok øfstr • vast at fjör-lagi
 2 þá’s ér á Þjatsa þrifuð,
 frá mínum véum • ok vǫngum skulu
 4 þér ẽ kǫld rǫð koma.“

“Know, if first and highest thou wast in life-taking,
 when ye laid hands on Thedse:
 from my wighs and wongs shall
 for thee always cold counsels come.”

[Loki kvað:]

52 „Léttari í mólum • vast við Laufeyjar son
 2 þá’s létsk mér á bæð þinn boðit;
 getit verðr oss slíks • ef vér gǫrva skulum

4 tēlja vōmmin vōr.“

[Lock quoth:] “Lighter of speech wast thou with Leafie’s son [= Lock = me]
when thou hadst me invited to thy bed;
such is told of us, if we shall clearly
tell our blemishes.

P4 Þá gekk Sif fram ok byrlaði Loka í hrím-kálki mjöð ok mēlti:

Then Sib walked forth and poured for Lock mead into a rime-chalice, and spoke:

53 „Hęill ves þú nú, Loki, • ok tak við hrím-kálki
2 fullum forns mjaðar,
 hęldr þú hana ęina • látir með ása sonum
4 vamma-lausa vesa.“

“Hale be thou now, O Lock, and receive the rime-chalice,
full of ancient mead,
that thou rather let her [me] alone, among the sons of the Eese,
remain blemish-less.²¹¹”

²¹¹Sib attempts to bribe Lock with drink, so that she alone will remain unaccused among the gods.

P5 Hann tók við horni ok drakk af:

He received the horn and drank from it:

54 „Ęin þú vęrir • ef þú svá vęrir,
2 vōr ok grōm at veri;
 ęinn ek vęit, • svá’t ek vita þikkjumk,
4 hór ok af Hlórriða,
 ok vas þat sá inn lę-vísi Loki.“

“Alone were thou, if thou so were
wary and wroth against man.
I know one—which I think myself to know—
adulterer behind even Loride’s back,
and that was the guile-wise Lock!”

5 lę-vísi Loki ‘guile-wise Lock’] Formulaic, also occurring in *Hym* 37. Cf. also *Wsp* 35 where Lock is called *lę-gjarn* ‘guile-eager’ and note to *Wsp* 17 where Lothar (possibly to be identified with Lock) gives men *lę*, which may be an accusative form of *lę*.

[Beyla kvað:]

55 „Fjöll öll skjalfa, • hygg á fǫr vesa
2 hēiman Hlórriða;
hann rēðr ró • þeim's rógir hér
4 goð öll ok guma!“

[Beal quoth:] “The fells all quake—I think on the journey
from home Lorde to be;
he brings calm to the one who here maligns
all Gods and men!”

1–2 Fjöll ... Hlórriða ‘The fells ... to be’] Thunder’s movement is often signalled by such disturbance in poetry.
See note to *Thrim* 21.

[Loki kvað:]

56 „Þegi þú, Beyla, • þú est Byggvis kvén
2 ok mēini blandin mjök;
ó-kynjan mēira • kom-a með ása sonum;
4 öll est, dēigja, dritin.“

[Lock quoth:] “Shut up thou, Beal! Thou art Bewe’s wife,
and much mixed with harm;
a greater disgrace came not among the sons of the Eese;
thou art all, O kneadess, shitty!”

P6 Þá kom Þórr at ok kvað:

Then Thunder arrived and quoth:

57 „Þegi þú, rög vǣttr, • þér skal minn þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
Hērða klett • drep’k þér halsi af,
4 ok verðr þá þínu fǫrvi of farit.“

“Shut up thou, degenerate wight! Thee shall my thrith-hammer
Millner, deprive of speech!
The shoulder-rock [HEAD] I strike off thy neck,
and then is thy life destroyed!”

[Loki kvað:]

58 „Jarðar burr • es hér nú inn kominn;

- 2 hví þrasir þú svá, Þórr?
En þá þorir ekki · es skalt við ulfinn vega
4 ok svelgr hann allan Sig-föður.“

[Lock quoth:] “The son of Earth is now here come inside,
why thrashest thou so, O Thunder?
But then darest thou not, as thou shalt fight against the wolf,
and he swallows Syefather (= Weden) whole.”

[Þórr kvað:]

- 59 „Þegi þú, röð vetttr, · þér skal minn þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
Upp ek þér verp · ok á austr-vega
4 síðan þik mann-gi sér.“

[Thunder quoth:] “Shut up thou, degenerate wight! Thee shall my thrith-hammer
Millner, deprive of speech!
Up I throw thee, and onto the eastern ways
thereafter no man sees thee!”

[Loki kvað:]

- 60 „Austr-förum þínum · skalt aldri-gi
2 segja seggjum frá
síðst í hanska þumlungi · hnúkðir þú, ein-hęri,
4 ok þóttisk-a þá Þórr vesa!“

[Lock quoth:] “Of thy eastern journeys shalt thou never
speak to youths,
since in the thumb of a glove thou didst crawl, O Oneharrier,
and didst not seem to be Thunder then!”

4 ok þóttisk-a þá Þórr vesa ‘didst not seem to be Thunder then’] Cf. *Hbl* TODO.

[Þórr kvað:]

- 61 „Þegi þú, röð vetttr, · þér skal minn þrúð-hamarr,
2 Mjöllnir, mál fyr-nema!
hęndi inni hógri · drep’k þik Hrungrnis bana,
4 svát þér brotnar beina hvat.“

[Thunder quoth:] “Shut up thou, degenerate wight! Thee shall my thrith-hammer
Millner, deprive of speech!
With the right hand I strike thee with Rungner’s bane,
so that every bone in thee breaks.”

[Loki kvað:]

- 62 „Lifa étla’k mér · langan aldr
 2 þótt hótir hamri mér;
 skarpar álar · þóttu þér Skrymis vesa
 4 ok máttir-a þá neṣti náa
 ok svaltsk þá hungri heill.“

[Lock quoth:] “For myself I intend to live a long life,
 even though thou threatenest me with the hammer;
 TODO.”

[Þórr kvað:]

- 63 „Þegi þú, roḡ véttr, · þér skal minn þrúð-hamarr,
 2 Mjöllnir, mál fyr-nema!
 Hrunnis bani · mun þér í heil koma
 4 fyr Ná-grindr neðan.“

[Thunder quoth:] “Shut up thou, degenerate wight! Thee shall my thrith-hammer
 Millner, deprive of speech!
 Rungner’s bane will take thee to hell,
 down beneath Neegrind!”

[Loki kvað:]

- 64 „Kvað’k fyr ósum, · kvað’k fyr ása sonum,
 2 þat’s mik hvatti hugr,
 en fyr þér einum · mun’k út ganga
 4 því-at ek veit at þú vegr.

[Lock quoth:] “I spoke before the Eese, I spoke before the sons of the Eese
 whatever my mind did goad me.
 but for thee alone will I go out,
 for I know that thou strikest.

- 65 Ql gørðir þú, Égir, · en þú aldri munt
 2 síðan sumbl of gøra;
 eiga þín ɔll, · es hér inni es,
 4 leiki yfir logi
 ok brenni þér á baki.“

Ale madest thou, Eagre, but thou wilt never
 since make a simble;

all thy ownings which are here within,
 over [them] may flame play,
 and burn thee on the back!"

From Lock (*Frá Loka*)

The myth told here is known from two other places. Closest at hand is *Wsp*

Yilv 50 has a longer but somewhat different account: the Eese captured Lock's two sons, Wonnell and "Nare or Narve". They turned Wonnell into a wolf (*vargr*, which also means 'outlaw') and had him tear his brother Narve apart. Narve's intestines were then taken and used to bind Lock on top of three pointed stones, with one digging into his shoulder-blades, the other digging into his loins, and the third digging into his houghs. The intestines then turned into iron.

Since the author of *Yilv* knew *Wsp*, it is possible that he combined a text similar to *From Lock* with this st., interpreting *Vála víg-bönd* 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 as to why he could not have bound Lock. For further differences between *Yilv* and *From Lock* see introduction to *From Lock* below.

- P7 En eptir þetta falst Loki í Fránangrs-forsi í lax líki. Þar tóku ésir hann.
 2 Hann var bundinn með þormum sonar Nara; en Narfi, sonr hans, varð
 at vargi. Skaði tók eittr-orm ok festi upp yfir and-lit Loka; draup þar ór
 4 eittr. Sigyn, kona Loka, sat þar ok helt munn-laug undir eitrit. En er
 munn-laugin var full bar hon út eitrit, en meðan draup eitrit á Loka. Þá
 6 kipptist hann svá hart við, at þaðan af skalf jörð ǫll; þat eru nú kallaðir
 land-skjálftar.

But after this Lock hid himself in the Freenangersforce in the form of a salmon. There the Eese took him. He was bound with the intestines of his son Nare, but his son Narve became an outlaw. Shede took a venomous serpent and fastened it over Lock's face; out of it dripped venom. Syein, Lock's wife, sat there and held a basin [for hand-washing] under the venom. But when the basin was full she bore out the venom, and meanwhile the venom dripped on Lock. Then he revolted so hard that thence all the earth quaked; that is now called earth-quakes.

The Speeches of Shirner (*Skírnismól*)

Dating (Sapp, 2022): C10th (0.897)
Meter: *Leed-meter*, *Galderlaw* (TODO)

The whole poem is attested in both **R** and **A**. The name *Skírnismól* ‘**Speeches of Shirner**’ comes from **A**; **R** has in the typical titular red ink *För Skírnis* ‘Shirner’s journey’.

The same myth is told in prose in *Yilv* 37. A single stanza of the present poem is quoted there, namely the last one, with some minor differences in wording that would seem to stem from oral tradition (see Note to st. 42 below). It is unlikely that the author of *Yilv* knew of the narrative through an oral tradition which included only the last verse, chiefly since his paraphrase does not add a single detail not found in the present poem, but on the other hand condenses and abbreviates. So, Shirner’s journey and curse (roughly sts. 10–38 here) is simply summarized in the following manner: “Then Shirner journeyed and requested the woman [i.e. Gird] for him [i.e. Free], and received her promise, that nine nights later she would come to the place which is called Barrey, and have a wedding with Free.” The summarising of a narrative mythic poem with a single verse quotation in the form of a dialogue-stanza is something done several times in *Yilv*; see Eddic fragments from Snorre’s Edda below.

On the other hand, the paragraph in *Yilv* 37 corresponding to what is here P1 is much more detailed and reads: “Gymer was a man called, and his woman Earbode; she was of the lineage of mountain-risers. Their daughter is Gird, who is fairest of all women. It was one day when Free had gone to Lithshelf and looked about all the Homes, but when he looked to the north he saw on a farm a great and fine house, and to that house walked a woman, and when she lifted her hands and closed the doors before her, then it did shine from her hands both into the air and onto the waters, and all the homes were brightened by her. And that beauty, which he had seen in that holy seat, harmed him so that he walked away filled with pain, and when he came home he spoke nothing; he neither slept nor drank; nobody dared to get words out of him. Then Nearth had Shirner, Free’s shoe-swain, called unto himself, and asked him to go to Free and ask him to speak, [...]”

- P1 Freyr, sonr Njarðar, hafði einn dag setsk í Hlið-skjálfr ok sá um heima alla; [R 11r/10, A 2r/11]
 2 hann sá í Jötun-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 mælti Skaði:

Free^P, son of Nearth^P, had one day set himself in Lithshelf^L and looked about all the Homes^C. He looked into the Ettinhomes^L and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner^P was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Shede^P spoke:

- 1 „Rís-tu nú Skírnir · ok gakk at beiða [R 11r/14, A 2r/15]
 2 okkarn mála mōg,
 ok þess at fregna · hvēim hinn fróði sei
 4 of-reiði afi.“

“Rise thou now, Shirner, and go to ask
 our lad [= Free] for speech;
 and to learn at whom the wise
 man [= Free] might be cross.”

1 rís ... beiða ‘Rise ... ask’] Alliteration is missing here. A simple solution would be to replace *gakk* ‘go’ with a synonym like *rinn* ‘run’ or *ráð* ‘resolve’, but this lessens the semantic mirroring with l. 2/2 below (though, the insertion of the verb *ganga* in the present stanza may in fact be due to influence from 2/2).

4 afi ‘man’] While this word usually means ‘father’ or ‘grandfather’, it must here certainly mean ‘man’ without a connotation of old age. See further CV.

Skírnir kvað:

- 2 „Illra orða · es mér ón at ykkrum syni, [R 11r/15, A 2r/17]
 2 ef ek geng at mēla við mōg,
 ok þess at fregna, · hvēim hinn fróði sei
 4 of-reiði afi.“

Shirner quoth: “Bad words I expect from your son [= Free],
 if I go with the lad to speak;
 and to learn at whom the wise
 man might be cross.”

Skírnir:

- 3 „Sæg þat Freyr, · folk-valdi goða, [R 11r/17, A 2r/18]
 2 ok ek vilja vita,

hví þú **ę**inn sitr · **ę**nd-langa sali,
 4 minn **dróttinn**, of **daga**?“

Shirner [quoth]: “Tell it, O Free, troop-wielder of the gods;
 I too would wish to know:
 why thou sittest alone in the endlong halls,
 my lord, during the days?”

Freyr:

4 „Hví of **sęgja**’k þér, · **sęggr** hinn ungi,
 2 **mikinn** **móð**-trega?
 því-at **alf**-røðull · lýsir of **alla** daga
 4 ok þęgi at **mínum** **munum**.“

[R 11r/19, A 2r/20]

Free [quoth]: “Why should I tell thee, O young youth,
 [of my] great mood-grief?
 For the elf-wheel [SUN] shines during all days,
 and naught to my liking.”

Skirnir:

5 „**Muni** þína · hykk-a svá **mikla** vesa,
 2 at þú mér **sęggr** né **sęgir**;
ungir saman · vörum í **ár**-daga,
 4 vęl męttim **tveir** **trúask**.“

[R 11r/20, A 2r/21]

Shirner [quoth]: “Thy liking I do not think so great,
 that thou, O youth, should not tell me [of it].
 Young together were we in days of yore;
 we two might well trust each other.”

2 **sęggr** ‘youth’] This word usually means simply ‘man’, but it seems to have a specific connotation with youth. Its original meaning is ‘messenger’, and the semantic shift is thus: ‘messenger’ > ‘young man’ > ‘warrior/man’. The sense of ‘young man’ is also seen in *Wayl* 23, where it is used in reference to king Nithad’s two young sons. In the present stanza it answers Free’s addressing Shirner as *sęggr 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** gøðum · ek **ganga** sá
 2 **mér** tíða **męy**;
armar lýstu, · en af þaðan
 4 allt lopt ok lęgr.

[R 11r/22, A 2r/23]

Free [quoth]: “In Gymer’s yards I saw walking
 a maiden, dear to me.

The arms shone, but thereof
all the air and sea.

4 *lopt ok lǫgr* 'air and sea'] Formulaic and very old, also paralleled in the Anglo-Saxon. TODO.

7 *Mér* 's *mér* tíðari · an *manna* hvēim
2 *ungum í ár*-daga;
ása ok alfa · þat vill *engi* maðr,
4 at vit *sátt séim*."

[R 11r/24, A 2r/24]

The maiden is dearer to me than to any man
young in days of yore.

Of the Eese and Elves^F does no man²¹² wish
that we two should be brought together."

²¹²i.e. 'person'. For other examples of gods being called men see note to final st. of *Webb* (TODO).

Skírnir:

8 „*Mar* gef mér þá, · es mik of *myrkvan* beri
2 *vísan vafr*-loga,
ok þat *sverð*, · es *sjalft* vegisk
4 við *jǫtna étt*."

[R 11r/25, A 2r/25]

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 line of the Ettins^G."

Freyr:

9 „*Mar* þér þann gef'k, · es þik of *myrkvan* berr
2 *vísan vafr*-loga,
auk þat *sverð*, · es *sjalft* mun vegask,
4 ef sá 's *horskr* es *hefr*."

[R 11r/27, A 2r/27]

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."

1–4 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.").

P2 Skírnir mælti við hestinn:

Shirner spoke with the horse:

10 „Myrkt es úti, • mál kveð’k okkr fara
 2 úrig fjöll yfir
 þursa þjóð yfir;
 4 báðir vit komumk • eða okkr báða tækr
 sá hinn ám-átki jötunn.“

[R 11r/29, A 2r/28]

“Tis dark outside; I declare it time for us to journey
 over the drizzling mountains,
 over the tribe of the Thurses^G.
 Both two [shall] we come [over], or us both does take
 that unnatural ettin.²¹³”

3 þursa ‘of the Thurses’] so A; þyria R

5 ám-átki jötunn ‘unnatural ettin’] Formulaic. See note to W^{sp} 8.

²¹³Shirner declares his intention not to abandon the horse given to him by his lord; they will either both make it, or both perish.

P3 Skírnir reið i Jötun-heima til Gymis garða; þar váru hundar ólmir ok bund-

[R 11r/31, A 2v/1]

2 nir fyrir skið-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 fierce hounds bound
 in front of the slope of the wooden fence which surrounded Gird’s²¹⁴ hall. He rode to
 where a shepherd sat on a mound, and greeted him:

11 „Seg þat hirðir, • es á haugi sitr
 2 ok varðar alla vega:
 hvé ek at and-spilli • komumk hins unga mans
 4 fyr greyjum Gymis.“

[R 11v/2, A 2v/4]

“Say it, O herdsman, who sittest on the mound,
 and watchest all the ways:
 How I to discourse might come with the young girl [= Gird],
 past Gymer’s greyhounds?”

²¹⁴It is first now that we are informed of the maiden’s name.

[Hirðir] kvað:

- 12 „Hvart est fęigr, · eða est framm ginginn
 2 [...];
 and-spillis vanr · þú skalt ę vesa
 4 góðrar meýjar Gymis.“

[R 11v/4, A 2v/5]

[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 meýjar ‘good maiden’] Formulaic, carrying with it a sense of chastity. See note to *Higb* TODO for further occurrences.

[Skírnir] kvað:

- 13 „Kostir ’ru bętri · an klökkva séi
 2 hvęim’s fúss es fara,
 ęinu dógri · mér vas aldr of skapaðr
 4 ok alt líf of lagit.“

[R 11v/6, A 2v/7]

[Shirner] quoth:

“Choices are better than sobbing

for whomever is eager to journey.

On a single day was my age shaped,

and all my life laid [in place].²¹⁵”

1 an ‘than’] so A; *hęldr an at* ‘rather than to [be]’ R

1 Kostir ‘Choices’] i.e. ‘alternatives, other ways’.

²¹⁵The 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 *leggja* ‘to lay (down, in place)’ is closely connected to fate; the expression is formulaic. Cf. *Lock* 48: *í árdaga vas þér bit ljóta líf of lagit* ‘in days of yore was thy ugly life laid [in place]’ and *Wsp* 19: *þér log logðu* ‘they [= the Norns] laid laws [in place]’.

[Gęrðr] kvað:

- 14 „Hvat ’s þat hlym hlymja · es hlymja hęyri’k nú til
 2 ossum rønnum í?
 jęrð bifask, · en allir fyr
 4 skjalfa garðar Gymis.“

[R 11v/7, A 2v/8]

[Gird] quoth:

“What is that din of dins, which I of dins now hear

in our halls?
The earth quakes, but before [me] tremble
all Gymer's yards."

Ambótr kvað:

15 „Maðr 's hér úti, • stiginn af mars baki,
2 jó léttr til jarðar taka.“

[R 11v/9, A 2v/10]

A servant-woman quoth:

“A man is here outside, stepped down off horseback;
he lets take his steed to the ground.²¹⁶”

²¹⁶According to Finnur Jónsson (1932) a still known (in his time) Icelandic expression; Shirner lets his horse graze.

[Gęðr] kvað:

16 „Inn bið þú hann ganga • í okkarn sal
2 ok drekka hinn męra mjöð,
þó ek hitt óumk, • at hér úti séi
4 minn bróður-bani.“

[R 11v/10, A 2v/11]

[Gird] quoth:

“Bid thou him to go in into our hall,
and to drink the renowned mead;
though I fear that here outside should be
my brother's bane.”

[Gęðr kvað:]

17 „Hvat 's þat alfa • né ása sona,
2 né vísna vana;
hví ęinn of komt • ęikinn fúr yfir
4 ór sal-kynni at séa?“

[R 11v/12, A 2v/13]

[Gird quoth:]

“What sort is that, not of Elves, nor of sons of the Eese,
nor of wise Wanes?
Why camest thou alone over the raging fire,
to see the state of our hall?”

[Skirnir kvað:]

- 18 „Em’k-at alfa · né ása sona
 2 né víssa vana,
 þó ɛinn of kom’k · ɛikinn fúr yfir
 4 yður sal-kynni at séa.

[R 11v/14]

[Shirner quoth:]

“I am not of Elves, nor of sons of the Eese,
 nor of wise Wanes—
 yet I came alone over the raging fire,
 to see the state of your hall.

- 19 Epli ɛllifu · hér hef’k al-gullin,
 2 þau mun’k þér Gɛrðr gefa,
 frið at kaupa, · at þú þér Frey kveðir
 4 ó·lɛiðastan 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 [MOST LOVELY] in life.²¹⁷

²¹⁷at *lifa* here means seems to mean ‘in life/living’ rather than the typical infinitive sense ‘to live’; cf. st. 22 at *dɛila* ‘in sharing’ below. This is possibly an archaism.

[Gɛrðr kvað:]

- 20 „Epli ɛllifu · ek þigg aldri-gi
 2 at manns-kis munum,
 né vit Freyr, · meðan okkart fȳr lifir,
 4 byggum bɛði 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 remain²¹⁸—
 dwell both together.”

²¹⁸lit. ‘while our life-force lives’

[Skirnir kvað:]

- 21 „Baug þér þá gef’k, · þann’s brændr of vas
 2 með ungum Óðins syni;

[R 11v/19, A 2v/17 (ll. 1–2)]

átta 'ru jafn-höfgir, • es af drjúpa
4 hina níundu hverja nótt.“

[Shirner quoth:]

“The bigh^C 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.²¹⁹”

3–4 átta ... nótt 'Eight ... night.' In A these lines and 22:1–2 are missing. Instead 1–2 here and 22:3–4 are combined into one.

²¹⁹The bigh, while not named, is clearly Dreepner as known from *Yilv* 49, describing Balder's funeral: “Weden laid on the pyre that gold ring which is called Dreepner. Its nature was such that every ninth night, eight even-heavy golden rings dripped from it.” When Harmod^P later comes to Hell^L to try to bring Balder back, Balder tells him to bring the ring back to Weden, as a token of memory.

[Gęřör kvað:]

22 „Baug þikk-a'k, • þótt brendr séi,
2 með ungum Óðins syni;
es-a mér gulls vant • í gęřðum Gymis
4 at deila fé fęřur.“

[R 11v/21, A 2v/18 (ll. 3–4)]

[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^C of my father.”

[Skirnir kvað:]

23 „Sér þú męki, męr, • mjóvan, mál-faan,
2 es hęf'k í hęndi hér?
höfuð höggva • mun'k þér halsi af,
4 nema mér sętt sęgir.“

[R 11v/23, A 2v/19]

[Shirner quoth:]

“Seest thou, maiden, this sword—slender, pictured-painted²²⁰,
which I have here in my hand?
Hew the head will I, off thy neck,
unless thou come to terms with me.”

²²⁰The sword is inlaid with metal forming a pattern. The expression is formulaic, cf. TODO.

[Gęřör kvað:]

- 24 „**Á**-nauð þola · vil’k **aldri**-gi
 2 at **manns**-kis **munum**,
 þó hins **get**’k, · ef it **Gymir** finniðsk
 4 **vígs** ó·trauðir · at ykk **vega** tíði.“

[R 11v/25, A 2v/20]

[Gird quoth:]

“Stand coercion will I never,
 to any man’s liking;
 though I get this, if thou and Gymer meet—
 men unreluctant of conflict—that ye two will wish to fight.²²¹”

2 **manns**-kis ‘any man’s (lit. ‘no man’s)’] *manns ęnskis* A

²²¹Gird says that she will never let herself be forced to marry Free, even if that means that her father and Shirner should fight over her.

[Skirnir kvað:]

- 25 „Sér þú **mé**ki, **mér**, · **mjóvan**, **mál**-fáan,
 2 es **hef**’k í **hendi** **hér**?
 fyr þessum **eggjum** · **hnígr** sá hinn **aldni** jötunn,
 4 verðr þinn **feigr** **faðir**.

[R 11v/27, A 2v/22]

[Shirner quoth:]

“Seest thou, maiden, this sword—slender, pictured-painted—
 which I have here in my hand?
 By these edges sinks the aged ettin [= Gymer] down;
 fey^C becomes thy father.

- 26 **Tams**-vęndi þik drep’k, · ęn þik **tęmja** mun’k,
 2 **mér**, at **mínum** **munum**,
 þar skalt **ganga** · es þik **gumna** synir
 4 **síðan** ęva **séi**.

[R 11v/28, A 2v/24]

With the taming-wand I strike thee, but thee will I tame,
 O maiden, to my liking.
 There shalt thou go, where thee the sons of men
 never since may see.

1 **Tams**-vęndi ‘taming-wand’] Has been interpreted as a sword, TODO.

- 27 **Ara** þúfu **á** · skalt **ár** sitja,
 2 **horfa** **he**imi ór;
 snugga **he**ljár til;

[R 11v/30, A 2v/26]

4 matr sé þér meir leiðr · an manna hveim
hinn fráni ormr með firum.

In an eagle's nest shalt thou sit in early morn;
turn out of the world;
hanker after Hell^L.²²²

May food be for thee more loathsome, than to anyone
the gleaming serpent [= the Middenyardswyrm] among men.²²³

1 Ara þúfu á · skalt ár sitja 'On an eagle's hill shalt thou sit in early morn'] ár skalt sitja · ara þúfu á 'in early morn shalt thou sit on an eagle's hill' A 2-3 horfa heimi ór; snugga hēljār til 'turn out of the world; hanker after Hell'] horfa ok snugga hēljār til 'turn and hanker to hell' A

5 firum] This is the last word of fol. 2v of A, after which the text cuts off.

²²²Gird will long for death.

²²³Her food will be as disgusting as the Middenyardswyrm (for its disgusting nature see Note to *Hym* 22).

28 At undr-sjónum verðir · es út of kœmr,
2 á þik Hrímnir hari
á þik hot-vetna stari,
4 við-kunnari verðir · an vqrðr með goðum,
gapi þú grindum frá.

[R 11v/32]

A wondrous sight mayst thou become when thou comest out;
at thee may Rimner ogle;
at thee may anyone stare.

More widely known mayst thou become than the Watchman among the Gods [= Home-dall];
mayst thou gape from the gates.

29 Tópi ok ópi, · tjqsull ok ó·þoli,
2 vaxi þér tqr með trega;
sętsk þú niðr · en mun'k sęgja þér
4 sváran sús-breka,
ok tvinnan trega.

[R 12r/2]

Toop and oop, tessle and restlessness;
may thy tear grow with grief!
Sit thyself down, and I will tell thee
a heavy roaring-breaker,
and a twined grief.

1 Tópi ok ópi, · tjqsull ok ó·þoli 'Toop and oop, tessle and restlessness'] The first three of these four words are magic curse words; I have left them untranslated. TODO: Potential meanings.

- 30 Tramar gneypa · þik skulu gęstan dag [R 12r/3]
 2 jętna gęrđum í,
 til hrím-þursa hallar · þú skalt hverjan dag
 4 kranga kosta-laus;
 kranga kosta-vęn;
 6 grát at gamni · skalt í gęgn hafa
 ok lęiđa með tęrum trega.

Thee shall fiends torment at the dismal day,
 in the yards of the Ettins.
 To the halls of the Rime-thurses shalt thou every day
 creep choiceless;
 creep choice-lacking.
 Weeping for joy shalt thou have in exchange,
 and nurse grief with tears.

- 31 Međ þursi þrí-hęfđuđum · þú skalt ę nara [R 12r/7]
 2 eđa ver-laus vesa,
 þitt geđ grípi;
 4 þik morn morni
 ves þú sem þistill, · sá's þrunginn vas
 6 í ofan-verđa ęnn.

With a three-headed thurse shalt thou ever live,
 or be husband-less.
 May thy senses grasp;
 may murrain mourn thee;
 be thou like the thistle that was pressed
 in the uppermost harvest season!

- 32 Til holts ek gekk · ok til hrás viðar [R 12r/9]
 2 gamban-tęin at geta
 gamban-tęin ek gat.

To the wood I went, and to the raw/sappy tree,
 the gombentoe^C for to get;
 the gombentoe I got.

1–3 Til holts ... gat. ‘To the wood ... got.’] The *gamban-tęin* ‘gombentoe’ seems to be the stick on which the runic curse is to be carved (possibly to be identified with the *tams-vęndr* ‘taming-wand’ of st. 26.) This interpretation is supported by *Hęb* 152, which also uses the expression (*h*)rás viðr ‘raw/sappy tree’ and seems to refer to a runic curse.

- 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 Eese-bray (= Thunder);
 thee shall Free come to hate,
 O wicked 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, the Os-retinues [= Eese] themselves:
 how I forbid, how I forban
 the company of men from the maid,
 the use of men from the maid!

- 35 Hrímgrímnir hętir þurs, · es þik hafa skal [R 12r/14]
 2 fyr ná-grindr neðan,
 þar þér vil-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 may give thee.
 A finer drink [shalt] thou never get,
 O maiden, against thy liking,
 O maiden, to my liking!

- 36 Þurs ríst'k þér · ok þría stafi, [R 12r/16]
 2 ęrgi ok óði ok óþola,
 svá ek þat af ríst · sem ek þat á ręist,

4 ef gørask þarfar þæss.“

Thurse^G I carve for thee, and three staves:
degeneracy^C and madness and restlessness.—
So I carve it off as I carved it on,
if need arise for that.²²⁴”

1 Þurs ‘thurse’] Thurse is the name of the þ-rune (þ); it is carved as part of the curse.

1 þrí stafi ‘three staves’] Three runic letters (or phrases) representing the three following words (*ergi* ‘degeneracy’ etc.). The ritual practice of carving “three staves” is first found on the C7th Gummarp stone: **h**ap**u**wol**a**f**r**sate **s**t**a**b**a** þ**r**ia **ff**f ‘Hathwolf placed three staves: **ff**f’, where the **f**-rune (f) stands for its name *fee*^C (i.e. ‘wealth, cattle’) and is thus meant to bring wealth.

2 *ergi* ok *óði* ok *ó·þola* ‘degeneracy and madness and restlessness’] Both *ergi* ‘degeneracy’ and *ó·þoli* ‘restlessness’ (here probably with a sexual connotation), are found in the love magic charm on the rune stick B257 from Bryggen (edited below under Galders). *ergi* is also found in the curse-formula on the C7th Proto-Norse runestones from Stentofte and Björketorp. See further introduction to B257.

²²⁴Shirner has carved the curse (which will bring true all the threats from 26–35), but tells Gird that he will scrape it off if she will accept his demands. She then responds:

[Gęðr kvað:]

37 „Hęill ves þú hęldr, svęinn, · ok tak við hrím-kalki
2 fullum forns mjaðar,
þó haðǽ’k ętlat, · at mynda’k aldri-gi
4 unna vaningja vęl.“

[R 12r/19]

[Gird quoth:]

“Hale be thou rather, O swain, and receive the rime-chalice,
full of ancient mead—
though I had intended that I never would
love the Waning [= Free] well.”

1–2 Hęill ... mjaðar ‘Hale ... mead’] Occurs identically in *Lock* 53.

4 vaningja ‘the Waning [= Free]’] lit. ‘descendant of the Wanes^G’; a rare word. It only occurs at one other place in the Norse corpus, namely in the *thule*^C of boar-names. Boars were sacred to Free, TODO.

[Skirnir kvað:]

38 „Ørendi mín · vil’k ęll vita,
2 áðr ríða’k hęim heðan,
nęr á þingi · munt hinum þroska
4 nęnna Njarðar syni.“

[R 12r/21]

[Shirner quoth:]

“My errands all I wish to know,
before I ride home hence:

when on the Thing^C wilt thou with the vigorous
son of Nearth [= Free] be joined?”

[Gǫrðr kvað:]

39 „Barri heitir, · es vit bǣði vitum, [R 12r/23]
2 lundr logn-fara,
en ępt nętr níu, · þar mun Njarðar syni
4 Gǫrðr unna gamans.“

[Gird quoth:]

“Barrey is called—as we both know—
a grove of calm rushes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

P4 Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda: [R 12r/24]

Then Shirner rode home. Free stood outside and greeted him and asked for the tidings:

40 „Sęg mér, Skírnir, · áðr verpir sǫðli af mar [R 12r/25]
2 ok stígir feti framarr,
hvat árnaðir · í Jǫtun-heima
4 þíns eða míns munar?“

“Tell me, O Shirner, before thou shouldst throwe the saddle off the steed,
and take a step further:
what didst thou accomplish in the Ettinhomes^L,
to thy or my liking?”

[Skírnir kvað:]

41 „Barri heitir, · es vit báðir vitum, [R 12r/27]
2 lundr logn-fara,
en ępt nętr níu, · þar mun Njarðar syni
4 Gǫrðr unna gamans.“

[Shirner quoth:]

“Barrey is called—as we both know—
a grove of calm rushes,
and after nine nights there will to the son of Nearth
Gird her pleasure grant.”

[R 12r/28, G]

Long is a night; long are two;
how should I yearn for three?
Oft a month to me seemed less,
than this half wedding-night.²²⁵

1 langar 'u tvęr 'long are two'] *lęg es ęnnur* 'long is another' G 2 hvé of þreýja'k þríar?] *hvé mega'k þreýja þríar* G

²²⁵The wedding-night (TODO: it's a hapax so explain the etymology?) is presumably half as it is not consummated.

The Thule of Rígh (*Rígsþula*)

Dating (Sapp, 2022): early C11th (0.240), late C11th (0.204), late C12th (0.195),
C13th (0.280)
Meter: *Firnwörðslaw*

Dumezil hypothesis. Irish influence? Many interesting things to write here!

The language of *Rígh* is highly formulaic, but also often unique to it. Of particular note are the alliteration between the adverb *męirr* ‘further’ and *míðra*, e.g. in st. 2/1: *gekk męirr at þat*

P1 Svá segja menn í fornum sǫgum, at ęinn-hvęrr af ǫsum, sá er Hęimdallr hęt, [W 78r/1]
2 fǫr fęðar sinnar ok framm með sjóvar-strǫndu nǫkkurri, kom at ęinum
húsa-bó ok nęfndisk Rígr; ęptir þęiri sǫgu er kvęði þetta.

So say men in ancient saws^C that one of the Eese^G, he who was called Homedall^P, went on his journey and came forth along a certain lake shore, came upon a lone homestead and called himself Rígh—according to that saw is this poem.

1 Ár kvǫðu ganga · grónar brautir [W 78r/TODO]
2 ǫflgan ok aldinn · ǫs kunnigan,
ramman ok rǫskvan · Ríg stíganda.

Of yore, they said, did walk on green roads
a mighty and aged os^G, cunning:
the strong and brisk Rígh, striding.

1 Ár ‘Of yore’] sens. emend. (see note); at W

1 Ár ‘Of yore’] Formulaic. It is very common for poems to begin with *ár*. Cf. *Wsp* 3/1, *Hym* 1/1, *HHund I* 1/1, *Guth I* 1/1, *Siw* 1/1

- 2 Gekk meirr at þat · miðrar brautar, [W 78r/TODO]
 2 kom hann at húsi, · hurð vas á gétti;
 inn nam at ganga, · eldr vas á golfi,
 4 hjón sǫtu þar · hǫr at arni,
 Ái ok Edda · aldin-falda.

Went he further after 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.

4 at] sens. emend.; af W

- 3 Rigr kunni þeim · rǫð at sęja; [W 78r/TODO]
 2 meirr settisk hann · miðra fletja
 en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels,
 further he set himself down on the middle of the floor-bench,
 and on either side: the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif, [W 78r/TODO]
 2 þungan ok þykkvan, · þrunginn sǫðum,
 bar hǫn meirr at þat · miðra skutla,
 4 soð vas í bolla · setti á bjóð;
 vas kalfr soðinn · krása bętstr;
 6 reęis hann upp þaðan, · réðsk at sofna;

Then took Great-Grandmother a lumpy loaf,
 heavy and thick, stuffed with chaff,
 she carried it further after that on the middle of a trencher,
 broth was in a bowl, she set it on a plate—
 a cooked calf was the best dainty;
 he [= Righ] rose up thence, resolved to sleep.

- 5 Rigr kunni þeim · rǫð at sęja; [W 78r/TODO]
 2 meirr lagðisk hann · miðrar rękku,
 en á hlið hvára · hjón salkynna.

Righ knew to tell them counsels;
 further he laid himself down in the middle of the bed,
 and on either side: the couple of the hall.

- 6 Þar vas hann at þat · þrjár nætr saman; [W 78r/TODO]
 2 gekk hann meirr at þat · miðrar brautar;
 liðu meirr at þat · mǫnuðr níu.

There he was after that for three nights in all;
 went he further after that on the middle of the road;
 passed further after that nine months.

- 7 Jóð ól Edda, · jósu vatni [W 78r/TODO]
 2 hǫrund-svartan, · hétu þrél.

Great-Grandmother begot a child, they sprinkled it with water²²⁶—
 swarthy of skin—they called it Thrall.

2 hǫrund-svartan ‘swarthy of skin’] emend.; *hǫrfi svartan* ‘swarthy with flax(?)’ W

²²⁶A reference to the Heathen naming ceremony, somewhat resembling the Christian baptism, wherein water would be poured on a newborn. Cf. *Hígh* 156.

- 8 Hann nam at vaxa · ok vël dafna; [W 78r/TODO]
 2 vas þar á hǫndum · hrokkit skinn,
 kropnir knúar, · [...]
 4 fingr digrir, · fúlligt and-lit,
 lotr hryggr, · langir hēlar.

He took to grow, and thrive well;
 there on his hands was wrinkled skin,
 crooked knuckles, [...],
 thick fingers, a foul face,
 a stooping back, long heels.

- 9 Nam meirr at þat · magns of kosta, [W 78r/TODO]
 2 bast at binda, · byrðar gǫrva;
 bar hēim at þat · hrís gęrstan dag.

He took further after that to try his power:
 bast to bind, burdens to make,
 he carried home after that brushwood on a gloomy day.²²⁷

²²⁷The thrall had to work in even the most hostile weather.

- 10 Þar kom at garði · gęngil-bęina, [W 78r/TODO]

- 2 aurr vas á iljum, · armr sól-brunninn,
niðr-bjúgt es nef, · nefndisk þír.

There came to the farm a gangle-boned woman:
mud was on her footsoles, her arm sunburnt,
downturned her face—she called herself Thew.

1 gęgil-bęina ‘gangle-boned woman’] Derogatory, somebody who (due to poverty) only travels by foot.
3 Þír ‘Thew’] The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to OS *thiwi* ‘maid(-servant)’, being further root-related to *þéa* -*þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, OE *þéow* ‘slave, servant’.

- 11 Męirr sęttisk hōn · miðra flętja,
2 sat hjá hęnni · sonr húss,
róddu ok rýndu, · rękkju gōrðu
4 Þręll ok þír · þrungin dógr.

[W 78r/TODO]

Further she set herself down on the middle of the floor-bench;
by her sat the son of the house [= Thrall].
They spoke and whispered, made a bed—
Thrall and Thew—in hard-pressed nights.

1 Męirr ... flętja] emend. based on other sts.; *miðra flętja* · *męirr sęttisk hōn* W

- 12 Bōrn ólu þau, · bjuggu ok unðu;
2 hygǵ’k at hėti · Hreimr ok Fjósnir,
Klúrr ok Klęggi, · Kęfsir, Fúlnir,
4 Drumbr, Digraldi, · Drōtr ok Hōsvir,
Lútr ok Lęggjaldi; · lōgðu garða,
6 akra tōddu, · unnu at svínun,
gęita gęttu, · grófu torf.

[W 78r/TODO]

Children they begot—they settled and were content—
I think that they were called Rame and Feesner,
Clour and Cledge, Chafser, Foulner,
Drumber, Digrald, Drant and Hazer,
Lout and Ledgald.—They laid yard-fences,
dunged the fields, fed the swine,
kept the goats, dug the turf.

- 13 Dótr vōru þęr · Drumba ok Kumba,
2 Økkvin-kalfa · ok Arin-nęfja,
Ysja ok Ambóttr, · Eikin-tjasna,

[W 78r/TODO]

- 4 Tǫtrug-hypja · ok Trǫnu-bęina;
þaðan eru komnar · þręla ęttir.

The daughters were these: Drumb and Cumb;
Inkencalf and Arn-neb, Yeaze and Ambight, Oakentezen, Tattryhip and Tranebone—
thence are come the lineages of thralls.

- 14 Gekk Rigr at þat · réttar brautir
2 kom hann at hǫllu · hurð vas á skiði
inn nam at ganga · ęldr vas á golfi
4 hjón sǫtu þar · heldu á syslu.

[W 78r/TODO]

TODO: Translation.

2 hǫllu ‘hall’] sens. and metr. emend., cf. st. TODO; om. W

- 15 Maðr tęlgði þar · męið til rifjar,
2 vas skęgg skapat, · skǫr vas fyr ęnni
skyrtu þrǫngva · skokkr vas á golfi.

[W 78r/TODO]

TODO: Translation.

- 16 Sat þar kona, · sveigði rokk,
2 breiddi faðm, · bjó til váðar;
sveigr vas á hǫfði, · smokkr vas á bringu,
4 dúkr vas á halsi, · dvergar á ǫxlum;
Afi ok Amma · ǫttu hús.

[W 78r/TODO]

TODO: Translation.

- 17 Rigr kunni þeim · rǫð at sęja,
2 reęs frá borði · réð at sofna.
Męirr lagðisk hann · miðrar rękkju
4 en á hlið hvára · hjón sal-kynna.
Þar vas hann at þat · þrjár nętr saman
6 liðu męirr at þat · mǫnuðr níu.

[W 78r/TODO]

Righ knew to tell them counsels,
rose from the table, resolved to sleep.

Further he laid himself down in the middle of the bed,
and on either side: the couple of the hall.
There he was after that for three nights in all;
passed further after that nine months.

- 18** Jóð ól Amma, · jósu vatni, [W 78r/TODO]
2 kǫlluðu Karl · kona sveip ripti
rauðan ok rjóðan · riðuðu augu.

Grandmother begot a child, they sprinkled it with water,
called it Churl; the woman wrapped him in cloth,
red and ruddy; his eyes trembled.

- 19** Hann nam at vaxa · ok vęl dafna, [W 78r/TODO]
2 ǫxn nam at tēmja · arðr at gǫrva
hús at timbra · ok hlǫður smíða
4 karta at gǫrva · ok keyra plóg.

TODO: Translation.

- 20** Hęim óku þá · Hangin-luklu [W 78r/TODO]
2 gęita kyrtlu · giptu Karli.
Snǫr hęitir sú, · sęttisk und ripti.
4 Bjuggu hjón, · bauga dęildu,
bręiddu blęjur, · ok bú gǫrðu.

TODO: Translation.

- 21** Bǫrn ólu þau, · bjuggu ok unðu; [W 78r/TODO]
2 hét Halr ok Drengr, · Hǫldr, Þegn ok Smiðr,
Bręiðr, Bóndi, · Bundin-skeggi,
4 Búi ok Boddi · Bratt-skeggr ok Sęggr.

Children they begot—they settled and were content—
TODO: Translation.

- 22** Enn hétu svá · ǫðrum nǫfnum [W 78v/1]
2 Snot, Brúðr, Svanni, · Svarri, Sprakki,
Fljóð, Sprund, ok Víf, · Fęima, Ristill—

4 þaðan eru komnar · karla éttir.

TODO: Translation.

23 Gekk Rigr þaðan · réttar brautir
2 kom hann at sal, · suðr horfðu dyrr,
vas hurð hnigin, · hringr vas í gétti.

[W 78v/TODO]

TODO: Translation.

24 Gekk hann inn at þat · golf vas stráat
2 sǫtu hjón · sǫusk í augu
faðir ok móðir · fingrum at leika.

[W 78v/TODO]

TODO: Translation.

25 Sat hús-gumi · ok snøri stræng
2 alm of bændi · ǫrvar skępti;
en hús-kona · hugði at ǫrmum,
4 strauk of ripti · sterti ęrmar.

[W 78v/TODO]

Sat the husband and twisted the bow-string,
bent the elmwood, shafted arrows—
but the housewife minded her arms,
smoothened the fabric, tightened the sleeves.

26 Keisti fald, · kinga vas á bringu,
2 síðar slóður, · serk blá-faan;
brún bjartari, · brjóst ljósara,
4 hals hvítari · hręinni mjǫllu.

[W 78v/TODO]

The linen hood jutted out, a brooch was on her chest,
a long-hanging gown, her serk dyed blue; her brow was brighter, her chest lighter,
her throat whiter than purest snow.

27 Rigr kunni þęim · rǫð at sęgja;
2 męirr sęttisk hann · miðra flętja

[W 78v/TODO]

en á hlið hvára · hjón sal-kynna.

Righ knew to tell them counsels,
further he set himself down on the middle of the floor-bench,
and on either side: the couple of the hall.

28 Þá tók móðir · merktan dúk,
2 hvítan af hǫrvi, · hulði bjóð;
hón tók at þat · hlēifa þunna,
4 hvíta af hveiti, · ok hulði dúk.

[W 78v/TODO]

Then took Mother a patterned cloth,
white of flax—she covered a platter.
She took after that thin loaves,
white of wheat—and covered the cloth.²²⁸

²²⁸Note the strong parallelism. The household can afford an excess of expensive fabric and bread; Mother can cover the platter with a patterned (*merktr*) flaxen cloth, and then cover the cloth with wheat-bread.

29 Framm setti hón · skutla fulla
2 silfri varða á bjóð
fán ok flęski · ok fugla stęikta
4 vín vas i kǫnnu · varðir kalkar;
drukku ok dómðu; · dagr vas á sinnum.

[W 78v/TODO]

TODO: Translation.

30 Rigr kunni þeim · rjóð at sęja,
2 reis Rigr at þat, · rekkju gørði.

[W 78v/TODO]

Righ knew to tell them counsels,
rose Righ after that, made the bed.

31 Þar vas hann at þat · þrjár nætr saman;
2 gekk hann meirr at þat · miðrar brautar;
liðu meirr at þat · mǫnuðr níu.

[W 78v/TODO]

There he was after that for three nights in all;
went he further after that on the middle of the road;
passed further after that nine months.

- 32 Svęin ól móðir, · silki vafði,
 2 jósu vatni— · Jarl létu hęita;
 blęikt vas hár, · bjartir vangar,
 4 ętul vęro augu · sem yrmlingi.

[W 78v/TODO]

Mother begot a swain, swaddled him in silk;
 they sprinkled him with water—let him be called Earl.
 Pale was his hair, bright his cheeks,
 fierce were his eyes, like the young serpent.

4 ętul ... yrmlingi ‘fierce ... the young serpent’] A person of noble stock being recognised as such through their appearance is a motif in Norse literature. Cf. esp. the incident at the beginning of *HHund II*, where Hallow, disguised as a thrall-woman, is almost caught due to his unsлавlike eyes, which are, as in the present stanza, likewise said to be *ętul* ‘fierce, terrible’.

- 33 Upp óx þar · Jarl á flętjum;
 2 lind nam at skęlfa, · lęggja stręngi,
 alm at bęygja, · ęrvar skępta,
 4 flęin at flęyja, · frękkur dýja,
 hęstum ríða, · hundum verpa,
 6 sverðum bregða, · sund at fręmja.

[W 78v/TODO]

Up grew Earl there on the floor-benches;
 he took to shake shields, fasten bow-strings,
 bend elmwood, shaft arrows,
 throw javelins, hoist frankish spears,
 ride horses, throw hounds (TODO)
 , brandish swords, practice swimming.

- 34 Kom þar ór runni · Rigr gangandi,
 2 Rigr gangandi, · rúnar kęnni;
 sitt gaf hęiti, · son kveðsk ęiga;
 4 þann bað hann ęignask · óðal-vęllu,
 óðal-vęllu, · aldnar bygðir.

[W 78v/TODO]

There came out of a brush Righ, walking:
 Righ, walking, taught runes;
 he gave his own name; said that he had a son;
 he bade *him* take the ethel-plains:
 the ethel-plains, the ancient villages.

1–5 Kom ... bygðir.] Righ approaches his son, Earl. He reveals himself as his father and initiates him into the warrior aristocracy through teaching him the runes and giving him the noble title Righ (henceforth he will be known as Righ Earl). Finally he instructs him to set out and win land for himself, which Righ Earl soon does.

- 35 Rēið hann meirr þaðan · myrkan við [W 78v/TODO]
 2 hélug fjöll · unds at hǫllu kom;
 skapt nam at dýja, · skelfði lind,
 4 hęsti hleypti, · ok hjǫrvi brá;
 víg nam at vękja, · vǫll nam at rjóða,
 6 val nam at fęlla, · vá til landa.

He [= RIGH-EARL] rode further thence through the mirky wood,
 through the frosty fells, until to a hall he came—
 the shaft he took to hoist, shook the linden shield,
 leapt with the horse, and brandished the sword;
 war he took to rouse, the plain he took to redden,
 men he took to fell—he won the land.

- 36 Réð hann ęinn at þat · átján búum;
 2 auð nam skipta · ǫllum vęita [W 78v/TODO]
 meiðmar ok mǫsma, · mara svang-rifja;
 4 hringum hręytti, · hjó sundr baug.

He alone ruled, after that, eighteen homesteads.
 Wealth he took to hand out; to give all men
 gifts and treasures, [and] slender-ribbed steeds;
 rings he scattered; he cut apart a bigh.

4 hringum hręytti 'rings he scattered'] Cf. StarkSt Frag 1/2a *bring-bręytanda* 'ring-scatterer' [GENEROUS MAN] which contains the same words.

- 37 Óku ęrir · úrgar brautir [W 78v/TODO]
 2 kvǫmu at hǫllu · þar's hęsir bjó:
 mótti [...] · mjó-fingraðri
 4 hvítri ok horskri, · hétu ęrna.

Messengers drove through drizzling roads,
 came to the hall where a ruler lived;
 met a slender-fingered,
 white and wise—they called her Erne.

1 Óku] *okū* W 3 mjó-fingraðri] the grammar requires -ri; mjó-fingraði W

- 38 Bǫðu hęnnar · ok hęim óku, [W 78v/TODO]
 2 giptu Jarli, · gekk hón und líni;
 saman bjuggu þau · ok sér unðu,

4 éttir jóku · ok aldrs nutu.

They asked for her hand and drove home,
married her off to Earl—she went under the linen.
They settled together and were content with themselves,
grew their lineage and enjoyed life.

2 gekk hón und líni ‘she went ‘neath the linen’] i.e. she donned the bridal veil; cf. *Thrim* 27.

39 Burr vas hinn elsti, · en Barn annat;

[W 78v/TODO]

2 Jóð ok Aðal, · Arfi, Møgr,
Niðr ok Niðjungr, · (nómu leika)

4 Sonr ok Svęinn, · (sund ok tafl)
Kundr hét ęinn; · Konr vas hinn yngsti.

Byre was the oldest, and Bairn another;

TODO: Translation.

TODO: Translation (they learned to play) Son and Swain (swimming and Tavel) Kund
was one called; Kin was the youngest.

40 Upp óxu þar · Jarli bornir:

[W 78v/TODO]

2 hęsta tømðu, · hlífar bęndu,
skęyti skófu, · skęlfðu aska.

4 En Konr ungr · kunni rúnar:
ęvin-rúnar · ok aldr-rúnar.

There grew up the sons of Earl:

horses they tamed, shield-rims they bent,

smoothened shafts, shook ash-spears.—

But Kin the Young knew runes:

ever-runes and life-runes.

4 Konr ungr ‘Kin the Young’] The name is clearly a folk etymological pun on ON *konungr* ‘king’, who held the highest social rank, above even the earls.

41 Męirr kunni hann · mønnum bjarga,

[W 78v/TODO]

2 eggjar dęyfa, · ęgi lęgja.
Kløk nam fugla, · kyrra ęlda,

4 sófa ok svęfja, · sorgir lęgja,
afl ok ęljun · átta manna.

Further he knew men to save,

blades to dull, the sea to lower.

He learned the chirps of birds, to calm fires,
to soothe and lull to sleep, to lower sorrows,
the strength and zeal of eight men.

- 42 Hann við Ríg Jarl · rúnar deildi;
2 brogðum þeitti · ok þetr kunni;
 þá ǫðladisk · ok þá ęiga gat,
4 Rígr at heita, · rúnar kunna.

[W 78v/TODO]

With Rígh-Earl he shared runes;
TODO.
then he earned for himself, and got to own,
Rígh to be called, runes to know.

- 43 Reðið Konr ungr · kjǫrr ok skóga;
2 kolfi fleygði · kyrði fugla;
 þá kvað þat kráka · —sat kvisti ęin—
4 „Hvat skalt, Konr ungr, · kyrra fugla?
 Hęldr mętti þér · hęstum ríða
6 [...] · ok hęr fęlla.

[W 78v/TODO]

Kin the Young rode through brushes and woods;
he flung bolts, he calmed birds.
Then quoth a crow—it sat lone on a twig—:
“For what shalt thou, Kin the Young, calm birds?
Better it fit thee horses to ride,
[...], and armies to fell.”

- 44 Á Danr ok Danpr · dýrar hallir;
2 ǫðra ǫðal · an ér hafið;
 þęir kunnu vel · kjól at riða,
4 ęgg at kęnna, · undir rjúfa.

[W 78v/TODO]

Dan and Danp own costly halls:
nobler ethel than ye do—
they know well the ship to ride,
the blade to teach, wounds to tear.

2 ér ‘ye’] metr. emend.; þér ‘id.’ W, which is simply a younger form of ér, and shows that the poem has been linguistically modernised.

2 ǫðal ‘ethel’] Ancestral farmland, in this case the eighteen homesteads owned by Earl.

3 kjól at riða ‘ship to ride’] i.e. ‘to sail’

4 egg at kenna ‘the blade to teach’] i.e. ‘to fight, wage war’. Apparently a euphemism; to “teach him the blade” is to fight him.

At this point leaf 78 ends. The rest of the poem is lost.

The Leed of Hindle (*Hyndluljóð*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnwordslaw*

-
- 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, O maiden of maidens; wake, my friend,
sister Hindle, who lives in the rock-face!

Now is the twilight of twilights; we two shall ride
to Walhall, and to the holy wigh^C!

- 2 Biðjum Hērjafǫðr • í hugum sitja,
2 hann geldr ok gefr • gull verðugum,
gaf hann Hēr móði • hjalm ok brynju,
4 en Sigmundi • sverð at þiggja.

Let us bid Harryfather (= Weden) to remain in good spirits;

he rewards and gives gold to the worthy:

He gave to Heremod^P a helmet and byrnie,

but to Syemund^P a sword to receive.

2 verðugum ‘to the worthy’] emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

- 3 Gefr hann sigr sonum, • en svinnum aura,
2 mēlsku mǫrgum • ok manvit firum,
byri gefr brǫgnum, • en brag skǫldum,

4 gefr hann mann-sęmi · mǫrgum rekki.

He gives victory to sons, but silver to the wise;
speech to many, and manwit^C to men.
Fair wind he gives to noble ones, and poetry to scolds^C;
he gives manly valour to many a champion.

4 Þór mun'k blóta, · þess mun'k biðja,
2 at hann ę við þik · ęinart láti;
 þó 's hǫnum ótitt · við jǫtuns brúðir.

Thunder I will blood^C, of this I will bid:
that he always show a friendly face to thee,
though he hath hate for the brides of the ettins.

5 Nú tak-tu ulf þinn · ęinn af stalli,
2 lát hann rinna · með runa mínum.“—
 „Sęinn es gǫltr þinn · goð-veg troða,
4 vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable;
let him run together with my boar.”—
[Hindle quoth:] “Slow is thy boar to tread the God-ways;
I wish not load my noble steed.”

6 Flǫ est Fręyja, · es fręistar mín,
2 vísar þú augum · á oss þannig,
 es hafir ver þinn · í val-sinni
4 Óttar unga · Innsteįns bur.“

Deicitful art thou, Frow, as thou temptest me;
thou showest thy eyes on us this way
since thou hast thy lover on the slain-ways:
the young Oughter, Instone's offspring.”

2-3 vísar ... val-sinni ‘thou showest ... slain-ways’] i.e., “You only show favour to me because you want me to help your lover”. For the expression cf. *Sdr* 2/3 and note.

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 hagr gęřđu,
dvergar tvęir · Dáinn ok Nabbi.

There where the boar Goldenbristle glows,
the Hildswine, which the two skillful dwarfs
Dowen and Nab did make for me.

2 Hildisvíni 'Hildswine'] Presumably an alternative name of Goldenbristle.

- 9 Sęnn í sǫðlum · sitja vit skulum
2 ok of jǫfra · ęttir dǫma,
gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit,
and speak about the lineages of princes,
of those men who are come from the gods.

- 10 Þęir hafa vęðjat · vala malmi
2 Óttarr ungi · ok Angantýr;
skylt 's at vęita, · svá't skati hinn ungi
4 fǫður-leifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD],
young Oughter and Ongenthew—
it *must* be divulged, so that the young prince
may have the patrimony left by his kinsmen.

- 11 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^C he made for me, loaded with stones;
now that stone-pile has turned into glass.
He reddened it in the fresh blood of oxen;
always did Oughter trust on the Ossens^G.

- 12 Nú lát forna · niðja talða
 2 ok upp-bornar · éttir manna
 hvat 's Skjöldunga, · hvat 's Skilfinga,
 4 hvat 's Qðlinga · hvat 's Ylfinga
 6 hvat 's hǫld-borit, · hvat 's hęrs-borit
 mest manna val · und Mið-garði?“

Now let ancient kinsmen be counted,
 and the high born lineages of men:
 What is of the Shieldings? What is of the Shilvings?
 What is of the Athlings? What is of the Wolvings?
 What is born of hero? What is born of chief,
 the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innsteini,
 2 en Innsteinn vas · Alfi inum gamla,
 Alfr vas Ulfi, · Ulfr Sęfara,
 4 en Sęfari · Svan inum rauða.

[Hindle quoth:] “Thou²²⁹ art, Oughter, born to Instone,
 and Instone was born to Elf the old,
 Elf to Wolf, Wolf to Seafare,
 and Seafare to Swan the red.

²²⁹Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gofga,
 2 hygg at héti · Hlédís gyðja,
 Fróði vas faðir þęirar, · en Fríund móðir;
 4 ęll þótti étt sú · með yfir-męnnum.

Thy father had thy mother, beautiful with neck-rings,
 I think that she was called Leedise the gidden^C.
 Frood was her father and Friend her mother;
 all her lineage seemed to be among overmen^C.

3 Fríund] emend. from meaningless **friaut* F

- 15 Auði vas áðr · ęflgastr manna,
 2 Halfdanr fyrri · hęstr Skjöldunga,
 fręg vǫru folk-víg, · þau's framir gęrðu,

4 hvarfla þóttu verk · með himins skautum.

Ed was once the mightiest of men,
Halfdane earlier the highest of Shieldings.
Renowned were the troop-conflicts [WARS] which the famous ones made;
his (= Halfdane's) works seemed to circle along the corners of heaven.

16 Eflðisk við Eymund · óðstan manna
2 en vá Sigtrygg · með svólum eggjum,
eiga gekk Almvęig, · óðsta kvinna,
4 ólu þau ok óttu · átján sonu.

He (= Halfdane) became the in-law of Iemund²³⁰, the noblest of men,
and he slew Syettrue with cool edges.
He went on to have Elmwey, the noblest of women;
they begot and had eighteen sons.

²³⁰lit. "[he] was strengthened by". Elmwey was Iemund's daughter or sister.

17 Þaðan eru Skjöldungar, · þaðan eru Skilfingar,
2 þaðan eru Qðlingar, · þaðan eru Ynglingar,
þaðan es hǫld-borit, · þaðan es hęrs-borit,
4 mest manna val · und Mið-garði;
alt's þat ętt þín, · Óttarr hęmski.

Thence come the Shieldings! Thence come the Shilvings!
Thence come the Athlings! Thence come the Ingling!⁴
Thence is born of hero! Thence is born of chief
the mightiest choice of men in Middenyard!
All of this is thy lineage, O foolish Oughter!"

⁴Note the contradiction with v. 12. Since the Ingling 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 · hęnnar móðir,
2 Svǫfu barn · ok Sę-konungs;
alt's þat ętt þín, · Óttarr hęmski.
4 varði at viti svá, · viltu ęnn lęngra?

Hildguth was her mother,
the child of Sweve and Sea-king.
All of this is thy lineage, O foolish Oughter!—
It is meaningful that one might know thus; wilt thou [hear] yet further?

- 19 Dagr átti Þóru · drængja móður,
 2 ólusk í ęt þar · óðstir kappar,
 Fraðmarr ok Gyrðr · ok Frekar báðir,
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.
 varðar at viti svá, · viltu enn lengra?

Day had Thure, the mother of valiant men;
 in that lineage were begotten the noblest champions:
 Fradmer and Yird, and both Frekes;
 Ame and Essirmer; Elf the old.—
 It is meaningful that one might know thus; wilt thou [hear] yet further?

- 20 Ketill hét vinr þeira · Klypps arf-þęgi,
 2 vas hann móður-faðir · móður þinnar;
 þar vas Fróði · fyrr enn Kári,
 4 en Hildi vas · Hóalfr of getinn.

Kettle was their friend, the heir of Clip;
 he was the father of thy mother's mother.
 There was Frood, yet earlier Keer,
 but by Hild was Highelf begotten.

...

The Lay of Wayland (*Völundarkviða*)

Dating (Sapp, 2022): C10th (0.428)–early C11th (0.475)

Meter: *Firnwörðslaw*

The **Lay of Wayland** (*Wayl*) is a story of immense psychological complexity, one of the masterpieces of Norse narrative poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (OE *Wudga*, *Thdr 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 *Thdr*. 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 *Thdr* 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 *Thdr*). 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 hét [R 18r/4, A 6v/26]
 2 Þoðvldr. Bróðr vöru þrír, synir Finna konungs. Hét einn Slagfiðr, annarr Egill, þriði Völundr. Þeir skriðu ok veiddu dýr. Þeir kvómu í Úlfdali

- 4 ok gerðu sér þar hús. Þar er vatn, er heitir Úlfsjár. Snemma of morgin
 fundu þeir á vatsströndu konur þrjár, ok spunnu lín. Þar vátu hjá þeim
 6 álfarhamir þeira; þat vátu valkyrjur. Þar vátu tvær dótr Hlōðvés konungs:
 Hlaðguðr svanhvít ok Hervor alvitr. In þriðja var Qlrún Kjárs dóttir af
 8 Vallandi. Þeir hófðu þér heim til skála með sér. Fekk Egill Qlrúnar, en
 Slagfiðr Svanhvítrar, en Völundr Alvittrar. Þau bjuggu sjau vetr. Þá flugu
 10 þér at vitja víga ok kvömu eigi aptr. Þá skreið Egill at leita Qlrúnar, en
 Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlfdölum. Hann var hagrastr
 12 maðr, svá at menn viti í fornum sögum. Níðuðr konungr lét hann hōndum
 taka, svá sem hér er um kveðit:

Nithad was a king in Sweden called. He had two sons and one daughter; she was called Beadchild. Three brothers were there, the sons of a king of the Finns. One was called Slayfinn, another Agle, the third Wayland. They travelled on skis and hunted wild animals; they came into the Wolfdales and made for themselves houses there. A body of water lies there, which is called Wolfsea. Early in the morning they found on its shore three women who were spinning linen. Near the women were their swan-hames^C; they were Walkirries. Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit. The third was Alerune, daughter of Kear^P of Walland^{G231}. The men took the women to their halls with them. Agle got Alerune, and Slayfinn Swanwhite, and Wayland Allwit. The couples lived there for seven winters; then the women left to attend battles, and did not return. Then Agle left on skis to look for Alerune, and Slayfinn looked for Swanwhite, and Wayland stayed in the Wolfdales. He was the most skilled craftsman whom men know of in the ancient saws. King Nithad had him captured, as it is here sung of:

1 hon hét 'she was called'] so R; ok hét hon 'and she was called' A 2 vöru 'were'] so A; om. R 4–13 sér þar hús ... um kveðit 'for themselves houses ... sung of'] so R; om. (due to loss of the following foll. in the ms.) A

²³¹The Roman emperor; see Encyclopedia.

- 1 Męyjar flugu sunnan • Myrk-við í gōgnum
 2 al-vitr ungar, • ør-lōg drýgja;
 þér á sęvar-strōnd • sęttusk at hvílask
 4 drósir suð-rōnar, • dýrt lín spunnu.

[R 18r/19]

Maidens flew from the south through Mirkwood²³²
 —young allwits²³³— to fulfill orlay^C.
 They on the lake-shore set down to rest;
 the southern ladies span expensive linen.

2 *or-lög drýgja*; ‘fulfill orlay’] That is, to fulfill their destinies, and act according to their innate nature, as described in P1 and st. 3. I disagree with Clunies Ross (2005)[103], who translates this phrase as ‘engage in war’, through seeing the latter word as a borrowing from OE (cf. Dutch *oorlog* ‘war’). In fact, the expression *drýgja orlög* 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 caldre · or-leg dreógeð* ‘and then for ever and ever [he] suffers his orlay’

²³²Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

²³³Maybe look at what this means. TODO.

2 *Eḡin nam þeira · Eḡil at verja* [R 18r/21]
 2 *fōgr mēr fira · faðmi ljósum;*
 qnnur vas Svanhvít, · svan-fjaðrar dró,
 4 [...] *en hin þriðja · þeira systir*
 6 *varði hvítan · hals Völundar.*

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 those sisters
 warded the white throat of Wayland.

4 [...] A line mentioning the name of Slayfinn has most likely gone missing here.

3 *Sǫtu síðan · sjau vetr at þat,* [R 18r/24]
 2 *en hinn áttá · allan þrǫðu,*
 en hinn níunda · nauðr of skilði,
 4 *meyjar fýstusk · á myrkvan við,*
 al-vitr ungar · or-lög drýgja.

They stayed then for seven winters after that,
 and all the eighth they yearned,
 and the ninth did need divorce them.—
 The maidens longed for the mirky wood:
 the young allwits, to fulfill orlay.²³⁴

²³⁴As Walkirries the orlay^C (already laid-down destiny) of the sisters was to preside over battles for Weden. 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 (here “the mirky wood”), see note to st. 1.

4 *Kom þar af vęiði · veðr-eygr skyti* [R 18r/26]
 2 *Völundr líðandi · of langan veg,*

Slagfiðr ok Egill, · 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.

2 Vǫlundr ... veg ‘Wayland ... way’] emend. based on st. 9/3–4 below; om. R

5 Austr skreidd Egill · at Qlrúnu,
 2 en suðr Slagfiðr · at Svanhvítu,
 en ǣinn Vǫlundr · sat í Ulf-dǫlum.

[R 18r/27]

East skied Agle for Alerune,
 and south Slayfinn for Swanwhite;
 and alone Wayland stayed in the Wolddales.

6 Hann sló gull rautt · við gim fastan,
 2 lukði alla · linn-baugum vǣl;
 svá bæð hann · sinnar ljóssar
 4 kvánar, ef hǫnum · koma gǣrði.

[R 18r/29]

He struck red gold by fastened gemstone,
 enclosed all the serpent-highs^{C235} well;
 thus awaited he his bright wife,
 if to him she might come.

²³⁵Armlets, 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 Níðuðr, · Níara dróttinn,
 2 at ǣinn Vǫlundr · sat í Ulf-dǫlum;
 nǫttum fóru seggir, · næglðar vǫru brynjur,
 4 skildir bliku þeira · við hinn skarða mána.

[R 18r/31]

This learns Nithad, lord of the Nears^G,
 that alone Wayland stayed in the Wolddales.
 Nightily journeyed warriors—nailed were their byrnies²³⁶—
 their shields gleamed by the waning moon.

²³⁶The soldiers had plated armour.

- 8 Stigu ór sǫðlum · at salar gaffi,
 2 gingu inn þaðan · ęnd-langan sal,
 sǫu á bast · bauga dręgna,
 4 sjau hundruð allra, · es sá sęggr átti.

[R 18r/33]

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' (i.e. 'through the entire length of the hall', cf. English "livelong") occurs in three other places: sts. 16 and 30 of the present poem, and st. 3 of *Ord*. *ęnd-langr salr* 'endlong hall' occurs in two additional places: st. 27 of *Thrim* and st. 3 of *Shir*.

- 9 Ok þęir af tóku · ok þęir á létu
 2 fyr ęinn útan, · es af létu;
 kom þar af vęiði · veðr-ęygr skyti
 4 Vǫlundr liðandi · of langan veg.

[R 18v/2]

And they took [them] off, and they slid [them] on;
 save for one, which off they slid.²³⁷—
 Came there from the hunt the weather-eyed shooter:
 Wayland passing over a long way.

²³⁷Nithad'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 hann brúnni · beru hold stęikja;
 2 ár brann hrísi · all-þurr fura,
 viðr hinn vind-þurri, · fyr Vǫlundi.

[R 18v/4]

Went he the brown she-bear's flesh to roast;
 in early morning burned the twigs of all-dry pine—
 the wind-dry wood—before Wayland.

2 ár] metr. and sens. emend.; *bár* R

- 11 Sat á ber-fjalli, · bauga talði, [R 18v/5]
 2 alfa ljóði · çins saknaði;
 hugði at hçfði · Hlçðvès dóttir,
 4 Al-vitr unga, · vçri aptr komin.

Sat he on the bear-pelt, bighs he counted—
 the prince of elves was missing one!
 Thought he that Ladwigh's daughter [= Harware] might have it,
 that the young allwit might be come back.

- 12 Sat svá længi, · at sofnaði, [R 18v/7]
 2 ok vaknaði · vilja-lauss;
 vissi sér á hçndum · hçfgar nauðir,
 4 en á fótum · fjçtur of spçnnan.

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 „Hvçrir 'ru jçfrar · þçir's á lçgðu [R 18v/9]
 2 bæsti-síma · ok bundu mik?“

[Wayland quoth:] “Which are the princes, those that laid on
 the bast-cordage, and bound me?”

- 14 Kallaði nú Níðuðr, · Níara dróttinn: [R 18v/10]
 2 „Hvar gatst, Vçlundr, · vísi alfa,
 óra aura, · í Ulf-dçlum?
 4 Gull vas þar çigi · á Grana læiðu,
 fjarri hugða'k vart land · fjçllum Rínar.“

Now called Nithad, lord of the Nears:
 “Where gottest thou, Wayland, leader of elves,
 our ounces, in the Woldfdales?
 Gold was there not on Grane^P's path;
 far I've thought our land from the fells of the Rhine.²³⁸”

²³⁸Grane was the horse of the legendary hero Siward^P, slayer of the dragon Fathomer^P. These events were thought to have taken place in Germany. Nithad's speech is thus sarcastic: “Where did you get that gold? I have never heard of a dragon's hoard in the Woldfdales!”, the implication being that Wayland has stolen the gold (from king Nithad).

- 15 „Man’k at mēiri · mēti ǫttum, [R 18v/13]
 2 es vér hēil hjú · hēima vǫrum:
 Hlaðguðr ok Hęrvǫr · borin vas Hlǫðvé,
 4 kunn vas Qlrún · Kíars dóttir.“

[Wayland quoth:]

“I recall, that we owned greater wealth,
 when we a whole household were at home:
 Ladguth and Harware were born to Ladwigh;
 known was Alerune, Kear’s daughter.”²³⁹

²³⁹Wayland 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 is, judging by the tone, likely aware that the greedy Nithad neither cares nor believes him.

- 16 Úti stóð kunnig · kvǫn Níðaðar, [R 18v/15]
 2 hón inn of gekk · ęnd-langan sal,
 stóð á golfi, · stilti rǫddu:
 4 „es-a sá nú hýrr, · es ór holti ęęrr.“

Outside stood the cunning wife of Nithad,
 she inside did go the endlong hall,
 stood she on the floor, steered her voice:
 “That one [= Wayland] is not mild now, who comes out of the wood.”

1 Úti ... Níðaðar ‘Outside ... of Nithad’] emend. based on st. 30/1–2; om. R

2 hón ... sal ‘she inside ... hall’] Formulaic, also occurring in st. 30 of the present poem and in *Ord* 3.

- P2 Níðuðr konungr gaf dóttur sinni Bǫðvildi gull-hring þann er hann tók af [R 18v/16]
 2 bastinu at Vǫlundar, en hann sjalfr bar sverðit er Vǫlundr átti. En dróttning
 kvað:

King Nithad gave his daughter, Beadhild, the ring which she took from the bast rope
 in Wayland’s hall, but he himself carried the sword which Wayland had owned. But the
 queen quoth:

- 17 Tęnn hǫnum tęygjask · es hǫnum’s tęt sverð, [R 18v/19]
 2 ok hann Bǫðvildar · baug of þękkir,
 ǫmun eru augu · ormi hinum frána;
 4 sníðið ér hann · sina magni,

ok sętið hann síðan · í Sęvarstęð.“

His teeth are bared when he is shown the sword,
and he recognizes Beadhild's bigh;
reminiscent are his eyes to the gleaming serpent's.—
Snithe ye from him the might of his sinews,
and set him thereafter on Seastead!”

- P3** Svá var gęrt, at skornar vǫru sínar í knés-fótum ok settr í holm einn, er [R 18v/21]
2 þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi alls-kyns
gęr-simar; engi maðr þorði at fara til hans, nema konungr einn. Vęlundr
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
every kind of jewelry. No man dared journey to him, save for the king alone. Wayland
quoth:

- 18** „Sę’k Níðaði · sverð á linda, [R 18v/24]
2 þat’s ek hvęsta · sęm hagast kunna’k
ok ek hęrða’k · sęm hógst þótti;
4 sá’s mér fránn mękir · ę fjarri borinn;
sę’k-a þann Vęlundr · til smiðju borinn.

“I see the sword on Nithad's belt,
that which I sharpened as most handily I could,
and I hardened as most pleasingly seemed.—
That gleaming blade is ever further from me carried;
I see it not for Wayland to the smithy carried!

1 Sę’k ‘I see’] metr. emend.; skín ‘shines’ R

- 19** Nú berr Bęðvildr · brúðar minnar [R 18v/27]
2 —bíð’k-a þęss bót— · bauga rauða.“

Now does Beadhild bear my bride's
—I await no recompense for that—red bighs.”

- 20** Sat—né svaf á-valt— · ok sló hamri; [R 18v/28]
2 vél gęrði hęldr · hvatt Níðaði;
drifu ungir tveir · á dýr sęa

4 **s**ynir Níðaðar · í **S**évarstǫð.

He sat—he slept not at all—and struck the hammer;
he very boldly planned wiles for Nithad.—
Two young ones were drifting to see precious things:
Nithad's sons, to Seastead.

1 **S**at—né **s**vaf á-valt—‘He sat—he slept not—’] Compare *Guth Inst* TODO: *bófu mik—né drękkðu*—‘they lifted me—they drowned [me] not—’.

21 **K**vǫmu til **k**istu, · **k**rǫfðu lukla,
2 **o**pin vas **i**llúð, · es **i** sǫu,
 fjǫð vas þar **m**ęina, · es **m**ǫgum sýndisk
4 at vęri **g**ull rautt · ok **g**ǫr-simar.

[R 18v/30]

Came they to the chest, demanded the keys;
open was the evil when inside they looked.
A great deal was there of harms, which to the lads seemed
like were it red gold and jewelry.

22 „Komið **ę**nir tvęir, · komið **a**nnars dags;
2 ykkir lét’k þat **g**ull · of **g**ęfit verða;
 sęgið-a męyjum · né **s**al-þjóðum,
4 **m**anni ęngum, · at **m**ik fyndið.“

[R 18v/33]

[Wayland quoth:]

“Come alone ye two, come another day;
to you I promise that this gold will be given.
Say not to maidens, nor to the people of the hall
—to no man!—that ye met me.”

23 **S**nimma kallaði · **s**ęggr á annan,
2 **b**róðir á **b**róður: · „gǫngum **b**aug séa!“
 Kvǫmu til **k**istu, · **k**rǫfðu lukla,
4 **o**pin vas **i**llúð · es **i** litu.

[R 19r/1]

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 **h**ǫfuð · **h**úna þęira

[R 19r/3]

- 2 ok und fēn fǫturs · fǫtr of lagði,
 en þér skálar, · es und skǫrum vǫru,
 4 svēip útan silfri, · seldi Níðaði.

He sliced off the heads of those bear-cubs²⁴⁰ [LADS],
 and under the fetter's fen²⁴¹ their feet did lay;
 but the bowls which were under their curls [SKULLS]
 he coated with silver and gave to Nithad.

²⁴⁰An affectionate term for the young boys. TODO: Relate to Berserks?

²⁴¹Very unclear. TODO.

- 25 En ór augum · jarkna-steina [R 19r/5]
 2 sēndi kunnigri · kvǫn Níðaðar;
 en ór tǫnnum · tvēggja þeira
 4 sló brjóst-kringlur, · sēndi Bǫðvildi.

But out of the eyes earthenstones
 he sent to the cunning wife of Nithad;
 but out of the teeth of the two lads
 he struck breast-brooches, sent to Beadhild.

- 26 Þá nam Bǫðvildr · baugi at hrósa [R 19r/7]
 2 [...] · es brotit hafði,
 „þori'g-a'k sēgja, · nema þér einum.“

Then Beadhild began to praise the ring,²⁴²
 [...] which she had broken,
 “I dare not tell, save to thee alone.”

2 [...]] The meter requires a half-line here, likely containing a more specific description of the bigh.

²⁴²The 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 sts. 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 gulli, [R 19r/8]
 2 at fēðr þínum · fēgri þykkir,
 ok mǫðr þinni · miklu þetri,
 4 ok sjalfri þér · at sama hófi.“

Wayland quoth:

“I [will] so mend the crack on the gold,
that to thy father it fairer seems,
and to thy mother much better,
and to thyself of the same rank.”

28 Bar hána bjóri, · því-at bętr kunni,
2 svá't hōn í sessi · of sofnaði.
„Nú hęfi'k hęft · harma minna
4 allra nema ęinna · í-við-gjarna.“

[R 19r/10]

He overcame her with beer—for he knew better²⁴³—
so that she in the seat asleep did fall.
“Now have I avenged my harms—
all but one²⁴⁴—on the insidious ones.²⁴⁵”

²⁴³i.e. was more cunning, experienced than her.

²⁴⁴Presumably the deprivation of his mobility due to the hamstringing, which he resolves in the following stanza.

²⁴⁵King Nithad and his family.

29 „Vęl ek,“ kvað Vqlundr, · „verða'k á fitjum,
2 þeim's mik Níðaðar · nōmu rekkar.“
Hléjandi Vqlundr · hófsk at lopti,
4 grátandi Bøðvildr · gekk ór ęyju.
tregði fōr friðils · ok fōður reði.

[R 19r/12]

“Well I”, quoth Wayland, “fall on my paddles;
those which Nithad's men bereaved me of!²⁴⁶”
Laughing, Wayland threw himself in the air;
weeping, Beadhild went from the island,
grieved the lover's flight, and the father's fury.

²⁴⁶C-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 stęndr kunnig · kvón Níðaðar,
2 ok hōn inn of gekk · ęnd-langan sal,

[R 19r/14]

- en hann á sal-garð · settisk at hvílask,
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stands the cunning wife of Nithad,
 and she inside did go the endlong hall—
 but he, on the courtyard, set down to rest.
 “Art thou awake, O Nithad, lord of the Nears?”

- 31 „Vaki’k á-valt · vilja-lauss,
 2 sofna’k minst, · síðst sonu dauða,
 kēll mik í hofuð, · kōld erumk rjóð þín,
 4 vilnumk þess nú, · at við Völund dóma’k.“

[R 19r/17]

[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 this: to speak with Wayland.”

- 32 „Sæg mér þat Völundr, · vísi alfa,
 2 af hēilum hvat varð · húnum mínum?“

[R 19r/19]

[Nithad quoth:] “Say it to me, O Wayland, leader of elves:
 what became of my healthy bear-cubs [LADS]?”

- 33 „Eiða skalt mér áðr · alla vinna,
 2 at skips borði · ok at skjaldar rōnd,
 at mars bōgi · ok at mēkis egg
 4 at þú kvēlj-at · kvōn Völundar,
 né brúði minni · at bana verðir,
 6 þótt kvōn ēgim, · þá’s ér kunnið,
 eða jóð ēgim · innan hallar.

[R 19r/20]

[Wayland quoth:] “All oaths shalt thou swear to me first:—
 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.²⁴⁷

²⁴⁷Wayland has Nithad swear oaths that he will not harm “his bride” (i.e. Beadhild), nor her and Wayland’s newly conceived child. The oaths are formulaic, and relate to the warrior’s honour. Similar lists are found in TODO.

- 34 Gakk til smiðju, · þeirar’s gørðir, [R 19r/24]
 2 þar fiðr þú bēlgi · blóði stokna,
 snēið’k af hōfuð · hūna þinna
 4 ok und fēn fjōturs · fōtr of lagða’k.

Go to the smithy, which *thou* didst make;
 there wilt thou find bellows sprinkled with blood.
 I sliced off the heads of thy bear-cubs [LADS],
 and under the fetter’s fen their feet did I lay.

- 35 En þér skálar, · es und skorum vōru, [R 19r/26]
 2 sveip’k útan silfri, · sēlda’k Níðaði,
 en ór augum · jarkna-stēina,
 4 sēnda’k kunnigri · kvón 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 tōnnum · tveggja þeira [R 19r/28]
 2 sló’k brjóst-kringlur, · sēnda’k Bōðvildi;
 nú gēngr Bōðvildr · barni aukin,
 4 ēinga dóttir · ykkur bēggja.“

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 ēinga dóttir · ykkur bēggja. ‘the only daughter of you both’] Formulaic, near-identical to *HarS* st. 25/1–2: (*Vak*, *Angantýr*, · *vēkr þik Hērvor*, // *ēinga dóttir* · *ykkir Svǫfu*. ‘Wake, Ongentew: Harware awakes thee, the only daughter of thee and Sweve.’ Cf. also *Beow* 375a, 2997b: *āngan dohtor* ‘only daughter (accusative)’.)

- 37 „Mēltir-a þat mál, · es mik mēirr tregi, [R 19r/30]
 2 né þik vilja’k Vōlundr · verr of níta;
 es-at svá maðr hōr, · at þik af hēsti taki,

- 4 né svá oðflugr, · 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, O 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 above!”

- 38 Hléjandi Vølundr · hófsk at lopti,
2 en ó-kátr Níðuðr · sat þá ęptir.

[R 19v/1]

Laughing, Wayland threw himself in the air,
but, gloomy, Nithad stayed thereafter.

- 39 „Upp rís Þakkráðr, · þréll minn batsti,
2 bið Bøðvildi, · meý hina brá-hvítu,
gangi fagr-varið · við fōður róða.“

[R 19v/2]

[Nithad quoth:]

“Rise up, O Thankred, my best thrall;
bid Beadhild, the brow-white maiden,
to go, fair-clothed, with her father to counsel.”

2–3 meý hina brá-hvítu ... fagr-varið ‘the brow-white maiden ... fair-clothed’] With these expressions Nithad strongly stresses the purity of his daughter (*męr* ‘maiden’ here simply meaning ‘virgin’). Perhaps he thinks that her innocence can be restored if she dresses in fair clothes, but it will not be so.

- 40 „Es þat satt Bøðvldr, · es sōgðu mér,
2 sōtuð it Vølundr · saman í holmi?“

[R 19v/3]

[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:

[R 19v/4]

- 2 sǫtum vit Vǫlundr · saman í holmi
 çina ǫgur-stund, · çva skyldi;
 4 ek vǫtr hǫnum · vinna kunna'k,
 ek vǫtr hǫnum · vinna máttak.“

[Beadhild quoth:]

“Tis true, Nithad, as *he* said²⁴⁸ to thee:

I and Wayland stayed 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.²⁴⁹”

4 vinna] metr. and sens. emend.; om. R

²⁴⁸Beadhild, 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”).

²⁴⁹Beadhild 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

Numerous Eddic stanzas are quoted in Snorre's Edda, whether isolated or in sequence. The majority of them are taken from longer Eddic poems preserved in full in other manuscripts (primarily **R** and **A**), but a few are found nowhere else; it is these fragments that are edited in the present section.

The fragments have some things in common: they are generally pieces of spoken dialogue quoted in the context of longer narrative prose sections, and are, with one exception (Homedall's galder, see below), not introduced by reference to their source, but rather with phrases like *þá kvað hann* 'then he quoth'.

This half-stanza is quoted in *Yilv* 2, being the second Eddic verse in the text, following *High* 1 in the same chapter, which is uttered by Yilfer himself when he enters the hall of the Eese. The whole section is clearly referencing other Eddic mythic wisdom contests and particularly reminiscent of *Webth*.

- P1** Hann sá þrjú 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 þar nēst
4 sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir. Þá spyrr Hárr komandann,
hvárt fleira er erendi hans, en heimill er matr ok drykkir honum sem ǫllum
6 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 fróðari,

He [= Yilfer] saw three high-seats, and each was higher than the other. And there sat three men, each in his seat. Then he asked what the names of those chieftains were. He who led him in answers, that the one who sat in the lowest high-seat was a king, and is called High, and there next that one who is called Evenhigh, and uppermost the one who is called Third. Then High asks the guest whether he has any other errands, and says that food and drink will be freely offered to him, like it is to all men there in the High One's hall. He [= Yilfer], asks if anyone inside is a learned man. High says, that he will not come out whole, unless he be more learned [than he],

- 1 „ok statt-u framm · meðan þú fregn
2 sitja skal sá es segir.“

“and stand forth while thou askest;
he shall sit who speaks!”

The following passage is almost the whole of *Yilv* 23, excepting at the very end *svá er sagt* ‘so it is said’, after which is quoted *Grmn* 11. The myth described is found in typically corrupted form in Saxo (TODO), who also paraphrases the same two stanzas. See Hopkins (2021).

- P2 Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem heitir
2 Nóatún. Hann reðr fyrir gongu vinds ok stillir sjá ok eld. Á hann skal
heita til sé-fara ok til veiða. Hann er svá auðigr ok fé-séll, at hann má gefa
4 þeim auð, landa eða lausa-fjár. Á hann skal til þess heita. Eigi er Njörðr ása
éttar. Hann var upp fódðr í Vana-heimi, en Vanir gísluðu hann goðunum
6 ok tóku í mót at gíslingu þann, er Hónir heitir. Hann varð at sétt með
goðum ok Vönum. Njörðr á þá konu, er Skaði heitir, dóttir Þjatsa jötuns.
8 Skaði vill hafa bú-stað þann, er átt hafði faðir hennar, þat er á fjöllum
nøkkurum, þar sem heitir Þrym-heimr, en Njörðr vill vera nēr sé. Þau
10 séttust á þat, at þau skyldu vera níu nētr í Þrym-heimi, en þá aðrar níu at
Nóa-túnum. En er Njörðr kom aftr til Nóatúna af fjallinu, þá kvað hann
12 þetta:

The third Os is that one who is called Nearth. He lives in the heaven in the place called Nowetowns. He rules the course of the wind, and stills sea and fire. On him shall one call for sea-faring and for hunting. He is so wealthy and blessed with money that he may give them a wealth of lands or loose property; on him shall one call for that sake. Nearth is not of the lineage of the Eese. He was brought up in Wanehome, but the Wanese gave him as a hostage to the gods, and in return got as hostage that one who is called Heener. He was used to reconcile the gods and the Wanese. Nearth has that woman who is called Shede, the daughter of the ettin Thedse. Shede wishes to have the dwelling which her father had owned, which lies on some fells in the place called Thrimham—but Nearth wishes to live by the sea. They agreed with each other that they would live for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, he quoth this:

- 2 „Lēið erumk fjöll, · vas’k-a lēngi á,
2 nētr einar níu;
ulfa þytr · mér þótti illr vesa

4 hjá sǫngvi svana.“

“The fells are loathsome to me; I was not long thereon—
only for nine nights.
The howling of the wolves thought me evil,
compared to the song of swans.”

P3 Þá kvað Skaði þetta:

Then Shede quoth this:

3 „Sofa né mát’k-a’k • sévar bæðjum á
2 fugls jarmi fyrir;
sá mik vękr • es af víði kómr
4 morgun hverjan már.“

“I could not sleep on the beds of the sea
for the bleating of the bird.
He awakes me, when from the wide sea he comes,
every morning, the mew.”

P4 Þá fór Skaði upp á fjall ok byggði í Þrym-heimi, ok ferr hon mjök á skíðum
2 ok með boga ok skýtr dýr. Hon heitir ǫndur-goð eða ǫndur-dís.

Then Shede went up to the fells and dwelled in Thrimham, and she often goes on skis
with her bow and shoots beasts. She is called ski-god or ski-dise.

Homedall's Galder (Heimdallargaldr)

This mysterious fragment is quoted in *Yilv* 27, the chapter describing Homedall, and introduced by the sentence: *Ok enn segir hann sjalfir í Heimdallar-galdri*: ‘And further he himself says in Homedall’s Galder:’. It is fittingly composed in the meter *Galderlaw*, consisting of two c-lines. The now-lost poem from whence it stems is also mentioned, but not quoted, in *Scold* 15: *Heimdallar hǫfuð beitir sverð. Svá er sagt, at hann var lostinn manns hǫfði í gegnum. Um þat er kveðit í Heimdallar-galdri, ok er síðan kallat hǫfuð mjǫtuðr Heimdallar* ‘A sword is called Homedall’s head. So is said, that he was pierced by a man’s head. About that it is sung in Homedall’s galder, and thereafter the head is called Homedall’s bane.’

4 „Níu em’k móðra mögr,

2 níu em'k systra sonr.“

“I am nine mothers' lad;
I am nine sisters' son.”

The following passage is from *Yilv* 35, which lists the Ossens^G.

P5 Fjórtánda Gná, hana sendir Frigg í ymsa heima at ørindum sínum. Hon á
2 þann hest, er renn lopt ok lög, er heitir Hóf-varpnir. Þat var eitt sinn, er
hon reið, at vanir nokkvörir sá reið hennar í loptinu. Þa mælti einn:

The fourteenth is Gna; Frie sends her into every home to do her errands. She owns the horse who runs through air and sea, and is called Hoofwarpner. It was one time when she rode that some Waness saw her riding in the air. Then one spoke:

5 „Hvat þar flýgr, · hvat þar ferr,
2 eða at lopti liðr?“

“What flies there, what fares there,
or passes through the air?”

P6 Hon svarar:

She answers:

6 „Né ek flýg, · þó ek fer
2 ok at lopti lið'k
á Hóf-varpni, · þeim's Ham-skærp
4 gat við Garð-rofu.“

“I fly not, thou I fare,
and pass through the air,
on Hoofwarpner, whom Hamsherper
begot with Yardrove.”

P7 Af Gnár nafni er svá kallat, at þat gnéfar, er hátt ferr:

From Gna's name it is so called that that which fares high up *protrudes*.

Yilv 49 contains the narrative of Balder's death, beginning with his ominous dreams, and ending with the Eese failing to "weep him out of Hell" (for a summary and discussion of the myth and its attestations, see the introduction to *Wsp* 31–33). At the end of the chapter, a single *Leed-meter* speech-stanza is quoted.

- P8** Því nęst sendu ęsir um allan heim ęrind-reka at biđja, at Baldr vęri grátinn
 2 őr Helju, en allir gerđu þat, menninir ok kykvendin ok jęrđin ok steinarnir
 ok trę ok allr málmr, svá sem þú munt sęt hafa, at þessir lutir gráta, þá er
 4 þeir koma őr frosti ok í hita. Þá er sendi-menn fóru heim ok hęfđu vel
 rekit sín ęrindi, finna þeir í helli nokkvęrum, hvar gýgr sat; hon nefndist
 6 Þękk. Þeir biđja hana gráta Baldr őr helju, hon segir:

Next after that the Eese sent an errand-runner through all the Home^C, to ask that Balder be wept out of hell. And all did that, the men and the beasts and the earth and the stones and trees and all bedrock, as thou must have seen, that these things weep when they come out of cold and into heat. When the messengers journeyed home, and had ran their errand well, they find in a certain cave that a gow^C sat there; she called herself Thanks. They ask her to weep Balder out of hell. She says:

- 7 „Þękk mun gráta • þurru tęrum
 2 Baldrs bál-farar;
 kyks né dauđs • naut'k-a Karls sonar
 4 hafi Hęl því's hęfir.“

“Thanks will weep– with dry tears
 for Balder's pyre-journey [DEATH].
 Neither living nor dead did I have use for Churl's son [= Balder];
 let Hell have what she has!”

- P9** En þess geta menn, at þar hafi verit Loki Laufeyjarson, er flest hefir illt
 2 gęrt með ásum.

But men guess that this was Lock, Leafy's son, who has done the most evil among the Eese.

Scold 26, here edited in part, is the only surviving retelling of Thunder's journey to the ettin Garfrith, and his following fight with, and slaying of, him and his two daughters, Yelp and Grope. This was apparently a well-known story, and is also mentioned in *Vetr* Lv 1/1b (quoted in *Scold* 11, which lists kennings for Thunder): *stętt of Gjęlp dauđa* 'thou didst step over the dead Yelp'. The prose of *Scold* 26 seems to be based on an earlier, now-lost poem in *Leed-meter*, from which it quotes two stanzas. The first is found in all four

main manuscripts, while the second is found only in U. Both are spoken by Thunder and closely resemble each other stylistically, which is why they most likely come from the same poem.

- P10** Þá fór Þórr til ár þeirar, er Vimur heitir, allra á mest. Þá spennti hann
 2 sik megin-gjörðum ok studdi for-streymis Gríðar-völ, en Loki held undir
 megin-gjarðar. Ok þá er Þórr kom á miðja ána, þá óx svá mjök áin, at uppi
 4 braut á oxl honum. Þá kvað Þórr þetta:

Then Thunder journeyed to that river which is called Wimbre, greatest of all rivers. Then he wrapped his might-girdle around himself and leaned upon Grith's stave against the stream, and Lock held up the might-girdle. And when Thunder came to the middle of the river, it waxed so great that it reached up unto his shoulders. Then Thunder quoth this:

- 8 „Vax-at-tu nú, Vimur, · alls mik þik vaða tíðir
 2 jǫtna garða í;
 vætist, ef þú vęx · at þá vęx mér ós-męgin
 4 jafn-hátt upp sem himinn.“

“Grow not now, O 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
 up as high as the heaven.”

- P11** Þá sér Þórr uppi í gljúfrum nokkurum, at Gjálp, dóttir Geirrøðar stóð þar
 2 tveim megin árinnar, ok gerði hon ár-vøxtinn. Þá tók Þórr upp ór ánni
 stein mikinn ok kastaði at henni ok mēlti 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 reyni-runn nokkurn ok steig svá ór ánni. Því er þat orð-tak haft, at
 6 reynir er björg Þórs.

Then Thunder sees that, up in some gorges, Yelp, daughter of Garfrith stood there on both sides of the river, and she caused the river's growth. Then Thunder took up from the river a great stone, and threw it at her and spoke thus: “At the source shall river be dammed!” He did not miss his target, and in that moment he turned towards land and caught hold of some rowan shrub, and thus stepped out of the river. Therefore the saying goes that the rowan is Thunder's deliverance.

- P12** En er Þórr kom til Geirrøðar, þá var þeim fē-lögum vísat fyrst í geita-hús

- 2 til her-bergis, ok var þar einn stóll til sētis, ok sat Þórr þar. Þá varð hann
þess varr, at stóllinn fór undir honum upp at réfri. Hann stakk Gríðar-veli
4 upp í raftana ok lét sígast fast á stólinn. Varð þá brestr mikill, ok fylgði
skrēkr. Þar hófðu verit undir stólinum dótr Geirrøðar, Gjálp ok Greip, ok
6 hafði hann brotit hrygginn í báðum. Þa kvað Þórr:

But when Thunder came to Garfrith's home, then the companions were first shown to
a goathouse as lodgings, and the seating there was one chair, and Thunder sat thereon.
Then he noticed that the chair beneath him was going up toward the roof. He stuck

- 9 „Einu *sinni* · neytta'k alls meginis
2 jǫtna gǫrðum í
þá's Gjǫlp ok Greip, · dótr Geir-raðar,
4 vildu hefja mik til himins.“

“But one time I used all [my] might
in the yards of the ettins:
When Yelp and Grope, daughters of Garfrith,
would lift me to the heaven.”

1 *sinni* ‘time’] metr. and sens. emend.; om. U

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: *Firnworslaw*

This rather late poem is very well written. Particularly beautiful are the introductory stanzas, which tell of Norns arriving in the night to predetermine Hallow's life.

P1 Hér hefr upp kvæði frá Helga Hundings bana, þeira ok Høðbrodds. Völ-
2 sunga kviða.

Here begins a lay regarding Hallow, bane of Hunding and his men, and of Hathbrod. A lay of the Walsings.

1 Á¹ vas alda · þat's arar gullu
2 hnigu hēilög vøtn · af Himin-fjōllum;
þá hafði Hēlga · inn hugum-stóra
4 Borghildr borit · í Brálundi.

[R 20r/21]

It was the dawn of elds^C, as eagles shrieked,
holy waters poured down from the Heavenfells;
then had Burhild in Browlund given birth
to Hallow the great of heart.

1 Á¹ vas alda 'It was the dawn of elds'] This introductory half-line immediately situates the events of the poem in the distant past, indeed, if one compares *Wsp* 2, at the very dawn of history.

- 2 Nótt varð í bót, · nornir kvómu, [R 20r/23]
 þér's ǫðlingi · aldr of skópu;
 þann bótou fylki · frégstan verða
 ok buðlunga · bætstan þykkja.

It turned night in the settlement; norns came,
 those who shaped the age of the nobleman [= Hallow].
 They bade that battle-arrayer become the noblest,
 and among princes seem the best.

- 3 Sneru þér af afli · ør·løg-þóttu [R 20r/25]
 þá's borgir braut · í Brálundi;
 þér um greiddu · gullin-símu
 ok und mána sal · miðjan fæstu.

They turned mightily orlay-strands
 when castles were broken in Browlund.
 They wrapped a golden band,
 and beneath the moon-hall [SKY/HEAVEN] fastened it in the middle.

- 4 Þér austr ok vestr · ęnda fōlu, [R 20r/27]
 þar átti lofðungr · land á milli,
 brá nipt Nera · á norðr-vega
 ęinni 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

(*Hēlgakviða Hjorvarðssonar*)

Dating (Sapp, 2022): early C11th (0.385)–late C11th (0.550)

Meter: *Firnworslaw*

Heroic poem.

From Harward and Syelind (*Frá Hjorvarði ok Sigrlinn*)

P1 Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhlidr; sonr
2 þeira hét Heðinn. Qnnur hét Sereifr; þeira sonr hét Humlungr. In þriðja
hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði þess heit
4 strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfnir ko-
nungr átti dóttur allra^a 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
Hjorvarðr konungr átti. Fuglinn kvakaði, en Atli hlýddi, hvat hann sagði.
12 Hann kvað:

TODO. He quoth:

^a“vænallra” corr. R

1 „Sátt-u Sigrlinn, • Sváfnis dóttur,
2 meyna fęgrstu • i munar-hęimi?
þó hagligar • Hjorvarðs konur

4 gumnum þykkja · at Glasislundi.“

1

2 „Munt við Atla · Iðmundar son

2 fugl fróð-hugaðr · fleira mēla?“

„Mun’k ef mik buðlungr · blóta vildi

4 ok kýs’k þat’s ek vil · ór konungs garði.“

2

3 Kjós-at-tu 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 vęit’k liggja · i Sigarsholmi,

2 fjórum fęra · enn fimm tōgu;

ęitt es þęira · ęllum bętra

4 vįgnesta bōl · ok varið gulli.

Swords I know lying, in Sycharsholm, four less than fifty. One of them is better than all—the bale^C of war-needles²⁵⁰ [SPEARS?]²⁵⁰—and inlaid with gold.

²⁵⁰The kenning *vįgnest* 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 wallbæst²⁵¹ an adder chases its tail.

²⁵¹An unclear part of the sword-hilt; see *Sdr* 7.

Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

Dating (Sapp, 2022): early C11th (0.346)–late C11th (0.587)

Meter: *Firnwörðslaw* (TODO)

TODO: Introduction.

- P1 Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Hǫgna
2 sonr blótaði Óðin til fǫður-hefnda. Óðinn léði Dag geirs síns. Dagr fann
Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði í gognum
4 Helga með geirnum. Þar fell Helgi, en Dagr reið til fjalla ok sagði Sigrúnu
tíðindi:

Hallow got Syerun and they owned sons; Hallow was not old. Day, son of Hain, blooted^C
to Weden to avenge his father; Weden lent Day his spear. Day found Hallow, his brother-
in-law, at the place which is called Fetterlund; he laid the spear through Hallow. There
fell Hallow, but Day rode to the fells and told Syerun the news:

- 1 „Trauðr em ek, systir, • trega þér at segja
2 því-at ek hefði nauðigr • nipti gróttu:
Fell í morgun • und Fjǫturlundi
4 buðlungr sá's vas • bætstr 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 aptan hjá haugi Helga ok sá at Helgi reið til
 2 haugsins með marga menn. Ambótt kvað:

Syerun'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 rök · riða menn dauðir,
 es jóa ýðra · oddum keyrið,
 4 eða es hildingum · heim-för gefin.“

“Either these are deceits only, as I seem to see
 —or the Rakes of the Reins?—dead men riding,
 as ye drive forth your steeds by spear-point—
 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 · heim-för gefin.“

“Tis not deceits only, as thou seemest to see—
 nor the ripping of the age, although thou behold us;
 although we drive forth our steeds by spear-point,
 the princes are not granted leave to go home.”

2 aldar rof ‘ripping of the age’] Formulaic. Cf. TODO *rjúfask rēgin*. This is the same root, only zero-grade.

P3 Heim gekk ambótt ok sagði Sigrúnu:

The maid-servant walked home and said to Syerun:

4 „Út gakk Sigrún, · frá Sefafjöllum
 2 ef þik folks jaðarr · finna lystir;
 upp 's haugr lokinn, · kominn es Helgi!
 4 Dólg-spor dreýra · döglingr bað þik
 at þú sár-dropa · svęfja skyldir.“

“TODO.”

P4 Sigrún gekk í hauginn til Helga ok kvað:

Syerun walked into the mound, to Hallow, and quoth:

5 „Nú em’k svá fegin · fundi okkrum
2 sem át-frękir · Óðins haukar
es val vitu, · varmar bráðir,
4 eða dōgg-litir · dags-brún séa.“

“Now do I so rejoice at our meeting,
as the ravenous hawks of Weden [RAVENS]
when they find corpses, warm venison,
or [when], dew-gleaming, they see the day’s brow [DAWN].

6 Fyrr vil’k kyssa · konung ó·lifðan
2 an þú blóðugri · brynju kastir;
hár es þitt, Helgi, · hélu þrungit,
4 allr es vísi · val-dōgg slęinn,
hęndr úr-svalar · Hōgna 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, O Hallow, with hoarfrost swollen;
the prince is all with corpse-dew [BLOOD] whipped;²⁵²
the hands wet-cold on the kinsman of Hain [= Hallow].—
How shall I for thee, O nobleman, remedy that?”

²⁵²For the formulation cf. *Bdr* 5.

7 „Eín vęldr þú, Sigrún · frá Sefafjōllum,
2 es Hęlgi es · harm-dōgg slęinn:
Grętr þú, gull-varit, · grimmum tōrum,
4 sól-bjōrt suðrōn, · áðr þú sofa gangir,
hvęrt fęllr blóðugt · á brjóst grami,
6 úr-svalt, inn-fjalgt · ękka þrungit.

“Alone causest thou, Syerun from the Sevefells,
that Hallow be by harm-dew whipped:
thou weapest, O gold-covered, bitter tears,
O sun-bright southern lady, before thou to sleep mightst go.
Each one falls bloody on the ruler’s breast,
wet-cold and stifled, pressed forth by sorrow.

- 8 Vei skulum drekka · dýrar veigar
 2 þótt misst hafim · munar ok landa.
 Skal engi maðr · angr-ljóð kveða
 4 þótt mér á brjósti · þenjar líti!
 Nú eru brúðir · byrgðar í haugi,
 6 lofða dísir, · hjá oss liðnum!“

TODO: Translation.”

P5 Sigrún bjó sęing í haug'inum.

Syerun made the bed in the mound:

- 9 „Hér hefi'k þér, Hęlgi, · hvilu gęrva,
 2 angr-lausa mjęk, · Ylfinga niðr;
 vil'k þér í faðmi, · fylkir, sofna
 4 sem'k lofðungi · lifnum mynda'k!“

“Here have I for thee, O Hallow, made a place of rest,
 all sorrowless, O kinsman of the Wolvings!
 I will in thy embrace, O marshaller, fall asleep,
 TODO.”

- 10 „Nú kveð'k ęnskis · ęr-vęnt vesa,
 2 síð né snimma, · at Sefa-fjęllum
 es þú á armi · ó·lifðum sefr,
 4 hvít, í haugi, · Hęgna dóttir,
 ok est-u kvik, · in konung-born!“

“Translation.”

- 11 „Mál's mér at ríða · roðnar brautir,
 2 láta fęlván jó · flug-stíg troða;
 skal'k fyr vestan · vind-hjálms brúar
 4 áðr Sal-gofnir · sigr-þjóð vęki.“

“It is time for me to ride the reddening roads,
 to let my pale steed tread the flight-path [SKY/HEAVEN];

I shall go west of the wind-helm's [SKY/HEAVEN'S] bridges,
before Salgovner awaken the victorious people."

1 roðnar 'reddening'] i.e. from the dawn.

P6 Þeir Helgi riðu leið sína, en þær fóru heim til bójar. Annan aptan lét
2 Sigrún ambótt halda vörð á hauginum. En at dag-setri, 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 Syerun made the maid-servant keep watch on the mound. But at sunset,
when Syerun came to the mound, she [= the maid-servant] quoth:

12 „Kominn véri nú, • ef koma hygði,
2 Sigmundar burr • frá solum Óðins;
kveð'k grams þinig • grénask vánir
4 es á ask-limum • ęrnir sitja
ok drífr drótt ęll • draum-þinga til.“

“He were now come—if to come he intended—
Syeund's son [= Hallow], from Weden's halls;
TODO.”

13 „Ves þú eigi svá ęr • at ęin farir,
2 dís skjöldunga, • draug-húsa til!
Verða ęflgari • allir á nęttum
4 dauðir dólgar, męr, • an of daga ljósa.“

“Be not so mad that thou journey alone,
O lady of the Shieldings, to the ghost-houses [GRAVES]!
Mightier at night do all become
dead fiends, O maiden, than during the bright days!”

P7 Sigrún varð skamm-líf af harmi ok trega. Þat var trúa í forneskju, at menn
2 véri endr-bornir, en þat er nú kęlluð kerlinga-villa. Helgi ok Sigrún er
kallat at véri endr-borin. Hét hann þá Helgi Haddingjaskati en hon Kára
4 Hálfdanar dóttir, svá sem kveðit er í Kárukjóðum, ok var hon val-kyrja.

Syerun became short-lived for harm and pain. It was a belief in ancient times that men
were reborn, but that is now called an old wives' tale. Of Hallow and Syerun it is said

that they were reborn. He was then called Hallow Hardingskate, and she Cheer Half-danesdaughter, as is sung in the Leeds 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*

The title of this poem (or, better, prosimetrum) is editorial. It most closely The differing meter of the stanzas might suggest that they are taken from different poems.

- P1 Sigurđr gekk til stóðs Hjálp-reks ok kaus sér af hest einn er Grani var
2 kallaðr síðan. Þá var kominn Reginn til Hjálp-reks, sonr Hreið-mars.
Hann var hverjum manni hagari ok dvergr of vøxt. Hann var vitr, grimmr
4 ok fjöl-kunnigr. Reginn veitti Sigurði fóstr ok kennslu ok elskaði hann
mjök. Hann sagði Sigurði frá for-ellri sínu ok þeim at-burðum at Óðinn
6 ok Hónir ok Loki hfðu komit til And-vara-fors; í þeim forsi var fjölði
fiska. Einn dvergr hét And-vari; hann var lōngum í forsinum í geddu líki
8 ok fekk sér þar matar. „Otr hét bróðir várr,“ kvað Reginn, „er oft fór í
forsinn í otrs líki. Hann hafði tekit einn lax ok sat á ár-bakkanum ok át
10 blundandi. Loki laust hann með steini til bana. Þóttust ęsir mjök heppnir
verit hafa ok flógu belg af otrinum. Þat sama kveld sóttu þeir gisting til
12 Hreið-mars ok sýndu veiði sína. Þá tóku vér þá hōndum ok lōgðum þeim
fjor-laun at fylla otr-belginn með gulli ok hylja útan ok með rauðu gulli.
14 Þá sendu þeir Loka at afla gullsins. Hann kom til Ránar ok fekk net hen-
nar ok fór þá til And-vara-fors ok kastaði netinu fyr gedduna en hon hljóp
16 í netit. Þá mēlti Loki:

Siward went to Helpric's stable and thereof chose for himself one horse, which was hence-
forth called Grane. Then Rein, son of Rethmar, was come to Helpric. He was more crafty
than any man and a dwarf in stature; he was clever, cruel and many-cunning^C. Rein fos-
tered and taught Siward and love him very much. He told Siward about his own parents,
and about the events that Weden, Heener and Lock had come to Andwareforce; in that
force was a multitude of fish. A dwarf was named Andware; he was for a long time in
the force in the likeness of a pike and got his food there. "Otter was our brother called,"

said Rein, “who often journeyed in the force in the likeness of an otter. He had caught a salmon and sat on the riverbank and ate it with closed eyes Lock struck him with a stone unto his death. The Eese thought themselves to have been very lucky, and flayed the skin off the otter. The same evening they sought to pass the night at Rethmar’s house, and showed their catch. Then we bound them and proposed to them as a life-ransom that they would fill the otter-skin with gold, and also cover the outside with red gold. Then they sent Lock to procure the gold. He came to Ran and got her net, and then journeyed to Andwareforce and threw the net in front of the pike, and it jumped into the net. Then spoke Lock:

1 „Hvat ’s þat fiska · es rinn flóði í,
2 kann-at sér við víti varask.
Höfuð þitt · læys-tu hęlju ór;
4 finn mér lindar loga!“

“What kind of fish is it who runs in the flood?
It cannot protect itself from harm.
Ransom thy head out of Hell;
find me the flame of the linden [GOLD]!”

2 „And-vari ek hęiti, · Óinn hét minn faðir,
2 margan hęfi’k fors of farit.
Aumlig norn · skóp oss í ár-daga
4 at skylda í vatni vaða.“

“Andware I am called; Owen was called my father;
through many a force have I fared.
A wretched norn shaped for us in days of yore,
that I should in the water wade.”

3 „Sęg-ðu þat, And-vari, (kvað Loki) ef þú ęiga vill
2 líf í lýða solum:
Hver gjöld · fāa gumna synir
4 ef höggvask orðum á?“

“Say that, Andware—quothe Lock—if thou wilt own
life in the halls of men:
Which recompense do the sons of men get,
if they hew at each other with words?”

4 „Ofr-gjöld · fāa gumna synir
 2 þeir's Vaðgǫlmi vaða;
 ó·saðra orða · hverr's á annan lýgr,
 4 of lengi leiða limar.“

“Great recompense do the sons of men get,
 those who in Wadyelmer^L wade.
 By the ramifications of untrue words is each
 who lies to another long followed.²⁵³”

²⁵³ Watery torment in the afterlife for oath-breakers and liars is well attested in the Germanic sources. See note to *Wsp* 39 for discussion.

P2 Loki sá allt gull þat er And-vari átti. En er hann hafði fram reitt gullit, þá
 2 hafði hann eftir einn hring ok tók Loki þann af hánun. Dvergrinn gekk
 inn í steininn ok mælti:

Lock saw all the gold which Andware owned. But when he had brought forth all the
 gold, then he had one ring left, and Lock took it off him. The dwarf went into the stone
 and spoke:

5 „Þat skal gull · es Gustr átti
 2 bróðrum tveim · at bana verða
 ok ǫðlingum · áttá at rógi;
 4 mun míns féar · mann-gi njóta.“

“That gold which Gust owned shall
 for two brothers become the bane,
 and for eight nobles the [cause of] strife;
 of my wealth will no man benefit.”

P3 Ésir reiddu Hreið-mari féit ok tráðu upp otr-belginn ok reistu á fótr; þá
 2 skyldu ésirnir hlaða upp gullinu ok hylja. En er þat var gørt gekk Hreið-
 marr framm ok sá eitt grana-hár ok bað hylja. Þá dró Óðinn framm
 4 hringinn And-vara-naut ok hulði hárit.

The Eese prepared the wealth for Rethmar and stuffed the otter-skin and raised it on its
 feet. Then the Eese should fill it up with gold and cover it. But when that was done
 Rethmar stepped forth, and saw a single whisker-strand and bade it be covered. Then
 Weden drew forth the ring Andwaresgift and covered the strand.

6 „Gull ’s þér nú reitt (kvað Loki) en þú gjöld hefir
 2 mikil míns höfuðs;
 syni þínum · verðr-a sēla sköpuð;
 4 þat verðr ykkarr þeggja bani!“

“TODO.”

7 „Gjafar þú gaft— · gaft-at óst-gjafar,
 2 gaft-at af heilum hug!
 Fjörvi yðru · skylduð ér firrðir vesa
 4 ef vissa’k þat fār fyrir.“

“Thou gavest a gift—gavest not a gift of love;
 gavest not out of a true heart!
 From your lives would ye be removed,
 if I had known that danger before!”

8 „Enn es verra, · þat vita þikkjumk,
 2 niðja stríð um nept;
 jöfra ó·borna · hygg þá enn vesa
 4 es þat ’s til hats hugat.“

“TODO.”

9 „Rauðu gulli (kvað Hreiðmarr) hygg ek mik ráða munu
 2 svá lengi sem ek lifi;
 hót þín · hręðumk ekki lyf
 4 ok haldið heim heðan!“

“The red gold—quothe Rethmar—I think that I will rule
 for as long as live.
 Thy threats TODO.”

P4 Fáfnir ok Reginn kröfðu Hreið-mar nið-gjalda eptir Otr, bróður sinn.
 2 Hann kvað nei við. En Fáfnir lagði sverði Hreið-mar, föður sinn, sofanda.
 Hreið-marr kallaði á dótr sínar:

Fathomer and Rein demanded from Rethmar the kinsman-payment after Otter, their brother. He said no to it. But Fathomer laid the sword through Rethmar, his father, sleeping. Rethmar called upon his daughters:

- 10 „Lyng-heiðr ok Lofn-heiðr, • vitið mínu lífi farit!
2 Mart 's þat's þorð þear!“

“Lingheath and Lovenheath, witness my destroyed life!
TODO.”

Lingheithr svaraði:

- 11 „Fá mun systir, • þótt föður missi,
2 hefna hlýra harms!“

Lingheath answered:
“Not many a sister, although she misses her father,
will avenge her brother's harm!”

- 12 „Al þú þó dóttur, (kvað Hreiðmarr) dís úlf-huguð,
2 ef þú getr-at son • við siklingi;
fá þú meý mann • í megin-þarfar, þá mun þeirar sonr • þíns harms
reka.“

“TODO.”

- P5 Þá dó Hreið-marr en Fáfniir tók gullit allt. Þá beiddisk Reginn at hafa
2 föður-arf sinn, en Fáfniir galt þar nei við. Þá leitaði Reginn ráða við Lyng-
heiði, systur sína, hvernig hann skyldi heimta föður-arf sinn. Hon kvað:

Then Rethmar died, and Fathomer took all the gold. Then Rein asked to have his father's inheritance, but Fathomer gave back a no. Then Rein looked for counsel from Lingheath, his sister, over how he should get his father's inheritance. She quoth:

- 13 „Brúðar kvæðja • skalt blíð-liga
2 arfs ok óðra hugar;
es-a þat hóft • at þú hjörvi skyllir
4 kvæðja Fáfni féar!“

“TODO.”

- P6 Þessa hluti sagði Reginn Sigurði. Einn dag, er hann kom til húsa Regins,
2 var hánun vel fagnat. Reginn kvað:

These things Rein said to Siward. One day when he came to Rein's house he was greeted well. Rein quoth:

- 14 „Kominn 's hingat · konr Sig-mundar,
 2 seǵgr inn snar-ráði, · til sala várra;
 móð hefir meira · en maðr gamall,
 4 ok es mér fangs vǫn · at frekum ulfi.

“Hither is come the son of Syemund [= Siward],
 the quick-counselling youth, to our halls;
 he has greater courage than an old man,
 and I expect a catch from the hungry wolf!

- 15 Ek mun fœða · folk-djarfan gram;
 2 nú 's yngva konr · með oss kominn;
 sjá mun rēsir · ríkstr und sólu,
 4 þrymr um ǫll lǫnd · ør·lǫg-símu.“

I will raise the troop-bold prince,
 now the son of a king is come among us!
 This ruler will become mightiest under the sun,
 he fastens through all lands his orlay-strands!”

4 þrymr ... ør·lǫg-símu ‘he fastens ... orlay-strands’] i.e. “his fate is being fixed throughout all lands”. Cf. the first four sts. of *HHund I*.

- P7 Sigurðr var þá jafnan með Regin ok sagði hann Sigurði at Fáfni lá á Gnit-
 2 heiði ok var í orms líki. Hann átti ógis-hjalm er ǫll kvikvendi hréddusk
 við. Reginn gerði Sigurði sverð er Gramr hét. Þat var svá hvasst at hann
 4 brá því ofan í Rín ok lét reka ullar-lagð fyr straumi ok tók í sundr lagðinn
 sem vatnit. Því sverði klauf Sigurðr í sundr steðja Regins. Eptir þat eggjaði
 6 Reginn Sigurð at vega Fáfni. Hann sagði:

Then Siward was always with Rein, and he told Siward that Fathomer lay on the Gnit-heath in a Wyrms likeness; he owned the helm of awe by which all living things were frightened. Rein made for Siward the sword which is called Gram; it was so sharp that he plunged it down into the Rhine, and floated a lock of wool down the stream, and it split the lock like it did the water. With that sword Siward split asunder Rein's anvil; after that Rein urged Siward to slay Fathomer. He said:

- 16 „Hátt munu hléja · Hundings synir
 2 þeir's Ey-lima · aldrs synjuðu,
 ef meirr tiggja · munar at sókja
 4 hringa rauða · en hefnd fœður.“

“TODO.”

P8 Hjalp-rekr konungr fekk Sigurði skipa-lið til fǫður-hefnda. Þeir fengu
 2 storm mikinn ok beittu fyr bergs-nȝs nakkvara. Maðr einn stóð á berginu
 ok kvað:

Helpric got Siward a ship-retinue in order to avenge his father. They caught a great storm, and tacked the ships through some rocky cliffs. A lone man stood on the cliff and quoth:

17 „Hvęrir ríða þar • Ręfils hestum
 2 hávar unnir, • haf glymjanda?
 Segl-vigg eru • sveita stokkin,
 4 mun-at vág-marar • vind of standask.“

“TODO.”

18 „Hér eru vér Sig-urðr • á sę-tréum;
 2 es oss byrr gefinn • við bana sjalfan;
 fellr brattr breki • brȝndum hęri,
 4 hlunn-vigg hrapa— • hvęrr spyrr at því?“

“TODO.”

19 „Hnikar hétu mik • þá’s Hugin gladdi
 2 Vȝlsungr ungi • ok vegit hafði;
 nú mátt kalla • karl af bergi,
 4 Feng eða Fjȝlni; • far vil’k þiggja.“

“Nicker they called me, when the young Walsing
 gladdened Highen, and had fought;
 now thou mayst call me man of the cliff,
 Fang or Fillner—I wish to take passage!”

P9 Þeir viku at landi, ok gekk karl á skip, ok lęgði þá veðrit.

They turned toward land and the man stepped onto the ship, and then the weather calmed down.

20 „Sęg mér þat, Hnikarr, • alls hvár-tvęggja vęitst,
 2 goða heill ok guma:

4 hvę̃r bę̃zt eru · ef bę̃rjask skal,
 hę̃ill at sverða svipun?“

“TODO.”

21 „Mę̃rg eru góð · ef gumar vissi,
 2 hę̃ill at sverða svipun;
 dyggja fylgju · hygg ins dę̃kkva vesa
 4 at hrotta-mę̃iði hrafns.

“TODO.”

22 Þat es annat · ef est út of kominn
 2 ok est á braut búinn:
 tvá þú lítr · á tái standa
 4 hróðr-fúsa hali.

“TODO.”

23 Þat ’s it þriðja · ef þjóta hę̃yrir
 2 ulf und ask-limum,
 hę̃illa auðit · verðr þér af hjalm-stę̃fum
 4 ef sér þá fyrri fara.

“TODO.”

24 Ę̃ngr skal gumna · í gę̃gn vega
 2 síð skínandi · systur mána;
 þę̃ir sigr hafa · es séa kunnu,
 4 hję̃r-lę̃iks hvatir, · eða hamalt fylkja.

“TODO.”

25 Þat ’s fār mikit · ef fę̃ti drepr
 2 þar’s þú at vígi vę̃ðr;
 tálar dísir · standa þér á tvę̃r hliðar
 4 ok vilja þik sáran séa.

“TODO.”

26 Kęmbör ok þveginn · skal kónna hverr
 ² ok at morni mettr,
 því-at ó·sýnt es · hvar at aptni kómr;
 ⁴ illt 's fyr hęill at hrapa.

Combed and washed shall each keen man be,
 and by morning full,
 for unseen it is where he by evening will come;
 'tis bad to rush before one's luck.²⁵⁴

²⁵⁴The wording of the first half of this stanza is very close to *Hgb* 61 and *Wsp* 33; for discussion on personal hygiene and bathing see note to the former.

The Speeches of Fathomer (*Fáfnismál*)

Dating (Sapp, 2022): C10th (0.442), early C11th (0.402), late C11th (0.155)

Meter: *Leed-meter* (TODO)

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 hjörri!“

[Fathomer quoth:]

“O swain and swain! To which swain art thou born;
of which men art thou son?

As thou on Fathomer hast reddened thy gleaming blade,
the sword stands unto my heart!”

P1 Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs
2 manns mētti mikit ef hann bōlvaði óvin sínum með nafni. Hann kvað:

Siward concealed his name, because it was their belief in ancient times that the word of
a fey^C 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 móður-lausi mögr,
föður ek á’kk-a • sem fira synir,
4 geng ek einn saman.“

“Noble beast I am called, but gone have I,
the motherless lad.

A father I have not, like do the sons of men;
I go all alone.”

- 3 „Veitst, ef fǫður né átt-at · sem fira synir,
2 af hverju vastu undri alinn? [...]“

[Fathomer quoth:]

“Knowest thou, if thou hast not a father, like do the sons of men,
by which wonder thou wast begotten?”

- 4 „Étterni mitt · kveð’k þér ó·kunnigt vesa
2 ok mik sjalfan hit sama:
Sigurðr ek heiti · Sigmundr hét minn faðir
4 es hef’k þik vápnum vegit.“

[Siward quoth:]

“My lineage I declare is unknown to thee,
and my self the same.²⁵⁵

Siward am I called—Syemund was called my father—
who with weapons have struck thee.”

²⁵⁵The 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 „Hverr þik hvatti, · hví hvetjask lést,
2 mínu fjörvi at fara?
Hinn frán-eygi sveinn, · þú áttir fǫður bitran,
4 á-bornu skjór á skēið.“

[Fathomer quoth:]

“Who goaded thee—why didst thou let thyself be goaded—
my life for to destroy?

O gleaming-eyed swain, thou haddest a sharp father;
inborn traits show quickly.²⁵⁶”

²⁵⁶The original is unclear. *á skēið* means roughly ‘rapidly, quickly’, whence the expression *ríða á skēið* ‘CV: to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective **áborinn* ‘innate, inborn’ and a verb **skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect ***skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind. *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

- 6 „Hugr mik hvatti, · hendr mér full-týðu
2 ok minn inn hvassi hjorr;
fár es hvatr · es hrøðask tēkr
4 ef í barnósku ’s blauðr.“

[Siward quoth:]

“My heart goaded me, my hands assisted me,
and this my sharp sword.
Few a man is brave when he takes to grow,
if in his youth he be soft.”

7 „Veit’k, ef þú vaxa næðir · fyr þinna vina brjósti,
2 séi-t maðr þik vręiðan vega;
nú ert haptr · ok hęr-numinn,
4 ę kveða bandingja bifask.“

[Fathomer quoth:]

“TRANSLATION”

8 „Því bregðr þú nú mér, Fáfnir, · at til fjarri sjá’k
2 mínum fęðr-munum,
ęgi em’k haptr · þótt vęra hęr-numi;
4 þú fannt, at ek lauss lifi!“

[Siward quoth:]

“TRANSLATION”

9 „Heipt-yrði ęin · tęlr þú þér í hví-vętna
2 en ek þér satt ęitt sęgi’k:
It gjalla gull · ok it glóð-rauða fę,
4 þér verða þęir baugar at bana!“

[Fathomer quoth:]

“With hateful words alone answerest thou anything,
but I tell thee truth alone:
The resounding gold and the glowing red wealth,
those bighs will become thy bane!”

10 „Fęi ráða · skal fyrða hvęrr
2 ę til ins ęina dags
því-at ęinu sinni · skal alda hvęrr
4 fara til hęljar 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.²⁵⁷

²⁵⁷Siward 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.

11 „Norna dóm · munt fyr nęsjum hafa
2 ok ó·svinnns apa;
í vatni þú drukknar · ef í vindi ręr;
4 allt es feįgs 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^{C 258}”

1 fyr nęsjum ‘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).

²⁵⁸That is, the cursed, death-doomed (fey) man will find sudden death no matter where he turns.

12 „Sęę mér, Fáfnir, · alls þik fróðan kveða
2 ok vęl mart vita:
Hverjar ’ru þęr nornir · es nauð-gönglar ’ru
4 ok kjósa móðr frá mögum?“

[Siward quoth:]

“Say to me, Fathomer, as they call thee wise,
and knowing well enough:
Which are those Norns who are need-going,
and choose mothers from their lads?”

13 „Sundr-bornar mjök · hygg at nornir sé,
2 ęigu-t þęr ęt samann;
sumar ’ru ás-kunngar, · sumar alf-kunngar,
4 sumar dótr Dvalins.“

[Fathomer quoth:]

“Of much sunry birth I judge the norns to be;
they come not from a common lineage:

Some are begotten of the Eese, some begotten of the Elves,
some are the daughters of Dwollen [DWARFS].”

14 „Seg mér þat, Fáfnir, · alls þik fróðan kveða
2 ok vël margt vita,
hvé sá holmr heitir · es blanda hjör-lęgi
4 Surtr ok ęsir saman.“

[Siward quoth:]

“Say to me, Fathomer, as they call thee wise,
and knowing well enough:
What is the islet called, where Surt and the Eese
blend sword-water [BLOOD] together?”

15 „Ó·skópnir heitir · en þar ęll skulu
2 geirum lęika goð;
Bil-ręst brotnar · es á brott fara
4 ok svima í móðu marir.

[Fathomer quoth:]

“Unshopner it is called, and there shall all
the Gods play with spears;
Bilrest shatters when they fare away,
and the horses swim in the sea.

Fathomer continues speaking, but there is probably something missing here, since the transition is abrupt. Between its paraphrases of st. 15 and of st. 16, N has *Ok enn męlti Fáfnir: „Reginn bróðir minn veldr mínum dauða, ok þat hlęgir mik, er hann veldr ok þínum dauða, ok ferr þá, sem hann vildi.“* “And further spoke Fathomer: “My brother Rein causes my death, and it gladdens me that he also causes thy death, and then it will go like he has willed.”, which may either be a paraphrase of a lost st., or an addition by the redactor.

16 Ógis hjalm · bar’k of alda sonum
2 meðan of męnjum lá’k;
ęinn rammari · hugðumk ęllum vesa,
4 fann’k-a’k marga męgu.“

A helmet of terror I carried over the sons of men
 while on the rings I lay;
 stronger than all I thought myself alone to be;
 I did not find many men."

- 17 „Ógis hjalmr · bergr einu-gi
 2 hvar's skulu vręiðir vega;
 þá þat finnr · es með fleirum kómr
 4 at engi es einna hvatastr."

[Siward quoth:]

"A helmet of terror saves no man,
 wherever wroth men should fight;
 then he finds, when among the many he comes,
 that none is the boldest of all."

- 18 „Eitri ek fnęsta · es á arfi lá'k
 2 miklum míns fęður."

[Fathomer quoth:]

"Venom I blew, while I lay on the great
 inheritance of my father."

- 19 „Inn rammi ormr, · þú gęrðir fręs mikla
 2 ok gatst harðan hug;
 heipt at meiri · verðor hęlða sonum
 4 at þann hjalm hafi."

[Siward quoth:]

"O mighty wyrm, thou madest a great snort,
 and wonnest a hard heart;
 TODO."

- 20 „Ręð'k þér nú, Sigurðr, · en þú ráð nemir
 2 ok rið hęim heðan;
 it gjalla gull · ok it glóð-rauða fé,
 4 þér verða þęir baugar at bana!"

[Fathomer quoth:]

"I counsel thee now, O Siward—and thou oughtst to take the counsel,
 and ride home, hence!

The resounding gold and the glowing red wealth,
those bighs will become thy bane!”

21 „Ráð ’s þér ráðit • en ek ríða mun
2 til þess gulls es í lyngvi liggr,
en þú, Fáfnir, ligg • í fjör-brotum
4 þar’s þik Hæl hafi!“

[Siward quoth:]

“Thy counsel has been counseled—but I will ride,
to the gold which in the heather lies;
but *thou*, Fathomer, lie in the blood-tracks,
where Hell may have thee!”

4 þar’s þik Hæl hafi ‘where Hell may have thee’] Formulaic. TODO.

22 „Ręinn mik réð, • hann þik ráða mun,
2 hann mun okkr verða bóðum at bana;
fjör sitt láta • hygg at Fáfnir myni;
4 þitt varð nú męira męgin.“

[Fathomer quoth:]

“Rein betrayed *me*, he will betray *thee*;
he will become the bane of us both;
give his life, I judge that Fathomer will;
thy strength was now the greater.”

P2 Ręinn var á brott horfinn meðan Sigurðr vđ Fáfnir ok kom þá aptr er
2 Sigurðr strauk blóð af sverðinu. Ręinn kvað:

Rein had gone away while Siward smote Fathomer, and then came back as Siward wiped
the blood off the sword. Rein quoth:

23 „Hęill þú nú, Sigurðr, • nú hęfir sigr vegit
2 ok Fáfnir of farit;
manna þęira • es mold troða
4 þik kveð’k ó-blauðastan alinn.“

[SPEAKER quoth:]

“Hail thee now, O Siward—now thou hast won victory
and Fathomer destroyed!

Of those men who tread on the earth
I declare *thee* with least softness begotten.”

24 „VERSE“

[SPEAKER quoth:]
“TRANSLATION”

The Speeches of Syedrive (*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 þorðust. Hét annarr Hjalmgunnarr; hann var gamall ok hinn mesti hermaðr, ok hafði Óðinn honum sigr heitit, en annarr Agnarr eða Auða bróðir. „Ek fellda Hjalmgunnarr í orrostu, en Óðinn stakk mik svefn-þorni í hefnd þess ok kvað mik aldri síðan skyldu sigr hafa ok kvað mik giptast skulu. En ek strengða þess heit þar í mót at giptast engum þeim, er bræðast kynni.“ Sigurðr mælti: „Kenn oss ráð til stórra bluta.“ Hun svarar: „Þér munuð betr kunna, en með þökkum vil ek kenna yðr, ef þat er nokkut, er vér kunnum, þat er yðr mætti líka, í rúnum eða öðrum blutum, er liggja til hvers blutar, ok drekkum bæði saman, ok gefi goðin okkr góðan dag, at þér verði nýt ok fregð at mínum vitrleik, ok þú munir eptir þat, er vit réðum.“ Brynhildr fyllði eitt ker ok fýrði 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 föri'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 lē;
 Óðinn því veldr · es ęigi máttak
 4 bregða blund-stofum.“

[Syedrive quoth:] “Long I slept, long was I asleep,
 long are the guiles of men.
 Weden doth cause 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 hönnum minnis-vęig.

Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a draught of memory:

- 2 Heill Dagr, · heilir Dags synir,
 2 heil Nóttr ok nipt!
 Ó-ręiðum augum · lítið okkr þinig

4 ok gefið sitjondum sigr!

“Hail Day^P! Hail the sons of Day!²⁵⁹

Hail Night and [her] kinswoman [= Earth]!

With un-wroth [FRIENDLY] eyes look ye toward us two,
and give the sitters [= us] victory.

2 nipt ‘[her] kinswoman [= Earth]’] According to *Yilv* 10 Earth is the daughter of Night and Aner^P.

3 Ó-ręiðum augum · litið okkr þinig ‘With unwrathful [FRIENDLY] eyes look ye toward us two’] An archaic conception; the Gods turning Their friendly gaze toward the worshipper symbolises Their bestowing their favour, and the specific use of ó-ręiðr ‘un-wroth’ shows that the wrath of the Gods was feared. Compare *Hdl* 6. Similar language is found in other ancient literatures, e.g. in the Hebrew Bible, most famously in the “Priestly Blessing” of Numbers 6:24–26 where Yahweh’s favour is expressed by “making His face shine” and “lifting His face” toward the receiver of the blessing, and also in Psalms 4:6 and the chorus of Psalms 80, contrasting with 80:17 where the Israelites are depicted as perishing before the rebuke of Yahweh’s face.

²⁵⁹TODO. Who?

3 Hęilir ęsir, · hęilar ęsynjur,
2 hęil sjá in fįol-nýta fold!
Mál ok man-vit · gefið okkr męrum tvęim
4 ok lęknis-hęndr meðan lifum!

Hail the Eese^G! Hail the Ossens^G!

Hail this bountiful fold [EARTH]!

Speech and manwit^C give ye to us renowned two,
and healing-hands^C, while we live.”

1 Hęilir ęsir, · hęilar ęsynjur ‘Hail the Eese! Hail the Ossens!’] Probably formulaic, subverted by Lock in *Lock* 11 (see note there for possible ritual use).

4 lęknis-hęndr ‘healing-hands’] Hands with the power to heal (perhaps supernaturally). The singular form *lęknis-hęnd* 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 bęrðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti
hermaðr, ok hafði Óðinn hánúm sigri heitit. En annarr hét Agnarr, ·
4 Auðu bróðir // er vętr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnar
í orrostunni. En Óðinn stakk hana svefn-þorni í hefn þess ok kvað hana
6 aldri skyldu síðan sigr vega í orrostu, ok kvað hana giftask skyldu, „en
sagða’k hánúm at strengða’k heit þar í mót, at giptask ęngom þeim manni
8 er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon vissi
tíðendi ór ęllum heimum. Sigrdrífa kvað:

She called herself Syedrive and was a walkirrie. She said, that two kings fought. One was called Helmguther; he was then old and the greatest warrior, and Weden had promised

him victory. But the other was called Eyner, Eade's brother, who in no way wished to surrender. Syedrive felled Helmguther in the battle, but Weden stung her with 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^C. Syedrive quoth:

4 „Bjór föri'k þér, • bryn-þings apaldr, [R 32r/18–20, N 24v/12–14]
2 magni blandinn • ok męgin-tíri,
fullr es ljóða • ok líkn-stafa,
4 góðra galdra • ok gaman-rúna.

Beer I bring thee—apple-tree of the byrnie-Thing^C [BATTLE > WARRIOR]!—mixed with might, and might-glory; it is full of leeds^C and grace-staves, of good galders^C and pleasure-runes^C.

1 bryn-þings apaldr 'apple-tree of the byrnie-Thing [BATTLE > WARRIOR]'] *bryn-þinga valdr* 'wielder of byrnie-Things [BATTLES > WARRIOR]' N 4 gaman-rúna 'pleasure-runes'] *gaman-þrędnaþ* N

5 Sig-rúnar skalt rísta, • ef vilt sigr hafa, [R 32r/20–22, N 24v/14–16]
2 ok rísta á hjalti hjors,
sumar á vętt-rimum, • sumar á val-bęstum,
4 ok nęfna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory, and carve on the hilt of the sword; some on the weight-rims;²⁶⁰ some on the wal-basts²⁶¹, and twice name Tew^P.

1 sigr hafa 'have victory'] *snotr vera* 'be clever' N 2 rísta] *þristþ* N 3 sumar 'some'] om. N 3 vętt-rimum] *vętt-þrvnumþ* N 3 sumar 'some'] *ok* 'and' N 3 val-bęstum] *val-þbystumþ* N

²⁶⁰Unclear. TODO.

²⁶¹Possibly the sword-pommel, the word also occurs in *HHarw* 9. TODO.

6 Ql-rúnar skalt kunna • ef vilt at annars kvęn [R 32r/22–24, N 25r/1–3]
2 véli-t þik í tryggð ef trúir;
á horni skal þér rísta • ok á handar baki
4 ok męrkja á nagli Nauð.

Ale-runes shalt thou know, if thou wilt that another man's wife not betray thee in troth if thou 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 *þatþ* N; om. R 2 véli-t þik í tryggð] *véli þik eigi tryggð* N 3 þér 'them'] *þat* 'it' N

4 **N**auð ‘Need’] i.e. the n-rune, †.

7 **F**ull skal signa · ok við **f**ári séa
 2 ok verpa **l**auki í lög;
þá þat veit’k, · at **þ**ér verðr aldri-gi
 4 meini blandinn mjöðr.

[R 32r/24–25, N 25r/3–4]

The cup shalt thou sign²⁶², 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’] *pl* ‘The ale’ N breaks alliteration. 4 meini blandinn] emend.; *meiñ-blandinn* N

3–4 þá ... mjöðr] only in N; om. R

²⁶²Dedicate to the gods with a certain formula. TODO.

8 **B**jarg-rúnar skalt kunna · ef **b**jarga vilt
 2 ok leysa **k**ind frá **k**onum;
 á lófa þér skal rísta · ok of liðu spenna
 4 ok biðja þá **ð**ísir **d**uga.

[R 32r/25–26, N 25r/5–7]

Rescue-runes shalt thou know, if thou wilt rescue and loosen children from women;²⁶³
 on the palm shall [one] carve them, and wrap them around the joints, and then bid the
 dises to avail.²⁶⁴

1 kunna ‘know’] *nema* ‘learn’ N 1 ef **b**jarga vilt ‘if thou wilt rescue’] *ef þú vilt borgit fú* ‘if thou wilt get rescued’ N 4 þá ‘then’] om. N

²⁶³i.e. during difficult childbirth. Cf. *Ord*, esp. st. TODO, for an example of galders used to avail childbirth.

²⁶⁴The dises were minor female deities, and as seen by this stanza they were called upon to avail women during childbirth.

9 **B**rim-rúnar skalt rísta · ef vilt **b**orgit hafa
 2 á **s**undi **s**egl-mörum;
 á **s**tafni skal rísta · ok á **s**tjórnar blaði
 4 ok leggja **ę**ld í **ár**; es-a svá **b**ratr **b**reki · né svá **bl**áar unnir,
 þó kǫmsk-tu **h**ęill af **h**afi.

[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 into 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’] *gjpra* ‘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 ǣld í ár 'lay fire into the oar'] i.e. mark it with fire in some way.

5 þó ... hafi 'that ... sea'] lit. 'yet comest thou whole off the sea.'

10 **L**im-rúnar skalt kunna · ef vilt lēknir vesa

[R 32r/29–31, N 25r/7–9]

2 ok kunna sár at séa;
á þerki skal þér rísta · ok á baðmi viðar,
4 þeim's lúta austr limar.

Limb-runes shalt thou know, if thou wilt be a leecher, and know how to look at wounds; on a birch shall [one] carve them, and on the beam of the wood: [on] the one whose limbs bow to the east.²⁶⁵

3 baðmi 'beam'] barri 'leaf' 4 þeim's] þess es N

²⁶⁵Probably referring to a characteristically bent mountain birch bowing to the east.

11 **M**ál-rúnar skalt kunna · ef vilt at mann-gi þér

[R 32r/31—34, N 24v/19–21]

2 heiptum gjaldi harm;
þér of vindr, · þér of vęfr,
4 þér of setr allar saman,
á því þingi · es þjóðir skulu
6 í fulla dóma fara.

Speech-runes shalt thou know, if thou wilt that no man should repay thy 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] ǥgiallda† N 5 þjóðir 'nations'] menn N breaks alliteration.

12 **H**ug-rúnar skalt kunna · ef vilt hverjum vesa

[R 32r/34–32v/3, N 25r/9–10]

2 gęð-svinnari guma;
þér of réð, · þér of reist,
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 Rofth 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 ... Hoardrofnir’s [horn].] om. N

- 13 Á bjargi stóð · með Brimis eggjar, [R 32v/3–4]
 2 hafði sér á hǫfði hjalm;
 þá mēlti Míms hǫfuð
 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:

- 14a Á skildi kvað ristnar · þeim’s stendr fyr skínanda goði, [R 32v/5–7, N 25r/11–13]
 2 á eyra Árvaks, · ok á Alsvinns hófi,
 á því hvéli · es snýsk und reið Hrungnis,
 4 á Sleipnis tǫnnum · ok á slęða fjotrur,

On a shield, [he] declared [there to be] carved [runes]—[on] the one that stands before the shining god²⁶⁶ [SUN]; on Yorewaker’s ear and on Allswith’s hoof,²⁶⁷ 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 Hrungnis ‘Rungner’s’] emend. based on sense and meter; *Ravgnis* R; *Raugnis* N 4 tǫnnum ‘teeth’]
taumum ‘reins’ N

²⁶⁶Cf. *Grmn* 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.

²⁶⁷The two horses that pull the sun across the heavens; cf. *Grmn* 38.

- 14b á bjarnar hrammi · ok á Braga tungu, [R 32v/7–9, N 25r/13–15]
 2 á ulfs klóum · ok á arnar nefi,
 á blóðgum vęngjum · ok á brúar sporði,
 4 á lausnar lófa · ok á líknar spori,

on the bear’s paw and on Bray’s tongue, on the wolf’s claws and on the eagle’s beak, on bloody wings and on the bridge’s supports, on the palm of release and the track of grace,

2 nefi] þnefiuþ N 4 á] om. N

- 14c á glęri ok á gulli · ok á gumna heillum, [R 32v/9–11, N 25r/15–18]
 2 í víni ok virtri · ok vili-sessi,
 á Gungnis oddi · ok á Grana brjósti,

4 á **n**ornar **n**agli · ok á **n**ęfi uglu;

on glass and on gold and on men's luck-charms, in wine and beerwort and the comfortable seat, on Gungner's point and on Grane's chest, on a norn's nail and on an owl's beak.

1 **g**umna hęillum 'men's luck-charms'] *góðu silfri* N 2 **v**ili-sessi 'the comfortable seat'] *vęlu sessi* 'a wallow^C's seat' N 3 **G**ungnis oddi 'Gungner's point'] *Gaupnis oddi* 'Yeapner's point' (an elsewhere unknown spear) N 3 **G**rana brjósti 'Grane's chest'] *gęgiar brjósti* 'a gow^C's chest'

2 **v**ili-sessi 'the comfortable seat'] *í guma boldi* 'in a man's flesh' add. N is clearly an inserted line.

15 **A**llar vóru **a**f skafnar, · þér's vóru **á** ristnar,

[R 32v/11–14, N 25r/18–21]

2 ok **h**verfðar við inn **h**ęlga mjǫð
ok sęndar á **v**íða **v**ega:

4 þér 'ru með **ó**sum, · þér 'ru með **ól**fum,
sumar með **v**ísu **v**ǫnum,

6 sumar hafa **m**ęnskir **m**ęnn.

All were shaven off—those that were carved on—and turned into the holy mead, and sent on wide ways: They are among the Eese, they are among the Elves; some among wise Wanes; some have manly men.

2 **h**verfðar 'turned'] *þbrędar* (for *brórdar* 'stirred'?) N 4 **ó**sum ... **ól**fum 'Eese ... Elves'] *ól*fum ... *ó*sum 'Elves ... Eese' N 4 þér 'ru 'they are'] *sumar* 'some' N 5 *sumar* 'some'] *ok* 'and' N

16 Þat eru bók-rúnar, · þat eru bjarg-rúnar

[R 32v/14–16, N 25r/21–25v/3]

2 ok allar **ól**-rúnar

ok mętar męgin-rúnar

4 hveim's þér kná **ó**·villtar · ok **ó**·spilltar
sér at hęillum hafa;

6 njót-tu ef namt
unds rjufask ręgin!

Those are book-runes, those are rescue-runes,
and all ale-runes,
and noble might-runes—
for whomever knows them unfalsified and uninjured
to use for himself as charms.
Use [them] if thou learn [them],
until the Reins are ripped!

1 þat eru 'those are'] *ok* 'and' N 3 mętar 'noble'] *męrar ok* 'renowned and' N 4 **ó**·spilltar] *þof villtar* N 7 rjufask] *rjufu* N

1 bók-rúnar ‘book-runes’] Or ‘beech-runes’. The word may also be emended to *bót-rúnar* ‘cure-runes’, since the letters *c* and *t* were, in the TODO miniscule used on Iceland, very similar. This emendation is favourable for two reasons: (i) it makes more sense, since the semantic pair *bót* ‘cure’ : *bjarg* ‘rescue’ is surely stronger than *bók* ‘book, beech’ : *bjarg* ‘rescue’, and since the present stanza is specifically referring to the practical use of the runes; (ii) the pair *bót-rúnar* : *bjarg-rúnar* is already found in a runic charm (B 257, edited under Galders from Bryggen).

17 „Nú skalt kjósa · alls þér ’s **ko**str of boðinn,
2 **h**vassa vápna **h**lynr,
sögn eða þögn · haf þér **s**jalfr í hug;
4 öll eru **m**ein of **m**etin.“

[R 32v/16–18, N 25v/3–5]

[Syedrive quoth:]

“Now shalt thou choose, as the choice is offered thee,
O maple-tree of sharp weapons [WARRIOR]!
Speech or silence have for thyself in thy heart;
all the harms are measured²⁶⁸!”

²⁶⁸i.e. in advance.

18 „Mun’k-a ek flója · þótt mik fęigan vitir,
2 em’k-a ek með bleyði borinn;
ást-röð þín · ek vil öll hafa
4 svá lengi sem ek lifi.“

[R 32v/18–20, N 25v/5–8]

[Siward quoth:] “I shall not flee, although thou know me to be fey; I am not born with softness.²⁶⁹ Thy loving counsels all will I have, for as long as I may live.”

2 með ‘with’] om. N

²⁶⁹TODO: Note about this common heroic expression.

19 „Þat rēð’k þér it fyrsta · at við fręndr þína
2 vamma-laust verir;
síðr þú hęfnir · þótt þęir **s**akar gęri;
4 þat kveða dauðum **d**uga.“

[R 32v/20–22]

[Syedrive 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 sverrir, [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.²⁷⁰

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'.

²⁷⁰The punishment is one of torment in the afterlife; see note to *Wsp* 39. — The whole verse is paraphrased in *Wals* ch. 21: *Ok sver eigi rangan eið, því at grim hefn fylgir griðrofi*. '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-at 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;
 4 hётtr es heimis-kviðr
 nema sér góðan geti.
 6 Annars dags · lát hans ǫndu farit
 ok launa svá lýðum lygi.

All is missing if thou shut up towards it; then thou seemest born with softness, or truthfully accused. Risky is the hometown-verdict, unless one gets himself a good one. At another day let thou destroy his soul, and thus repay the people for the lie.

- 23 Þat réð'k þér it fjórða · ef býr for-dēða [R 32v/28–30]
 2 vamma-full á vegi:
 ganga 's betra · an gista séi
 4 þótt þik nóttr of nemi.

That I counsel thee fourth, if there lives an evil-working woman, full of faults, by the road: to walk is better than to take lodgings, although night overtake thee.

- 24 For-njósnar augu · þurfu fira synir [R 32v/30–32]
 2 hvar's skulu vręiðir vega;
 oft bql-vísar konur · sitja brautu nér;
 4 þér's deýfa sverð ok sefa.

Eyes of looking ahead do the sons of men need, wherever wroth ones should fight; often
 bale-wise women sit near the highway, those who dull sword and sense.

1 For-njósnar 'looking ahead'] Verbal noun to *nýsask fyrir* 'to look ahead', as found in *Hígh* 7.

- 25 Þat réð'k þér it fimmta, · þótt fagrar séir [R 32v/32–34]
 2 brúðir bækkjum á,
 sífja silfr · lát-a þínum svefni ráða,
 4 tęgij-at þér at kossi konur.

That I counsel thee fifth, although thou seest fair brides on the benches, let not kinsmen's
 silver rule thy sleep; lure not women to thee for kissing.

- 26 Þat réð'k þér it sétta, · þótt með seggjum fari [R 32v/34]
 2 qlðrmál til ofug:
 drukinn deýla · 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.

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 voru gør ból tvau: annat Sigurði, ok brann þat fyrr,
2 en Brynhildr var á ǫðru brennd ok var hon í reið þeiri er guð-vefjum var
tjölduð. Svá er sagt at Brynhildr ok með reið'inni á hel-veg ok fór um tún
4 þar er gýgr nokkur bjó. Gýgr'in kvað:

After Byrnhild's death two pyres were made: one for Siward, and it burned earlier; but
Byrnhild was burned on the other, and she was in that chariot which was tent-roofed
with godweb^C. So is said, that Byrnhild drove with the chariot onto the Hellway, and
went around a farm where a certain gow lived. The gow quoth:

1 „Skalt í gǫgnum • ganga ęigi
2 grjóti studda • garða mína;
betr sǫmði þér • borða at rękja
4 hęldr an vitja • vers annarar.

Thou shalt not go through
the stone-supported yards of mine;
it befit thee better to TODO.

2 Hvat skalt vitja • af Val-landi,
2 hvar-fúst hǫfuð, • húsa minna?

Þú hefir, Vár gulls, · ef þik vita lystir,
 4 mild, af höndum · manns blóð þvegit.“

Why shalt thou visit from Walland,
 O fickle head, my houses?
 Thou hast, mild Ware^P of gold, if thou hast lust to know,
 off thy hands washed a man's blood.”

3 „Bregð ęigi mér, · brúðr ór stęini,
 2 þótt ek véra'k · í víkingu;
 ek mun okkur · óðri þikkja
 4 hvar's męnn ęðli · okkart kunna.“

“Blame me not, O bride from the stone,
 although I should have been in the warband;
 I will seem the nobler of us two,
 wherever men know our lineages.”

4 „Þú vast, Bryn-hildir, · Buðla dóttir,
 2 heilli verstu · í heim borin;
 þú hefir Gjúka · of glatat börnum
 4 ok búi þęira · brugðit góðu.“

“Thou wast, O Byrnhild, Buthle's daughter,
 with the worst luck born into the world;
 thou hast destroyed the children of Yivick,
 and deprived their house of good.”

5 „Ek mun sęja þér, · svinn, ór reįðu
 2 vit-laussi mjök, · ef þik vita lystir:
 hvé gørðu mik · Gjúka arfar
 4 ásta-lausa · ok ęið-rofa.

“I will tell thee, wise from my chariot,
 O very witless one, if thou hast lust to know:
 How the heirs of Yivick made me
 loveless, and an oath-breaker.

6 Lét hami vára · hug-fullr konungr,
 2 átta systra, · undir ęik borit;

vas'k vetra tólf, • ef þik vita lystir,
 4 es ungum gram • ęiða sęlda'k.

TODO.

I was twelve winters old, if thou hast lust to know it,
 when to the young prince I swore oaths.

7 Hétu mik allir • í Hlym-dǫlum
 2 Hildi und hjalmi, • hvęrr es kunni.

TRANSLATION.

8 Þá lét'k gamlan • á Goð-þjóðu
 2 Hjalm-Gunnar nęst • hęljar ganga;
 gaf'k ungum sigr • Auðu bróður;
 4 þar varð mér Óðinn • of-reiður um þat.

TRANSLATION.

9 Lauk hann mik skjöldum • í Skata-lundi,
 2 rauðum ok hvítum, • randir snurtu;
 þann bað hann slíta • svefni mínum
 4 es hvęr-gi lands • hręðask kynni.

He locked me in with shields in Shatelund,
 with red and white ones—their rims clasped.
 He bade that one to end my sleep,
 who in no land could be frightened.

10 Lét umb sal minn • sunnan-verðan
 2 hávan brenna • hęr alls viðar;
 þar bað hann ęinn þegn • yfir at ríða,
 4 þann's mér fǫrði gull • þat's und Fáfni lá.

He let around my hall, facing south,
 a high host of all wood [FIRE] burn;
 there he bade one thane to ride over,
 that one who brought me the gold which under Fathomer lay.

11 Reið góður Grana • gull-miðlandi

- 2 þar's fóstri minn · flētjum stýrði;
 einn þótti hann þar · ǫllum bētri,
 4 víkingr Dana, · í verðungu.

Rode on Grane the good gold-dealer [WARRIOR],
 where my foster-son ruled the benches;
 alone he there seemed better than all,
 the Wiking of Danes, in the warband.

- 12 Svófu vit ok unðum · í sęing ęinni
 2 sem hann minn bróðir · of borinn véri;
 hvárt-ki knátti · hǫnd yfir annat
 4 átta nóttum · okkart læggja.

We slept and loved in one bed,
 as if he were born my brother:
 neither one did lay a hand over the other
 —for eight nights—of us two.

- 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 · alls til lengi
 2 konur ok karlar · kvikkvir fǫðask;
 vit skulum okkrum · aldri slíta,
 4 Sigurðr, saman. · Søkks-tu, gýgjar-kyn!"

In great strife for far too long
 will men and women be born alive.
 We two shall tear apart our lives,
 I and Siward, together—Sink thou down, O gow-kin!"

The Second Lay of Guthrun

(*Guðrúnarkviða aðra*)

Dating (Sapp, 2022): C10th (0.731), early C11th (0.178)

Meter: *Firnewordslaw*

TODO.

The Slaying of the Nivlings (*Dráp Niflunga*)

P1 Gunnarr ok Hogni tóku þá gullit allt, Fáfnis arf. Ó-friðr var þá milli
2 Gjúkunga ok Atla; kenndi hann Gjúkungum völd um and-lát Brynhildar.
Þat var til sétta, at þeir skyldu gipta hánun Guðrúnu, ok gáfu henni
4 ó-minnis-veig at drekka áðr hon játti at giptast Atla. Synir Atla voru þeir
Erpr ok Eitill, en Svanhildr var Sigurðar dóttir ok Guðrúnar. Atli konungr
6 bauð heim Gunnari ok Hogni, ok sendi Vinga eða Knéfrøð. Guðrún vissi
vélar ok sendi með rúnum orð at þeir skyldu eigi koma ok til jar-tegna
8 sendi hon Hogni hringinn Andvaranaut ok knýtti í vargs-hár. Gunnarr
hafði beðit Oddrúnar, systur Atla, ok gat eigi; þá fekk hann Glaumvarar,
10 en Hogni átti Kostberu. Þeira synir voru þeir Sólarr ok Snévarr ok Gjúki.
En er Gjúkungar kómu til Atla, þá bað Guðrún sonu sína at þeir bæði
12 Gjúkungum lífs en þeir vildu eigi. Hjarta var skorit ór Hogni en Gunnarr
settr í orm-garð. Hann sló hǫrpu ok svéðði ormana en naðra stakk hann
14 til lifrar. Þjóðrekr konungr var með Atla ok hafði þar látit flesta alla menn
sína. Þjóðrekr ok Guðrún kǫrðu harma sín á milli. Hon sagði hánun ok
16 kvað:

Guthr and Hain took all the gold, Fathomer's inheritance. There was then enmity
between the Yivickings and Attle; he blamed the Yivickings for Byrnhild's passing. They

came to terms that they would marry away Guthrun to him, and TODO. She spoke to him and quoth:

- 1 „Mér vas'k meýja; • móðir mik fœddi,
 2 björt í búi; • unna'k vel bróðrum—
 unds mik Gjúki • gulli reifði,
 4 gulli reifði, • gaf Sigurði.

“A maiden was I of maidens; my mother raised me bright in the bowers; I loved well my brothers—until Yivick with gold endowed me, with gold endowed me, and gave [me] to Siward.

- 2 „Svá vas Sigurðr • uf sonum Gjúka
 2 sem véri grónn laukr • ór grasi vaxinn,
 eða hjörtr há-beynn • um hvossum dýrum,
 4 eða gull glóð-rautt • af grœu silfri.“

“So was Siward above the sons of Yivick, as were a green leek grown out of grass, or a high-boned hart in the midst of wild beasts, or glowing-red gold from grey silver.

2 grónn laukr ‘green leek’] This st. shows that the leek was held to be the noblest of plants, something also seen by *Wsp* 4, where *grónn laukr* it specifically mentioned as growing in the world’s very first days. See note there for its mythological significance.

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 · jǫrlum þykkja
 4 at við mennt mēltir · ok mik sēir.“

“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 hǫllu · Hęrkja sagði
 at þit Þjóðrekr · undir þaki svēfið
 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.”²⁷¹

²⁷¹i.e., they threw off their clothes and slept together.

- 3 „Þér mun’k alls þess · ęiða vinna
 2 at inum hvíta · hęlga stęini,
 at ek við Þjóðmar · þat-ki átta’k,
 4 es vǫrðr né verr · vinna knátti,—

“To thee I will swear oaths regarding all of that—by the white, holy stone—that I did not do such a thing with Thedmar,²⁷² which neither watchman nor warrior has been able to swear upon,—²⁷³”

²⁷²Historically, 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.

²⁷³Guthrun 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 · hęrja stilli,
 2 jǫfur ónęisinn, · ęinu sinni;
 aðrar vǫru · okkrar spēkjur
 4 es vit hǫrmug tvau · hnigum at rúnum.

Unless I embraced the stiller of hosts [RULER = Thedmar]—the unshamed prince—a single time. Different were our dealings, when we two distressed ones [Guthrun and Thedric] reclined in private conversation.

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,
 2 lifa þeir né einir, · þriggja tega manna;
 hrinktu mik at bróðrum · ok at brynjuðum,
 4 hrinktu mik at ǫllum · á hǫfuðniðjum.

Here came Thedric with thirty; not one of those thirty men still live. Surround²⁷⁴ me with my brothers, and with byrnied men; surround me with all my close kinsmen.

²⁷⁴*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 hęlga · hver vellanda;“
 sjau hundruð manna · í sal gingu
 4 áðr kvęn konungs · í kętil 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 Hǫgna,
 2 sé’k-a síðan · svása bróðr;
 sverði myndi Hǫgni · 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 hǫn til botns · bjǫrtum lófa
 2 ok hǫn upp of tók · jarknastęina:
 „Sé nú sęggir · —sykn em ek orðin
 4 hęilagliga— · hvę 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 hęilar sá · hęndr Guðrúnar:
 „Nú skal Hęrkja · 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 konungr; dóttir hans hét Borgný. Vilmundr hét sá er var
2 friðill hennar. Hon mátti eigi fœða börn áðr til kom Oddrún, Atla systir;
 hon hafði verit unnusta Gunnars, Gjúka sonar. Um þessa sögu er hér
4 kveðit:

Heathric was a king called, his daughter was called Burgny. Wilmund was he called who was her lover. She could not bear children before Ordrun, Atle's sister, came to her. She had been the lover of Guthr, Yivick's son. Of this saw is here sung:

1 Heyrðað'k segja · í sǫgum fornum
2 hvé mér of kom · til Morna-lands;
 engi mátti · fyr jörð ofan
4 Heiðreks dóttur · hjalpir vinna.

I heard [it] said in ancient saws,²⁷⁵
how a maiden came to Mornland;
noone could—above the earth—
find help for Heathric's daughter [= Burgny].

²⁷⁵Probably formulaic; cf. *Hild* 1: *ik gi-bórta dat seggen* 'I heard it said' which likewise uses the 1sg pret. of 'hear' and the infinitive of 'say'. Both would go back to a Proto-Northwest Germanic phrase **ek (ga-)hauridō* (*þat*) *sagjanā*.

2 Þat frá Oddrún, · Atla systir,
2 at sú mér hafði · miklar sóttir;

brá hon af **st**alli · **st**jórn-bitluðum
 4 ok á **sv**artan · **s**qðul of lagði.

This learned Ordrun, Attle's sister,
 that the maiden [= Burgny] had great ailments;
 she grabbed from the stable a rudder-bitted steed,
 and a black saddle on [it] did lay.

3 Lét hon **mar** fara · **m**old-veg sléttan
 2 unds at **h**ári kom · **h**oll standandi;
 ok hon **inn** of gekk · **ę**nd-langan sal;
 4 **sv**ipti hon **s**qðli · af **sv**ongum jó
 ok hon þat **or**ða · **a**lls fyrst of kvað:

She let the steed journey on the smooth soil-way [EARTH],
 until she came to the high standing hall,
 and she inside did go the endlong hall.
 She drew the saddle off the slender horse,
 and she that word first of all did say:

3 ok hon ... sal 'and she ... hall'] The whole line is formulaic, see note to *Wayl* 8.

5 ok ... of kvað 'and ... did say'] The whole line is formulaic, see note to *Thrim* 2.
 TODO: More 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).

The Death of Attle (*Dauði Atla*)

P1 Guðrún Gjúkadóttir hefndi bróðra 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.

-
- 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 arin-greypum • ok at bjóri svqsum.

Attle sent—of yore—to Guthur
a well-known messenger to ride; Kneefrith he was called.

To the yards of Yivick he came, and to the hall of Guthur;
to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar drótt-męgir · —ęn dyljęndr þęgðu—
2 vín í val-hęllu, · vręiði sęusk þęir Húna;
 kallaði þá Knęfręðr · kaldri ręddu,
4 sęggr inn suð-róni · sat hann á bękk hęm:

There the dright-lads [WARRIORS] drank—but the concealed ones shut up—
wine in the walhall; they feared the wrath of the Huns.
Then called Kneefrith with cold voice,
the southern messenger, he sat on a high bench:

1 dyljęndr ‘concealed ones’] Finnur Jónsson (1932) reasonably interprets this as referring to Atle’s spies at Guthur’s court.

2 val-hęllu ‘the walhall’] The interpretation of this compound is difficult in the current context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale^G’, 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^C) of the Yivickings^G. If (3) is correct the word is linguistically identical to Walhall^L, Weden’s hall, whither the battle-slain go.

- 3 „Atli mik hingat sęndi · riða ęręndi,
2 mar inum męl-gręppa, · Myrk-við inn ó-kunna
 at biðja yðr, Gunnarr, · at it á bękk kómið
4 með hjęlmum arin-gręypum · at sękja hęim Atla.

“Atle sent me hither to ride with an errand,
on the bit-champing steed through uncharted Mirkwood—
to ask you, O Guthur, that ye two [= Guthur and Hain] on the bench come,
with hearth-surrounding helmets, to seek the home of Atle.

- 4 Skjęldu knęguð þar vęlja · ok skafna aska,
2 hjęlma gull-roðna · ok Húna męngi,
 silfr-gyllt sęðul-klęði, · sęrki val-rauða,
4 dafar, darraða, · dręsla męl-gręppa.

There ye might choose shields, and shaven ash-spears,
helmets gold-reddened, and the multitude of the Huns,
silver-gilt saddle-cloths, blood-red serks,
daves, spears, bit-champing steeds.

- 5 Vęll léttsk ykkir ok myndu gefa · víðrar Gnita-hęiðar

- 2 af gęiri gjallanda · ok af gylltum stǫfnum,
 stórar meǰðmar · ok staði Danpar,
 4 hris þat it męra · es meðr Myrk-við kalla.“

He also declared himself willing to give you two the field of wide Gnit-heath,
 [and] of yelling spears and of gilded prowes,
 great treasures and the place of Danp;
 the renowned brush which men call Mirkwood.

- 6 Hǫfði vatt þá Gunnarr · ok Hǫgna til sagði:
 2 „Hvat reður þú okkr, sęggr hinn ǫri, · alls vit slíkt heyrum?
 Gull vissa’k ękki · á Gnita-heiði,
 4 þat’s vit ęttim-a · annat slíkt.

His head turned Guthr then, and said to Hain:
 “What dost thou counsel us two, O younger man, as such a thing we hear?
 I knew of no gold on the Gnit-heath
 which we two should not own as much of.

- 7 Sjau ęigu vit sal-hús · sverða full,
 2 hverju ’ru þęira · hjǫlt ǫr gulli;
 mín vęit’k mar bętstan · en męki hvassastan,
 4 boga bękk-sóma · en brynjur ǫr gulli;

We own seven hall-houses filled with swords—
 on each of them is a golden hilt;
 I know my horse to be the best and [my] sword the sharpest,
 [my] bow bench-fit and [my] byrnies golden,

- 8 hjalm ok skjǫld hvítastan, · kominn ǫr hǫll Kjárs;
 2 ęinn ’s mín bętri · en sé allra Húna.“

[my] helmet and whitest shield, come from Caser’s hall;
 mine alone is better, than [those] of all of the Huns might be!”

- 9 „Hvat hyggr brúði bęndu · þá’s hón okkr baug sęndi,
 2 varinn vǫðum heiðingja? · Hykk at hón vǫrnuð byði!
 Hár fann’k heiðingja · riðit í hring rauðum;
 4 ylfskr es vęgr okkarr · at riða ǫręndi.“

[Hain quoth:]

“What dost thou think the bride meant, when she sent us two an armlet
wrapped with a heath-dweller’s garment [WOLF > WOLF’S HAIR]? I think that she gave us
a warning!

I found the heath-dweller’s [WOLF’S] hair tied through the red ring:
wölvén is our road, if we ride that errand!²⁷⁶”

²⁷⁶That it is the more cautious Hain who speaks here is clear from Guthur’s response in the following stanzas. Whereas Hain judges the wolf-hair to be a warning of Hunnish treachery, Guthur thinks that it is a warning that wolves will steal his treasure if he does not show up.

- 10 Niðjar-gi hvøttu Gunnar · né náungr annarr,
2 rýnendr né ráðendr, · né þeir’s ríkir vöru;
kvaddi þá Gunnarr · sëm konungr skyldi,
4 mærr í mjöð-ranni · af móði stórum:

Kinsmen urged not 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-hall—with great spirit:

- 11 „Rís-tu nú, Fjörnir, · lát-tu á flöt vaða
2 greppa gull-skálar · með gumna höndum!

“Rise now, Ferner; let on the floorboards wade forth
the golden bowls of warriors along the hands of men!

1 Fjörnir ‘Ferner’] An otherwise unknown servant.

- 12 Ulfr mun ráða · arfi Niflunga,
2 gamlir gran-varðir, · ef Gunnars missir,
birnir blakk-fjallir · bíta þref-tönnum,
4 gamna grey-stóði, · ef Gunnarr né kœmr-at.“

The wolf will rule the inheritance of the Nivlings—
the old grey guardians [WOLVES]—if Guthur is missing.
Black-furred bears [will] bite with wrangling teeth—
amusing the bitch-pack—if Guthur comes not.”

- 13 Leiddu land-rogni · lýðar ó-neisir,
2 grátendr, gunn-hvatan, · ór garði Húna;
þá kvað þat inn óri · erfri-vörðr Högna:

4 „Heilir farið nú ok horskir · hvar's ykkar 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!”

1 l̥ðar ó-neisir ‘unshamed [FAMOUS] people’] Compare the long-line on the Thorsberg chape (160–240): *wl̥puþewar* · *ni wājē-mārir* ‘Wolthew, the not ill-famed [FAMOUS]’.

14 Fetum létu fróknir · of fjöll at þyrja
2 mar ina mēl-greypu, · Myrk-við inn ókunna;
hristisk ǫll Hún-mǫrk · þar's harð-móðgir fóru,
4 vrǫku þeir vann-styggva · vǫllu al-gróna.

By their feet made the valiant ones over the fellss
the bit-champing steed rush along, through uncharted Mirkwood.
TODO.

15 Land sǫu þeir Atla · ok lið-skjalfar djúpar
2 Bikka greppar standa · á borg inni höu,
sal of suðr-þjóðum, · slæginn sess-meðum,
4 bundnum rǫndum, · blækum skjöldum,

They saw the land of Attle, and deep valleys(?);
the warriors of Bicke standing on the high fortress
TODO

16 dafar, darraða; · en þar drakk Atli
2 vín í val-hǫllu; · vērðir sǫtu úti
at varða þeim Gunnari · ef þeir hér vitja kómi
4 með gæiri gjallanda · at vękja gram hildi.

daves, spears; but there drank Attle
wine in the wale-hall; the watchmen sat outside
to watch for Guthur's men, if they came here to visit,
with yelling spear, to wake the ruler with war.

17 Systir fann þeira snemmst · at þeir í sal kvǫmu,
2 bróðr hennar báðir, · bjóri vas hón líttr drukkin:
„Ráðinn est nú, Gunnarr, · hvat munt, ríkr, vinna
4 við Húna harm-brǫgðum? · Hǫll 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; how wilt thou, powerful man, work
 against the harm-tricks of the Huns? Go early out of the hall!²⁷⁷”

²⁷⁷Before anything evil might happen.

- 18 Bętr heřðir þú, bróðir, · at þú í brynju fðrir,
 2 sęm hįlmmum arin-gręppum · at sęa hęim Atla;
 sętir þú í sęðlum · sól-heřða daga,
 4 nái nauð-fqlva · létir nornir gráta.

Better hadst thou, brother, if thou went in byrnie
 with hearth-surrounding helmets, to see the home of Atle—
 if thou placed in the saddle—during sun-bright days—
 need-pale corpses, [if thou] made the norns cry;

- 19 Húna skjald-męyjar · hęrfi kanna
 2 en Atla sjalfan · létir í orm-garð koma;
 nú ’s sá orm-garðr · ykkir of folginn.“

[if thou made] the shield-maidens of the Huns to know the harrow,²⁷⁸
 and Atle himself thou brought into the snake-pit—
 now is that snake-pit enclosing you two!”

²⁷⁸i.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 rosmu-fjoll Rínar, · rekka ó-ņęissa.“

“’Tis 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.”

- 21 Fengu þęir Gunnar · ok í fįtur sęttu,
 2 vinir Borgunda, · ok bundu fastla;
 sjau hjó Hęgni · sverði hvęssu
 4 en inum átta hratt hann · í ęld heřtan.

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 he threw into hot fire.

- 22 Svá skal frókn · fíandum verjask;
2 Hogni 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.²⁷⁹

1 Svá ... verjask | Line moved from the last st. to this one since it seems to connect semantically with the immediately following line, and also creates a regular line distribution of 4-4 instead of 5-3.

²⁷⁹The 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 Hogni · í hęndi liggja
2 blóðugt, ór brjósti · skorit bald-riða,
saxi slíðr-bęitu, · 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,²⁸⁰ from the son of the sovereign [= Hain].”

²⁸⁰i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þęir hjarta · Hjalla ór brjósti,
2 blóðugt, ok á bjóð lögðu · ok bóru þat fyr Gunnar.

Cut they the heart of Helle from the breast,
bloody, and on a platter laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:
2 „Hér hęfi’k hjarta · Hjalla ins blauða,
ó-líkt hjarta · Hogni ins frókna,
4 es mjok bifask · es á bjóði liggr;
bifðisk hqlfu męirr · 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 kumbla-smið; · klökkva síðst hugði;
blóðugt þat á bjóð lögðu · ok bóru 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 · Hogna ins frókna,
ó-líkt hjarta · Hjalla ins blauða,
4 es lítt bifask · es á bjóði liggr;
bifðisk svá-gi mjök · þá’s í brjósti lá!

Renowned, quoth 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 so much when in the breast it lay.

- 28 Svá skalt, Atli, · augum fjarri
2 sęm munt · menjum verða;
es und ęinum mér · ęll of folgin
4 hodd Niflunga: · lifr-a nú Hogni!

Thus shalt thou, Attle, be as far from the eyes
as thou wilt from the neck-rings.
With me alone are all concealed
the hoards of the Nivlings—now Hain lives not!

- 29 Ey vas mér týja · meðan vit tvęir lifðum,
2 nú ’s mér ęngi · es ęinn lifi’k;
Rín skal ráða · róg-malmi skatna,
4 svinn, ęs-kunna · 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 val-baugar
2 hēldr an á hōndum gull • skíni Húna bōrnum.“

In tumbling water [shall] the Welsh bighs gleam,
rather than gold might shine on the hands of the children of Huns!”

31 “Ýkvið ér hvél-vōgnum, • haptr ’s nú í bōndum!”
“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 Glumðou strēngir;
TODO

37 Dynr vas í garði,
TODO

38 Út gekk þá Guðrún,

TODO

39 Umðu ǫlskálir

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 vöru
 2 ok frá morði þeira Gunnars · komnir vöru ór Myrk-hęimi;
 forn timbr fellu, · fjarghús ruku,
 4 bór Buðlunga, · brunnu ok skjald-męyjar,
 inni aldr-stamar · hnigu í ęld hęitan.

To the fire she gave all those who were inside and who from the murder of Guther'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 Full-rótt's umb þetta; · fęrr ęngi svá síðan
 2 brúðr í brynju · bróðra at hęfna;
 hón hęfir þriggja · þjóð-konunga
 4 ban-orð borit, · björt, áðr sylti.

'Tis told fully about this: 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 should die.

4 ban-orð borit 'borne the bane-words'] ²⁸¹

²⁸¹i.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 grón-lenskum.

Yet says it more clearly in the Greenlendish 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 „Hví sitið? · Hví sofið lífi?
2 Hví tregr-at ykkir · tęiti at męla
es Jǫrmunrekr · yðra systur,
4 unga at aldri, · jóm of traddi?

“Why sit ye? Why sleep ye [away your] life? Why troubles it not you two to speak
merrily?—When by Erminric your sister was, young of age, trampled by steeds?”

- 3 Hvítum ok svörtum · á hęr-vegi
2 grám, gang-tǫmum · Gotna hrossum.

“By white and black ones on the war-path; by grey, pacing, Gotish horses!”

...

- 4 Hléjandi Guðrún · hvarf til skemmu,
 2 kumbl konunga · ór kęrum valði,
 síðar brynjur · ok sonum fęrði;
 4 hlóðusk móðgir · á mara bógu.

...

- 5 Þá kvað þat Hamðir · inn hugum-stóri:
 2 Svá koma'k męirr aftr · móður at vitja
 Geir-Njorðr hniginn · á Goð-þjóðu
 4 at þú ęrfi · at ęll oss drykkir,
 at Svanhildi · ok sonu þína.

...

- 6 Guðrún grátandi, · Gjúka dóttir,
 2 gekk tregliga · á tái sitja
 ok at telja, · tęrug-hlýra, móðug spjęll · á margan veg:

...

- 7 „Þrjá vissa'k ęlda, · þrjá vissa'k arna,
 2 vas'k þrimr verum · vegin at húsi;
 ęinn vas mér Sigurðr · ęllum bętri
 4 es bróður mínir · at bana urðu.

“Three I knew fires; three I knew hearths; for three men was I carried to the house. To me was Siward alone better than all, he of whom my brothers became the bane.

TODO: Bunch of verses.

- 8 Minnst-u, Sigurðr, · hvat vit męltum
 2 þá's vit á bęð · bęði sętum?
 at þú myndir mín · móðugr vitja,
 4 halr, ór hęlju, · en ek þín ór hęimi.

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.

- 9 Hlaðið ér, jarlar, · ęiki-kęstinn,

- 2 látið þann und **himni** · **h**éstan verða!
 Meðgi **b**renna **brjóst** · **b**ólva-fullt eldr
 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.; *bilmi* 'prince' R

- 10 **J**ǫrlum ǫllum · **ó**ðal batni,
 2 **snótum** ǫllum · **s**org at minni
 at þetta **t**reg-róf · of **t**alit 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 hofum vit **v**egit, • stöndum á **v**al Gotna
2 ofan **ę**gg-móðum • sem **ę**rnir á kvisti;
 góðs hofum tírar fengit • þótt skylim nú eða í **g**ęr deyjja,
4 **k**væld lifir maðr ekki • ęftir **k**við norna.

“Well have we two fought, we stand on the corpses of the Gots:
above the edge-weary [KILLED] like eagles on a branch.
We have earned great glory, even if we should die now or tomorrow—
man lives not one evening after the verdict of the norns!”

- 2 Þar fell **S**qrli • at **s**alar gaffi,
2 en **H**amðir **h**né • at **h**ús-baki.

There fell Sarrel by the gables of the hall,
but Hamthrew sank down by the back of the house.

Other Heroic Poetry

The Lay of Hildbrand

Dating: C8th

Meter: *Firnwordslaw*

For the text of original poem I present the manuscript text with as few textual emendations as possible. As for the orthography, I have found it impossible to produce a normalised without too heavily distorting the received text, being as it is, a blend of several dialects (one need only observe the treatment of the name Thedric, which appears thrice, and each time in a markedly different form). Apart from my typical practice of capitalising proper names, marking prefixes with ⟨·⟩ and compounds with ⟨-⟩, and using acute accents to signify long vowels, circumflex accents to signify now-monophthongised original diphthongs, and overdots to mark nasal vowels, I have done the following changes in order to clarify etymological relationships and make the text somewhat more wieldy. Of these, 8–10 have also been noted in the apparatus where they occur:

1. Consistently replaced both *p* (wynn) and *uu* with *w*.
2. Consistently replaced *c* with *k*.
3. Consistently replaced *qu* with *kw*.
4. Consistently replaced *t* with *t̥* in positions affected by the Second Sound Shift.
5. Replaced *th* with *þ*.
6. Replaced *e* with *ē* when reflecting an original a-vowel affected by *i*-mutation.
7. Replaced *ó* with *ō* where originally an *a*.
8. Removed unetymological double *nn*.
9. Restored initial *b*- where etymological and/or metrically required.
10. Removed initial *b*- unetymological and/or metrically deficient.

The punctuation of the original, entirely consisting of interpuncts, at times representing metrical breaks, at others sporadically placed, has not been retained.

Where they appear in cæsuræ, the words *kwad Hilti-brant* ‘Hildbrand quoth’ (found in ll. 30, 49, and 58) replace the usual interpunct. Due to their hypermetrical nature, I

had originally planned to remove these, and instead indicate the speaker in the margins—but after comparison with various Norse stanzas (e.g. *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the stanza’s first *cæsura*), I have come to believe that these represent an ancient oral interjection, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of ms. should have influenced the four centuries younger scribe of **R** in such a minor point.)

The poet gives a very short formulaic introduction, from which we can tell that the beginning of the poem is preserved (1–2). Hildbrand and Hathbrand, father and son, arm and dress themselves before riding into battle, each the head of an opposing host (3–6). Hildbrand asks Hathbrand about his name and lineage, saying that he knows all noble genealogies (7–13). Hathbrand gives his name, and says that the old men of his tribe have told him that his father was Hildbrand, a brave warrior. He abandoned the newborn Hathbrand in order to serve Thedric in his fight against Edwaker, but this was a long time ago, and Hathbrand doubts that he is still alive (14–29). Realising that he is facing his son, Hildbrand invokes God as witness, and as a token of loyalty offers Hathbrand a golden bigh which the Hunnish king had given him (30–35). Hathbrand exclaims that treasures must be won by struggle alone and harshly insults his father’s manhood: he calls him an old Hun, and accuses him of having survived to old age through treachery (36–41). Hathbrand then reveals that he has learned from sailors on the Mediterranean that Hildbrand is dead (42–44).

After this follow three short speeches by Hildbrand. The second one is certainly spoken by him, but the other two may be misplaced or misattributed. Hildbrand reflects on his son’s prosperity, saying that he can tell from his clothes that he has a good lord, and that he, unlike himself, has not suffered an exile’s fate (first speech: 45–48). He then calls on God, and laments that after thirty years of war he is now forced to fight against his own son; still, he tells Hathbrand that he should easily be able to kill such an old man as himself, if he has the strength to it (second speech: 49–57). Lastly, he (or Hathbrand, if we choose to emend) says that only the most degenerate easterner would refuse the fight when his opponent so greatly desires it. He accepts his fate and declares that when the duel is over, one of the two must win and rob the corpse of the other (third speech: 58–62).

The two men then throw their javelins, each of which gets stuck in the opposing shield, before rushing into each other, hacking away at their shields until they become worthless (63–68). The rest of the poem was continued on the now-lost, following page(s).

Ik gi·hôrta daṭ seggen
 2 daṭ sih **ur**·hêtṭun · **a**non muoṭin:
Hilti-brant ęnti **H**adu-brant · untar **h**ęrjun ṭwēm

- 4 sunu-fatar·ungo · iro saro rihtun
 garutun sé iro gūd-hamun · gurtun sih iro swert ana
 6 hēlidos ubar hringa · dó sie tō dero hiltu ritun.

I heard it said,
 that two contenders alone did meet:
 Hildbrand and Hathbrand, under two hosts.²⁸²
 Son and father ordered their armour,
 readied their war-cloths, girded their swords on,
 the heroes over the mail-coats—when to that battle they rode.

6 hringa] *ringa* ms.

²⁸²i.e. each man was a champion of his respective army.

- Hilti-brant gi·mahalta · her was hêróro man
 8 ferahes frótóro · her frágén gi·stuont
 fòhém wortum · hwer sín fater wári
 10 firjo in folkhe · [...]
 [...] · „eddo hwe-líhhes knuosles dú síš
 12 ibu dú mí ênan sagés · ik mí de ôdre wêt
 khind in khunink-ríkhe · khûd ist mín al irmin-deot“

Hildbrand spoke—he was the hoarier man,
 wiser of life—he began to ask
 in few words, who his father might be,
 of men in the troop, [...]
 “or of which lineage thou be;
 if thou tell me one I the others will know,
 O child, in the kingdom all great men are known to me.”

7 gi·mahalta] *beribrantes sunu* ‘Harbrand’s son’ add. ms. 9 hwer] *wer* ms. 11 hwe-líhhes] *welibbes* ms.
 13 khunink-ríkhe] *chunnincriche* ms.

- 14 Hadu-brant gi·mahalta · Hilti-brantes sunu
 „daṭ sagetun mí · ùsere liuti
 16 alte anti fróte · dea êrhina wárun
 daṭ Hilti-brant haetṭi mín fater · ih heṭṭu Hadu-brant
 18 forn her ôstar gi·weṭ · flôh her Ôt-akhres níd
 hina miti Peot-ríhhe · ėnti sínero degano filu
 20 her fur-laet in lante · lúṭṭila siṭṭen
 brút in búre · barn un·wahsan
 22 arbjo-laosa · her raet ôstar hina

- des síd **Det**-ríhhe · **dar**ba gi·stuontun
 24 **fateres** mínes · **da**ṭ was só **friunt**-laos man
 her was **Òt**-akhre · **um**·meṭ ṭirri
 26 **degano** **dē**khisto · unti **Deot**-ríkhhe
 her was eo **folk**hes aṭ ęnte · imo was eo **feheta** ṭi leop
 28 **khùd** was her · **khóném** mannum
 ni wániu ih iu líb habbe.“

Hathbrand spoke, Hildbrand's son:

“This told me *our* people—

the old and wise, those who earlier lived—

that Hildbrand was called my father—I am called Hathbrand.

Long ago he turned to the east, he fled Edwaker's hate

away with Thedrich and his multitude of thanes.

He forsook in the land a little one to stay:

a bride in the bower, a bairn ungrown,

inheritance-less—he rode east thither,

at which time Thedrich was in great need

of my father—that was so friendless a man!

He was immeasurably hostile toward Edwaker;

the dearest of thanes under Thedrich.

He was always at the front of the troop; him did always the fight gladden;

known was he among keen men;

I ween not that he still have life.”

18 gi·weṭ] *gibueit* ms. 21 **brút**] *prut* ms. 22 her raet] *beraet* ms. 23 gi·stuontun] *gistuontum* ms.
 24 **fateres**] *fatereres* ms. 26 **Deot**-ríkhhe] add. *darba gistontun* ms. 27 **feheta**] *pebeta* ms. 28 **khóném**] *chonnem* ms.

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „wêṭṭu **Irmin**-got (kwad Hilti-brant) **o**bana ab hewane
daṭ dú neo dana halt mit sus sippan man
 32 **dink** ni gi·lęitós“
want her dó ar arme · **wuntane** bauga
 34 **khęisur**·ingu gi·tán · so imo sie der **khuning** gap
hunjo truhtin · „**da**ṭ ih dír iṭ nú bí **huldí** gibu“

“I call Ermin-god as witness above in heaven,

that thou never again with such a closely related man lead dispute.”

He then unwound from his arm some twisted bighs^C,

made by a Cæsar's man, which the king had given him,

the lord of the Huns—“This I now give thee as [a token of] holdness^C.²⁸³”

30 hewane] *beuane* ms.

²⁸³The giving of *bigbs* (armlets, torcs) in exchange for loyalty among warriors is well attested; see Encyclopedia. This encounter is particularly reminiscent of *Hbl* 42.

- 36 **H**adu-brant gi·mahalta · **H**ilti-brantes sunu:
 „mit **g**êru skal man · **g**eba in·fâhan
 38 **o**rt widar **o**rte · [...]
 dú bist dir **a**ltér hun · **u**m·meṭ spáhér
 40 **s**pēnis mih mit díném wortun · wili mih dínu **s**peru werpan
 bist **a**l-só gi·**a**ltét man · só dú êwín **i**n·wit fórtós
 42 daṭ **s**agetun mí · **s**êo-lídante
 westar ubar **W**ēntil-sêo · daṭ man **w**ík fur·nam:
 44 tōt ist **H**ilti-brant · **H**ēri-brantes suno!“

Hathbrand spoke, Hildbrand's son:

“With spear shall one win gifts,

point against point!

Thou art, old Hun, immeasurably clever:

thou dost lure me with thy words; at me wilt thou hurl thy spear!

Thou art thus an aged man, since thou always deceit didst work.—

This told me seafarers

in the west o'er the Wendle-sea: that war took that man;

dead is Hildbrand, Harbrand's son!”

41 bist] *pist* ms.

37 mit **g**êru skal man · **g**eba in·fâhan ‘With spear shall one win gifts’] This ancient mindset was codified by the Indians as part of the *kṣatra-dharma*, the code of the Warrior (*kṣatriya*) caste, which explicitly forbade them from taking gifts. So in a part of the Mahabharata (12.192.73), a Warrior King refuses a gift from a priest since “it is the duty prescribed for a Kṣatriya that he must fight and protect (people). Kṣatriya are said to be the givers, then, how can I take (this) from you?” (Hara (1974) transl.)

43 **W**ēntil-sêo ‘Wendle-sea’] The Mediterranean, the name referring to the Vandals who for a time ruled North Africa.

- H**ilti-brant gi·mahalta · **H**ēri-brantes suno:
 46 „wela gi·sihu ih in díném hrustim
 daṭ dú **h**abés **h**ême · **h**êrron góten
 48 daṭ dú noh bí desemo **r**íkhe · **r**ekkhjo ni wurti“

Hildbrand spoke, Harbrand's son:

“Well do I see in thy equipment,

that thou hast a good lord at home,

that thou yet from this realm art not become an exile.”

„welaga nú waltant got (kwad Hilti-brant) wê-wurt skihit
 50 ih wallóta sumaro ėnti wintro · sehs-tik ur lante
 dar man mih eo skęrita · in folk skeoťantero
 52 só man mir ať burk ênigeru · banun ni gi·fasta
 nú skal mih swásať khind · swertu hauwan
 54 bretón mit sínu billju · eddo ih imo ťi banin werdán.
 Doh maht dú nú aod-líhho · ibu dir dín ęllen taok
 56 in sus hêremo man · hrusti gi·winnan
 rauba bi·rahanen · ibu dú dar ênig reht habés!“

“Well now, O wielding God! the woeful weird²⁸⁴ comes to pass.
 I roamed for sixty summers and winters²⁸⁵ out of the land,
 where I was always placed in the troop of shooters,
 as at no fortress my bane was fastened.—
 Now shall my own child hew at me with sword;
 beat down with his blade, or I become his bane.
 Yet mayst thou now easily—if thy zeal avail thee—
 from such a hoary man win the equipment;
 bear away the booty—if thou thereto have any right!”

57 bi·rahanen] *bibrabanen* ms.

51 skeoťantero ‘shooters’] Cf. *Beow* 702, where the OE cognate *sceotend* stands for warriors in general.

²⁸⁴i.e. ‘(inexorable) course of events’, not the norn; cf. *grimmar urđir* TODO.

²⁸⁵i.e. thirty years. Hathbrand is then around thirty years old, while Hildbrand is in his fifties or sixties.

58 „der sí doh nú argósto (kwad Hilti-brant) ôstar-liuto
 der dir nú wíges warne · nú dih es só wel lustit
 60 gűdja gi·męinun · niuse de móťťi
 hwędar sih hiutu dêro hregilo · hruomen muoťťi
 62 eddo desero brunnóno · bêdero waltan!“

“He be now the weakest of the eastern peoples,
 who should 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 may wield!”

61 hwędar] *werdar* ms. 61 hiutu dêro] metr. emend.; *dero hiutu* ms. 61 hruomen] *brumen* ms. 62 eddo] *erdo* ms.

Dó létťun sé acrist · askkim skritan

- 64 skarpén skúrim · daṭ in dem skiltim stónt
 dó stóptun tó·samane · staim-bort hludun
 66 hewun harm-líkko · hwítte skilti
 unti imo iro lintún · lúttilo wurtun
 68 gi·wigan miti wábum · [...]

Then let they first their ash-spears glide,
 in sharp showers, that in the shields they stuck.
 Then 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, [...].

65 hludun] *chludun* ms.

64 skarpén skúrim ‘in sharp showers’] Formulaic, also occurring in *Healend* 5137a.

At this point the lone folio ends. The rest of the poem would have been found on some following pages, but as these are now lost, so is it. See introduction above.

- 1 Wīd-sið maðolade, · word-hord ʒn·leac,
 2 sé þe mǣst · mǣrþa ofer eorþan,
 folca geond·ferde; · oft he flette ge·þah
 4 myne-lícne maþþum. · Hine from Myrgingum
 æþele ʒn·wócon. · He mid Ealh-hilde,
 6 fǣlre freoþu-wębban, · forman siþe
 Hreð-cyninges · hām ge·sóhte
 8 éastan of ʒngle, · Eorman-ríces,
 wrāþes wær-logan. · ʒn·gōnn þá worn sprecan:

Widesith spoke, unlocking his word-hoard,
 he who through the most tribes over earth,
 and folks had journeyed; often he received on a bench
 pleasing treasures. From the Mirgings
 his ancestry stemmed. Together with Elhild,
 the good peace-weaveress, for the first time
 he sought out the home of the Reth-King,
 to the east of the Angles, [the home of] Erminric^P,
 the angry oath-breaker. — He then began to speak before the many:

6 freoþu-wębban ‘peace-weaveress’] A woman used in a political marriage to bring peace between two tribes or families, in this case apparently between King Edwin (see ll. 97–98) and the Gots.

7 Hreð-cyninges ‘Reth-King’] i.e. the king of the Reth-Gots, which is apparently just a poetic name for the (Eastern) Gots; cf. ll. 18, 57, 88–89.

- 2 „Fela ic mōnna ge·frǣgn · mǣgþum wealdan.
 2 Sceal þeóða ge·hwylc · þeawum lifgan,
 eorl æfter ʒþrum · ʒðle ráðan,
 4 sé þe his þeóden-stól · ge·þéon wile.

“I have learned of many men wield over tribes.
 Every folk must live in virtue,
 each earl after the other rule his homeland,
 who wishes to prosper on his throne.

- 3 þāra wæs Wala · hwile sélast, ʒnd Alexandreas · ealra rícost mōnna
 cynnes, · ʒnd he mǣst ge·þāh þāra þe ic ofer foldan ·
 ge·frǣgen hæbbe.

TODO.

- 4 Ætla weold Húnum, · Eorman-ric Gotum, Becca Banningum, ·
 Burgendum Gifica. Cásere weold Créacum · ƿnd Cælic
 Finnum, Hagena Holm-rycum · ƿnd Henden
 Glommum.

TODO.

- 5 Witta weold Swáfum, · Wada Hælsingum, Meaca Myrgingum, ·
 Mearc-healf Hundingum. ƿeód-ric weold Frƿncum, ·
 ƿyle Rƿndingum, Breoca Brƿndingum, · Billing
 Wernum.

TODO.

- 6 Oswine weold Eowum · ƿnd Ytum Gef-wulf, Finn Folc-walding ·
 Fresna cynne. Sige-herē lēngest · Sâ-dēnum weold,
 Hnæf Hocingum, · Helm Wulfingum, Wald Woingum,
 · Wód ƿyringum, Sâ-ferð Sycgum, · Swéom
 Ongend-ƿeow, Scaft-herē Ymbrum, · Sceaƿa
 Lƿng-beardum, Hún Hæt-werum · ƿnd Holen
 Wrosnum; Hring-wald wæs hâten · Hēre-farena cyning.

TODO.

- 7 Offa weold Ʀngle, · Ale-wih Dēnum;
 2 sé wæs þāra manna · módgast ealra,
 no hwæþre he ofer Offan · eorl-scype frēmede,
 4 ac Offa ge·slóg · ârest mƿnna,
 cniht-wesende, · cyne-rica mæst.

Offe ruled over the Angles, Ale-wigh over the Danes;
 of those men was he the bravest of all,
 but he never furthered earlship more than Offe,
 for Offe overwon—youngest of men,
 still a boy—the greatest kingdom.

- 8 Nænig efen-cald him · eorl-scipe mārān
 2 ƿn orette: · âne sweorde
 mērcē ge·mârde · wið Myrgingum
 4 bi Fifel-dore; · heoldon forð siþþan

Engle ƿnd Swǣfe, · swá hit Offa ge·slóg.

No man of his age accomplished
greater earlship: with *one* sword
he marked the border against the Mirgings,
by Fiveldoor—it was thenceforth held
by the Angles and Sweves, as Offe had won it.

9 Hróp-wulf ƿnd Hróð-gâr · heoldon lēngest
2 sibbe æt·somne · suhtor-fædran,
 sibþan hý for·wræcon · Wícinga cynn
4 ƿnd Ingeldes · ord for·bigdan,
 for·heowan æt Heorote · Heaðo-beardna þrym.

Rotholf and Rothgar held for the longest
the peace together, uncle and nephew,
since they drove away the race of Wikings,
and bent down Ingeld's spear-point,
striking down at the Hart the host of the Hathbeards.

10 Swá ic geond·ferde fela · frēmdra lōnda
2 geond ginne grund. · Gódes ƿnd yfles
 þær ic cunnade · cnósle bi·dæled,
4 fréo-mægum feor · folgade wíde.

So I journeyed through many foreign lands,
through the wide world. Good and evil
I there came to know, deprived of kin,
far from beloved kinsmen; I strayed far.

11 For·þon ic mæg singan · ƿnd sæcgan spell,
2 mǣnan fore męngo · in meodu-healle
 hú mé cyne-góde · cystum dohten.

Therefore I may sing and tell tales,
recount before the many in the mead-hall,
how men of good kin treated me virtuously.

- 12 Ic wæs mid Húnum · ƿnd mid Hreð-gotum,
 2 mid Swéom ƿnd mid Géatum · ƿnd mid Sūþ-denum.
 Mid Wenlum ic wæs ƿnd mid Wærnum · ƿnd mid wícingum;
 4 mid Gefþum ic wæs ƿnd mid Winedum · ƿnd mid Gefflegum;
 mid Englum ic wæs ƿnd mid Swæfum · ƿnd mid Ænenum;
 6 mid Seaxum ic wæs ƿnd Sycgum · ƿnd mid Sweord-werum;
 mid Hronum ic wæs ƿnd mid Deanum · ƿnd mid Heaþo-réamum.

I was among Huns and among Reth-Gots,
 among Swedes and among Geats and among South-Danes.
 Among Wendles I was and among Warns, and among Wikings;
 among Yefths I was and among Winds, and among Yefflegs;
 among Angles I was and among Sweves, and among Anens;
 among Saxes I was and among Sidges, and among Sword-weres;
 among Ranes I was and among Deans, and among Hath-Reams.

- 13 Mid Þyringum ic wæs · ƿnd mid Þrowendum,
 2 ƿnd mid Burgendum, · þær ic béag ge·þâh;
 mé þær Gúð-here for·geaf · glæd-lícne maþþum
 4 sƿnges to léane. · Næs þæt sæne cyning!

Among Thirings I was and among Throwends,
 and among Burgends, there I received a high; there Guthere gladdened me with treasures,
 as reward for my song. That was not a bad king!

- 14 Mid Fr̥oncum ic wæs ƿnd mid Frysum · ƿnd mid Frumtingum; mid
 Rugum ic wæs ƿnd mid Glommum · ƿnd mid
 Rúm-walum.

Among Franks I was and among Frises, and among Frumtings;
 among Ruges I was and among Glams, and among Rome-Wales.

-
- 15 Swylce ic wæs ƿn Eatule · mid Ælf-wine,
 2 sé hæfde mƿn-cynnes, · míne ge·fræge,
 leohteste hƿnd · lofes tó wyrccenne,
 4 heortan un·hneaweste · hringa ge·dâles,
 beorhtra béaga, · bearn Éad-wines.

Suchwise was I in Italy, with Elfwin;
 of mankind he had—as I have learned—
 the lightest hand in the winning of praise,
 the unstingiest heart in the dealing of rings
 and bright bighs, that child of Edwin.

- 16 Mid Sercingum ic wæs · ƿnd mid Seringum; mid Creacum ic wæs ƿnd
 mid Finnum · ƿnd mid Cāsere, sé þe win-burga ·
 ge·weald áhte, wiolena ƿnd wilna, · ƿnd Wala rices.

TODO.

- 17 Mid Scottum ic wæs ƿnd mid Peohtum · ƿnd mid Scríde-finnun; mid
 Líd-wícingum ic wæs ƿnd mid Léonun · ƿnd mid
 Lȝng-beardum, mid hæðnum ƿnd mid hæleþum · ƿnd
 mid Hundingum.

TODO.

- 18 Mid Israhelum ic wæs · ƿnd mid Exsyringum, mid Ebreum ƿnd mid
 Indeum · ƿnd mid Egyptum. Mid Moidum ic wæs ƿnd
 mid Persum · ƿnd mid Myrgingum, ƿnd Mofdingum ·
 ƿnd ongend Myrgingum, ƿnd mid Amothingum. · Mid
 Éast-þyringum ic wæs ƿnd mid Eolum ƿnd mid Istum ·
 ƿnd Idumingum.

TODO.

- 19 Qnd ic wæs mid Eorman-ríce · ealle þráge,
 2 þær mé Gotena cyning · góde dohte;
 sé mé béag for·geaf, · burg-warena fruma,
 4 ƿn þam siex hund wæs · smártes goldes,
 ge·scyred sceatta · scilling-ríme;
 6 þone ic Ead-gilse · ƿn æht sealde,
 mínum hléo-dryhtne, · þa ic to hām bi·cwōm,
 8 leófum to léane, · þæs þe hé mé lōnd for·geaf,
 mínes fæder óþel, · fréa Myrginga.

And I was with Ermenric for all the time,
 there the king of the Gots treated me well;

he gave me a bigh—that chief of city-dwellers—
in which were six hundred coins counted,

TODO;

it I handed into the possession of Edgils,
to my beloved shelter and lord when I came home,
as repayment for his giving me land,
the Lord of the Mirgings, my father's patrimony.

- 20 Qnd mé þá Ealh-hild · óþerne for·geaf,
2 dryht-cwén duguþe, · dohtor Éad-wines.
Hyre lof lengde · geond londa fela,
4 þonne ic be sōnge · seċgan sceolde
hwær ic under swegl · sélast wisse
6 gold-hrodene cwén · giefte bryttian.

TODO.

- 21 Ðonne wit Scilling · scíran reorde
2 for uncrum sige-dryhtne · sōng a·hófan,
hlúde bí hearpan, · hleoþor swinsade,
4 þonne mōnige mēnn, · módum wlōnce,
wordum sprécan, · þá þe wel cūþan,
6 þæt hí næfre sōng · séllan ne hýrdon.

Then I and Shilling, with pure voices,
before our victorious lord raised up a song, loudly by the harp—the sound rang out.
Then many men proud in their hearts
told with words—those who knew well— that they never had heard a better song.

- 22 Ðōnan ic ealne geond·hwearf · óþel Gotena,
2 sóhte ic â síþa · þá sélestan;
þæt wæs inn-weorud · Earman-rices.

Then I went through all the land of the Gots;
TODO.

- 23 Heðcan sóhte ic qnd Beadecan · qnd Hęre-lingas,

- 2 Emercan sóhte ic ƿnd Fridlan · ƿnd Éast-gotan,
fródne ƿnd gódne · fæder Un-wenes.

TODO

- 24 Seccan sóhte ic ƿnd Beccan, · Seafolan ƿnd Þeód-ric, Heaƿo-ric ƿnd
Sifecan, · Hliþe ƿnd Incgen-þeow. Éad-wine sóhte ic
ƿnd Elsan, · Ægel-mund ƿnd Hún-gâr, ƿnd þá wloncan
ge·dryht · Wiþ-myrginga.

TODO

- 25 Wulf-þere sóhte ic ƿnd Wyrm-þere; · ful oft þær wíg ne a·læg,
2 þonne Hræda þere · heardum sweordum
ymb Wistla-wudu · weƿgan sceoldon
4 ealdne óþel-stól · Ætlan leódum.

I sought out Wolfer and Wyrmer—very seldom did the warring there stop,
when the Reth-army, with hard swords,
in the Wistlewood had to defend
the old homeland-seat against Attle's people.

- 26 Ræd-þere sóhte ic ƿnd Rōnd-þere, · Rúm-stân ƿnd Gisl-þere,
2 Wiþer-gield ƿnd Freoþe-ric, · Wudgan ƿnd Hâman;
ne wæran þæt ge·siþa · þá sāmestan,
4 þeah þe ic hý a·níht · nemnan sceolde.

TODO.

- 27 Ful oft of þām héape · hwínende fléag
2 giellende gâr · ƿn grōme þeóde;
wræccan þær weoldan · wundnan golde
4 werum ƿnd wífum, · Wudga ƿnd Hâma.

Very often from that heap did whistling fly
a yelling spear into the fiendish host;
there ruled the adventurers Woody and Homer
over twisted gold, over men and women.

28 Swá ic þæt symle ƿn·fōnd · ƿn þære feringe,
 2 þæt sé biþ leófast · lōnd·búendum
 sé þe him God syleð · gumena ríce
 4 to ge·healdenne, · þenden hé hér leofað.“

So, I always found on that journey
 that the one is dearest to land-dwellers [MEN],
 whom God grants to hold
 the realm of men, for as long as he *here* lives.”

Swá scríþende · ge·sceapum hweorfað gleó·męnn gumena · geond grunda fela, þearfe
 seċgað, · þęnc·word sprecaþ, simle sūð oþþe norð · sumne ge·mótað gydda gleawne, ·
 geofum un·hneawne, sé þe fore duguþe wile · dóm a·rāran, eorl·scipe æfnan, · oþþæt
 eal scæceð, leoht ƿnd lif sƿmod; · lof sé ge·wyrceð, hafað under heofonum · heah·fæstne
 dóm.

Heliand

Very much a work in progress.

The following is a complete list of relevant manuscript, in chronological order.

- L. 840–850 (Thomas 4073 (Ms)), which appears to originally have belonged to the same codex as
- P. 840–850 (R 56/2537 (PA))
- V. 800–850 (Palatini Latini 1447)
- S. 850 (cgm. 8840)
- M. 850–875 (cgm. 25)
- C. 950–1000 (Cotton Caligula A. VII sign. 3-11)

Fragments L and P appear to originally belong to the same codex?

Notes on the normalization:

- Long vowels are marked by the acute rather than by the circumflex accent or macron. This is both faithful to the original manuscripts and concordant with my practice in normalising other Germanic languages.
- Long vowels *ô* and *ê* resulting from monophthongisation of diphthongs *au* and *ai* are, however, written with the circumflex accent.
- *ó* when coming from etymological *a* or *á* is written as *ŏ*
- When attested in all mss., epenthetic (svarabhakti) vowels are marked with an underdot. Otherwise they are deleted.
- Long vowels resulting from nasal assimilation are marked with an overdot. *i* is written as *ĩ*.
- ms. *e* and *i*, when occurring between vowels are written as *j*.
- ms. *i*, when word-initial or following *g* and corresponding to etymological *j* is written as *j*
- ms. *e* as resulting from *i*-mutation is written as *ē*.

- ms. *b* or *ḅ*, when representing the voiced bilabial fricative, is written as *v*.
- ms. *th* is written as *þ*.
- ms. *uu* is written as *w*.

1 Manega wáron, · þe sia iro mód ge·spón,
 2 þat sia bi·gunnun word godes,
 rekkjan þat gi·rúni, · þat þie ríkjo Krist
 4 undar man-kunnja · máriða gi·frumida
 mid wordun ęndi mid werkun. · Þat wolda þó wísara filo
 6 liudo barno lovon, · lēra Kristes,
 hēlag word godas, · ęndi mid iro handon skrívan
 8 bereht-líko an buok, · hwó sia is gi·bod-skip skoldin
 frummjan, firiho barn. · Þan wárun þoh sia fiori te þiu
 10 under þera męnigo, · þia habdon maht godes,
 helpa fan himila, · hēlagna gēst,
 12 kraft fan Kriste; · sia wurðun gi·korana te þio,
 þat sie þan Éwangelium · ênan skoldun
 14 an buok skrívan · endo só manag gi·bod godes,
 hēlag himilisk word: · sia ne muosta hęliðo þan mēr,
 16 firiho barno frummjan, · newan þat sia fiori te þio
 þuru kraft godas · ge·korana wurðun,
 18 Matheus ęndi Markus, · —só wárun þia man hêtana—
 Lukas ęndi Johannes; · sia wárun gode lieva,
 20 wirðiga ti þem gi·wirkje. · Habda im waldand god,
 þem hęliðon an iro hertan · hēlagna gēst
 22 fasto bi·folhan · ęndi ferahtan hugi,
 só manag wís-lík word · ęndi gi·wit mikil,
 24 þat sea skoldin a·hębbjan · hēlagaro stemnun
 god-spell þat guoda, · þat ni havit ênigan gi·gadon hwęrgin,
 26 þiu word an þesaro wer-oldi, · þat io waldand mēr,
 drohtin diurje · efþo dervi þing,
 28 firin-werk fęllje · efþo fiundo nið,
 stríd wiðer·stande—, · hwand hie habda starkan hugi,
 30 mildjan ęndi guodan, · þie þe mēster was,
 aðal-ord-frumo · alo-mahtig.
 32 Þat skoldun sea fiori · þuo fingron skrívan,

settjan ɛndi singan · ɛndi seggjan forð,
 34 þat sea fan Kristes · krafte þem mikilon
 gi·sáhun ɛndi gi·hórdun, · þes hie selvo gi·sprak,
 36 gi·wísda ɛndi gi·waráhta, · wundar·líkas filo,
 só manag mid mannon · mahtig drohtin,
 38 all so hie it fan þem an·ginne · þuru is ênes kraht,
 waldand gi·sprak, · þuo hie êrist þesa wer-old gi·skuop
 40 ɛndi þuo all bi·fieng · mid ênu wordo,
 himil ɛndi erða · ɛndi al þat sea bi·hlidan êgun
 42 gi·waráhtes ɛndi gi·wahsanēs: · þat warð þuo all mid wordon godas
 fasto bi·fangan, · ɛndi gi·frumid after þiu,
 44 hwi·lik þan liud·skepi · landes skoldi
 wíðost gi·waldan, · efþo hwar þiu wer-old-alðar
 46 endon skoldin. · Ên was iro þuo noh þan
 firího barnun bi·foran, · ɛndi þiu fivi wárun a·gangan:
 48 skolda þuo þat sehsta · sálíg·líko
 kuman þuru kraft godes · ɛndi Kristas gi·burd,
 50 hêlandero bestan, · hêlagas gêstes,
 an þesan middil-gard · managon te helpun,
 52 firjo barnon ti frumon · wið fiundo níð,
 wið ɔernero dwalm. · Þan habda þuo drohtin god
 54 Rómano-liudjon far·liwan · ríkjo mêsta,
 habda þem hêri·skipje · herta gi·sterkid,
 56 þat sia habdon bi·þwungana · þiedo gi·hwi·lika,
 habdun fan Rúmu-burg · ríki gi·wunnan
 58 helm-gi·trôstjon, · sáton iro hêri-togon
 an lando gi·hwem, · habdun liudjo gi·wald,
 60 allon ɛli·þeodon. · Erodes was
 an Hjerusalem · over þat Judeono folk
 62 gi·koran te kuninge, · só ina þie kêser þarod,
 fon Rúmu-burg · ríki þiodan
 64 satta undar þat gi·siði. · Hie ni was þoh mid sibbjon bi·lang
 avaron Israheles, · ɛðili-gi·burdi,
 66 kuman fon iro knuosle, · newan þat hie þuru þes kêsures þank
 fan Rúmu-burg · ríki habda,
 68 þat im wárun só gi·horiga · hildi-skalkos,
 avaron Israheles · ɛlljan-ruova:
 70 swíðo un·wanda wini, · þan lang hie gi·wald êhta,
 Erodes þes ríkjas · ɛndi rád-burdjon held
 72 Judeo liudi. · Þan was þar ên gi·gamalod mann,

þat was fruod gomo, · habda ferehtan hugi,
 74 was fan þem liudjon · Lewias kunnes,
 Jakobas sunjas, · guodero þiedo:
 76 Zakharias was hie hêtan. · Ðat was só sálig man,
 hwand hie simblon gerno · gode þeonoda,
 78 warahta after is willjon; · deda is wíf só self
 —was iru gi·aldrod idis: · ni muosta im ęvi-ward
 80 an iro juguð-hêdi · giviðig werðan—
 libdun im far·úter laster, · waruhtun lof goda,
 82 wárun só gi·hôriga · hevan-kuninge,
 diuridon úsan drohtin: · ni weldun dęrvjas wiht
 84 under man-kunnje, · mēnes gi·frummjan,
 ne *saka ne sundja; · was im þoh an sorgun hugi,
 86 þat sie ęvi-ward · êgan ni móstun,
 ak wárun im barno-lôs. · Ðan skolda he gi·bod godes
 88 þar an Hjerusalem, · só oft só is gi·gengi gi·stód,
 þat ina torht-líko · tídi gi·manodun,
 90 só skolda he at þem wíha · waldandes geld
 hêlag bi·hwervan, · hevan-kuninges,
 92 godes jungar-skępi: · gern was he swíðo,
 þat he it þurh ferhtan hugi · frummjan mósti.
 94 Þó warð þiu tíð kuman, · —þat þar gi·tald habdun
 wísa man mid wordun,— · þat skolda þana wíh godes
 96 Zakharias bi·sehan. · Þó warð þar gi·samnod filu
 þar te Hjerusalem · Judeo liudi,
 98 werodes te þem wíha, · þar sie waldand god
 swíðo þeo-líko · þiggjan skoldun,
 100 hêrron is huldi, · þat sie hevan-kuning
 lêðes a·léti. · Þea liudi stóðun
 102 umbi þat hêlaga hús, · ęndi géng im þe gi·hêrodo man
 an þana wíh innan. · Ðat werod ęðar béd
 104 umbi þana alah útan, · Ebreo liudi,
 hwan êr þe fródo man · gi·frumid habdi
 106 waldandes willjon. · Só he þó þana wí-rôk dróg,
 ald aftar þem alaha, · ęndi umbi þana altari géng
 108 mid is rôk-fatun · ríkjun þionon,
 —fręmida ferht-líko · fráon sínes,
 110 godes jungar-skępi · gerno swíðo
 mid hluttru hugi, · *só man hêrren skal
 112 gerno ful-gangan—, · grurjos kwámun im,

114 eggison an þem alahe: · hie gi·sah þar aftar þiu ênna engil godes
 an þem wihe innan, · hie sprak im mid is wordun tuo,
 hiet þat fruod gumo · foroht ni wári,
 116 hiet þat hie im ni and-riede: · þína dádi sind“, kwat-hie*,
 „waldanda werðe · ęndi þin word só self,
 118 þin þionost is im an þanke, · þat þú su·lika gi·þáht haves
 an is ênes kraft. · Ik is engil bium,
 120 Gabriel bium ik hêtan, · þe gio for goda standu,
 and-ward for þem alo-waldon, · ne sí þat he me an is ârundi hwarod
 122 sęndjan willja. · Nu hiet he me an þesan sið faran,
 hiet þat ik þi þoh gi·küðdi, · þat þi kind gi·boran,
 124 fon þínera alderu idis · ôðan skoldi
 werðan an þesero wer-oldi, · wordun spáhi.
 126 Þat ni skal an is liva gio · líðes an·bítan,
 wínes an is wer-oldi: · só haved im wurd-gi·skapu,
 128 metod gi·markod · ęndi maht godes.
 Hét þat ik þi þoh sagdi, · þat it skoldi gi·sið wesan
 130 hevan-kuninges, · hét þat git it heldin wel,
 tuhin þurh trewa, · kwað þat he im tíras só filu
 132 an godes ríkja · for·gevan weldi.
 He kwað þat þe gódo gumo · Johannes te namon
 134 hebbjan skoldi, · gi·bôd þat git it hétin só,
 þat kind, þan it kwámi, · kwað þat it Kristes gi·sið
 136 an þesaro wíðun wer-old · werðan skoldi,
 is selves sunjes, · ęndi kwað þat sie sliumo herod
 138 an is bod-skępi · bêðe kwámin.“
 Zakharias þó gi·mahalda · ęndi wið selvan sprak
 140 drohtines engil, · ęndi im þero dádjo bi·gan,
 wundron þero wordo: · „hwó mag þat gi·werðan só“, kwað he,
 142 „aftar an aldre? · it is unk al te lat
 só te gi·winnanne, · só þú mid þínun wordun gi·sprikis.
 144 Hwanda wit habdun aldres · êr efno twên-tig
 wintro an unkro wer-oldi, · êr þan kwámi þit wíf te mi;
 146 þan wárun wit nu at·samna · ant·sivunta wintro
 gi·bęnkjon ęndi gi·będdjon, · siðor ik sie mi te brúdi ge·kôs.
 148 Só wit þes an unkro juguði · gi·ginnan ni mohtun,
 þat wit ęrvi-ward · êgan móstin,
 150 fódjan an unkun flęttja, · nu wit sus gi·fródod sint
 —havad unk ęldi bi·noman · ęlljan·dádi,
 152 þat wit sint an unkro siuni gi·slekit · ęndi an unkun sídun lat;

flêsk is unk ant·fallan, · fel un·skóni,
 154 is unka lud gi·liðen, · lík gi·drusnod,
 sind unka and·bári · óðar·líkaron,
 156 mód ęndi megin·kraft—, · só wit giu só managan dag
 wárun an þesero wer·oldi, · só mi þes wundar þunkit,
 158 hwó it só gi·werðan mugi, · só þú mid þínun wordun gi·sprikis.
 Þó warð þat heven·kuninges bodon · harm an is móde,
 160 þat he is gi·werkes · só wundron skolda
 ęndi þat ni welda gi·huggjan, · þat ina mahta hêlag god
 162 só ala·jungan, · só he fon êrist was,
 selvo gi·wirkjan, · of he só weldi.
 164 Skerida im þó te wítja, · þat he ni mahte ênig word sprekan,
 gi·mahljen mid is müðu, · „êr þan þi magu wirðid,
 166 fon þínero aldero idis · erl a·fódit,
 kind·jung gi·boran · kunnjes gódes,
 168 wánum te þesero wer·oldi. · Þan skalt þú eft word sprekan,
 hębbjan þínaro stemna gi·wald; · ni þarft þú stum wesan
 170 lęngron hwíla.“ · Þó warð it sán gi·lêstid só,
 gi·worðan te wáron, · só þar an þem wíha gi·sprak
 172 ęngil þes alo·waldon: · warð ald gumo
 spráka bi·lôsit, · þoh he spáhan hugi
 174 bári an is breostun. · Bidun allan dag
 þat werod for þem wíha · ęndi wundrodun alla,
 176 bi·hwí he þar só lango, · lof·sálig man,
 swíðo fród gumo · fráon sínun
 178 þionon þorfti, · só þar êr ênig þegno ni deda,
 þan sie þar at þem wíha · waldandes geld
 180 folmon frumidun. · Þó kwam fród gumo
 út fon þem alaha. · Erlos þrungun
 182 náhor mikilu: · was im niud mikil,
 hwat he im sóð·líkes · sęggjan weldi,
 184 wísjan te wáron. · He ni mohta þó ênig word sprekan,
 gi·sęggjan þem gi·siðja, · b·útan þat he mid is swíðron hand
 186 wísda þem weroda, · þat sie úses waldandes
 lêra lêstin. · Þea liudi for·stódun,
 188 þat he þar habda gegnungo · god·kundes hwat
 for·sehen selvo, · þoh he is ni mahti gi·sęggjan wiht,
 190 gi·wísjan te wáron. · Þó habda he úses waldandes
 geld gi·lêstid, · al só is gi·ęęgi was
 192 gi·markod mid mannun. · Þó warð sán aftar þiu maht godes,

gi·küðid is kraft mikil: · warð þiu kwán ôkan,
 194 idis an ira ęldju: · skolda im ęrvi-ward,
 swíðo god-kund gumo · giviðig werðan,
 196 barn an burgun. · Bêd aftar þiu
 þat wíf wurdi-gi·skapu. · Skrêd þe wintar forð,
 198 géng þes gęres gi·tal. · Johannes kwam
 an liudjo lioht: · lík was im skóni,
 200 was im fel fagar, · fahs ęndi naglos,
 wangun wárun im wlitige. · Þó fórun þar wíse man,
 202 snelle te·samne, · þea swásostun mêt,
 wundrodun þes werkes, · bi·hwí it gio mahti gi·werðan só,
 204 þat undar só aldun twêm · ôðan wurði
 barn an gi·burdjon, · ni wári þat it gi·bod godes
 206 selves wári: · af·suovun sie garo,
 þat it elkor só wán-lík · werðan ni mahti.
 208 Þó sprak þar ên gi·fródot man, · þe só filo konsta
 wísaro wordo, · habde gi·wit mikil,
 210 frágode niud-líko, · hwat is namo skoldi
 wesan an þesaro wer-oldi: · „mi þunkid an is wísu gi·lík
 212 iak an is gi·bárja, · þat he sí bętara þan wí,
 só ik wániu, · þat ina ùs gegnungo god fon himila
 214 selvo sęndi“. · Þó sprak sán aftar
 þiu módar þes kindes, · þiu þana magu habda,
 216 þat barn an ire barme: · „hér kwam gi·bod godes“, kwað siu,
 „fernun gęre, · furmon wordu
 218 gi·bôd, þat he Johannes · bi godes lêrun
 hêtan skoldi. · Þat ik an mínumu hugi ni gi·dar
 220 węndjan mid wihti, · of ik is gi·waldan mót“.
 Þó sprak ên gël-hert man, · þe ira gaduling was:
 222 „ne hét êr gio·wiht só“, · kwað he, „aðal-boranes
 ùses kunnjes efþo knósles; · wita kiasan im ۆðrana
 224 niud-samna namon: · he niate of he móti“.
 Þó sprak eft þe fródo man, · þe þar konsta filo mahljan:
 226 „ni givu ik þat te ráde“, · kwað he, „rinko neg·ênun,
 þat he word godes · węndjan bi·ginna;
 228 ak wita is þana fader frágon, · þe þar só gi·fródod sitit,
 wís an is wín-sęli: · þoh he ni mugi ênig word sprekan,
 230 þoh mag he bi bók-stavon · bréf ge·wirkjan,
 namon gi·skrivan“. · Þó he náhor géng,
 232 lęgda im êna bók an barm · ęndi bad gerno

wrítan wís-líko · word-gi·merkjun,
 234 hwat sie þat hêlaga barn · hêtan skoldin.
 Þó nam he þia bók an hand · ęndi an is hugi þáhte
 236 swíðo gerno te gode: · Johannes namon
 wís-líko gi·wrêt · ęndi ôk aftar mid is wordu gi·sprak
 238 swíðo spáh-líko: · habda im eft is spráka gi·wald,
 gi·wittjas ęndi wísun. · Þat wíti was þó a·gangan,
 240 hard harm-skare, · þe im hêlag god
 mahtig makode, · þat he an is mód-sevon
 242 godes ni for·gáti, · þan he im eft sęndi is jungron tó.
 Þó ni was lang aftar þiu, · ne it al só gi·lêstid warð,
 244 só he man-kunnja · managa hwíla,
 god alo-mahtig · for·geven habda,
 246 þat he is himilisk barn · herod te wer-oldi,
 si selves sunu · sęndjan weldi,
 248 te þiu þat he hér a·lôsdi · al liud-stamna,
 werod fon wítja. · Þó warð is wisbodo
 250 an Galilea-land, · Gabriel kuman,
 ęngil þes alo-waldon, · þar he êne idis wisse,
 252 muni-líka magað: · Maria was siu hêten,
 was iru þiorna gi·þigan. · Sea ên þegan habda,
 254 Joseph gi·mahlit, · gódes kunnjes man,
 þea Dawides dohter: · þat was só diur-lík wíf,
 256 idis ant·hêti. · Þar sie þe ęngil godes
 an Nazareth-burg · bi namon selvo
 258 grótte gęgin-warde · ęndi sie fon gode kwędda:
 „Hêl wis þú, Maria“, · kwað he, „þú bist þínun hêrron liof,
 260 waldande wirðig, · hwand þú gi·wit haves,
 idis ęnstjo fol. · Þu skalt for allun wesan
 262 wíwun gi·wíhit. · Ne have þú wêkan hugi,
 ne forhti þú þínun ferhe: · ne kwam ik þi te ênigun frêson herod,
 264 ne dragu ik ênig drugi·þing. · Þu skalt úses drohtines wesan
 módar mid mannun · ęndi skalt þana magu fódjan,
 266 þes hôhon hevan-kuninges suno. · Þe skal hêljand te namon
 êgan mid ęldjun. · Neo ęndi ni kumid,
 268 þes wídon ríkjas gi·wand, · þe he gi·waldan skal,
 mári þeodan.“ · Þó sprak im eft þiu magað an·gęgin,
 270 wið þana ęngil godes · idiso skónjost,
 allaro wívo wlitigost: · „hwó mag þat gi·werðen só“, kwað siu,
 272 „þat ik magu fódje? · Ne ik gio mannes ni warð

wís an mínera wer-oldi.“ · Þó habde eft is word garu
 274 engil þes alo-waldon · þero idisiu te·gegnes:
 „an þi skal hêlag gêst · fon hevan-wange
 276 kuman þurh kraft godes. · Þanan skal þi kind ôdan
 werðan an þesaro wer-oldi; · waldandes kraft
 278 skal þi fon þem hôhoston · hevan-kuninge
 skadowan mid skimon. · Ni warð skónjera gi·burd,
 280 ne só mári mid mannun, · hwand siu kumid þurh maht godes
 an þese wídon wer-old.“ · Þó warð eft þes wíves hugi
 282 aftar þem ârundje · al gi·hworven
 an godes willjon. · „Þan ik hér garu standu“, kwað siu,
 284 „te su·likun ambaht-skępi, · só he mi êgan wili.
 Þiu bium ik þeot-godes. · Nu ik þeses þinges gi·trúon;
 286 werðe mi aftar þínun wordun, · al só is willjo sí,
 hêrron mínes; · nis mi hugi twífli,
 288 ne word ne wísa.“ · Só gi·fragn ik, þat þat wíf ant·feng
 þat godes ârundi · gerno swíðo
 290 mid leohtu hugi · ęndi mid gi·lôvon góðun
 ęndi mid hluttrun trewun; · warð þe hêlago gêst,
 292 þat barn an ira bósma; · ęndi siu ira breostun for·stód
 iak an ire sevon selvo, · sagda þem siu welda,
 294 þat sie habde gi·ôkana · þes alo-waldon kraft
 hêlag fon himile. · Þó warð hugi Josepes,
 296 is mód gi·worrid, · þe im êr þea magað habda,
 þea idis ant·hêttja, · aðal-knósles wíf
 298 gi·boht im te brúðju. · He af·sóf þat siu habda barn undar iru:
 ni wánda þes mid wihti, · þat iru þat wíf habdi
 300 gi·wardod só waro·líko: · ni wisse waldandes þó noh
 blíði gi·bod-skępi. · Ni welda sia imo te brúdi þó,
 302 halon imo te híwon, · ak bi·gan im þó an hugi þęnkjan,
 hwó he sie só for·léti, · só iru þar nu wurði lêdes wiht,
 304 ôdan arvides. · Ni welda sie aftar þiu
 meldon for męnigi: · antd·réð þat sie manno barn
 306 lívu bi·námin. · Só was þan þero liudjo þau
 þurh þen aldon êw, · Ebreo folkes,
 308 só hwi·lik só þar an un·reht · idis gi·híwida,
 þat siu simbla þana bed-skępi · buggjan skolda,
 310 frí mid ira ferhu: · ni was gio þiu fêmja só gód,
 þat siu mid þem liudun lęng · libbjen mósti,
 312 wesan undar þem weroda. · Bi·gan im þe wiso mann,

swíðo gód gumo, · Joseph an is móda
 314 þenkjan þero þingo, · hwó he þea þiornun þó
 listjun for·léti. · Þó ni was lang te þiu,
 316 þat im þar an drôma · kwam drohtines engil,
 hevan-kuninges bodo, · ęndi hét sie ina haldan wel,
 318 minnjon sie an is móde: · „Ni wis þú“, kwað he, „Mariun wrêð,
 þiornun þínaro; · siu is gi·þungan wíf;
 320 ne for·hugi þú sie te hardo; · þú skalt sie haldan wel,
 wardon ira an þesaro wer-oldi. · Lêsti þú inka wini-trewa
 322 forð só þú dádi, · ęndi hald inkan friund-skępi wel!
 Ne lát þú sie þi þiu lêðaron, · þoh siu undar ira liðon ęgi,
 324 barn an ira bósma. · It kumid þurh gi·bod godes,
 hêlages gêstes · fon hevan-wanga:
 326 þat is Jésu Krist, · godes êgan barn,
 waldandes sunu. · Þu skalt sie wel haldan,
 328 hêlag-liko. · Ne lát þú þi þínan hugi twífljen,
 męrrjan þína mód-gi·þáht.“ · Þó warð eft þes mannes hugi
 330 gi·węndid aftar þem wordun, · þat he im te þem wíwa genam,
 te þera magað minnja: · ant·kęnda maht godes,
 332 waldandes gi·bod; · was im willjo mikil,
 þat he sia só hêlag-liko · haldan mósti:
 334 bi·sorgoda sie an is gi·siðja, · ęndi siu só súvro dróg
 al te huldi godes · hêlagna gêst,
 336 gód-likan gumon, · ant-þat sie godes gi·skapu
 mahtig gi·manodun, · þat siu ina an manno lioht,
 338 allaro barno bętst, · brengjan skolda.
 Þó warð fon Rúmu-burg · ríkes mannes
 340 owar alla þesa irmin-þiod · Oktawiánas
 ban ęndi bod-skępi · owar þea is brêdon gi·wald
 342 kuman fon þem kêsura · kuningo gi·hwi-likun,
 hêm-sittjandjun, · só wído só is hęri-togon
 344 owar al þat land-skępi · liudjo gi·weldun.
 Hiet man þat alla þea ęli-lęndjun man · iro óðil sóhtin,
 346 hęliðos iro hand-mahal · an·gegen iro hêrron bodon,
 kwámi te þem knósla gi·hwe, · þanan he kunnjas was,
 348 gi·boran fon þem burgjun. · Þat gi·bod warð gi·lêstid
 owar þesa wídon wer-old; · werod samnoda
 350 te allaro burgeo gi·hwem. · Fórun þea bodon owar all,
 þea fon þem kêsura · kumana wá*run,
 352 bók-spáha weros, · ęndi an bréf skrivun

swíðo niud-líko · namono gi·hwi-likan,
 354 ia land ia liudi, · þat im ni mahti a·lëttjan mann
 gumono su·lika gamba, · só im skolda geldan gi·hwe
 356 hëliðo fon is hôvda. · Þó gi·wët im ôk mid is híwiska
 Joseph þe gódo, · só it god mahtig,
 358 waldand welda: · sóhta im þiu wánamon hêm,
 þea burg an Bethleem, · þar iro bæiðero was,
 360 þes hëliðes hand-mahal* · ęndi ôk þera hëlagun þiornun,
 Mariun þera góðun. · Þar was þes márjon stól
 362 an êr-dagun, · aðal-kuninges,
 Dawides þes gódon, · þan langa þe he þana druht-skępi þar,
 364 erl undar Ebreon · ęgan mósta,
 haldan hôh-gi·setu. · Sie wárun is híwiskas,
 366 kuman fon is knósla, · kunnjas gódes,
 bæðju bi gi·burdjun. · Þar gi·fragn ik, þat sie þiu berhtun gi·skapu,
 368 Mariun gi·manodun · *ęndi maht godes,
 þat iru an þem siða · sunu ôðan warð,
 370 gi·boran an Bethleem · barno strangost,
 allaro kuningo kraftigost: · kuman warð þe márjo,
 372 mahtig an manno lioht, · só is êr managan dag
 biliði wárun · ęndi bókno filu
 374 gi·worðen an þesero wer-oldi. · Þó was it all gi·wárod só,
 só it êr spáha man · gi·sprokan habdun,
 376 þurh hwi-lik ôð-módi · he þit erð-ríki herod
 þurh is selves kraft · sókjan welda,
 378 managaro mund-boro. · Þó ina þiu módar nam,
 bi·wand ina mid wádju · wívo skónjost,
 380 fagaron fratahun, · ęndi ina mid iro folmon twêm
 lęgda liov-líko · luttilna man,
 382 þat kind an êna kribbjun, · þoh he habdi kraft godes,
 manno drohtin. · Þar sat þiu módar bi·foran,
 384 wíf wakogjandi, · war*doda selvo,
 held þat hëlaga barn: · ni was ira hugi twíflí,
 386 þera magað ira mód-sevo. · Þó warð þat managun kúð
 ovar þesa wídon wer-old, · wardos ant·fundun,
 388 þea þar ehú-skalkos · úta wárun,
 weros an wahtu, · wiggjo gômjan,
 390 fehas aftar fel*da: · gi·sáhun finistri an twê
 te·látan an lufte, · ęndi kwam lioht godes
 392 wánum þurh þiu wolkan · ęndi þea wardos þar

bi·fēng an þem felda. · Sie wurðun an forhtun þó,
 394 þea man an ira móda: · gi·sáhun þar mahtigna
 godes engil kuman, · þe im te·gēgnes sprak,
 396 hét þat im þea wardos · wiht ne antd·réðin
 lêðes fon þem liohta: · „ik skal eu“, kwað he, „liovara þing,
 398 swíðo wár-líko · willjon seggjan,
 küðjan kraft mikil: · nu is Krist ge·boran
 400 an þeser*o selvun naht, · sálíg barn godes,
 an þera Dawides burg, · drohtin þe gódo.
 402 Þat is mēdislo · manno kunnjas,
 allaro friho fruma. · Þar gí ina fiðan mugun,
 404 an Bethlema-burg · barno ríkjost:
 hēbbjad þat te tēkna, · þat ik eu gi·tēlljan mag
 406 wárun wordun, · þat he þar bi·wundan ligid,
 þat kind an ênera kribbjun, · þoh he sí kuning ovar al
 408 erðun endi himiles · endi ovar ēldjo barn,
 wer-oldes waldand“. · Reht só he þó þat word gi·sprak,
 410 só warð þar engilo te þem ênun · un·rím kuman,
 hêlag hēri-skēpi · fon hevan-wanga,
 412 fagar folk godes, · endi filu sprákun,
 lof-word manag · liudjo hêrron.
 414 Af·hóvun þó hêlagna sang, · þó sie eft te hevan-wanga
 wundun þurh þiu wolkan. · Þea wardos hôrdun,
 416 hwó þiu engilo kraft · alo-mahtigna god
 swíðo werð-líko · wordun lovodun:
 418 „diuriða sí nu“, · kwáðun sie, „drohtine selvun
 an þem hôhoston · himilo ríkja
 420 endi friðu an erðu · friho barnun,
 gód-willigun gumun, · þem þe god ant·kēnnjad
 422 þurh hluttran hugi.“ · Þea hirdjo for·stóðun,
 þat sie mahtig þing · gi·manod habda,
 424 blíð-lík bod-skēpi: · gi·witun im te Bethleem þanan
 nahtes siðon; · was im niud mikil,
 426 þat sie selvon Krist · gi·sehan móstin.
 Habda im þe engil godes · al gi·wísid
 428 torhtun tēknun, · þat sie im tó selvun,
 te þem godes barne · gangan mahtun,
 430 endi fundun sán · folko drohtin,
 liudjo hêrron. · Sagdun þó lof goda,
 432 waldande mid iro wordun · endi wído küðdun

434 ovar þea berhtun burg, · hwi-lik im þar biliði warð
 fon hevan-wanga · hêlag gi·tôgit,
 fagar an felde. · Þat frí al bi·held
 436 an ira hugi-skêftjun, · hêlag þiorna,
 þiu magað an ira móde, · só hwat só siu gi·hôrda þea mann sprekan.
 438 Fódða ina þó fagaro · frího skánjosta,
 þiu módar þurh minnja · managaro drohtin,
 440 hêlag himilisk barn. · hêliðos gi·sprákun
 an þem ahtodon daga · erlos managa,
 442 swíðo glawa gumon · mid þera godes þiornun,
 þat he hêljand te namon · hêbbjan skoldi,
 444 só it þe godes engil · Gabriel gi·sprak
 wáron wordun · êndi þem wíve gi·bôd,
 446 bodo drohtines, · þó siu êrist þat barn ant·fêng
 wánum te þesero wer-oldi; · was iru willjo mikil,
 448 þat siu ina só hêlag-liko · haldan mósti,
 ful-géng im þó só gerno. · Þat gér furðoor skrêd
 450 unt-þat þat friðu-barn godes · fiar-tig habda
 dago êndi nahto. · Þó skoldun sie þar êna dád frummjan,
 452 þat sie ina te Hjerusalem · for·gevan skoldun
 waldanda te þem wíha. · Só was iro wísa þan,
 454 þero liudjo land-sidu, · þat þat ni mósta for·látan ne-gên
 idis undar Ebreon, · ef iru at êrist warð
 456 sunu a·fódit, · ne siu ina simbla þarod
 te þem godes wíha · for·gevan skolda.
 458 Gi·witun im þó þiu gódun twê, · Joseph êndi Maria
 bêðju fon Bethleem: · habdun þat barn mid im,
 460 hêlagna Krist, · sóhtun im hús godes
 an Hjerusalem; · þar skoldun sie is geld frummjan
 462 waldanda at þem wíha · wísa lêstjan
 Judeo folkes. · Þar fundun sea ênna góðan man
 464 aldan at þem alaha, · aðal-boranan,
 þe habda at þem wíha só filu · wintro êndi sumaro
 466 gi·libd an þem liohta: · oft warhta he þar lof goda
 mid hluttru hugi; · habda im hêlagna gêst,
 468 sálig-líkan sevon; · Simeon was he hêtan.
 Im habda gi·wísid · waldandas kraft
 470 langa hwíla, · þat he ni mósta êr þit lioht a·gevan,
 wêndjan af þesero wer-oldi, · êr þan im þe willjo gi·stódi,
 472 þat he selvan Krist · gi·sehan mósti,

hêlagna hevan-kuning. · Þó warð im is hugi swiðo
 474 blíði an is briostun, · þó he gi·sah þat barn kuman
 an þena wih innan. · Þuo sagda hie waldande þank,
 476 al-mahtigon gode, · þes he ina mid is ôgun gi·sah.
 Géng im þó te·gegnes · ęndi ina gerno ant·féng
 478 ald mid is armun: · al ant·kęnde
 bókan ęndi biliði · ęndi ôk þat barn godes,
 480 hêlagna hevan-kuning. · „Nu ik þi, hêrro, skal“, kwað he,
 „gerno biddjan, · nu ik sus gigamalod bium,
 482 þat þú þinan holdan skalk · nu hinan hwervan láticas,
 an þína friðu-wára faran, · þar êr mína forðrun dedun,
 484 weros fon þesero wer-oldi, · nu mi þe willjo gi·stód,
 dago liovosto, · þat ik mínan drohtin gi·sah,
 486 holdan hêrron, · só mi gi·hêtan was
 langa hwíla. · Þu bist lioht mikil
 488 allun ęli-þiodun, · þea êr þes alo-waldon
 kraft ne ant·kęndun. · Þína kumi sindun
 490 te dóma ęndi te diurðon, · drohtin frô mín,
 avarun Israhelas, · êganumu folke,
 492 þínun liovun *liudjun.“ · Listjun talde þó
 þe aldo man an þem alaha · idis þero góðun,
 494 sagda sǫð-líko, · hwó iro sunu skolda
 ovar þesan middil-gard · managun werðan
 496 sumun te falle, sumun te fróvru · friho barnun,
 þem liudjun te leova, · þe is lêrun gi·hórdin,
 498 ęndi þem te harma, · þe hôrjen ni weldin
 Kristas lêron. · „Þu skalt noh“, kwað he, „kara þiggjan,
 500 harm an þínumu herton, · þan ina hęliðo barn
 wápnun wítnod. · Þat wirðid þi werk mikil,
 502 þrim te gi·þolonna.“ · Þiu þiorna al for·stód
 wísas mannas word. · Þó kwam þar ôk ên wíf gangan
 504 ald innan þem alaha: · Anna was siu hêtan,
 dohtar Fanueles; · siu habde ira drohtine wel
 506 gi·þionod te þanka, · was iru gi·þungan wíf.
 Siu mósta aftar ira magað-hêdi, · siðor siu mannes warð,
 508 erles an êhti · ęðili þiorne,
 só mósta siu mid ira brúdi-gumon · bodlo gi·waldan
 510 sivun wintar saman. · Þó gi·fragn ik þat iru þar sorga gi·stód
 þat sie þiu mikila maht · metodes te·délða,
 512 wrêð wurdi-gi·skapu. · Þó was siu widowa aftar þiu

at þem friðu-wíha · fior ęndi ant·ahtoda
 514 wintro an iro wer-oldi, · só siu nia þana wíh ni for·lét,
 ak siu þar ira drohtine wel · dages ęndi nahtes,
 516 gode þionode. · Siu kwam þar òk gangan tó
 an þea selvun tíð: · sán ant·kęnde
 518 þat hêlage barn godes · ęndi þem hęliðon kűðde,
 þem weroda aftar þem wíha · wil-spel mikil,
 520 kwað þat im ęrjandas ginist · gi·náhid wári,
 helpa heven-kuninges: · „nu is þe hêlago Krist,
 522 waldand selvo · an þesan wíh kuman
 te a·lôsjenne þea liudi, · þe hér nu lango bidun
 524 an þesara middil-gard, · managa hwíla,
 þurftig þioda, · só nu þes þinges mugun
 526 męndjan man-kunni.“ · Manag fagonoda
 werod aftar þem wíha: · gi·hórdun wil-spel mikil
 528 fon gode sęggjan. · Þat geld habde þó gi·lêstid
 þiu idis an þem alaha, · al só it im an ira êwa gi·bòð
 530 ęndi an þera berhtun burg · bók gi·wísdun,
 hêlagaro hand-gi·werk. · Gi·witun im þó te hús þanan
 532 fon Hjerusalem · Joseph ęndi Maria,
 hêlag híwiski: · habdun im heven-kuning
 534 simbla te gi·siða, · sunu drohtines,
 managaro mund-boron, · só it gio mári ni warð
 536 þan wídor an þesaro wer-oldi, · b·útan só is willjo géng,
 heven-kuninges hugi. · Þoh þar þan gi·hwi-lik hêlag man
 538 Krist ant·kęndi, · þoh ni warð it gio te þes kuninges hove
 þem mannun gi·márid, · þea im an iro mód-sevon
 540 holde ni wárun, · ak was im só bi·halden forð
 mid wordun ęndi mid werkun, · ant-þat þar weros ôstan,
 542 swíðo glawa gumon · gangan kwámun
 þrea te þero þiodu, · þegnos snelle,
 544 an langan weg · ovar þat land þarod:
 folgodun ênun berhtun bókne · ęndi sóhtun þat barn godes
 546 mid hluttru hugi: · weldun im hnígan tó,
 gehan im te jungrun: · drivun im godes gi·skapu.
 548 Þó sie Erodesan þar · ríkjan fundun
 an is sęli sittjen, · slíð-wurdjan kuning,
 550 módagna mid is mannun: · —simbla was he morðes gern—
 þó kwaddun sie ina kúsko · an kuning-wísun,
 552 fagaro an is flęttje, · ęndi he frágoda sán,

hwi-lik sie ârundi · úta gi·bráhti,
 554 weros an þana wrak-sið: · „hweðer lédjad gi wundan gold
 te gevu hwi-likun gumuno? · te hwí gi þus an ganga kumad,
 556 gi·faran an fôðju? · Hwat, gí n·êt-hwanan ferran sind
 erlos fon ôðrun þiodun. · Ik gi·sihu þat gi sind ęðili-gi·burdjun
 558 kunnjes fon knósle gódun: · nio hér êr su·lika kumana ni wurðun
 éri fon ôðrun þiodun, · siðor ik mósta þesas erlo folkes,
 560 gi·waldan þesas wídon ríkjas. · Gí skulun mi te wárun sęggjan
 for þesun liudjo folke, · bi·hwí gi sín te þesun lande kumana“.
 562 Þó sprákun im eft te·geğnes · gumon ôstr-onja,
 word-spáhe weros: · „wí þi te wárun mugun“, kwáðun sie,
 564 „úse ârundi · óðo gi·tęlljen,
 gi·sęggjan sôð-líko, · bi·hwí wí kwámun an þesan sið herod
 566 fon ôstan te þesaro erðu. · Giu wárun þar aðaljes man,
 gód-sprákja gumon, · þea ús gódes só filu,
 568 helpa gi·hétun · fon heven-kuninge
 wárum wordun. · Þan was þar ên gi·wittig man,
 570 fród ęndi fil-wís · —forn was þat giu—,
 úse aldiro óstar hinan, · —þar ni warð siðor ênig man
 572 sprákono só spáhi—; · he mahte rekkjen spel godes,
 hwand im habde for·liwan · liudjo hērro,
 574 þat he mahte fon erðu · up gi·hōrjan
 waldandes word: · bi·þiu was is gi·wit mikil,
 576 þes þegnes gi·þáhti. · Þó he þanan skolda,
 a·geven gardos, · gadulingo gi·mang,
 578 for·láten liudjo drôm, · sókjen lioht ôðar,
 þó he is jungron hét · gangan náhor,
 580 ęrvi-wardos, · ęndi is erlun þó
 sagde sôð-líko: · —þat al siðor kwam,
 582 gi·warð* an þesaro wer-oldi—: · þó sagda he þat hér skoldi kuman
 ên wís-kuning
 mári ęndi mahtig · an þesan middil-gard
 584 þes bętston gi·burdjes; · kwað þat it skoldi wesun barn godes,
 kwað þat he þesero wer-oldes · waldan skoldi
 586 gio te êwan-daga, · erðun ęndi himiles.
 He kwað þat an þem selvon daga, · þe ina sáligna
 588 an þesan middil-gard · módar gi·drógi,
 só kwað he þat ôstana · ên skoldi skínan
 590 himil-tungal hwít, · su·lik só wí hér ne habdin êr
 undar·twisk erða ęndi himil · ôðar hwerigin,

592 ne su·lik barn ne su·lik bókan. · Hét þat þar te bedu fórin
 þrea man fon þero þiodu, · hét sie þenkjan wel,
 594 hwan êr sie gi·sáwin ôstana · up síðogjan,
 þat godes bókan gangan, · hét sie garwjan sán,
 596 hét þat wí im folgodin, · só it furi wurði,
 westar ovar þesa wer-oldi. · Nu is it al gi·wárod só,
 598 kuman þurh kraft godes: · þe kuning is gi·fódit,
 gi·boran bald êndi strang: · wí gi·sáhun is bókan skínan
 600 hêdro fon himiles tunglun, · só ik wêt, þat it hêlag drohtin,
 markoda mahtig selvo; · wí gi·sáhun morgno gi·hwi·likes
 602 blíkan þana berhton sterron, · êndi wí géngun aftar þem bókna herod
 wegas êndi waldas hwílon. · Þat wári ús allaro willjono mêsta,
 604 þat wí ina selvon gi·sehan móstin, · wissin, hwar wí ina sókjan
 skoldin,
 þana kuning an þesumu kêsur-dóma. · Saga ús, undar hwi·likumu he
 sí þesaro kunnjo a·fódit.“
 606 Þó warð Erodessa · innan briostun
 harm wið herta, · bi·gan im is hugi wallan,
 608 sevo mid sorgun: · gi·hôrde sêggjan þó,
 þat he þar ovar-hôvdon · êgan skoldi,
 610 kraftagoron kuning · kunnjes gódes,
 sáligoron undar þem gi·siðja. · Þó he samnon hét,
 612 só hwat só an Hjerusalem · gódaro manno
 allaro spáhoston · sprákono wárun
 614 êndi an iro brioston · bók·krafes mêt
 wissun te wárun, · êndi he sie mid wordun fragn,
 616 swíðo niud·líko · níð·hugdig man,
 kuning þero liudjo, · hwar Krist gi·boran
 618 an wer-old-rikja · werðan skoldi,
 friðu-gumono bêtst. · Þó sprak im eft þat folk an·gêgin,
 620 þat werod wár·líko, · kwáðun þat sie wissin garo,
 þat he skoldi an Bethleem gi·boran werðan: · „só is an úsun bókun
 gi·skrivan,
 622 wís·líko gi·writan, · só it wár-sagon,
 swíðo glawa gumon · bi godes krafta
 624 fil·wíse man · furn gi·sprákon,
 þat skoldi fon Bethleem · burgo hirdi,
 626 liof landes ward · an þit lioht kuman,
 ríki rád-gevo, · þe rihtjen skal
 628 Judeono gum-skêpi · êndi is geva wesan

mildi ovar middil-gard · managun þiodun.“
 630 Þó gi·fragn ik þat sán aftar þiu · slíð-mód kuning
 þero wár-sagono word · þem wrëkkjun sagda,
 632 þea þar an elli-lendi · erlos wárun
 ferran gi·farana, · ęndi he frágoda aftar þiu,
 634 hwan sie an óstar-wegun · êrist gi·sáhin
 þana kuning-sterron kuman, · kumbal liuhtjen
 636 hêdro fon himile. · Sie ni weldun is im þó helen eo·wiht,
 ak sagdun it im sôð-líko. · Þó hét he sie an þana sið faran,
 638 hét þat sie ira ârundi al · undar·fundin
 umbi þes kindes kumi, · ęndi þe kuning selvo gi·bôð
 640 swíðo hard-líko, · hêrro Judeono,
 þem wísun mannun, · êr þan sie fôrin westan forð,
 642 þat sie im eft gi·küðdin, · hwar he þana kuning skoldi
 sókjan at is selðon; · kwað þat he þar weldi mid is gi·siðun tó,
 644 bedan te þem barne. · Þan hogda he im te banon werðan
 wápnes ęggjun. · Þan eft waldand god
 646 þáhte wið þem þinga: · he mahta a·þęngjan mêt,
 gi·lêstjan an þesum liohte: · þat is noh lango skín,
 648 gi·küðid kraft godes. · Þó géngun eft þiu kumbl forð
 wánum undar wolknun. · Þó wárun þea wíson man
 650 fúsa te faranne: · gi·witun im forð þanan
 balda an bod-skępi: · weldun þat barn godes
 652 selvon sókjan. · Sie ni habdun þanan gi·siðjas mêt,
 b·útan þat sie þrie wárun: · wissun im þingo gi·skêð,
 654 wárun im glawe gumon, · þe þea geva lêddun.
 Þan sáhun sie só wís-líko · undar þana wolknnes skion,
 656 up te þem hôhon himile, · hwó fôrun þea hwíton sterron
 —ant·kęndun sie þat kumbal godes—, · þiu wárun þurh Krista herod
 658 gi·warht te þesero wer-oldi. · Þea weros aftar géngun,
 folgodun feraht-líko · —sie frumide þe mahte—
 660 ant-þat sie gi·sáhun, · sið-wórige man,
 berht bókan godes, · blêk an himile
 662 stillo gi·standen. · Þe sterro liohto skên
 hwít ovar þem húse, · þar þat hêlage barn
 664 wonode an willjon · ęndi ina þat wíf bi·held,
 þiu þiorne gi·þiudo. · Þó warð þero þegno hugi
 666 blíði an iro briostun: · bi þem bókna for·stóðun,
 þat sie þat friðu-barn godes · funden habdun,
 668 hêlagna heven-kuning. · Þó sie an þat hús innan

mid iro gevun géngun, · gumon ôstr-onja,
 670 sið-wóriga man: · sán ant·kændun
 þea weros waldand Krist. · Þea wrękkjon fellun
 672 te þem kinde an kneo-beda · ęndi ina an kuning-wisa
 góðan gróttun · ęndi im þea geva drógun,
 674 gold ęndi wih-rôk · bi godes tēknun
 *ęndi myrra þar mid. · Þea man stóðun garowa,
 676 holde for iro hērron, · þea it mid iro handun sán
 fagaro ant·féngun. · Þó gi·witun im þea ferahton man,
 678 sęggi te selðon · sið-wóriga,
 gumon an gast-sęli. · Þar im godes ęngil
 680 slápandjun an naht · swevan gi·tôgde,
 gi·drog im an drôme, · al so it drohtin self,
 682 waldand welde, · þat im þúhte þat man im mid wordun gi·budi,
 þat sie im* þanan óðran weg, · erlos fórin,
 684 liðodin sie te lande · ęndi þana lêðan man,
 Erodesan · eft ni sóhtin,
 686 móðagna kuning. · Þó warð morgan kuman
 wánum te þesero wer-oldi. · Þó bi·gunnun þea wíson man
 688 sęggjan iro swevanos; · selvon ant·kændun
 waldandes word, · hwand sie gi·wit mikil
 690 bárun an iro briostun: · bádun alo-waldon,
 hēron heven-kuning, · þat sie móstin is huldi forð,
 692 gi·wirkjan is willjon, · kwáðun þat sea ti im habdin gi·węndit hugi,
 *iro mód morgan gi·hwem. · Þó fórun eft þie man þanan,
 694 erlos ôstr-onje, · al só im þe ęngil godes
 wordun gi·wísde: · námun im weg óðran,
 696 ful-géngun godes lêrun: · ni weldun þemu Judeo kuninge
 umbi þes barnes gi·burd · bodon ôstr-onje,
 698 sið-wóriga man · sęggjan gio·wiht,
 ak wendun im eft an iro willjon. · Þó warð sán aftar þiu waldandes,
 700 godes ęngil kumen · Josepe te spráku,
 sagde im an swefne · slápandjun an naht,
 702 bodo drohtines, · þat þat barn godes
 slíð-mód kuning · sókjan welda,
 704 áhtjan is aldres; · „nu skaltu ine an Aegypteo
 land ant·lêðjan · ęndi undar þem liudjun wesan
 706 mid þiu godes barnu · ęndi mid þeru góðan þior*nan,
 wunon undar þemu werode, · unt-þat þi word kume
 708 hērron þínes, · þat þú þat hēlage barn

eft te þesum land-skepi · lédjan mótis,
 710 drohtin þínen.“ · Þó fon þem drôma an·sprang
 Joseph an is gęst-sęli, · ęndi þat godes gi·bod
 712 sán ant·kęnda: · gi·wēt im an þana sið þanen
 þe þegān mid þeru þiornon, · sóhta im þiod ۆđra
 714 ovar brêdan berg: · welda þat barn godes
 fiundun ant·fórjan. · *Þó gi·frang aftar þiu
 716 Erodes þe kuning, · þar he an is ríkja sat,
 þat wárun þea wíson man · westan gi·hworvan
 718 óstar an iro óđil · ęndi fórun im ۆđran weg:
 wisse þat sie im þat ârundi · eft ni weldun
 720 sęggjan an is selðon. · Þó warð im þes an sorgun hugi,
 mód mornondi, · kwað þat it im þie man dedin,
 722 hęliðos* te hōnðun. · Þó he só hriwig sat,
 balg ina an is briostun, · kwað þat he is mahti bętaron rád,
 724 ۆđran gi·þęnkjen: · „nu ik is aldar kan,
 wēt is winter-gi·talu: · nu ik gi·winnan mag,
 726 þat he io ovar þesaro erðu · ald ni wirðit,
 hér undar þesum hęri-skepi.“ · Þó he só hardo gi·bôd,
 728 Erodes ovar is riki, · hét þó is rinkos faran
 kuning þero liudjo, · hét þat sie kinda só filo
 730 þurh iro hand-magen · hōvdu bi·nâmin,
 só manag barn umbi Bethleem, · só filo só þar gi·boran wurði,
 732 an twēm gęrun a·togan. · Tionon frumidon
 þes kuninges gi·siðos. · Þó skolda þar só manag kindisk man
 734 sweltan sundjono lôs. · Ni warð sið noh êr
 gjámar-líkara for·gang · jungaro manno,
 736 arm-líkara dôð. · Idisi wiopun,
 módar managa, · gi·sáhun iro męgi spildjan:
 738 ni mahte siu im nio gi·formon, · þoh siu mid iro faðmon twēm
 iro êgan barn · armun bi·fęngi,
 740 liof ęndi luttil, · þoh skolda is simbla þat líf gevan,
 þe magu for þeru módar. · Mênes ni sáhun,
 742 wítjes þie wam-skaðon: · wápnes ęggjun
 fręmidun firin-werk mikil. · Fellun managa
 744 magu-junge man. · Þia módar wiopun
 kind-jungaro kwalm; · kara was an Bethleem,
 746 hofno hlúdost: · þoh man im iro herton an twê
 sniði mid swerdu, · þoh ni mohta im gio sêrara dád
 748 werðan an þesaro wer-oldi, · wívun managun,

brúdjun an Bethleem: · gi·sáhun iro barn bi·foran,
 750 kind-junge man, · kwalmu sweltan
 blódag an iro barmun. · Þie banon wítnodun
 752 un·skuldige skole: · ni bi·skrivun gio·wiht
 þea man umbi mên-werk: · weldun mahtigna,
 754 Krist selvon a·kwëlljan. · Þan habde ina kraftag god
 gi·nëridan wið iro níðe, · þat inan nahtes þanan
 756 an Aegypteo land · erlos ant·lêddun,
 gumon mid Josepe · an þana grónjon wang,
 758 an erðono bëtstun, · þar ên aha flutid,
 Níl-strôm mikil · norð te sêwa,
 760 flódo fagorosta. · Þar þat friðu-barn godes
 wonoda an willjon, · ant-þat wurd for·nam
 762 Erodes þana kuning, · þat he for·lét ęldjo barn,
 módag manno drôm. · Þó skolda þero marka gi·wald
 764 êgan is ęrvi-ward: · þe was Arkheláus
 hêtan, hęri-togo · helm-berandero:
 766 þe skolda umbi Hjerusalem · Judeono folkes,
 werodes gi·waldan. · Þó warð word kuman
 768 þar an Egypti · ęðiljun manne,
 þat he þar te Josepe, · godes ęngil sprak,
 770 bodo drohtines, · hét ina eft þat barn þanan
 lêdjen te lande. · „nu havað þit lioht af·geven“, kwað he,
 772 „Erodes þe kuning; · he welde is áhtjen giu,
 frêson is ferahas. · Nu maht þú an friðu lêdjen
 774 þat kind undar ewa kunni, · nu þe kuning ni livod,
 erl ovar-módig.“ · Al ant·kënde
 776 Josep godes tēkan: · geriwide ina sniumo
 þe þegan mit þera þiornun, · þó sie þanan weldun
 778 bêðju mid þiu barnu: · lêstun þiu berhton gi·skapu,
 waldandes willjon, · al só he im êr mid is wordun gi·bôd.
 780 Gi·witun im þó eft an Galilea-land · Joseph ęndi Maria,
 hêlag híwiski · heven-kuninges,
 782 wárun im an Nazareth-burg. · Þar þe nęrjondio Krist
 wóhs undar þem werode, · warð gi·wittjes ful,
 784 an was imu anst godes, · he was allun liof
 módar-mágun: · he ni was ۆðrun mannun gi·lík,
 786 þe gumo an sínera gódi. · Þó he gęr-talo
 twe-livi habde, · þó warð þiu tíð kuman,
 788 þat sie þar te Hjerusalem, · Juðeo liudi

iro þiod-gode · þionon skoldun,
 790 wirkjan is willjon. · Þó warð þar an þana wíh innan
 þar te Hjerusalem · Judeono gi·samnod
 792 man-kraft mikil. · Þar Maria was
 self an gi·siðja · ęndi iru sunu habda,
 794 godes ęgan barn. · Þó sie þat geld habdun,
 erlos an þem alaha, · só it an iro ęwa gi·bôd,
 796 gi·lêstid te iro land-wísun, · þó fórun im eft þie liudi þanan,
 weros an iro willjon · ęndi þar an þem wíha af·stód
 798 mahtig barn godes, · só ina þiu módar þar
 ni wissa te wáron; · ak siu wánda þat he mid þem weroda forð,
 800 fóri mit iro friundun. · Gi·frang aftar þiu
 eft an ۆðrun daga · aðal-kunnjes wíf,
 802 sálig þiorna, · þat he undar þem gi·siðia ni was.
 warð Mariun þó · mód an sorgun,
 804 hriwig umbi iro herta, · þó siu þat hêlaga barn
 ni fand undar þem folka: · filu gornoda
 806 þiu godes þiorna. · Gi·witun im þó eft te Hjerusalem
 iro sunu sókjan, · fundun ina sittjan þar
 808 an þem wíha innan, · þar þe wísa man,
 swíðo glauwa gumon · an godes ęwa
 810 lásun ende línodun, · hwó sie lof skoldin
 wirkjan mid iro wordun þem, · þe þesa wer-old gi·skóp.
 812 Þar sat undar middjun · mahtig barn godes,
 Krist alo-waldo, · só is þea ni mahtun ant·kennjan wiht,
 814 þe þes wíhes þar · wardon skoldun,
 ęndi frágoda sie · firi-wit-líko
 816 wísera wordo. · Sie wundradun alle,
 bu-hwí gio só kindisk man · su·lika kwidi mahti
 818 mid is müðu gi·mênjan. · Þar ina þiu módar fand
 sittjan under þem gi·siðja · ęndi iro sunu grótta,
 820 wísan undar þem weroda, · sprak im mid ira wordun tó:
 „hwí weldes þú þínera módar, · manno liovosto,
 822 gi·sidon su·lika sorga, · þat ik þi só sêrag-mód,
 idis arm-hugdig · ęskon skolda
 824 undar þesun burg-liudjun?“ · Þó sprak iru eft þat barn an·gęgin
 wísun wordun: · „hwat, þú wêst garo“, kwað he,
 826 „þat ik þar gi·rísu, · þar ik bi rehton skal
 wonon an willjon, · þar gi·wald havad
 828 mín mahtig fader.“ · Þie man ni for·stódun,

830 þie weros an þem wíha, · bi·hwí he só þat word gi·sprak,
 gi·mênda mid is müðu: · Maria al bi·held,
 832 gi·barg an ira breostun, · só hwat só siu gi·hôrda ira barn sprekan
 wisaro wordo. · Gi·witun im þó eft þanan
 834 fon Hjerusalem · Joseph ęndi Maria,
 habdun im te gi·siðja · sunu drohtines,
 allaro barno bętsta, · þero þe io gi·boran wurði
 836 magu fon módar: · habdun im þar minnja tó
 þurh hluttran hugi, · ęndi he só gi·horig was,
 838 godes ęgan barn · gaduling-mágun
 þurh is ôd-módi, · aldron sínun:
 840 ni welda an is kindiski þó noh · is kraft mikil
 mannun márjan, · þat he su·lik męgin ęhta,
 842 gi·wald an þesaro wer-oldi, · ak he im an is willjon będ
 gi·þiudo undar þero þiudu · þrí-tig gęro,
 844 ęr þan he þar tękąn ęnig · tógjan weldi,
 sęggjan þem gi·siðja, · þat he selvo was
 846 an þesaro middil-gard · manno drohtin.
 Habda im só bi·halden · hęlag barn godes
 848 word ęndi wís-dóm · ende allaro gi·wittjo męst,
 tulgo spáhan hugi: · ni mahta man is an is sprákun werðan,
 850 an is wordun gi·war, · þat he su·lik gi·wit ęhta,
 þęgan su·lika gi·þáhti, · ak he im só gi·þiudo będ
 852 torhtaro tękno. · Ni was noh þan þiu tíd kuman,
 þat he ina ovar þesan · middil-gard márjan skolda,
 854 lęrjan þie liudi, · hwó sie skoldin iro gi·lôvon haldan,
 wirkjan willjon godes; · wissun þat þoh managa
 856 liudi aftar þem landa, · þat he was an þit lioht kuman,
 þoh sie ina küð-líko · an·kęnnjan ni mahtin,
 858 ęr þan he ina selvo · sęggjan welda.
 Þan was im Johannes · fon is juguð-hędi
 860 awahsan an ęnero wóstunni; · þar ni was werodes þan męr,
 b·útan þat he þar ęn-kora · alo-waldon gode,
 862 þęgan þionoda: · for·lét þioda gi·mang,
 manno gi·męnðon. · Þar warð im mahtig kuman
 864 an þero wóstunni · word fon himila,
 gód-lík stemna godes, · ęndi Johanne gi·bod,
 866 þat he Kristes kumi · ęndi is kraft mikil
 ovar þesan middil-gard · márjan skoldi;
 868 hét ina wár-líko · wordun sęggjan,

þat wári hevan-riki · hēliðo barnun
 870 an þem land-skēpi, · liudjun gi·náhid,
 welono wun-samost. · Im was þó willjo mikil,
 872 þat he fon su·likun sáldun · sēggjan mósti.
 Gi·wēt im þó gangan, · al só Jordan flót,
 874 watar an willjon, · ěndi þem weroda allan dag,
 aftar þem land-skēpi · þem liudjun kũðða,
 876 þat sie mid fastunnju · firin-werk manag,
 iro selvoro · sundja bóttin,
 878 „þat gí werðan hrēnja“, · kwað he. „Hevan-riki is
 gi·náhid manno barnun. · Nu látad eu an ewan mód-sevon
 880 ewar selvoro · sundja hrewan,
 lêdas þat gí an þesun liohta frēmidun, · ěndi mínun lērun hōrjad,
 882 wēndjat aftar mínun wordun. · Ik eu an watara skal
 gi·dōpjan diur-líko, · þoh ik ewa dádi ne mugi,
 884 ewar selvaro · sundja a·látan,
 þat gí þurh mín hand-gi·werk · hluttra werðan
 886 lêðaro gi·lēsto: · ak þe is an þit lioht kuman,
 mahtig te mannun · ěndi undar eu middjun stéd,
 888 —þoh gí ina selvun · gi·sehan ni willjan—,
 þe eu gi·dōpjan skal · an ewes drohtines namon
 890 an þana hálagon gēst. · Þat is hērro ovar al:
 he mag allaro manno gi·hwena · mēn-gi·þáhtjo,
 892 sundjono sikoron, · só hwene só só sálíg mót
 werðen an þesaro wer-oldi, · þat þes willjon havad,
 894 þat he só gi·lēstja, · só he þesun liudjun wili,
 gi·bioden barn godes. · Ik bium an is bod-skēpi herod
 896 an þesa wer-old kumen · ěndi skal im þana weg rúmjen,
 lērjan þesa liudi, · hwó sea skulin iro gi·lôvon haldan
 898 þurh hluttran hugi, · ěndi þat sie an hēllja ni þurvin,
 faran an fern þat hēta. · Þes wirðid só fagan an is móde
 900 man te só managaro stundu, · só hwe só þat mēn for·látid,
 gerno þes gramon anbusni, · —só mag im þes gódon gi·wirkjan,
 902 huldi heven-kuninges,— · só hwe só havad hluttra trewa
 up te þem alo-mahtigon gode.“ · Erlos managa
 904 bi þem lērun þó, · liudi wándun,
 weros wár-líko, · þat þat waldand Krist
 906 selbo wári, · hwanda he só filu sōðes gi·sprak,
 wároro wordo. · Þó warð þat só wído kũð
 908 ovar þat for·gevana land · gumono gi·hwi-likum,

seggjun at iro selðun: · þó kwámun ina sókjan þarod
 910 fon Hjerusalem · Judeo liudjo
 bodon fon þeru burge · ėndi frágodun, ef he wári þat barn godes,
 912 „þat hér lango giu“, · kwaðun sie, „liudi sagdun,
 weros wár-líko, · þat he skoldi an þesa wer-old kuman“.
 914 Johannes þó gi-mahalde · ėndi te-gegnes sprak
 þem bodun bald-líko: · „ni bium ik“, kwað he, „þat barn godes,
 916 wár waldand Krist, · ak ik skal im þana weg rúmjen,
 hêrron mínumu.“ · Þea hēliðos frugnun,
 918 þea þar an þem ârundje · erlos wárun,
 bodon fon þero burge: · „ef þú nu ni bist þat barn godes,
 920 bist þú þan þoh Elias, · þe hér an êr-dagun
 was undar þesumu werode? · He is wis-kumo
 922 eft an þesan middil-gard. · Saga ús hwat þú manno sís!
 Bist þú ênig þero, · þe hér êr wári
 924 wísaro wár-saguno? · Hwat skulun wí þem werode fon þi
 seggjan te sǿðon? · Neo hér êr su-lik ni warð
 926 an þesun middil-gard · man ǿðar kuman
 dádjun só mári. · Bi-hwí þú hér dōpisli
 928 frēmis undar þesumu folke, · ef þú þaro fora-sagono
 ên-hwi-lik ni bist?“ · Þó habde eft garo
 930 Johannes þe gódo · glau and-wordi:
 „Ik bium fora-bodo · fráon mínes,
 932 lioves hêrron; · ik skal þit land rekon,
 þit werod aftar is willjon. · Ik hēbbju fon is worde mid mi
 934 stranga stemna, · þoh sie hér ni willje for-standan filo
 werodes an þesaro wóstunni. · Ni bium ik mid wihti gi-lík
 936 drohtine mínumu: · he is mid is dádjun só strang,
 só mári ėndi só mahtig · —þat wirðid managun kũð,
 938 werun aftar þesaro wer-oldi— · þat ik þes wirðig ni bium,
 þat ik móti an is gi-skuoha, · þoh ik sí is skalk êgan,
 940 an só ríkjumu drohtine, · þea reomon ant-bindan:
 só mikilu is he bētara þan ik. · Nis þes bodon gi-mako
 942 ênig ovar erðu, · ne nu aftar ni skal
 werðan an þesaro wer-oldi. · Hēbbjad ewan willjon þarod,
 944 liudi ewan gi-lôvon: · þan eu lango skal
 wesan ewa hugi hrómag; · þan gi hēlli-gi-þwing,
 946 for-látad lêðaro drôm · ėndi sókjad eu lioht godes,
 up-ôdes hêm, · êwig ríki,
 948 hóhan heven-wang. · Ne látad ewan hugi twífljen!“

Só sprak þó jung gumo · bi godes lêrun
 950 mannun te mārðu. · Manag samnoda
 þar te Bethania · barn Israheles;
 952 kwámun þar te Johannese · kuningo gi·siðos,
 liudi te lêrun · ęndi iro gi·lôvon ant·fęngun.
 954 He dôpte sie dago gi·hwi-likes · ęndi im iro dádi lóg,
 wrêðaro willjon, · ęndi lovode im word godes,
 956 hêrron sínes: · „heven-ríki wirðid“, kwað he,
 „garu gumono só hwem, · só ti gode þęnkid
 958 ęndi an þana hêljand *wili · hluttro gi·lôvjan,
 lêstjan is lêra“. · Þó ni was lang te þiu,
 960 þat im fon Galilea gi·wêt · godes êgan barn,
 *diur-lík drohtines sunu, · dôpi suokjan.
 962 was im þuo an is wastme · waldandes barn*,
 al só he mid þero þiodu · þrí-tig habdi
 964 wintro an is wer-oldi. · Þó he an is willjon kwam,
 þar Johannes · an Jordana strôme
 966 allan langan dag · liudi manage
 dôpte diur-líko. · Reht só he þó is drohtin gi·sah,
 968 holdan hêrron, · só warð im is hugi blíði,
 þes im þe willjo gi·stód, · ęndi sprak im þó mid is wordun tó,
 970 swíðo gód gumo, · Johannes te Kriste:
 „nu kumis þú te mínero dôpi, · drohtin frô mín,
 972 þiod-gumono bętsto: · só skolde ik te þínero duan,
 hwand þú bist allaro kuningo kraftigost.“ · Krist selvo gi·bôð,
 974 waldand wár-líko, · þat he ni spráki þero wordo þan mêt:
 „wêst þú, þat ús só gi·rísid“, · kwað he, „allaro rehto gi·hwi-lik
 976 te gi·fulljanne · forð-wardes nu
 an godes willjon“. · Johannes stód,
 978 dôpte allan dag · druht-folk mikil,
 werod an watere · ęndi ôk waldand Krist,
 980 hêran heven-kuning · handun sínun
 an allaro baðo þem bętston · ęndi im þar te bedu gi·hnêg
 982 an kneo kraftag. · Krist up gi·wêt
 fagar fon þem flóde, · friðu-barn godes,
 984 liof liudjo ward. · Só he þó þat land af·stóp,
 só ant·hlidun þó himiles doru, · ęndi kwam þe hêlago gêt
 986 fon þem alo-waldon · ovane te Kriste:
 —was im an gi·lík-nissje · lungras fugles,
 988 diur-líkara dúvun— · ęndi sat im uppán úses drohtines ahslu,

wonoda im ovar þem waldandes barne. · Aftar kwam þar word fon
himile,
990 hlúd fon þem hôhon radura · ęndi gróttá þane hêljand selvon,
Krista, allaro kuningo bętston, · kwað þat he ina gi·korana habdi
992 selvo fon sínun ríkja, · kwað þat im þe sunu líkodi
bętst allaro gi·boranaro manno, · kwað þat he im wári allaro barno
liovost.
994 Þat móste Johannes þó, · al só it god welde,
gi·sehan ęndi gi·hórjan. · He gi·deda it sán aftar þiu
996 mannun mári, · þat sie þar mahtigna
hêrron habdun: · „Þit is“, kwað he, „heven-kuninges sunu,
998 ên alo-waldand: · þesas willjo ik ur·kundjo
wes an þesaro wer-oldi, · hwand it sagda mi word godes,
1000 drohtines stemne, · þó he mi dôpjan hét
weros an watere, · só hwar só ik gi·sáwi wár-líko
1002 þana hêlagon gęst · *fan hevan-wange
an þesan middil-gard · ênigan man waron,
1004 kuman mid kraftu; · þat kwað, þat skoldi Krist wes an,
diur-lík drohtines suno. · Hie dôpjan skal
1006 an þana hêlagan gęst · ęndi hêljan managa
manno mên-dádi. · He havad maht fon gode,
1008 þat he a·látan mag · liudjo gi·hwi-likun
saka ęndi sundja. · Þit is selvo Krist,
1010 godes êgan barn, · gumono bętsto,
friðu wið friundun. · Wala þat eu þes mag fráh-mód hugi
1012 wes an þesaro wer-oldi, · þes eu þe willjo gi·stód,
þat gí só libbjanda · þana landes ward
1014 selvon gi·sahun. · Ní mót sliumo sundjono lós
manag gęst faran · an godes willjon
1016 tionon a·tómíð, · þe mid trewon wili
wið is wini wirkjan · ęndi an waldand Krist
1018 fasto gi·lôvjan. · Þat skal te frumun werðen
gumono só hwi-likun, · só þat gerno dót“.
1020 Só ge·fragn ik þat Johannes · þó gumono gi·hwi-likun,
lovoda þem liudjun · lêra Kristes,
1022 hêrron sínes, · ęndi heven-ríki
te gi·winnanne, · welono þane męston,
1024 sálig sin-líf. · Þó he im selvo gi·wêt
aftar þem dôpislja, · drohtin þe gódo,
1026 an êna wóstunnja, · waldandes sunu;

was im þar an þero ên-ôdi · erlo drohtin
 1028 lange hwîla; · ne habda liudjo þan mêt,
 sēggjo te gi·siðun, · al só he im selvo gi·kôs:
 1030 welda is þar lātan koston · kraftiga wihti,
 selvon Satanasan, · þe gio an sundja spenit,
 1032 man an mēn-werk: · he konsta is mōd-sevon,
 wrēðan willjon, · hwó he þesa wer-old êrist,
 1034 an þem an·ginnja · irmin-þioda
 bi·swêk mit sundjun, · þó he þiu sinhiun twê,
 1036 Áðaman çndi Êwan, · þurh un·trewa
 for·lêdda mid luginun, · þat liudo barn
 1038 aftar iro hin·fērði · hēllja sóhtun,
 gumono gēstos. · þó welda þat god mahtig,
 1040 waldand wēndjan · çndi welda þesum werode for·geven
 hôh himil-ríki: · be·þiu he herod hêlagna bodon,
 1042 is sunu sēnda. · þat was Satanase
 tulgo harm an is hugi: · afonsta hevan-ríkjes
 1044 manno kunnje: · welda þó mahtigna
 mid þem selvon sakun · sunu drohtines,
 1046 þem he Áðaman · an êr-dagun
 darnungo bi·dróg, · þat he warð is drohtine lēð,
 1048 bi·swêk ina mid sundjun · —só welda he þó selvan dón
 hêlandjan Krist. · þan habda he is hugi fasto
 1050 wið þana wam-skaðon, · waldandes barn,
 herte só gi·hērdid: · welda heven-ríki
 1052 liudjun gi·lêstjan. · Was im þes landes ward
 an fastunnja · fior-tig nahto,
 1054 manno drohtin, · só he þar mates ni ant·bêt;
 þan langa ni gi·dorstun · im dērnja wihti,
 1056 níð-hugdig fiund, · náhor gangan,
 grótjan ina gēgin-warðan: · wánde þat he god ên-fald,
 1058 for·útar man-kunnjes wiht · mahtig wári,
 hêleg himiles ward. · Só he ina þó ge·hungrian lét,
 1060 þat ina bi·gan bi þero mēnnisko · móses lustjan
 aftar þem fiuwar-tig dagun, · þe fiund náhor géng,
 1062 mirki mēn-skaðo: · wánda þat he man ên-fald
 wári wissungo, · sprak im þó mid is wordun tó,
 1064 grótta ina þe gêr-fiund: · „ef þú síš godes sunu“, kwað he,
 „be·hwí ni hētis þú þan werðan, · ef þú gi·wald haves,
 1066 allaro barno bēstst, · brôð af þesun stēnun?

Ge·hêli þinna hungar!“ · Þó sprak eft þe hêlago Krist:
 1068 „ni mugun ęldi-barn“, · kwað he, „ên-faldes brôdes,
 liudi libbjen, · ak sie skulun þurh lêra godes
 1070 wesan an þesero wer-oldi · ęndi skulun þiu werk frummjen,
 þea þar werðad a·hlúdid · fon þero hêlogun tungun,
 1072 fon þem galme godes: · þat is gumono líf
 liudjo só hwi-likon, · só þat lēstjan wili,
 1074 þat fon waldandes · worde ge·biudid.“
 Þó bi·gan eft niuson · ęndi náhor géng
 1076 un·hiuri fiund · ۆðru siðu,
 fandoda is frôhan. · Þat friðu-barn þolode
 1078 wrêðes willjon · ęndi im gi·wald for·gaf,
 þat he umbi is kraft mikil · koston mósti,
 1080 lét ina þó lēdjan · þana liud-skaðon,
 þat he ina an Hjerusalem · te þem godes wíha,
 1082 alles ovan-wardan, · up gi·setta
 an allaro húso hôhost, · ęndi hosk-wordun sprak,
 1084 þe gramo þurh gelp mikil: · „ef þú síis godes sunu“, kwað he,
 „skríð þi te erðu hinan. · Ge·skrivan was it giu lango,
 1086 an bókun ge·writen, · hwó gi·boden havad
 is ęngilun · alo-mahtig fader,
 1088 þat sie þi at wege ge·hwem · wardos sinðun,
 haldad þi undar iro handun. · Hwat, þú hwargin ni þarft
 1090 mid þínun fótun · an felis be·spurnan,
 an hardan stên.“ · Þó sprak eft þe hêlago Krist,
 1092 allaro barno bēstst: · „só is ôk an bókun ge·skrivan“, kwað he,
 „þat þú te hardo ni skalt · hêrran þínes,
 1094 fandon þínes frôhan: · þat nis þi allaro frumono neg·ên.“
 Lét ina þó an þana þridðjan sið · þana þiod-skaðon
 1096 gi·brenge uppan ênan berg þen hôhon: · þar ina þe balo-wíso
 lét al ovar-sehan · irmin-þiode,
 1098 wonod-saman welon · ęndi wer-old-ríki
 ęndi all su·lik ôdes, · só þius erða bi·havad
 1100 fagororo frumono, · ęndi sprak im þó þe fiund an·gęgin,
 kwað þat he im þat al só gód-lík · for·geven weldi,
 1102 hôha hęri-dómos, · „ef þú wilt hnígan te mí,
 fallan te mínun fótun · ęndi mí for frôhan havas,
 1104 bedos te mínun barma. · Þan látu ik þi brúkan wel
 alles þes ôd-welon, · þes ik þi hębbju gi·ôgit hír.“
 1106 Þó ni welda þes lēðan word · lęgeron hwíle

hōrjan þe hēlago Krist, · ak he ina fon is huldi for·drêf,
 1108 Satanasan for·swêp, · ęndi sán aftar sprak
 allaro barno bętst, · kwað þat man bedon skoldi
 1110 up te þem alo-mahtigon gode · ęndi im ênum þionon
 swiðo þio-liko · þegnos managa,
 1112 hęliðos aftar is huldi: · „þar ist þiu helpa ge·lang
 manno ge·hwi-likun.“ · Þó gi·wêt im þe mên-skaðo,
 1114 swiðo sêrag-mód · Satanas þanan,
 fiund undar fern-dalu. · Warð þar folk mikil
 1116 fon þem alo-waldan · ovana te Kriste
 godes ęngilo kumen, · þie im siðor jungar-dóm,
 1118 skoldun ambaht-skepi · aftar lęstjen,
 þionon þio-liko: · só skal man þiod-gode,
 1120 hêrron aftar huldi, · hevan-kuninge.
 Was im an þem sin-weldi · sálig barn godes
 1122 lange hwíle, · unt-þat im þó liovora warð,
 þat he is kraft mikil · küðjen wolda
 1124 weroda te willjon. · Þó for·lét he waldes hleo,
 ên-ôdjес ard · ęndi sóhte im eft erlo ge·mang,
 1126 mári megin-þiode · ęndi manno drôm,
 géng im þó bi Jordanes staðe: · þar ina Johannes ant·fand,
 1128 þat friðu-barn godes, · frôhan sínan,
 hêlagana heven-kuning, · ęndi þem hęliðun sagda,
 1130 Johannes is jungurun, · þó he ina gangan ge·sah:
 „þit is þat lamb godes, · þat þar lósjan skal
 1132 af þesaro wídon wer-old · wrêða sundja,
 man-kunnjas mên, · mári drohtin,
 1134 kuningo kraftigost.“ · Krist im forð gi·wêt
 an Galileo land, · godes êgan barn,
 1136 fór im te þem friundun, · þar he a·fódit was,
 tír-liko a·togan, · ęndi talda mid wordun
 1138 Krist undar is kunnje, · kuningo ríkjost,
 hwó sie skoldin iro selvoro · sundja bótjan,
 1140 hét þat sie im iro harm-werk manag · hrewan létin,
 feldin iro firin-dádi: · „nu is it all ge·fullot só,
 1142 só hír alde man · êr hwanna sprákun,
 ge·hétun eu te helpu · heven-ríki:
 1144 nu is it giu gi·náhid þurh þes nęrjandan kraft: · þes mótun gí neotan
 forð,
 só hwe só gerno wili · gode þeonogjan,

1146 wirkjan aftar is willjon.“ · Þó warð þes werodes filu,
 þero liudjo an lustun: · wurðun im þea lëra Kristes,
 1148 só swótja þem gi·siðja. · He bi·gan im samnon þó
 gumono te jungoron, · góðoro manno,
 1150 word-spáha weros. · Géng im þó bi ênes watares staðe,
 þat þar habda Jordan · anevan Galileo land
 1152 ênna sê ge·warhtan. · Þar he sittjan fand
 Andreas ęndi Petrus · bi þem aha-strôme,
 1154 bêðja þea ge·bróðar, · þar sie an brêd watar
 swiðo niud·líko · neṭti þenidun,
 1156 fiskodun im an þem flóde. · Þar sie þat friðu-barn godes
 bi þes sêes staðe · selvo gróttá,
 1158 hét þat sie im folgodin, · kwað þat he im só filu woldi
 godes ríkjas for·geven; · „al só git hír an Jordanes strôme
 1160 fiskos fáhat, · só skulun git noh friho barn
 halon te inkun handun, · þat sie an heven-ríki
 1162 þurh inka lëra · líðan mótin,
 faran folk manag.“ · Þó warð frô-mód hugi
 1164 bêðjun þem gi·bróðrun: · ant·kęndun þat barn godes,
 liovan hêrron: · for·létun al saman
 1166 Andreas ęndi Petrus, · só hwat só sie bi þeru ahu habdun,
 ge·wunstes bi þem watere: · was im willjo mikil,
 1168 þat sie mid þem godes barne · gangan móstin,
 samad an is gi·siðja, · skoldun sálig-líko
 1170 lôn ant·fáhan: · só dót liudjo so hwi-lik,
 só þes hêrran wili · huldi gi·þionon,
 1172 ge·wirkjan is willjon. · Þó sie bi þes watares staðe
 furðor kwámun, · þó fundun sie þar ênna fróðan man
 1174 sittjan bi þem sêwa · ęndi is suni twêne,
 Jakobus ęndi Johannes: · wárun im junga man.
 1176 Sátun im þá ge·sun-fader · an ênumu sande uppen,
 brugdun ęndi bóttun · bêðjum handun
 1178 þiu neṭti niud-líko, · þea sie habdun nahtes êr
 for·sliten an þem sêwa. · Þar sprak im selvo tó
 1180 sálig barn godes, · hét þat sie an þana sið mid im,
 Jakobus ęndi Johannes, · géngin bêðje,
 1182 kind-junge man. · Þó wárun im Kristes word
 só wirðig an þesaro wer-oldi, · þat sie bi þes watares staðe
 1184 iro aldan fader · ênna for·létun,
 fróðan bi þem flóde, · ęndi al þat sie þar fehas êhtun,

- 1186 neſttju ęndi neġlit-skipu, · ge·kurun im þana neſjandan Krist,
 hêlagna te hêrron, · was im is helpono þarf
 1188 te gi·þiononne: · só is allaro þegno ge·hwem,
 wero an þesero wer-oldi. · Þó gi·wêt im þe waldandes sunu
 1190 mid þem fiuwarjun forð, · ęndi im þó þana fifton gi·kôs
 Krist an ênero kôp-stędi, · kuninges jungoron,
 1192 mód-spáhana man: · Mattheus was hé hêtan,
 was im ambahtjo · ęðilero manno,
 1194 skolda þar te is hêrron · handun ant·fáhan
 tins ęndi tolna; · trewa habda hé góda,
 1196 ađal-and·bári: · for·lét al saman
 gold ęndi siluvar · ęndi geva managa,
 1198 diurje mēðmos, · ęndi warð im ūses drohtines man;
 kôs im þe kuninges þegn · Krist te hêrran,
 1200 milderan mēðom-gevon, · þan êr is man-drohtin
 wári an þesero wer-oldi: · fęng im wóðera þing,
 1202 lang-samoron rád. · Þó warð it allun þem liudjun kúð,
 fon allaro burgo gi·hwem, · hwó þat barn godes
 1204 samnode ge·siðos · ęndi selvo ge·sprak
 só manag wís-lík word · ęndi wáres só filu,
 1206 torhtes gi·tôgde · ęndi tēkan manag
 ge·warhte an þesero wer-oldi. · Was þat an is wordun skín
 1208 iak an is dádjun só same, · þat hé drohtin was,
 himilisk hêrro · ęndi te helpu kwam
 1210 an þesan middil-gard · manno barnun,
 liudjun te þesun liohta. · Oft ge·deda hé þat an þem lande skín,
 1212 þan hé þar torht-líko · só manag tēkan gi·warhte,
 þar hé hêlde mid is handun · halte ęndi blinde,
 1214 lósde af þeru léf-hêdi · liudi manage,
 af su·likun suhtjun, · só þan allaro swároston
 1216 an firiho barn · fiund bi·wurpun,
 tulgo lang-sam legar. · Þó fórun þar þie liudi tó
 1218 allaro dago ge·hwi-likes, · þar ūsa drohtin was
 selvo undar þem gi·siðje, · unt-þat þar ge·samnod warð
 1220 meġin-folk mikil · managero þiodo,
 þoh sie þar alle be ge·líkumu · ge·lôvon ni kwámin.
 1222 weros þurh ênan willjon: · sume sóhtun sie þat waldandes barn,
 armoro manno filu · —was im átes þarf—,
 1224 þat sie im þar at þeru meġnigi · mates ęndi drankes,
 þigidin at þeru þiodu; · hwand þar was manag þegan só gód,

1226 þie ira alamosnje · armun mannun
 gerno gávun. · Sume wárun sie im eft Judeono kunnjes,
 1228 fêgni folk-skêpi: · wárun þar ge·farana te þiu,
 þat sie úses drohtines · dádjo ęndi wordo
 1230 fáron woldun, · habdun im fêgnjen hugi,
 wrêðen willjon: · woldun waldand Krist
 1232 a·lêdjen þem liudjun, · þat sie is lêron ni hôrdin,
 ne węndin aftar is willjon. · Suma wárun sie im eft só wíse man,
 1234 wárun im glawe gumon · ęndi gode werðe,
 a·lesane undar þem liudjun, · kwámun im þarod be þem lêron Kristes,
 1236 þat sie is hêlag word · hôrjen móstin,
 línon ęndi lêstjen: · habdun mid iro ge·lôvon te im
 1238 fasto ge·fangen, · habdun im ferhten hugi,
 wurðun is þegnos te þiu, · þat he sie an þiod-welon
 1240 aftar iro ên-dagon · up ge·bráhti,
 an godes ríki. · He só gerno ant·fęg
 1242 man-kunnjes manag · ęndi mund-burd gi·hét
 te langaru hwílu, · ęndi mahta só gi·lêstjen wel.
 1244 Þó warð þar męgin só mikil · umbi þana márjon Krist,
 liudjo ge·samnod: · þó gi·sah hé fon allun landun kuman,
 1246 fon allun wíðun wegun · werod te·samne
 lungro liudjo: · is lof was só wído
 1248 managun ge·márid. · Þó gi·wêt im mahtig self
 an ênna berg uppan, · barno ríkjost,
 1250 sundar ge·sittjen, · ęndi im selvo ge·kôs
 twe-livi ge·talda, · trew-hafta man,
 1252 góðoro gumono, · þea hé im te jungoron forð
 allaro dago ge·hwi-likes, · drohtin welda
 1254 an is ge·sið-skêpja · simblon hębbjan.
 Nęmnida sie þó bi naman · ęndi hét sie im þó náhor gangan,
 1256 Andreas ęndi Petrus · êrist sána,
 ge·bróðar twêne, · ęndi bêðje mid im,
 1258 Jakobus ęndi Johannes: · sie wárun gode werðe;
 mildi was hé im an is móde; · sie wárun ênes mannes suni
 1260 bêðje bi ge·burdjun; · sie kôs þat barn godes
 góde te jungoron · ęndi gumono filu,
 1262 márjero manno: · Mattheus ęndi Þomas,
 Judasas twêna · ęndi Jakob ǫðran,
 1264 is selves swiri: · sie wárun fon gi·sustruonjon twêm
 knósles kumana, · Krist ęndi Jakob,

- 1266 góde gadulingos. · Þó habda þero gumono þar
 þe nęrjendo Krist · niguni ge·talde,
 1268 trew-hafte man: · þó hét hé ôk þana te·handon gangan
 selvo mid þem gi·siðun: · Símon was hé hêtan;
 1270 hét ôk Bartholomeus · an þana berg uppan
 faran fan þem folke áðrum · ęndi Philippus mid im,
 1272 trew-hafte man. · Þó géngun sie twe-livi samad,
 rinkos te þeru rúnu, · þar þe rádand sat,
 1274 managoro mund-boro, · þe allumu man-kunnje
 wið hęllje ge·þwing · helpen welde,
 1276 formon wið þem ferne, · só hwem só frummjen wili
 só liov-líka lęra, · só hé þem liudjun þar
 1278 þurh is gi·wit mikil · wísjan hogda.
 Þó umbi þana nęrjandon Krist · náhor géngun
 1280 su·lika ge·siðos, · só hé im selvo ge·kôs,
 waldand undar þem werode. · Stódun wísa man,
 1282 gumon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1284 þáhtun ęndi þagodun, · hwat im þero þiodo drohtin,
 weldi waldand self · wordun kúðjan
 1286 þesum liudjun te liove. · Þan sat im þe landes hirdi
 gegin-ward for þem gumun, · godes ęgan barn:
 1288 welda mid is sprákun · spáh-word manag
 lęrjan þea liudi, · hwó sie lof gode
 1290 an þesum wer-old-rikja · wirkjan skoldin.
 Sat im þó ęndi swígoda · ęndi sah sie an lango,
 1292 was im hold an is hugi · hęlag drohtin,
 mildi an is móde, · ęndi þó is mund ant·lôk,
 1294 wísde mid wordun · waldandes sunu
 manag mār-lík þing · ęndi þem mannum sagde
 1296 spáhun wordun, · þem þe hé te þeru spráku þarod,
 Krist alo-waldo, · ge·kora habda,
 1298 hwi-like wárin allaro · irmin-manno
 gode werðoston · gumono kunnjes;
 1300 sagde im þó te sýðan, · kwað þat þie sáliga wárin,
 man an þesoro middil-gardun, · þie hér an iro móde wárin
 1302 arme þurh ôd-módi: · „þem is þat ęwana ríki,
 swíðo hęlag-lík · an hevan-wange
 1304 sin-líf far·geven.“ · Kwað þat ôk sálige wárin
 máð-mundje man: · „þie mótun þie mārjon erðe,

- 1306 of-sittjen þat selve ríki.“ • Kwað þat ôk sálige wárin,
 þie hír wiopin iro wammun dádi; • „þie mótun eft willjon ge·bídan,
 1308 frófre an iro fráhon ríkja. • Sálige sind ôk, þe sie hír frumono
 gi·lustid,
 rinkos, þat sie rehto a·dómjen. • Þes mótun sie werðan an þem ríkja
 drohtines
 1310 gi·fullit þurh iro ferhton dádi: • su-líkoro mótun sie frumono
 bi·knégan
 þie rinkos, þie hír rehto a·dómjad, • ne willjad an rúnun be·swíkan
 1312 man, þar sie at mahle sittjad. • Sálige sind ôk þem hír mildi wirðit
 hugi an hēliðo briostun: • þem wirðit þe hēlego drohtin,
 1314 mildi mahtig selvo. • Sálige sind ôk undar þesaro managon þiodu,
 þie hēbbjad iro herta gi·hrēnod: • þie mótun þane hevenes waldand
 1316 sehan an sínun ríkja.“ • Kwað þat ôk sálige wárin,
 „þie þe friðu-samo undar þesumu folke libbjod • çndi ni willjad êniga
 fehta ge·wirken,
 1318 saka mid iro selvoro dádjun: • þie mótun wesan suni drohtines
 ge·nēmnde,
 hwande hé im wil ge·nádig werðen; • þes mótun sie niotan lango
 1320 selvon þes sínes ríkjes.“ • Kwað þat ôk sálige wárin
 þie rinkos, þe rehto weldin, • „çndi þurh þat þolod ríkjoro manno
 1322 hēti çndi harm-kwidi: • þem is ôk an himile eft
 godes wang for·geven • çndi gēst-lík líf
 1324 aftar te êwan-dage, • só is io çndi ni kumit,
 welan wun-sames.“ • Só habde þó waldand Krist
 1326 for þem erlom þar • ahto ge·talda
 sálða ge·sagða; • mid þem skal simbla gi·hwe
 1328 himil-ríki ge·halon, • ef hé it hēbbjan wili,
 etþo hé skal te êwan-daga • aftar þarvon
 1330 welon çndi willjon, • siðor hé þese wer-old a·givid,
 erð-lívi-gi·skapu, • çndi sókit im óðar lioht
 1332 só liof só lêð, • só hé mid þesun liudjun hér
 gi·werkod an þesoro wer-oldi, • al só it þar þó mid is wordun sagde
 1334 Krist alo-waldo, • kuningo ríkjost
 godes êgan barn • jungorun sínun:
 1336 „Ge werðat ôk só sálige“, • kwað he, „þes iu saka biodat
 liudi aftar þeson lande • çndi lêð sprekat,
 1338 hēbbjad iu te hoska • çndi harmes filu
 ge·wirkjad an þesoro wer-oldi • çndi wíti ge·frummjad,
 1340 felgjad iu frin-spráka • çndi fiund-skēpi,

- lágñjad iuwa lêra, · dót iu lêðes filu,
 1342 harmes þurh iuwan hêrron. · Þes látad gi iuwan hugi simbla,
 líf an lustun, · hwand iu þat lôn stēndit
 1344 an godes ríkja garu, · gódo ge·hwi-likes,
 mikil ċndi manag-fald: · þat is iu te médu far·gevan,
 1346 hwand gi hér êr bi·foran · arvid þolodun,
 wíti an þesoro wer-oldi. · Wirs is þem ǫðrum,
 1348 giviðig grimmore þing, · þem þe hér gód êgun,
 wídan worold-welon: · þie for·slítat iro wunnja hér;
 1350 ge·niudot sie ge·nóges, · skulun eft narowaro þing
 aftar iro hin-fērði · hēliðos þolojan.
 1352 Þan wópjan þar wan-skēfti, · þie hér êr an wunnjon sín,
 libbjad an allon lustun, · ne willjad þes far·látan wiht,
 1354 mēni-gi·þáhtjo, · þes sie an iro mód spenit,
 lêðoro gi·lêstjo. · Þan im þat lôn kumid,
 1356 uvil arved-sam, · þan sie is þane ċndi skulun
 sorgondi ge·sehan. · Þan wirðid im sêr hugi,
 1358 þes sie þesero wer-oldes só filu · willjan ful-géngun,
 man an iro mód-sevon. · Nu skulun gi im þat mēn lahan,
 1360 wēljan mid wordun, · al só ik giu nu ge·wísjan mag,
 sēggjan sǫð-líko, · ge·siðos míne,
 1362 wárun wordun, · þat gi þesoro wer-oldes nu forð
 skulun salt wesan, · sundigero manno,
 1364 bótjan iro balu-dádi, · þat sie an bēlara þing,
 folk far·fáhan ċndi for·látan · fiundes gi·werk,
 1366 diuvalas ge·dádi, · ċndi sókjan iro drohtines ríki.
 Só skulun gi mid iuwon lêrun · liud-folk manag
 1368 wēndjan aftar mínon willjon. · Ef iuwar þan a·wirðid hwi-lik,
 far·látid þea lêra, · þea hé lêstjan skal,
 1370 þan is im só þem salte, · þe man bi sêes staðe
 wído te·wirpit: · þan it te wihti ni dóg,
 1372 ak it friho barn · fótun spurnat,
 gumon an greote. · Só wirðid þem, þe þat godes word skal
 1374 mannum mārjan: · ef hé im þan látid is mód twehon,
 þat hi ne willja mid hluttro hugi · te heven-ríkja
 1376 spanen mid is spráku · ċndi sēggjan spel godes,
 ak wēnkid þero wordo, · þan wirðid im waldand gram,
 1378 mahtig módag, · ċndi só samo manno barn;
 wirðid allun þan · irmin-þiodun,
 1380 liudjun a·lêðid, · ef is lêra ni dugun.“

So sprak hé þó spáh-líko · ęndi sagda spel godes,
 1382 lērde þe landes ward · liudi síne
 mid hluttru hugi. · Hęliðos stóðun,
 1384 gumon umbi þana godes sunu · gerno swíðo,
 weros an willjon: · was im þero wordo niud,
 1386 þáhtun ęndi þagodun, · gi·hōrdun þero þiodo drohtin
 sęggjan êw godes · ęldi-barnun;
 1388 gi·hét im heven-ríki · ęndi te þem hęliðun sprak:
 „ók mag ik iu sęggjan, · ge·síðos mína,
 1390 wárun wordun, · þat gi þesoro wer-oldes nu forð
 skulun lioht wesan · liudjo barnun,
 1392 fagar mid firihun · ovar folk manag,
 wlitig ęndi wun-sam: · ni mugun iuwa werk mikil
 1394 bi·holan werðan, · mid hwi-liko gi sea hugi kúðjat:
 þan mēr þe þiu burg ni mag, · þiu an berge stáð,
 1396 hōh holm-klivu, · bi·holen werðen,
 wrisi-lík gi·werk, · ni mugun iuwa word þan mēr
 1398 an þesoro middil-gard · mannum werðen,
 iuwa dádi bi·dęrnit. · Dót, só ik iu lērju:
 1400 látad iuwa lioht mikil · liudjun skínan,
 manno barnun, · þat sie far·standan iuwan mód-sevon,
 1402 iuwa werk ęndi iuwan willjon, · ęndi þes waldand god
 mit hluttro hugi, · himiliskan fader,
 1404 lovon an þesumu liohte, · þes hé iu su·lika lēra far·gaf.
 Ni skal neoman lioht, þe it havad, · liudjun dęrnjan,
 1406 te hardo be·hwelvjan, · ak hé it hōho skal
 an sęli sęttjan, · þat þea ge·sehan mugin
 1408 alla ge·liko, · þea þar inna sind,
 hęliðos an hallu. · Þan hald ni skulun gi iuwa hêlag word
 1410 an þesumu land-skępa · liudjun dęrnjen,
 hęlið-kunnje far·helan, · ak ge it hōho skulun
 1412 brêdjan, þat gi·bod godes, · þat it allaro barno ge·hwi-lik,
 ovar al þit land-skępi · liudi far·standan
 1414 ęndi só ge·frummjen, · só it an forn-dagun
 tulgo wíse man · wordun ge·sprákun,
 1416 þan sie þana aldan êw · erlos heldun,
 ęndi ôk su·liku swíðor, · só ik iu nu sęggjan mag,
 1418 alloro gumono ge·hwi-lik · gode þionojan,
 þan it þar an þem aldom · êwa ge·beode.
 1420 Ni wánjat gi þes mit wihtju, · þat ik bi þiu an þesa wer-old kwámi,

- þat ik þana aldan êw · irrjen willje,
 1422 felljan undar þesumu folke · efþo þero fora·sagono
 word wiðar-werpen, · þea hér só gi·wárja man
 1424 bar-líko ge·budun. · Êr skal bêðju te·faran,
 himil ęndi erðe, · þiu nu bi·hlidan standat,
 1426 êr þan þero wordo · wiht bi·líva
 un·lêstid an þesumu liohte, · þea sie þesum liudjun hér
 1428 wár-líko ge·budun. · Ni kwam ik an þesa wer-old te þiu,
 þat ik feldi þero fora·sagono word, · ak ik siu fulljen skal,
 1430 ókjon ęndi nígjan · ęldi-barnum,
 þesumu folke te frumu. · Þat was forn ge·skrivan
 1432 an þem aldon êo · —ge hórdun it oft sprekan
 word-wíse man—: · só hwe só þat an þesoro wer-oldi gi·dót,
 1434 þat hé áðrana · aldru bi·neote,
 lívu bi·lôsje, · þem skulun liudjo barn
 1436 dōd a·dêljan. · Þan willjo ik it iu diopor nu,
 furður bi·fáhan: · só hwe só ina þurh fíund-skepi,
 1438 man wiðar ǫðrana · an is mód-sevon
 bilgit an is breostun · —hwand sie alle ge·bróðar sint,
 1440 sálíg folk godes, · sibbjon bi·tengja,
 man mid mág-skepi—, · þan wirðit þoh hwe ǫðrumu an is móde só
 gram,
 1442 líbes weldi ina bi·lôsjen, · of hé mahti gi·lêstjen só:
 þan is hé sán a·fêhit · ęndi is þes ferahas skolo,
 1444 al su·likes ur·dêljes · só þe ǫðar was,
 þe þurh is hand-męgin · hōvdo bi·lōsde
 1446 erl ǫðarna. · Ōk is an þem êo ge·skrivan
 wárun wordun, · só gi witon alle,
 1448 þan man is náhiston · niud-líko skal
 minnjan an is móde, · wesen is mágun hold,
 1450 gadulingun gód, · wesen is geva mildi,
 fráhon is friunda ge·hwane, · ęndi skal is fíund hatan,
 1452 wiðer·standen þem mid strídu · ęndi mid starku hugi,
 węrjan wiðar wrêðun. · Þan seggjo ik iu te wáron nu,
 1454 ful-líkur for þesumu folke, · þat gí iuwa fíund skulun
 minnjon an iuwomu móde, · só samo só gí iuwa mágos dót,
 1456 an godes namon. · Dót im gódes filu,
 tōgjat im hluttran hugi, · holda trewa,
 1458 liof wiðar ira lêðe. · Þat is lang-sam rád
 manno só hwi-likumu, · só is mód te þiu

1460 ge·flíhit wiðar is fiunde. · Þan mótun gí þea fruma êgan,
 þat gí mótun hêten · heven-kuninges suni,
 1462 is blíði barn. · Ne mugun gí iu bêtaran ráð
 ge·winnan an þesoro wer-oldi. · Þan sæggjo ik iu te wáron ôk,
 1464 barno ge·hwi-likum, · þat gí ne mugun mid gi·bolgono hugi
 iuwas gódes wiht · te godes húsun
 1466 waldande far·gevan, · þat it imu wirðig sí
 te ant·fáhanne, · só lango só þú fiund-skepjes wiht,
 1468 wiðer óðran man · in·wid hugis.
 Êr skalt þú þi simbla ge·sónjen · wið þana sak-waldand,
 1470 ge·módi gi·mahljan: · siðor maht þú mēðmos þína
 te þem godes altere a·gevan: · þan sind sie þemu góðan werðe,
 1472 heven-kuninge. · Mér skulun gi aftar is huldi þionon,
 godes willjon ful·gán, · þan óðra Judeon duon,
 1474 ef gi willjat êgan · êwan ríki,
 sin-líf sehan. · Ôk skal ik iu sæggjan noh,
 1476 hwó it þar an þem aldon · êo ge·biudid,
 þat ênig erl óðres · idis ni bi·swíka,
 1478 wíf mid wammu. · Þan sæggjo ik iu te wáron ôk,
 þat þar man is siuni mugun · swíðo far·lêdjan
 1480 an mirki mên, · ef hi ina látid is mód spanen,
 þat hé be·ginna þero girnjan, · þiu imu ge·gangan ni skal.
 1482 Þan haved hé an imu selvon sán · sundja ge·warhta,
 ge·heftid an is hertan · helli-wíti.
 1484 Ef þan þana man is siun wili · etþa is swíðare hand
 far·lêdjen is liðo hwi-lik · an lêðan weg,
 1486 þan is erlo ge·hwem · óðar bêtara,
 firiho barno, · þat hé ina fram werpa
 1488 ęndi þana lið lósje · af is lík-hamon
 ęndi ina áno kuma · up te himile,
 1490 þan hé só mid allun · te þem Inferne,
 hwerve mid só hêlun · an helli-grund.
 1492 Þan mênid þiu léf-hêd, · þat ênig liudjo ni skal
 far·folgan is friunde, · ef hé ina an firina spanit,
 1494 swás man an saka: · þan ne sí hé imu eo só swíðo an sibbjun bi·lang,
 ne iro mág-skepí só mikil, · ef hé ina an morð spēnit,
 1496 bédid balu-werko; · bêtara is imu þan óðar,
 þat hé þana friund fan imu · fer far·werpa,
 1498 míðe þes máges · ęndi ni hębbja þar êniga minnja tó,
 þat hé móti êno · up ge·stígan

- 1500 hōh himil-ríki, · þan sie hēlli-ge·þwing,
 brēd balu-wíti · bēðja gi·sókjan,
 1502 uvil arvidi. · Ôk is an þem êo ge·skrivan
 wárun wordun, · só gí witun alle,
 1504 þat mīðe mēn-êðos · man-kunnjes ge·hwi-lik,
 ni for·swęrje ina selvon, · hwand þat is sundje te mikil,
 1506 far·lêdid liudi · an lêðan weg.
 Þan willjo ik iu eft sęggjan, · þan sán ni swęrja neoman
 1508 ênigan êð-staf · ęldi-barno,
 ne bi himile þemu hōhon, · hwand þat is þes hêrron stól,
 1510 ne bi erðu þar undar, · hwand þat is þes alo-waldon
 fagar fót-skamel, · nek ênig firiho barno
 1512 ne swęrja bi is selves hōvde, · hwand he ni mag þar ne swart ne hwít
 ênig hár ge·wirkjan, · b·útan só it þe hêlago god,
 1514 ge·markode mahtig; · be·þiu skulun mīðan filu
 erlos êð-wordo. · Só hwe só it ofto dót,
 1516 só wirðid is simbla wirsa, · hwand he imu gi·wardon ni mag.
 Bi·þiu skal ik iu nu te wárun · wordun gi·beodan,
 1518 þat gi neo ne swęrjen · swíðoron êðos,
 méron met mannun, · b·útan só ik iu mid mínun hér
 1520 swíðo wár-liko · wordun ge·biudu:
 ef man hwemu saka sókja, · bi·sęggja þat wáre,
 1522 kweðe já, gef it sí, · geha þes þar wár is,
 kweðe nēn, af it nis, · láta im ge·nóg an þiu;
 1524 só hwat só is mēr ovar þat · man ge·frummjad,
 só kumid it al fan uvile · ęldi-barnun,
 1526 þat erl þurh un·trewa · ۆðres ni wili
 wordo ge·lōvjan. · Þan sęggjo ik iu te wáron ôk,
 1528 hwó it þar an þem aldon · êo ge·biudit:
 só hwe só ôgon ge·nimid · ۆðres mannes,
 1530 lōsid af is lík-haman, · etþa is liðo hwi-likan,
 þat he it eft mid is selves skal · sán ant·gelden
 1532 mid ge·líkun liðjon. · Þan willjo ik iu lērjan nu,
 þat gí só ni wrekan · wrêða dádi,
 1534 ak þat gí þurh ôd-módi · al ge·þologjan
 wítjes ęndi wammes, · só hwat só man iu an þesoro wer-oldi ge·dóe.
 1536 Dóe alloro erlo ge·hwi-lik · ۆðrom manne
 frume ęndi ge·fóri, · só he willje, þat im firiho barn
 1538 gódes an·gęgin dóen. · Þan wirðit im god mildi,
 liudjo só hwi-likum, · só þat lēstjen wili.

- 1540 Êrod gí arme man, · dêljad iuwan ôd-welon
 undar þero þurftigon þiodu; · ne rókjad, hweðar gí is ênigan þank
 ant·fáhan
 1542 efþo lôn an þesoro léhnjon wer-oldi, · ak huggjat te iuwomu leovon
 hêrran
 þero gevono te gelde, · þat sie iu god lôno,
 1544 mahtig mund-boro, · só hwat só gi is þurh is minnes gi·dót.
 Ef þú þan gevogjan wili · góðun mannun
 1546 fagare feho-skattos, · þar þú eft frumono hugis
 mêt ant·fáhan, · te hwí havas þú þes êniga méda fon gode
 1548 etþa lôn an þemu is liohte? · hwand þat is léhni feho.
 Só is þes alles ge·hwat, · þe þú ǿðrun ge·duos
 1550 liudjon te leove, · þar þú hugis eft ge·lík neman
 þero wordo ǿndi þero werko: · te hwí wêt þi þes úsa waldand þank,
 1552 þes þú þín só bi·filhis · ǿndi ant·fáhis eft þan þú wili?
 iuwan ôð-welon · gevan gi þem armun mannun,
 1554 þe ina iu an þesoro wer-oldi ne lônon · ǿndi rómot te iuwes
 waldandes ríkja.
 Te hlúd ni dó þú it, · þan þú mid þínun handun bi·felhas
 1556 þína alamosna þemu armon manne, · ak dó im þurh ôð-móðjen
 gerno þurh godes þank: · þan móst þú eft geld niman,
 1558 swíðo liof-lík lôn, · þar þú is lango bi·þarft,
 fagaroro frumono. · Só hwat só þú is só þurh ferhtan hugi
 1560 darno ge·dêljas, · —so is úsumu drohtine werð—
 ne galpo þú far þínun gevon te swíðo, · noh ênig gumono ne skal,
 1562 þat siu im þurh ídale hróm · eft ni werðe
 lêð-líko far·loren. · Þanna þú skalt lôn nemen
 1564 fora godes ôgun · góðero werko.
 Ôk skal ik iu ge·beodan, · þan gi willjad te bedu hnígan
 1566 ǿndi willjad te iuwomu hêrron · helpono biddjan,
 þat he iu a·láte · lêðes þinges,
 1568 þero sakono ǿndi þero sundjono, · þea gi iu selvon hír
 wrêða ge·wirkjad, · þat gi it þan for ǿðrumu werode ni duad:
 1570 ni márjad it far mēnigi, · þat iu þes man ni lovon,
 ni diurjan þero dádjo, · þat gi iuwes drohtines gi·bed
 1572 þurh þat ídala hróm · al ne far·leosan.
 Ak þan gi willjan te iuwomo hêrron · helpono biddjan,
 1574 þiggjan þeo-líko, · —þes iu is þarf mikil—
 þat iu sigi-drohtin · sundjono tómja,
 1576 þan dót gi þat só darno: · þoh wêt it iuwe drohtin self

hêlag an himile, · hwand imu nis bi·holan n·eo·wiht
 1578 ne wordo ne werko. · He látid it þan al ge·werðan só,
 só gi ina þan biddjad, · þan gi te þero bedo hnígað
 1580 mid hluttru hugi.“ · Heliðos stóðun,
 gumon umbi þana godes sunu · gerno swíðo,
 1582 weros an willjon: · was im þero wordo niud,
 þáhtun ċndi þagodun, · was im þarf mikil,
 1584 þat sie þat eft ge·hogdin, · þat im þat hêlaga barn
 an þana forman sið · filu mid wordun
 1586 torhtes ge·talde. · Þó sprak im eft ên þero twe·livjo an·gëgin,
 glauworo gumono, · te þem godes barne:
 1588 „Hérro þe gódo“, · kwað he, „ús is þínoro huldi þarf,
 te gi·wirkenne þínna willjon, · ċndi ôk þínoro wordo só self,
 1590 allaro barno bëtst, · þat þú ús bedon lêres,
 jungoron þíne, · só Johannes duot,
 1592 diur·lík dóperi, · dago ge·hwi·likas
 is werod mid wordun, · hwí sie waldand skulun,
 1594 góðan grótjan. · Dó þína jungorun só self:
 ge·rihti ús þat ge·rúni.“ · Þó habda eft þe ríkjo garu
 1596 sán aftar þiu, · sunu drohtines,
 gód word an·gëgin: · „Þan gi god willjan“, kwað he,
 1598 „weros mid iuwon wordun · waldand grótjan,
 allaro kuningo kraftigostan, · þan kweðað gi, só ik iu lêrju:
 1600 Fadar úsa · firiho barno,
 þú bist an þem hôhon · himila ríkja,
 1602 ge·wíhid sí þín namo · wordo ge·hwi·liko.
 Kuma þín · kraftag ríki.
 1604 Werða þín willjo · ovar þesa wer·old alla,
 só sama an erðo, · só þar uppa ist
 1606 an þem hôhon · himilo ríkja.
 Gef ús dago ge·hwi·likes rád, · drohtin þe gódo,
 1608 þína hêlaga helpa, · ċndi a·lát ús, hevenes ward,
 managoro mên·skuldjo, · al só we ۆðrum mannum dóan.
 1610 Ne lát ús far·lêdjan · lêða wihti
 só forð an iro willjon, · só wí wirðige sind,
 1612 ak help ús wiðar allun · uvilon dádjun.
 Só skulun gi biddjan, · þan gi te bede hnígað
 1614 weros mid iuwom wordun, · þat iu waldand god
 lêðes a·láte · an leut·kunnja.
 1616 Ef gi þan willjad a·látan · liudjo ge·hwi·likun

1618 þero sakono ċndi þero sundjono, · þe sie wið iu selvon hír
 wrêða ge·wirkjat, · þan a·látid iu waldand god,
 fadar ala-mahtig · firin-werk mikil,
 1620 managoro mên-skuldjo. · Ef iu þan wirðid iuwa mód te stark,
 þat gi ne wileat óðrun · erlun a·látan,
 1622 weron wam-dádi, · þan ne wil iu ôk waldand god
 grim-werk far·gevan, · ak gi skulun is geld niman,
 1624 swíðo lêð-lik lôn · te languru hwílu,
 alles þes un·rehtes, · þes gi óðrum hír
 1626 gi·léstjad an þesumu liohte · ċndi þan wið liudjo barn
 þea saka ni gi·sónjad, · êr gi an þana sið faran,
 1628 weros fon þesoro wer-oldi. · Ok skal ik iu te wárun sęggjan,
 hwó gi léstjan skulun · lêra mína:
 1630 þan gi iuwa fastonnja · frummjan willjan,
 minson iuwa mên-dádi, · þan ni duad gi þat te managom kúð,
 1632 ak míðad is far óðrum mannun: · þoh wêt mahtig god,
 waldand iuwan willjan, · þoh iu werod óðar,
 1634 liudjo barn ne lovon. · He gildid is iu lôn aftar þiu,
 iuwa hêlag fadar · an himil-ríkja,
 1636 þes ge im mid su·likum ôð-módja, · erlos þeonod,
 só ferht-líko undar þesumu folke. · Ne willjat feho winnan
 1638 erlos an un·reht, · ak wirkjad up te gode
 man aftar médu: · þat is méra þing,
 1640 þan man hír an erðu · ôdag libbja,
 wer-old-skattes ge·wono. · Ef gi willjad mínun wordun hórjan,
 1642 þan ne samnod gi hír sink mikil · silovres ne goldes
 an þesoro middil-gard, · mêðom-hordes,
 1644 hwand it rotat hír an roste, · ċndi ręgin-þeovos far·stelad,
 wurmi a·wardjad, · wirðid þat gi·wádi far·slitan,
 1646 ti-gangid þe gold-welo. · Léstjad iuwa gódon werk,
 samnod iu an himile · hord þat méra,
 1648 fagara feho-skattos: · þat ni mag iu ênig fiund be·niman,
 ne-wiht an·węndjan, · hwand þe welo standid
 1650 garu iu te·gęgnes, · só hwat só gi gódes þarod,
 an þat himil-ríki · hordes ge·samnod,
 1652 hęliðos þurh iuwa hand-geva, · ċndi hębbjad þarod iuwan hugi fasto;
 hwand þar ist alloro manno gi·hwes · mód-ge·þáhti,
 1654 hugi ċndi herta, · þar is hord ligid,
 sink ge·samnod. · Nis eo só sálíg man,
 1656 þat mugi an þesoro brêdon wer-old · bêðju ant·hengjan,

- ge þat hi an þesoro erðo · ôdag libbja,
 1658 an allun wer-old-lustun wesa, · ge þoh waldand gode
 te þanke ge·þeono: · ak he skal alloro þingo gi·hwes
 1660 simbla ôðar-hweðar · ên far·lâtan
 etþo lusta þes lík-hamon · etþo líf êwig.
 1662 Be·þiu ni gornot gi umbi iuwa ge·garuwi, · ak huggjad te gode fasto,
 ne mornont an iuwomu móde, · hwat gi eft an morgun skulin
 1664 etan etþo drinkan · etþo an hëbbjan
 weros te ge·wêdja: · it wêt al waldand god,
 1666 hwes þea bi·þurvun, · þea im hír þionod wel,
 folgod iro frôhan willjon. · Hwat, gi þat bi þesun fuglun mugun
 1668 wár-líko undar·witan, · þea hír an þesoro wer-oldi sint,
 farad an feðar-hamun: · sie ni kunnun ênig feho winnan,
 1670 þoh givid im drohtin god · dago ge·hwi-likes
 helpa wiðar hungre. · Ôk mugun gi an iuwom hugi markon,
 1672 weros umbi iuwa ge·wádi, · hwó þie wurti sint
 fagoro ge·fratohot, · þea hír an felde stád,
 1674 berht-líko ge·blóid: · ne mahta þe burges ward,
 Salomon þe suning, · þe habda sink mikil,
 1676 mēðom-hordas mēst, · þero þe ênig man êhti,
 welono ge·wunnan · çndi allaro ge·wádjo kust,—
 1678 þoh ni mohte he an is líve, · þoh he habdi alles þeses landes ge·wald,
 a·winnan su·lik ge·wádi, · só þiu wurt havad,
 1680 þiu hír an felde stád · fagoro ge·gariwit,
 lilli mid só liof-líku blómon: · ina wádit þe landes waldand
 1682 hér fan hevenes wange. · Mér is im þoh umbi þit hēliðo kunni,
 liudi sint im liovoron mikilu, · þea he im an þesumu lande ge·warhte,
 1684 waldand an willjon sínan. · Be·þiu ne þurvon gi umbi iuwa ge·wádi
 sorgon,
 ne gornot gi umbi iuwa ge·gariwi te swíðo: · god wili is alles rádan,
 1686 helpan fan hevenes wange, · ef gi willjad aftar is huldi þeonon.
 Gerot gi simbla êrist þes godes ríkjas, · çndi þan duat aftar þem is
 gódun werkun,
 1688 rómod gi rehtoro þingo: · þan wili iu þe ríkjo drohtin
 gevon mid alloro gódu ge·hwi-liku, · ef gi im þus ful-gangan willjad,
 1690 só ik iu te wárun hír · wordun sęggjo.
 Ne skulun gi ênigumu manne · un·rehtes wiht,
 1692 dęrvjes a·déljan, · hwand þe dóm eft kumid
 ovar þana selvon man, · þar it im te sorgon skal,
 1694 werðan þem te wítja, · þe hír mid is wordun ge·sprikid

un·reht ǫðrum. · Neo þat iuwar ênig ne dua
 1696 gumono an þesom gardon · geldes etþo kôpes,
 þat hi un·reht gi·met · ǫðrumu manne
 1698 mên-ful mako, · hwand it simbla mótjan skal
 erlo ge·hwi-likomu, · su·lik só he it ǫðrumu ge·dód,
 1700 só kumid it im eft te·gegnes, · þar he gerno ne wili
 ge·sehan is sundjon. · Ôk skal ik iu sæggjan noh,
 1702 hwar gi iu wardon skulun · wítjo mēsta,
 mên-werk manag: · te hwí skalt þú ênigan man be·sprekan,
 1704 bróðar þínan, · þat þú undar is bráhon ge·sehas
 halm an is ôgon, · çndi ge·huggjan ni wili
 1706 þana swáran balkon, · þe þú an þínoro siuni havas,
 hard trio çndi hevig. · Lát þi þat an þínan hugi fallan,
 1708 hwó þú þana êrist a·lôsjas: · þan skínid þi lioht be·foran,
 ôgun werðad þi ge·oponot; · þan maht þú aftar þiu
 1710 swáses mannes gesiun · siðor ge·bótjan,
 ge·hêljan an is hôvde. · Só mag þat an is hugi méra
 1712 an þesoro middil-gard · manno ge·hwi-likumu,
 wesan an þesoro wer-oldi, · þat hi hír wammas ge·duot,
 1714 þan hi ahtogja · ǫðres mannes
 saka çndi sundja, · çndi havad im selvo mēr
 1716 firin-werko ge·frumid. · Ef he wili is fruma lêstjan,
 þan skal hi ina selvon êr · sundjono a·tómjan,
 1718 lêð-werko lôson: · siðor mag hi mid is lêrun werðan
 hêliðun te helpu, · siðor hi ina hluttran wêt,
 1720 sundjono sikoran. · Ne skulun gi swínum te·foran
 iuwa mere-gríton makon · etþo mēðmo ge·striuni,
 1722 hêlag hals-męni, · hwand siu it an horu spurnat,
 sulwjad an sande: · ne witun súvrjas ge·skêð,
 1724 fagaroro fratoho. · Su-lik sint hír folk manag,
 þe iuwa hêlag word · hórjan ne willjad,
 1726 ful-gangan godes lêrun: · ne witun gódes ge·skêð,
 ak sind im lári word · leovoron mikilu,
 1728 umbi·þarvi þing, · þanna þeot-godes
 werk çndi willjo. · Ne sind sie wirðige þan,
 1730 þat sie ge·hórjan iuwa hêlag word, · ef sie is ne willjad an iro hugi
 þenkjan,
 ne línon ne lêstjan. · Þem ni sæggjan gi iuworu lêron wiht,
 1732 þat gi þea spráka godes · çndi spel managu
 ne far·leosan an þem liudjun, · þea þar ne willjan gi·lôvjan tó,

- 1734 wároro wordo. · Ôk skulun gí iu wardon filu
 listjun undar þesun liudjun, · þar gí aftar þesumu lande farad,
 1736 þat iu þea luggjon ne mugin · lêron be·swíkan
 ni mid wordun ni mid werkun. · Sie kumad an su·likom ge·wádjon
 te iu,
 1738 fagoron fratohon: · þoh hēbbjad sie fēknan hugi:
 þea mugun gi sán ant·kēnnjan, · só gi sie kuman ge·sehad:
 1740 sie sprekað wís·lík word, · þoh iro werk ne dugin,
 þero þegno ge·þáhti. · Hwand gi witun, þat eo an þorniun ne skulun
 1742 wín·beri wesan · efþa welon eo·wiht,
 fagororo fruhtjo, · nek ôk fígun ne lesað
 1744 hēliðos an hiopon. · Þat mugun gi undar·huggjan wel,
 þat eo þe uvilo bôm, · þar he an erðu stáð,
 1746 góðen wastum ne givid, · nek it ôk god ni ge·skóp,
 þat þe gódo bôm · gumono barnun
 1748 bári bittres wiht, · ak kumid fan alloro bámo ge·hwi·likumu
 su·lik wastom te þesero wer·oldi, · só im fan is wurtjon ge·dregid,
 1750 etþa berht etþa bittar. · Þat mēnid þoh breost·hugi,
 managoro mód·sevon · manno kunnjes,
 1752 hwó alloro erlo ge·hwi·lik · ôgit selvo,
 meldod mid is müðu, · hwi·likan he mód havad,
 1754 hugi umbi is herte: · þes ni mag he far·helan eo·wiht,
 ak kumad fan þem uvilan man · in·wid·rádos,
 1756 bittara balu·spráka, · su·lik só hi an is breostun havad
 ge·hēftid umbi is herte: · simbla is hugi kúðid,
 1758 is willjon mid is wordun, · ĕndi farad is werk aftar þiu.
 Só kumad fan þemu góðan manne · glau and·wordi,
 1760 wís·lík fan is ge·wittja, · þat hi simbla mid is wordu ge·sprikid,
 man mid is míðu su·lik, · só he an is móde havad
 1762 hord umbi is herte. · Þanan kumad þea hēlagan lêra,
 swíðo wun·sam word, · ĕndi skulun is werk aftar þiu
 1764 þeodu ge·þíhan, · þegnun managun
 werðan te willjon, · al só it waldand self
 1766 góðun mannun far·givid, · god alo·mahtig,
 himilisk hērro, · hwand sie áno is helpa ni mugun
 1768 ne mid wordun ne mid werkun · wiht a·þengjan
 góðes an þesun gardun. · Be·þiu skulun gumono barn
 1770 an is ênes kraft · alle gi·lôvjan.
 Ôk skal ik iu wísjan, · hwó hír wegos twêna
 1772 liggjad an þesumu liohte, · þea farad liudjo barn,

al irmin-þiod. · Þero is ǫðar sán
 1774 wíd stráta ęndi brêd, · —farid sie werodes filu,
 man-kunnjes manag, · hwand sie þarod iro mód spenit,
 1776 wer-old-lusta weros— · þiu an þea wirson hand
 liudi lêdid, · þar sie te far·lora werðad,
 1778 hęliðos an hęllju, · þar is hêt ęndi swart,
 ęgis-lík an innan: · óði ist þarod te faranne
 1780 eldi-barnun, · þoh it im at þemu ęndje ni dugi.
 Þan ligid eft ǫðar · engira mikilu
 1782 weg an þesoro wer-oldi, · fęrid ina werodes lút,
 fáho folk-skępi: · ni willjad ina friho barn
 1784 gerno gangan, · þoh he te godes ríkja,
 an þat êwiga líf, · erlos lédja.
 1786 Þan nimad gi iu þana engjan: · þoh he só óði ne sí
 frihon te faranne, · þoh skal hi te frumu werðan
 1788 só hwemu só ina þurh-gęngid, · só skal is geld niman,
 swiðo lang-sam lôn · ęndi líf êwig,
 1790 diur-líkan drôm. · Eo gi þes drohtin skulun,
 waldand biddjen, · þat gi þana weg mótin
 1792 fan foran ant·fáhan · ęndi forð þurh gi·gangan
 an þat godes ríki. · He ist garu simbla
 1794 wiðar þiu te gevanne, · þe man ina gerno bidid,
 fergot friho barn. · Sókjad fadar iuwan
 1796 up te þemu êwinom ríkja: · þan móttun gi ina aftar þiu
 te iuworu frumu fiðan. · Kúðjad iuwa fard þarod
 1798 at iuwas drohtines durun: · þan werðad iu andón aftar þiu,
 himil-portun ant·hlidan, · þat gi an þat hêlage lioht,
 1800 an þat godes ríki · gangan móttun,
 sin-líf sehan. · Ôk skal ik iu sęggjan noh
 1802 far þesumu werode allun · wár-lík biliði,
 þat alloro liudjo só hwi-lik, · só þesa mína lêra wili
 1804 ge·haldan an is herton · ęndi wil iro an is hugi a·þęnkjan,
 lêstjan sea an þesumu lande, · þe gi·líko duot
 1806 wísumu manne, · þe gi·wit havad,
 horska hugi-skęfti, · ęndi hús-stędi kiusid
 1808 an fastoro foldun · ęndi an felisa uppan
 wégos wirkid, · þar im wind ni mag,
 1810 ne wág ne watares strôm · wihtju ge·tiunjan,
 ak mag im þar wið un·gi·widereon · allun standan
 1812 an þemu felise uppan, · hwand it só fasto warð

- gi·stellit an þemu stêne: · anthavad it þiu stędi niðana,
 1814 wreðid wiðar winde, · þat it wíkan ni mag.
 Só duot eft manno só hwi-lik, · só þesun mínun ni wili
 1816 lêrun hôrjen ne þero · lêstjen wiht,
 só duot þe un·wíson · erla ge·líko,
 1818 un·ge·wittigon were, · þe im be watares staðe
 an sande wili · sęli-hús wirkjan,
 1820 þar it westrani wind · ęndi wágo strôm,
 sêes ûðjon te·sláad; · ne mag im sand ęndi greot
 1822 ge·wreðjen wið þemu winde, · ak wirðid te·worpan þan,
 te·fallen an þemu flóde, · hwand it an fastoro nis
 1824 erðu ge·timbrod. · Só skal allaro erlo ge·hwes
 werk ge·þíhan wiðar þiu, · þe hi þius mín word frumid,
 1826 haldid hêlag ge·bod.“ · Þó bi·gunnun an iro hugi wundron
 męgin-folk mikil: · ge·hôrdun mahtiges godes
 1828 liof-líka lêra; · ne wárun an þemu lande ge·wuno,
 þat sie eo fan su·likun êr · sęggjan ge·hôrdin
 1830 wordun etþo werkun. · Far·stódun wíse man,
 þat he só lêrde, · liudjo drohtin,
 1832 wárun wordun, · só he ge·wald habde,
 allun þem un·ge·líko, · þe þar an êr-dagun
 1834 undar þem liud-sķępja · lêrjon wárun
 a·koran undar þemu kunnje: · ne habdun þiu Kristes word
 1836 ge·makon mid mannun, · þe he far þero męnigi sprak,
 ge·bôd uppan þemu berge. · He im þó bēðju be·falh
 1838 ge te sęggennja · sínom wordun,
 hwó man himil-ríki · ge·halon skoldi,
 1840 wíd-brêdan welan, · gia he im ge·wald far·gaf,
 þat sie móstin hêljan · halte ęndi blinde,
 1842 liudjo léf-hêdi, · legar-będ manag,
 swára suhti, · giak he im selvo ge·bôd,
 1844 þat sie at ênigumu manne · méde ne námin,
 diurje mēðmos: · „ge·huggjad gi“, kwað he, — „hwand iu is þiu dád
 kuman,
 1846 þat ge·wit ęndi þe wís-dóm, · ęndi iu þea ge·wald far·givid
 alloro firiho fadar, · só gi sie ni þurvun mid ênigo feho kôpon,
 1848 mędjan mid ênigun mēðmun,— · só wesat gi iro mannun forð
 an iuwon hugi-sķęftjun · helpono mildja,
 1850 lêrjad gi liudjo barn · lang-samna rád,
 fruma forð-wardes; · firin-werk lahad,

1852 swára sundjon. · Ne látad iu silovar nek gold
 wihti þes wirðig, · þat it eo an iuwa ge·wald kuma,
 1854 fagara feho-skattos: · it ni mag iu te ênigoro frumu hwęgin,
 werðan te ênigumu willjon. · Ne skulun gi ge·wádjás þan mēr
 1856 erlos êgan, · b·útan só gi þan an hębbjan,
 gumon te garewea, · þan gi gangan skulun
 1858 an þat gi·mang innan. · Neo gi umbi iuwan męti ni sorgot,
 lęng umbi iuwa lif-nare, · hwand þene lęrjand skulun
 1860 fódjan þat folk-skępi: · þes sint þea fruma werða,
 leov-likes lōnes, · þe hi þem liudjun sagad.
 1862 wirðig is þe wurhtjo, · þat man ina wel fódja,
 þana man mid mósu, · þe só managoro skal
 1864 seola bi·sorgan · ęndi an þana sið spanen,
 gęstos an godes wang. · Þat is grôtara þing,
 1866 þat man bi·sorgon skal · seolun managa,
 hwó man þea ge·halde · te heven-ríkja,
 1868 þan man þene lík-hamon · liudi-barno
 mósu bi·morna. · Be·þiu man skulun
 1870 haldan þene hold-líko, · þe im te heven-ríkja
 þene weg wísit · ęndi sie wam-skaðun,
 1872 feondun wit-fáhit · ęndi firin-werk lahid,
 swára sundjon. · Nu ik iu sęndjan skal
 1874 aftar þesumu land-skępje · só lamb undar wulvos:
 só skulun gi undar iuwa fiund faren, · undar filu þeodo,
 1876 undar mis-líke man. · Hębbjad iuwan mód wiðar þem
 só glawan te·gęgnes, · só samo só þe gelwo wurm,
 1878 nádra þiu fęha, · þar siu iro níð-skępjes,
 witodes wánit, · þat man iu undar þemu werode ne mugi
 1880 be·swíkan an þemu siðe. · Far þiu gi sorgon skulun,
 þat iu þea man ni mugin · mód-ge·þáhti,
 1882 willjan a·wardjen. · Wesat iu so wara wiðar þiu,
 wið iro fęknjon dádjun, · só man wiðar fiundun skal.
 1884 Þan wesat gi eft an iuwon dádjun · dúvon ge·líka,
 hębbjad wið erlo ge·hwene · ên-faldan hugi,
 1886 mildjan mód-sevon, · þat þar man neg·ên
 þurh iuwa dádi · be·drogan ne werðe,
 1888 be·swíkan þurh iuwa sundja. · Nu skulun gi an þana sið faran,
 an þat ârundi: · þar skulun gi arvidjes só filu
 1890 ge·þolon undar þeru þiod · ęndi ge·þwing só samo
 manag ęndi mis-lík, · hwand gi an mínumu namon

- 1892 þea liudi lérjat. · Be·þiu skulun gi þar lēðes filu
fora wer-old-kuningun, · wítjas ant·fáhan.
- 1894 Oft skulun gi þar for ríkja · þurh þius mín rehtun word
ge·bundane standen · ęndi bēðju ge·þologjan,
1896 ge hosk ge harm-kwidi: · umbi þat ne látad gi iuwan hugi twíflon,
sevon swíkandjan: · gi ni þurvun an ęnigun sorgun wesan
1898 an iuwomu hugi hwęrgin, · þan man iu for þea hēri forð
an þene gast-sęli · gangan hētid,
1900 hwat gi im þan te·gęgnes skulin · góđoro wordo,
spáh-líkoro ge·sprekan, · hwand iu þiu spód kumid,
1902 helpe fon himile, · ęndi sprikid þe hêlogo gęst,
mahtig fon iuwomu munde. · Be·þiu ne and-ráđad gi iu þero manno
nið
- 1904 ne forhtjat iro fiund-skępi: · þoh sie hębbjan iuwas ferahes ge·wald,
þat sie mugin þene lík-hamon · lívu be·neotan,
1906 a·slahan mid swerde, · þoh sie þeru seolun ne mugun
wiht a·wardjan. · Antd-ráđad iu waldand god,
1908 forhtjad fader iuwan, · frummjad gerno
is ge·bod-skępi, · hwand hi havad bēðjes gi·wald,
1910 liudjo líves · ęndi ôk iro lík-hamon
gek þero seolon só self: · ef gi iuwa an þem siðe þarod
1912 far·liosat þurh þesa lêra, · þan mótun gi sie eft an þemu liohte godes
be·foran fiðan, · hwand sie fader iuwa,
1914 haldid hêlag god · an himil-ríkja.
Ne kumat þea alle te himile, · þea þe hír hrópat te mi
1916 manno te mund-burd. · Managa sind þero,
þea willjad alloro dago ge·hwi-likes · te drohtine hnígan,
1918 hrópad þar te helpu · ęndi huggjad an ôðar,
wirkjad wam-dádi: · ne sind im þan þiu word fruma,
1920 ak þea mótun hwervan · an þat himiles lioht,
gangan an þat godes ríki, · þea þes gerne sint,
1922 þat sie hír ge·frummjen · fader ala-waldan
werk ęndi willjon. · Þea ni þurvun mid wordun só filu
1924 hrópan te helpu, · hwanda þe hêlogo god
wêt alloro manno ge·hwes · mód-ge·þáhti,
1926 word ęndi willjon, · ęndi gildid im is werko lôn.
Be·þiu skulun gi sorgon, · þan gi an þene sið farad,
1928 hwó gi þat ârundi · ti ęndja be·brengeþ.
Þan gi líðan skulun · aftar þesumu land-skępja,
1930 wído aftar þesoro wer-oldi, · al só iu wegos lēđjad,

brêd stráta te burg, · simbla sókjad gi iu þene bætston sán
 1932 man undar þeru męnegi · ęndi küðjad imu iuwan móð-sevon
 wárun wordun. · Ef sie þan þes wirðige sint,
 1934 þat sie iuwa gódun werk · gerno ge·lęstjen
 mid hluttru hugi, · þan gi an þemu húse mid im
 1936 wonod an willjon · ęndi im wel lónod,
 geldad im mid gódu · ęndi sie te gode selvon
 1938 wordun ge·wíhad · ęndi sęggjad im wissan friðu,
 hêlaga helpa · heven-kuninges.
 1940 Ef sie þan só sáliga · þurh iro selvoro dád
 werðan ni mótun, · þat sie iuwa werk frummjen,
 1942 lęstjen iuwa lêra, · þan gi fan þem liudjun sán,
 farad fan þemu folke, · —þe iuwa friðu hwirvid
 1944 eft an iuworo selvoro sið,— · ęndi látad sie mid sundjun forð,
 mid balu-werkun búan · ęndi sókjad iu burg ۆðra,
 1946 mikil man-werod, · ęndi ne látad þes melmes wiht
 folgan an iuwom fótun, · þanan þe man iu ant·fáhan ne wili,
 1948 ak skuddjat it fan iuwon skóhun, · þat it im eft te skamu werðe,
 þemu werode te ge·wit-sķępje, · þat iro willjo ne dóg.
 1950 Þan sęggjo ik iu te wárun, · só hwan só þius wer-old ęndjad
 ęndi þe márjo dag · ovar man farid,
 1952 þat þan Sodomo-burg, · þiu hír þurh sundjon warð
 an af·grundi · êldes kraftu,
 1954 fiuru bi·fallen, · þat þiu þan havad friðu méran,
 mildiran mund-burd, · þan þea man êgin,
 1956 þe iu hír wiðar-werpat · ęndi ne willjad iuwa word frummjen.
 Só hwe só iu þan ant·fáhit · þurh ferhtan hugi,
 1958 þurh mildjan mód, · só havad mínan forð
 willjon ge·warhten · ęndi ôk waldand god,
 1960 ant·fangan fader iuwan, · firiho drohtin,
 ríkjan rád-gevon, · þene þe al reht bi·kan.
 1962 wêt waldand self, · ęndi willjan lónot
 gumono ge·hwi-likumu, · só hwat só hi hír gódes ge·duot,
 1964 þoh hi þurh minnja godes · manno hwi-likumu
 willjandi far·geve · watares drinkan,
 1966 þat hi þurftigumu manne · þurst ge·hêlje,
 kaldes brunnan. · Þesa kwidi werðad wára,
 1968 þat eo ne bi·lívid, · ne hi þes lôn skuli,
 fora godes ôgun · geld ant·fáhan,
 1970 méda manag-falde, · só hwat só hi is þurh mína minnja ge·duot.

- Só hwe só mín þan far·lógndi · liudi-barno,
 1972 hēliðo for þesoro hēru, · só dóm ik is an himile só self
 þar uppe far þem alo-waldan fader · ęndi for allumu is ęngilo krafte,
 1974 far þeru mikilon męnigi. · Só hwi-lik só þan eft manno barno
 an þesoro wer-oldi ne wili · wordun mīðan,
 1976 ak gihit far gum-skępi, · þat he mín jungoro sí,
 þene willju ek eft ógjan · far ôgun godes,
 1978 fora alloro firiho fader, · þar folk manag
 for þene alo-waldon · alla gangad
 1980 reðinon wið þene ríkjon. · Þar willju ik imu an reht wesan
 mildi mund-boro, · só hwemu só mínun hír
 1982 wordun hôrid · ęndi þiu werk frumid,
 þea ik hír an þesumu berge uppan · ge·boden hębbju.“
 1984 Habda þó te wárun · waldandes sunu
 ge·lêrid þea liudi, · hwó sie lof gode
 1986 wirkjan skoldin. · Þó lét hi þat werod þanan
 an alloro halva ge·hwi-lika, · hęri-skępi manno
 1988 siðon te selðon. · Habdun selves word,
 ge·hôrid heven-kuninges · hêlaga lêra,
 1990 só eo te wer-oldi sint · wordo ęndi dádjo,
 man-kunnjes manag · ovar þesan middil-gard
 1992 sprákono þiu spáhiron, · só hwe só þiu spel ge·frang,
 þea þar an þemu berge ge·sprak · barno ríkjast.
 1994 Ge·wêt imu þó umbi þrea naht aftar þiu · þesoro þiодо drohtin
 an Galileo land, · þar he te ênum gômum warð,
 1996 ge·bedan þat barn godes: · þar skolda man êna brúd gevan,
 muna-líka magað. · Þar Maria was,
 1998 mid iro suni selvo, · sálig þiorna,
 mahtiges móder. · Managoro drohtin
 2000 géng imu þó mid is jungoron, · godes êgan barn,
 an þat hôha hús, · þar þe hęri drank,
 2002 þea Judeon an þemu gast-sęli: · he im ôk at þem gômum was,
 giak hi þar ge·küðde, · þat hi habda kraft godes,
 2004 helpa fan himil-fader, · hêlagna gêst,
 waldandes wís-dóm. · Werod blíðode,
 2006 wárun þar an luston · liudi at-samne,
 gumon glad-módje. · Géngun ambaht-man,
 2008 skęnkjon mid skálun, · drógun skírjane wín
 mid orkun ęndi mid alo-fatun; · was þar erlo drôm
 2010 fagar an fletttja, · þó þar folk undar im

an þem þenkjon só þetst · blíðsea af·hóvun,
 2012 wárun þar an wunnjun. · Þó im þes wínes brast,
 þem liudjun þes líðes: · is ni was far·lêvid wiht
 2014 hwęrgin an þemu húse, · þat for þene hęri forð
 skęnkjon drógin, · ak þiu skapu wárun
 2016 líðes a·láríd. · Þó ni was lang te þiu,
 þat it sán ant·funda · frío skónjosta,
 2018 Kristes móder: · géng wið iro kind sprekan,
 wið iro sunu selvon, · sagda im mid wordun,
 2020 þat þea werdos þó mēr · wínes ne habdun
 þem gęstjun te gômun. · Siu þó gerno bad,
 2022 þat is þe hêlogo Krist · helpa ge·riedi
 þemu werode te willjon. · Þó habda eft is word garu
 2024 mahtig barn godes · ęndi wið is móder sprak:
 „hwat ist mi ęndi þi“, · kwað he, „umbi þesoro manno lið,
 2026 umbi þeses werodes wín? · Te hwí sprikis þú þes, wíf, só filu,
 manos mi far þesoro męnigi? · Ne sint mína noh
 2028 tídi kumana.“ · Þan þoh gi·trúoda siu wel
 an iro hugi-skęftjun, · hêlag þiorne,
 2030 þat is aftar þem wordun · waldandes barn,
 hêljandoro þetst · helpan weldi.
 2032 Hét þó þea ambaht-man · idiso skónjost,
 skęnkjon ęndi skap-wardos, · þea þar skoldun þero skolu þionon,
 2034 þat sie þes ne word ne werk · wiht ne far·létin,
 þes sie þe hêlogo Krist · hêtan weldi
 2036 lêstjan far þem liudjun. · Lárja stóðun þar
 stên-fatu sehsi. · Þó só stillo ge·bôð
 2038 mahtig barn godes, · só it þar manno filu
 ne wissa te wárun, · hwó he it mid is wordu ge·sprak;
 2040 he hét þea skęnkjon · þó skírjas watares
 þiu fatu fulljen, · ęndi hi þar mid is fingrun þó,
 2042 segnade selvo · sínun handun,
 warhte it te wíne · ęndi hét is an ên wégi hlaðen,
 2044 skęppjen mid ênoro skálon, · ęndi þó te þem skęnkjon sprak,
 hét is þero gęstjo, · þe at þem gômun was
 2046 þemu hêroston · an hand gevan,
 ful mid folmun, · þemu þe þes folkes þar
 2048 ge·weld aftar þemu werde. · Reht só hi þes wínes ge·drank,
 só ni mahte he be·míðan, · ne hi far þeru męnigi sprak
 2050 te þemu brúdi-gumon, · kwað þat simbla þat þetste líð

alloro erlo ge·hwi-lik · êrist skoldi
 2052 gevan at is gômun: · „undar þiu wirðid þero gumono hugi
 a·wēkid mid wīnu, · þat sie wel blīðod,
 2054 druncan drômjad. · Þan mag man þar dragan aftar þiu
 líht-líkora líð: · só ist þesoro liudjo þau.
 2056 Þan havas þú nu wunder-líko · werd-skēpi þinan
 ge·markod far þesoro mēnigi: · hétis far þit manno folk
 2058 alles þínes wínes · þat wirsiste
 þíne ambaht-man · êrist brengjan,
 2060 gevan at þínun gômun. · Nu sint þína gēsti sade,
 sint þíne druhtingos · drunkane swíðo,
 2062 is þit folk frô-mód: · nu hétis þú hír forð dragan
 alloro líðo lof-samost, · þero þe ik eo an þesumu liohte ge·sah
 2064 hwęgin hębbjan. · Mid þius skoldis þú ús hin-dag êr
 gevon ėndi gômjan: · þan it alloro gumono ge·hwi-lik
 2066 ge·þigedi te þanke.“ · Þó warð þar þegan manag
 ge·war aftar þem wordun, · siðor sie þes wínes ge·drunkun,
 2068 þat þar þe hêlogo Krist · an þemu húse innan
 tēkan warhte: · trúodun sie siðor
 2070 þiu mēr an is mund-burd, · þat hi habdi maht godes,
 ge·wald an þesoro wer-oldi. · Þó warð þat só wído kúð
 2072 ovar Galileo land · Judeo liudjun,
 hwó þar selvo ge·deda · sunu drohtines
 2074 water te wíne: · þat warð þar wundro êrist,
 þero þe hi þar an Galilea · Judeo liudjon,
 2076 tēkno ge·tôgdi. · Ne mag þat ge·tēlljan man,
 ge·sęggjan te sôðan, · hwat þar siðor warð
 2078 wundres undar þemu werode, · þar waldand Krist
 an godes namon · Judeo liudjon
 2080 allan langan dag · lêra sagde,
 gi·hét im heven-ríki · ėndi hęlljo ge·þwing
 2082 węride mid wordun, · hét sie wara godes,
 sin-líf sókjan: · þar is seolono lioht,
 2084 drôm drohtines · ėndi dag-skímon,
 gód-lík-nissja godes; · þar gēst manag
 2086 wunod an willjan, · þe hír wel þęnkid,
 þat he hír bi·halde · heven-kuninges ge·bod.
 2088 Ge·wêt imu þó mid is jungoron · fan þem gômun forð
 Kristus te Kapharnaum, · kuningo ríkjost,
 2090 te þeru márjon burg. · Megin samnode,

gumon imu te·geğnes, · gódo ro manno
 2092 sálig ge·siði: · weldun þiu is swótjan word
 hêlag hôrjen. · Þar im ên hunno kwam,
 2094 ên gód man an·gegin · ɛndi ina gerno bad
 helpen hêlagne, · kwað þat hi undar is híwiskja
 2096 ênna lefna lamon · lango habdi,
 seokan an is selðon: · „só ina ênig seggjo ne mag
 2098 handun ge·hêljen. · Nu is im þínoro helpono þarf,
 frô mín þe gódo.“ · Þó sprak im eft þat friðu-barn godes
 2100 sán aftar þiu · selvo te·geğnes,
 kwað þat he þar kwámi · ɛndi þat kind weldi
 2102 neŕjan af þeru nôdi. · Þó im náhor géng
 þe man far þeru menigi · wið só mahtigna
 2104 wordun wehslan: · „ik þes wirðig ne bium,“ kwað he,
 „hêrro þe gódo, · þat þú an mín hús kumes,
 2106 sókjas mína seliða, · hwand ik bium só sundig man
 mid wordun ɛndi mid werkun. · Ik ge·lôvju þat þú ge·wald havas,
 2108 þat þú ina hinana maht · hêlan ge·wirkjan,
 waldand frô mín: · ef þú it mid þínun wordun ge·sprikis,
 2110 þan is sán þiu léf-hêd lôsot · ɛndi wirðid is lík-hamo
 hêl ɛndi hrêni, · ef þú im þína helpa far·givis.
 2112 Ik bium mi ambaht-man, · hêbbju mi ôdes ge·nóg,
 welono ge·wunnen: · þoh ik undar ge·weldi sí
 2114 aðal-kuninges, · þoh hêbbju ik erlo ge·trôst,
 holde hêri-rinkos, · þea mi só ge·hôriga sint,
 2116 þat sie þes ne word ne werk · wiht ne far·látad,
 þes ik sie an þesumu land-skêpje · lêstjan héte,
 2118 ak sie farad ɛndi frummjad · ɛndi eft te iro frôhan kumad,
 holde te iro hêrron. · Þoh ik at mínumu hús êgi
 2120 wíd-brêdene welon · ɛndi werodes ge·nóg,
 hêliðos hugi-ðervje, · þoh ni gi·dar ik þi só hêlagna
 2122 biddjen, barn godes, · þat þú an mín bú gangas,
 sókjas mína seliða, · hwand ik só sundig bium,
 2124 wêt mína far·wurhti.“ · Þó sprak eft waldand Krist,
 þe gumo wið is jungoron, · kwað þat hi an Judeon hwęgin
 2126 undar Israheles · avoron ne fundi
 ge·makon þes mannes, · þe io mêr te gode
 2128 an þemu land-skêpi · ge·lôvon habdi,
 þan hluttron te himile: · „nu látu ik iu þar hôrjen tó,
 2130 þar ik it iu te wárun hír · wordun seggjo,

- þat noh skulun elli-þeoda · ôstane ęndi westane,
 2132 man-kunnjes kuman · manag te·samne,
 hêlag folk godes · an heven-ríki:
 2134 þea motun þar an Abrahames · ęndi an Isaakes só self
 ęndi ôk an Jakobes, · góđoro manno,
 2136 barmun restjen · ęndi bêđju ge·þologjan,
 welon ęndi willjon · ęndi wonod-sam líf,
 2138 gód lioht mid gode. · Þan skal Judeono filu,
 þeses ríkjas suni · be·róvode werðen,
 2140 be·dêlide su·likoro diurðo, · ęndi skulun an dalun þiustron
 an þemu alloro ferristan · ferne liggen.
 2142 Þar mag man ge·hôrjen · hełiðos kwíðjan,
 þar sie iro torn manag · tandon bítađ;
 2144 þar ist grist-grimmo · ęndi gráđag fiur,
 hard hełljo ge·þwing, · hêt ęndi þiustri,
 2146 swart sin-nahti · sundja te lône,
 wrêðoro ge·wurhtjo, · só hwemu só þes willjon ne havad,
 2148 þat he ina a·lôsje, · êr hi þit lioht a·geve,
 węndje fan þesoro wer-oldi. · Nu maht þú þi an þínan willjon forð
 2150 siðon te selðun; · þan findis þú ge·sundan at hús
 mago-jungan man: · mód is imu an luston,
 2152 þat barn is ge·hêlid, · só þú bédi te mi:
 it wirðid al só ge·lêstid, · só þú ge·lôvon havas
 2154 an þínumu hugi hardo.“ · Þó sagde heven-kuninge,
 þe ambaht-man · alo-waldon gode
 2156 þank for þero þiđo, · þes he imu at su·likun þarvun halp.
 Habda þo gi·ârundid, · al só he welde,
 2158 sálig-líko: · gi·wêt imu an þana sið þanan,
 wende an is willjan, · þar he welon êhte,
 2160 bú ęndi bodlos: · fand þat barn ge·sund,
 kind-jungan man. · Kristes wárun þó
 2162 word ge·fullot: · hi ge·wald habda
 te tógjanna tēkan, · só þat ni mag gi·tēlljen man,
 2164 ge·ahton ovar þesoro erðu, · hwat he þurh is ênes kraft
 an þesaro middil-gard · máriða ge·frumide,
 2166 wundres ge·warhte, · hwand al an is ge·weldi stád,
 himil ęndi erðe. · Þó ge·wêt imu þe hêlogo Krist
 2168 forð-wardes faren, · frēmide alo-mahtig
 alloro dago ge·hwi-likes, · drohtin þe gódo,
 2170 liudjo barnum leof, · lêrde mid wordun

godes willjon gumun, · habda imu jungorono filu
 2172 simbla te gi·siðun, · sálig folk godes,
 manno megin-kraft, · managoro þeodo,
 2174 hêlag hêri-skêpi, · was is helpono gód,
 mannun mildi. · Þó hi mid þeru meñigi kwam,
 2176 mid þiu brahtmu þat barn godes · te burg þeru hôhon,
 þe neřjendo te Naim: · þar skolde is namo werðen
 2178 mannun ge·márid. · Þó géng mahtig tó
 neřjendo Krist, · antat he gi·náhid was,
 2180 hêljandero bêtst: · þó sáhun sie þar ên hrêo dragan,
 ênan líf-lôsan lík-hamon · þea liudi fórjen,
 2182 beran an ênaru báru · út at þera burges dore,
 magu-jungan man. · Þiu móder aftar géng
 2184 an iro hugi hriwig · êndi handun slóg,
 karode êndi kúmde · iro kindes dôð,
 2186 idis arm-skapan; · it was ira ênag barn:
 siu was iru widowa, · ne habda wunnja þan mêt,
 2188 bi·úten te þemu ênagun · sunje al geláten
 wunnja êndi willjan, · ant-tat ina iru wurd be·nam,
 2190 mári metodo-ge·skapu. · Megin folgode,
 burg-liudjo ge·brak, · þar man ina an báru dróg,
 2192 jungan man te grave. · Þar warð imu þe godes sunu,
 mahtig mildi · êndi te þeru móder sprak,
 2194 hét þat þiu widowa · wóp far·léti,
 kara aftar þemu kinde: · „þú skalt hír kraft sehan,
 2196 waldandes gi·werk: · þi skal hír willjo ge·standen,
 frófra far þesumu folke: · ne þarft þú ferah karon
 2198 barnes þínes.“ · *Þuo hie ti þero báron géng
 iak hie ina selvo ant·hrên, · suno drohtines,
 2200 hêlagon handon, · êndi ti þem hêliðe sprak,
 hiet ina só ala-jungan · up a·standan,
 2202 a·rísan fan þeru restun. · Þie rink up a·sat,
 þat barn an þero bárun: · warð im eft an is briost kuman
 2204 þie gêst þuru godes kraft, · êndi hie te·geğnes sprak,
 þe man wið is mágos. · Þuo ina eft þero muoder bi·falah
 2206 hêlandi Krist an hand: · hugi warð iro te frowra,
 þes wíves an wunnjon, · hwand iro þar su·lik willjo gi·stuod.
 2208 Fell siu þó te fuotun Kristes · êndi þena folko drohtin
 lovoda for þero liudjo meñigi, · hwand hie iro at só liobes ferahe

- 2210 mundoda wiðer metodi-gi-skęftje: · far·stuod siu þat hie was þie
mahtigo drohtin,
þie hêlago, þie himiles gi·waldid, · ęndi þat hie mahti gi·helpan
managon,
2212 allon irmin-þiedon. · Þuo bi·gunnun þat ahton managa,
þat wunder, þat under þem weroda gi·burida, · kwáðun þat waldand
selvo,
2214 mahtig kwámi þarod is męnigi wison, · ęndi þat hie im só márjan
sandí
wár-sagon an þero wer-oldes ríki, · þie im þar su·likan willjon
frumidi.
2216 warð þar þuo erl manag · ęgison bi·fangan,
þat folk warð an forohton: · gi·sáhun þena is ferah êgan,
2218 dages lioht sehan, · þena þe êr dôð for·nam,
an suht-będdjon swalt: · þuo was im eft gi·sund after þiu,
2220 kind-jung a·kwikot. · Þuo warð þat kũð obar all
avaron Israheles. · Reht só þuo ávand kwam,
2222 só warð þar all gi·samnod · seokora manno,
haltaro ęndi hávaro, · só hwat só þar hwęgin was,
2224 þia lévun under þem liudjon, · ęndi wurðun þar gi·lêdit tuo,
kumana te Kriste, · þar hie im þuru is kraft mikil
2226 halp ęndi sie hêlda, · ęndi liet sia eft gi·haldana þanan
wendan an iro willjon. · Be·þiu skal man is werk lovon,
2228 diuran is dádi, · hwand hie is drohtin self,
mahtig mund-boro · manno kunnje,
2230 liudjo só hwi-likon, · só þar gi·lôbit tuo
an is word ęndi an is werk. · Þuo was þar werodes só filo
2232 allaro ęli-þiodo · kuman te þem êron Kristes,
te só mahtiges mund-burd. · Þuo welda hie þar êna męri líðan,
2234 þie godes suno mid is jungron · anevan Galilea-land,
waldand ênna wágo strôm. · Þuo hiet hie þat werod ôðar
2236 forð-werdes faran, · ęndi hie gi·wêt im fahora sum
an ênna nakon innan, · nęrjendi Krist,
2238 slápan sið-wórig. · Segel up dádun
weder-wísa weros, · lietun wind after
2240 manon ovar þena męri-strôm, · unþat hie te middjan kwam,
waldand mid is werodu. · Þuo bi·gan þes wedares kraft,
2242 ûst up stígan, · ûðjun wahsan;
swang gi·swerk an gi·mang: · þie sêw warð an hruoru,
2244 wan wind ęndi water; · weros sorogodun,

2246 þiu mēri warð só muodag, · ni wánda þero manno nig·ên
 lēngron líves. · Þuo sia landes ward
 wēkidun mid iro wordon · ęndi sagdun im þes wedares kraft,
 2248 bádun þat im gi·náðig · nęrjendi Krist
 wurði wið þem watere: · „efþa wí skulun hier te wunder-kwálu
 2250 sweltan an þeson sēwe.“ · Self up a·rēs
 þie guodo godes suno · ęndi te is jungron sprak,
 2252 hiet þat sia im wedares gi·win · wiht ni and-rédin:
 „te hwí sind gi só forhta?“ · kwat-hie. „Nis iu noh fast hugi,
 2254 gi·lôvo is iu te luttil. · Nis nu lang te þiu,
 þat þia strômos skulun · stilrun werðan
 2256 gi þit *wedat wun-sam.“ · Þo hi te þem winde sprak
 ge te þemu sēwa só self · ęndi sie smultro hét
 2258 bēðja ge·bárjan. · Sie gi·bod lêstun,
 waldandes word: · weder stillodun,
 2260 fagar warð an flóde. · Þó bi·gan þat folk undar im,
 werod wundrajan, · ęndi suma mid iro wordun sprákun,
 2262 hwi-lik þat só mahtigoro · manno wári,
 þat imu só þe wind ęndi þe wág · wordu hôrdin,
 2264 bēðja is gi·bod-skepjes. · Þó habda sie þat barn godes
 gi·nęrid fan þeru nôdi: · þe nako furðor skreid,
 2266 hôh-hurnid skip; · hēliðos kwámun,
 liudi te lande, · sagdun lof gode,
 2268 máridun is męgin-kraft. · Kwam þar manno filu
 an·gęgin þemu godes sunje; · he sie gerno ant·fēng,
 2270 só hwene só þar mid hluttru hugi · helpa sóhte;
 lērde sie iro gi·lôvon · ęndi iro lík-hamon
 2272 handun hēlde: · nio þe man só hardo ni was
 gi·sērit mid suhtjun: · þoh ina Satanases
 2274 fēknja jungoron · fíundes kraftu
 habdin undar handun · ęndi is hugi-skefti,
 2276 gi·wit a·wardid, · þat he wódjendi
 fóri undar þemu folke, · þoh im simbla ferh far·gaf
 2278 hêlandjo Krist, · ef he te is handun kwam,
 drêf þea diuvlas þanan · drohtines kraftu,
 2280 wárun wordun, · ęndi im is ge·wit far·gaf,
 lét ina þan hêlan · wiðer hettjandun,
 2282 gaf im wið þie fíund friðu, · ęndi im forð gi·wêt
 an só hwi-lik þero lando, · só im þan leovost was.
 2284 Só deda þe drohtines sunu · dago ge·hwi-likes

gód werk mid is jungeron, · só neo Judeon umbi þat
 2286 an þea is mikilun kraft · þiu mēr ne ge·lôvdun,
 þat he alo-waldo · alles wári,
 2288 landes ĕndi liudjo: · þes sie noh lôn nimat,
 wídana wrak-sið, · þes sie þar þat ge·win drivun
 2290 wið selvan þene sunu drohtines. · Þó he im mid is ge·siðon gi·wêt
 eft an Galilæo land, · godes êgan barn,
 2292 fôr im te þem friundun, · þar he a·fôdid was
 ĕndi al undar is kunnje · kind-jung a·wóhs,
 2294 þe hêlago hêljand. · Umbi ina hēri-skēpi,
 þeoda þrungun; · þar was þegan manag
 2296 só sálig undar þem ge·siðe. · Þar drôgun ênna seokan man
 erlos an iro armun: · weldun ina for ôgun Kristes,
 2298 brengjan for þat barn godes · —was im bótono þarf,
 þat ina ge·hêldi · hevenes waldand,
 2300 manno mund-boro—, · þe was êr só managan dag
 liðu-wastmon bi·lamod, · ni mahte is lík-hamon
 2302 wiht ge·waldan. · Þan was þar werodes só filu,
 þat sie ina fora þat barn godes · brengjan ni mahtun,
 2304 ge·þringan þurh þea þioda, · þat sie só þurftiges
 sunnja ge·sagdin. · Þó gi·wêt imu an ênna sēli innan
 2306 hêljando Krist; · hwarf warð þar umbi,
 męgin-þeodo ge·mang. · Þó bi·gunnun þea man spreken,
 2308 þe þene lēfna lamon · lango fôrdun,
 bárun mid is będdju, · hwó sie ina ge·drôgin fora þat barn godes,
 2310 an þat werod innan, · þar ina waldand Krist
 selvo gi·sáwi. · Þó géngun þea ge·siðos tó,
 2312 hówun ina mid iro handun · ĕndi uppan þat hús stigun,
 slitun þene sēli ovana · ĕndi ina mid sélun létun
 2314 an þene rakud innan, · þar þe ríkjo was,
 kuningo kraftigost. · Reht só he ina þó kuman gi·sah
 2316 þurh þes húses hróst, · só he þó an iro hugi far·stód,
 an þero manno mód-sevon, · þat sie mikilana te imu
 2318 ge·lôvon habdun, · þó he for þen liudjun sprak,
 kwað þat he þene siakon man · sundjono tómjān
 2320 látan weldi. · Þó sprákun im eft þea liudi an·gęgin,
 gram-harde Judeon, · þea þes godes barnes
 2322 word aftar-warodun, · kwáðun þat þat ni mahti gi·werðen só,
 grim-werk far·geven, · bi·útan god êno,
 2324 waldand þesaro wer-oldes. · Þó habda eft is word garu

- mahtig barn godes: · „ik gi·dón þat“, kwað he, „an þesumu manne
skín,
- 2326 þe hír só siak ligid · an þesumu sæli innan,
te wundron gi·wêgid, · þat ik ge·wald hebbju
- 2328 sundja te far·gevanne · çndi ôk seokan man
te ge·hêljanne, · só ik ina hrínan ni þarf.“
- 2330 Manoda ina þó · þe márjo drohtin,
liggjandjan lamon, · hét ina far þem liudjun a·standan
- 2332 up alo·hêlan · çndi hét ina an is ahslun niman,
is bed·gi·wádi te baka; · he þat gi·bod lêste
- 2334 sniumo for þemu gi·siðja · çndi géng imu eft ge·sund þanan,
hêl fan þemu húse. · Þó þes só manag hêðin man,
- 2336 weros wundradun, · kwaðun þat imu waldand self,
god alo·mahtig · far·gevan habdi
- 2338 méron mahti · þan elkor ênigumu mannes sunje,
kraft çndi kústi; · sie ni weldun ant·kennjan þoh,
- 2340 Judeo liudi, · þat he god wári,
ne ge·lôvdun is lêran, · ak habdun im lêðan stríd,
- 2342 wunnun wiðar is wordun: · þes sie werk hlutun,
lêð·lík lôn·geld, · çndi só noh lango skulun,
- 2344 þes sie ni weldun hôrjen · heven·kuninges,
Kristes lêrun, · þea he kúðde ovar al,
- 2346 wído aftar þesaro wer·oldi, · çndi lét sie is werk sehan
allaro dago ge·hwi·likes, · is dádi skawon,
- 2348 hôrjen is hêlag word, · þe he te helpu ge·sprak
manno barnun, · çndi só manag mahtig·lík
- 2350 têkan ge·tôgða, · þat sie gi·trúodin þiu bet,
gi·lôvdin an is lêra. · He só managan lík·hamon
- 2352 balu·suhtjo ant·band · çndi bóta ge·skęride,
far·gaf fêgjun ferah, · þem þe füsíd was
- 2354 hęlið an hęl·sið: · þan gi·deda ina þe hêland self,
Krist þurh is kraft mikil · kwikan aftar dôða,
- 2356 lét ina an þesaro wer·oldi forð · wunnjono neotan.
Só hêlde he þea haltun man · çndi þea hávon só self,
- 2358 bóttá, þem þar blinde wárun, · lét sie þat berhte lioht,
sin·skóni sehan, · sundja lósda,
- 2360 gumono grim·werk. · Ni was gio Judeono be·þiu,
lêðes liud·skępjes · gi·lôvo þiu bętara
- 2362 an þene hêlagon Krist, · ak habdun im hardene mód,
swiðo starkan stríd, · far·standan ni weldun,

- 2364 þat sie habdun for·fangan · fiundun an willjan,
 liudi mid iro ge·lôvun. · Ni was gio þiu latoro be·þiu
 2366 sunu drohtines, · ak he sagde mid wordun,
 hwó sie skoldin ge·halon · himiles ríki,
 2368 lérde aftar þemu lande, · habde imu þero liudjo só filu
 gi·wenid mid is wordun, · þat im werod mikil,
 2370 folk folgoda, · ĕndi he im filu sagda,
 be biliðjun þat barn godes, · þes sie ni mahtun an iro breostun
 far·standan,
 2372 undar·huggjan an iro herton, · êr it im þe hêlago Krist
 ovar þat erlo folk · oponun wordun
 2374 þurh is selves kraft · sęggjan welda,
 mārjan hwat he mēnde. · Þar ina męgin umbi,
 2376 þioda þrungun: · was im þarf mikil
 te gi·hôrjenne · heven-kuninges
 2378 wār-fastun word. · He stód imu þó bi ênes watares staðe,
 ni welde þó bi þemu ge·þringe · ovar þat þegno folk
 2380 an þemu lande uppan · þea lêra kũðjan,
 ak géng imu þó þe gódo · ĕndi is jungaron mid imu,
 2382 friðu-barn godes, · þemu flóde náhor
 an ên skip innan, · ĕndi it skalden hét
 2384 lande rúmur, · þat ina þea liudi só filu,
 þioda ni þrungi. · Stód þegan manag,
 2386 werod bi þemu watare, · þar waldand Krist
 ovar þat liudjo folk · lêra sagde:
 2388 „hwat, ik iu sęggjan mag“, · kwað he, „ge·siðos míne,
 hwó imu ên erl bi·gan · an erðu sájan
 2390 hrên-korni mid is handun. · Sum it an hardan stên
 ovan-wardan fel, · erðon ni habda,
 2392 þat it þar mahti wahsan · efþa wurtjo gi·fáhan,
 kínan efþa bi·klíven, · ak warð þat korn far·loren,
 2394 þat þar an þeru léian gi·lag. · Sum it eft an land bi·fel,
 an erðun aðal-kunnjes: · bi·gan imu aftar þiu
 2396 wahsen wán-líko · ĕndi wurtjo fáhan,
 lód an lustun: · was þat land só gód,
 2398 fránisko gi·fehod. · Sum it eft bi·fallen warð
 an êna starka strátun, · þar stópon géngun,
 2400 hrosso hóf-slaga · ĕndi hęliðo tráda;
 warð imu þar an erðu · ĕndi eft up gi·gég,
 2402 bi·gan imu an þemu wege wahsen; · þó it eft þes werodes far·nam,

þes folkes fard mikil · ęndi fuglos a·lásun,
 2404 þat is þemu ęksan wiht · aftar ni móste
 werðan te willjan, · þes þar an þene weg bi·fel.
 2406 Sum warð it þan bi·fallen, · þar só filu stóðun
 þikkero þorno · an þemu dage;
 2408 warð imu þar an erðu · ęndi eft up gi·gęng,
 kęn imu þar ęndi klivode. · Þó slógun þar eft krúd an gi·mang,
 2410 węridun imu þene wastom: · habda it þes waldes hlea
 forana ovar-fangan, · þat it ni mahte te ęnigaro frumu werðen,
 2412 ef it þea þornos · só þringan móstun.“
 Þó sátun ęndi swígodun · ge·sīðos Kristes,
 2414 word-spáha weros: · was im wundar mikil,
 be hwi-likun biliðjun · þat barn godes
 2416 su·lik sōð-lík spel · seggjan bi·gunni.
 Þó bi·gan is þero erlo · ęn frágojan
 2418 holdan hęrron, · hnęg imu te·gegnas
 tulgo werð-liko: · „hwat, þú ge·wald havas“, kwað he,
 2420 „ia an himile ia an erðu, · hęlag drohtin,
 uppa ęndi niðara, · bist þú alo-waldo
 2422 gumono gęsto, · ęndi wí þíne jungaron sind,
 an ւsumu hugi holde. · Hęrro þe gódo,
 2424 ef it þín willjo sí, · lát ւs þínaro wordo þar
 ęndi gi·hōrjen, · þat wí it aftar þi
 2426 ovar al Kristin-folk · kũðjan mótin.
 wí witun þat þínun wordun · wár-lík biliði
 2428 forð folgojad, · ęndi ւs is firinun þarf,
 þat wí þín word ęndi þín werk, · —hwand it fan su·likumu ge·wittja
 kumid—
 2430 þat wí it an þesumu lande · at þi línon mótin.“
 Þó im eft te·gegnas · gumono bętsta
 2432 and-wordi ge·sprak: · „ni męnde ik elkor wiht“, kwað he,
 „te bi·dęrnjenne · dádjo mínaro,
 2434 wordo efþa werko; · þit skulun gi witan alle,
 jungaron míne, · hwand iu far·geven havad
 2436 waldand þesaro wer-oldes, · þat gi witan mótun
 an iuwom hugi-skęftjun · himilisk ge·rúni;
 2438 þem ۆðrun skal man be biliðjun · þat gi·bod godes
 wordun wísjen. · Nu willju ik iu te wárun hier
 2440 márjen, hwat ik męnde, · þat gi mína þiu bet
 ovar al þit land-skępi · lęra far·standan.

- 2442 Þat sád, þat ik iu sagda, · þat is selves word,
 þiu hêlaga lêra · heven-kuninges,
 2444 hwó man þea mârjen skal · ovar þene middil-gard,
 wído aftar þesaro wer-oldi. · Weros sind im gi·hugide,
 2446 man mis-líko: · sum su·likan mód dregid,
 harda hugi-skęfti · ęndi hrêan sevon,
 2448 þat ina ni ge·werðood, · þat he it be iuwon wordun due,
 þat he þesa mína lêra forð · lêstjen willje,
 2450 ak werðad þar só far·lorana · lêra mína,
 godes ambusni · ęndi iuwaro gumono word
 2452 an þemu uvilon manne, · só ik iu êr sagda,
 þat þat korn far·warð, · þat þar mid kíðun ni mahte
 2454 an þemu stêne uppan · stędi-haft werðan.
 Só wirðid al far·loran · ęðilero spráka,
 2456 ârundi godes, · só hwat só man þemu uvilon manne
 wordun ge·wísid, · ęndi he an þea wirson hand,
 2458 undar fiundo folk · fard ge·kíusid,
 an godes un·wiljan · ęndi an gramono hróm
 2460 ęndi an fiures farm. · Forð skal he hêtjan
 mid is breost-hugi · brêda logna.
 2462 Nio gi an þesumu lande þiu lés · lêra mína
 wordun ni wísjad: · is þeses werodes só filu,
 2464 erlo aftar þesaro erðun: · bi·stéd þar ۆðar man,
 þe is imu jung ęndi glau, · —ęndi havad imu góðan mód—,
 2466 sprákono spáhi · ęndi wêt iuwaro spello gi·skêð,
 hugid is þan an is herton · ęndi hôrid þar mid is ôrun tó
 2468 swíðo niud-líko · ęndi náhor stéd,
 an is breost hlędid · þat gi·bod godes,
 2470 línod ęndi lêstid: · is is gi·lôvo só gód,
 talod imu, · hwó he ۆðrana eft gi·hwervje
 2472 mên-dádigan man, · þat is mód draga
 hluttra trewa · te heven-kuninge.
 2474 Þan brêdid an þes breostun · þat gi·bod godes,
 þie luvigo gi·lôbo, · só an þemu lande duod
 2476 þat korn mid kíðun, · þar it gi·kund havad
 ęndi imu þiu wurð bi·hagod · ęndi wederes gang,
 2478 ręgin ęndi sunne, · þat it is reht havad.
 Só duod þiu godes lêra · an þemu góðun manne
 2480 dages ęndi nahtes, · ęndi gangid imu diuval fer,
 wrêða wihti · ęndi þe ward godes

2482 náhor mikilu · nahtes ċndi dages,
 ant-tat sie ina brengjad, · þat þar bêðju wirðid
 2484 ia þiu lêra te frumu · liudjo barnun,
 þe fan is müðe kumid, · iak wirðid þe man gode;
 2486 havad só gi·wehslod · te þesaro wer-old-stundu
 mid is hugi-skęftjun · himil-ríkjas gi·dêl,
 2488 welono þene mêstan: · farid imu an gi·wald godes,
 tionuno tómig. · Trewa sind só góda
 2490 gumono ge·hwi-likumu, · só nis goldes hord
 ge·lík su·likumu gi·lôvon. · Wesad iuwaro lêrono forð
 2492 man-kunnje mildje; · sie sind só mis-líka,
 hęlðos ge·hugda: · sum havad iro hardan stríd,
 2494 wrêðan willjan, · wankolna hugi,
 is imu fêknes ful · ċndi firin-werko.
 2496 Þan bi·ginnid imu þunkjan, · þan he undar þeru þiodu stád
 ċndi þar gi·hôrid · ovar hlust mikil
 2498 þea godes lêra, · þan þunkid imu, þat he sie gerno forð
 lêstjen willje; · þan bi·ginnid imu þiu lêra godes
 2500 an is hugi hafton, · ant-tat imu þan eft an hand kumid
 feho te gi·fórja · ċndi fręmiði skat.
 2502 Þan far·lêdjad ina · lêða wihti,
 þan he imu far·fáhid · an feho-giri,
 2504 a·lęskid þene gi·lôbon: · þan was imu þat luttil fruma,
 þat he it gio an is hertan ge·hugda, · ef he it halden ne wili.
 2506 Þat is só þe wastom, · þe an þemu wege be·gan,
 liodan an þemu lande: · þó far·nam ina eft þero liudjo fard.
 2508 Só duot þea megin-sundjon · an þes mannes hugi
 þea godes lêra, · ef he is ni gômid wel;
 2510 elkor bi·fęlljad sia ina · ferne te boðme,
 an þene hêtan hęl, · þar he heven-kuninge
 2512 ni wirðid furður te frumu, · ak ina fíund skulun
 wítju gi·waragjan. · Simla gí mid wordun forð
 2514 lêrjad an þesumu lande: · *ik kan þesaro liudjo hugi,
 só mis-líkan muod-sevon · manno kunnjes,
 2516 só wanda wísa · [...]
 Sum havit all te þiu is muod gi·látan · ċndi mêt sorogot,
 2518 hwó hie þat hord bi·halde, · þan hwó hie hevan-kuninges
 willjon gi·wirkje. · Be·þiu þar wahsan ni mag
 2520 þat hêlaga gi·bod godes, · þoh it þar a·hafton mugi,
 wurtjon bi·werpan, · hwand it þie welo þringit.

- 2522 Só samo só þat krúd çndi þie þorn · þat korn ant·fáhat,
 węřjat im þena wastom, · só duot þie welo manne:
 2524 gi·heftid is herta, · þat hie it gi·huggjan ni muot,
 þie man an is muode, · þes hie mēst bi·þarf,
 2526 hwó hie þat gi·wirkje, · þan lang þie hie an þesaro wer-oldi sí,
 þat hie ti êwon-dage · after muoti
 2528 hebbjan þuru is hêren þank · himiles ríki,
 só çndi-lôsan welon, · só þat ni mag ênig man
 2530 witan an þesaro wer-oldi. · Nio hie só wído ni kan
 te gi·þenkjanne, · þegān an is muode,
 2532 þat it bi·haldan mugi · herta þes mannes,
 þat hie þat ti wáron witi, · hwat waldand god havit
 2534 guodes gi·gerewid, · þat all gęgin-werd stéð
 manno só hwi-likon, · só ina hier minnjot wel
 2536 çndi selvo te þiu · is seola gi·haldit,
 þat hie an liot godes · líðan muoti.“
 2538 Só wísda hie þuo mid wordon, · stuod werod mikil
 umbi þat barn godes, · ge·hōrdun ina bi biliðon filo
 2540 umbi þesaro wer-oldes gi·wand · wordon tēlljan;
 kwað þat im ôk ên aðales man · an is akker sáidi
 2542 hluttar hrên-korni · handon sínon:
 wolda im þar só wun-sames · wastmes tiljan,
 2544 fagares fruhtes. · Þuo géng þar is fiond aftar
 þuru dęrnjan hugi, · çndi it all mid durðu ovar-séu,
 2546 mid weodo wirsiston. · Þuo wóhsun sia bêðju,
 ge þat korn ge þat krúd. · Só kwámun gangan
 2548 is haga-stoldos te hús, · iro hêren sagdun,
 þegnos iro þiodne · þristjon wordon:
 2550 „hwat, þú sáidos hluttar korn, · hêro þie guodo,
 ên-fald an þínon akkar: · nu ni gi·sihit ênig erlo þan mēr
 2552 weodes wahsan. · Hwí mohta þat gi·werðan só?“
 Þuo sprak eft þie aðales man · þem erlon te·gęgnes,
 2554 þiodan wið is þegnos, · kwað þat hie it mahti undar·þenkjan wel,
 þat im þar un·hold man · aftar sáida,
 2556 fiond fêkni krúd: · „ne gionsta mi þero fruhtjo wel,
 a·werda mi þena wastom.“ · Þuo þar eft wini sprákun,
 2558 is jungron te·gęgnes, · kwáðun þat sia þar weldin gangan tuo,
 kuman mid kraftu · çndi lósjan þat krúd þanan,
 2560 halon it mid iro handon. · Þuo sprak im eft iro hêro an·gęgin:

„ne welleo ik, þat gi it wiodon“, • kwat-hie, „hwand gi bi·wardon ni
 mugun,
 2562 gi·gômjan an iuwon gange, • þoh gí it gerno ni duan,
 ni gí þes kornes te filo, • kíðo a·wërdjat,
 2564 fëlljat under iuwa fuoti. • Láte man sia forð hinan
 bêðju wahsan, • und êr bewod kume
 2566 ęndi an þem felde sind • fruhti ríþja,
 aroa an þem akkare: • þan faran wí þar alla tuo,
 2568 halon it mid ússan handon • ęndi þat hrên-kurni lesan
 súvro te·samne • ęndi it an mínon sęli duojan,
 2570 hębbjan it þar gi·haldan, • þat it hwęgin ni mugi
 wiht a·wërdjan, • ęndi þat wiod niman,
 2572 bindan it te burðinnjon • ęndi werpan it an bittar fiur,
 láton it þar halojan • hêta lógna,
 2574 éld un·fuodi.“ • Þuo stuod erl manag,
 þegnos þagjandi, • hwat þiod-gomo,
 2576 *mári mahtig Krist • mênjan weldi,
 bóknjen mid þiu biliðju • barno ríkjost.
 2578 Bádun þó só gerno • góðan drohtin
 ant·lúkan þea lêra, • þat sia móstin þea liudi forð,
 2580 hêlaga hórjan. • Þó sprak im eft iro hërro an·gęgin,
 mári mahtig Krist: • „þat is“, kwað he, „mannes sunu:
 2582 ik selvo bium, þat þar sáiu, • ęndi sind þesa sáliga man
 þat hluttra hrên-korni, • þea mí hér hórjad wel,
 2584 wirkjad mínan willjan; • þius wer-old is þe akkar,
 þit brêða bú-land • barno man-kunnjes;
 2586 Satanas selvo is, • þat þar sáid aftar
 só lêð-líka lêra: • havad þesaro liudjo só filu,
 2588 werodes a·wardid, • þat sie wam frummjad,
 wirkjad aftar is willjon; • þoh skulun sie hér wahsen forð,
 2590 þea for·griponon gumon, • só samo só þea góðun man,
 ant-tat Múdspelles męgin • ovar man fęrid,
 2592 ęndi þesaro wer-oldes. • Þan is allaro akkaro ge·hwi-lik
 ge·rípod an þesumu ríkja: • skulun iro regan-gi·skapu
 2594 frummjen firiho barn. • Þan te·farid erða:
 þat is allaro bewo brêdost; • þan kumid þe berhto drohtin
 2596 ovana mid is ęngilo kraftu, • ęndi kumad alle te·samne
 liudi, þe io þit lioht gi·sáun, • ęndi skulun þan lôn ant·fáhan
 2598 uviles ęndi gódes. • Þan gangad ęngilos godes,
 hêlage heven-wardos, • ęndi lesat þea hluttron man

- 2600 sundor te·samne, · ęndi duat sie an sin-skóni,
 hôh himiles lioht, · ęndi þea ۆđra an hełlja grund,
 2602 werpad þea far·warhton · an wallandi fiur;
 þar skulun sie gi·bundene · bittra logna,
 2604 þrá-werk þolon, · ęndi þea ۆđra þiod-welon
 an heven-ríkja, · hwítaro sunnon
 2606 liohtjan ge·líko. · Su-lik lón nimad
 weros wal-dádjo. · Só hwe só gi·wit êgi,
 2608 ge·hugdi an is hertan, · etþa gi·hórjen mugi,
 erl mid is ôrun, · só láta imu þit an innan sorga,
 2610 an is mód-sevon, · hwó he skal an þemu márjon dage
 wiđ þene ríkjon god · an ređju standen
 2612 wordo ęndi werko allaro, · þe he an þesaro wer-oldi gi·duod.
 Þat is ęgis-líkost · allaro þingo,
 2614 forht-líkost firiho barnun, · þat sie skulun wiđ iro fráhon mahljen,
 gumon wiđ þene gódan drohtin: · þan weldi gerno ge·hwe wesan,
 2616 allaro manno ge·hwi-lik · mènes tómig,
 slíðero sakono. · Aftar þiu skal sorgon êr
 2618 allaro liudjo ge·hwi-lik, · êr he þit lioht af·geve,
 þe þan êgan wili · alungan tír,
 2620 hôh heven-ríki · ęndi huldi godes.“
 Só gi·fragn ik þat þó selvo · sunu drohtines,
 2622 allaro barno bętst · biliđjo sagda,
 hwi-lik þero wári · an wer-old-ríkja
 2624 undar hełiđ-kunnje · himil-ríkje ge·lík;
 kwađ þat oft luttiles hwat · liohtora wurđi,
 2626 só hôho af·huovi, · „so duot himil-ríki:
 þat is simla méra, · þan is man ênig
 2628 wánje an þesaro wer-oldi. · Ôk is imu þat werk ge·lík,
 þat man an sêo innan · segina wirpit,
 2630 fisk-nęt an flód · ęndi fáhit bêđju,
 uvile ęndi góde, · tiuhid up te stađe,
 2632 liđod sie te lande, · lisit aftar þiu
 þea gódun an greote · ęndi látid þea ۆđra eft an grund faran,
 2634 an wídan wág. · Só duod waldand god
 an þemu márjon dage · męnniskono barn:
 2636 brengid irmin-þiod, · alle te·samne,
 lisit imu þan þea hluttron · an heven-ríki,
 2638 látid þea far·griponon · an grund faren
 hełlje fiures. · Ni wêt hełiđo man

- 2640 þes wítjes wiðar-lága, · þes þar weros þiggjat,
 an þemu Inferne · irmin-þioda.
 2642 Þan hald ni mag þera méðan man · gi·makon fiðen,
 ni þes welon ni þes willjon, · þes þar waldand skerid,
 2644 gildid god selvo · gumono só hwi·likumu,
 só ina hér gi·haldid, · þat he an heven-ríki,
 2646 an þat lang-same lioht · líðan móti.“
 Só lérda he þó mid listjun. · Þan fórun þar þea liudi tó
 2648 ovar al Galilaeo land · þat godes barn sehan:
 dáðun it bi þemu wundre, · hwanen imu mahti su·lik word kumen,
 2650 só spáh-líko gi·sprokan, · þat he spel godes
 gio só sǿð-líko · sǿggjan konsti,
 2652 só kraftig-líko gi·kweðen: · „he is þeses kunnjes hinen“, kwáðun sie,
 „þe man þurh mág-skępi: · hér is is móder mid ùs,
 2654 wíf undar þesumu werode. · Hwat, wí þe hér witun alle,
 só küð is ùs is kuni-burd · ęndi is knósles ge·hwat;
 2656 a·wóhs al undar þesumu werode: · hwanen skoldi imu su·lik ge·wit
 kuman,
 méron mahti, · þan hér ǿðra man ęgin?“
 2658 Só far·munste ina þat manno folk · ęndi sprákun im gi·méd·lik word,
 far·hogdun ina só hêlagna, · hôrjen ni weldun
 2660 is gi·bod-skępjes. · Ni he þar ôk biliðjo filu
 þurh iro un·gi·lôvon · ógjan ni welde,
 2662 torhtero tékno, · hwand he wisse iro twífljan hugi,
 iro wrêðan willjan, · þat ni wárun weros ǿðra
 2664 só grimme under Judeon, · só wárun umbi Galilaeo land,
 só hardo ge·hugide: · só þar was þe hêlago Krist,
 2666 gi·boren þat barn godes, · si ni weldun is gi·bod-skępi þoh
 ant·fáhan ferht-líko, · ak bi·gan þat folk undar im,
 2668 rinkos ráðan, · hwó sie þene ríkjon Krist
 wêgðin te wundron. · Hétun þó iro werod kumen,
 2670 ge·síði te·samne: · sundja weldun
 an þene godes sunu · gerno gi·tęlljen
 2672 wrêðes willjon; · ni was im is wordo niud,
 spáharo spello, · ak sie bi·gunnun sprekan undar im,
 2674 hwó sie ina só kraftagne · fan ênumu klive wurpin,
 ovar ênna berges wal: · weldun þat barn godes
 2676 livu bi·lôsjen. · Þó he imu mid þem liudjun samad
 frô-líko fór: · ni was imu foriht hugi,
 2678 —wisse þat imu ni mahtun · męnniskono barn,

- bi þeru god-kundi · Judeo liudi
 2680 êr is tídjun wiht · teonon gi·frummjen,
 lêðaro gi·lêsto—, · ak he imu mid þem liudjun samad
 2682 stêg uppen þene stên-holm, · ant-þat sie te þeru stędi kwámun,
 þar sie ine fan þemu walle niðer · werpen hugdun,
 2684 fęlljen te foldu, · þat he wurði is ferhes lôs,
 is aldres at ęndje. · Þó warð þero erlo hugi,
 2686 an þemu berge uppen · bittra gi·þáhti
 Juðeono te·gangen, · þat iro ênig ni habde só grimmon sevon
 2688 ni só wrêðen willjon, · þat sie mahtin þene waldandes sunu,
 Krist ant·kennjen; · he ni was iro kũð ênigumu,
 2690 þat sie ina þó undar·wissin. · Só mahte he undar ira werode standen
 ęndi an iro gi·mange · middjumu gangen,
 2692 faren undar iro folke. · He dede imu þene friðu selvo,
 mund-burd wið þeru męnegi · ęndi gi·wêt imu þurh middi þanan
 2694 þes fiundo folkes, · fór imu þó, þar he welde,
 an êne wóstunnje · waldandes sunu,
 2696 kuningo kraftigost: · habde þero kustes gi·wald,
 hwar imu an þemu lande · leovost wári
 2698 te wesanne an þesaru wer-oldi. · Þan fór imu an weg ۆðran
 Johannes mid is jungarun, · godes ambaht-man,
 2700 lêrde þea liudi · lang-samane rád,
 hét þat sie frume fręmidin, · firina far·létin,
 2702 mên ęndi morð-werk. · He was þar managumu liof
 góðaro gumono. · He sóhte imu þó þene Judeono kuning,
 2704 þene hęri-togon at hús, · þe hêten was
 Erodes aftar is ęldiron, · ovar-módig man:
 2706 búide imu be þeru brúdi, · þiu êr sínas bróðer was,
 idis an êhti, · ant-tat he elljor skók,
 2708 wer-old weslode. · Þó imu þat wíf gi·nam
 þe kuning te kwenun; · êr wárun iro kind ôðan,
 2710 barn be is bróðer. · Þó bi·gan imu þea brúd lahan
 Johannes þe gódo, · kwað þat it gode wári,
 2712 waldande wiðer-mód, · þat it ênig wero frumidi,
 þat bróðer brúd · an is bed námi,
 2714 hębbje sie imu te híwun. · „Ef þú mi hōrjen wili,
 gi·lōvjjen mínun lērun, · ni skalt þú sie lęng êgan,
 2716 ak mĩð ire an þínumu móde: · ni hava þar su·lika minnja tó,
 ni sundjo þi te swiðo.“ · Þó warð an sorgun hugi
 2718 þes wíves aftar þem wordun; · and-réd þat he þene wer-old-kuning

sprákono ge·spóni · ɛndi spáhun wordun,
 2720 þat he sie far·léti. · Be·gan siu imu þó lêðes filu
 ráden an rúnnon, · ɛndi ine rinkos hét,
 2722 un·sundigane · erlos fáhan
 ɛndi ine an ênumu karkerja · klústar-bɛndjun,
 2724 liðo-kospun bi·lúkan: · be þem liudjun ne gi·dorstun
 ine ferahu bi·lôsjen, · hwand sie wárun imu friund alle,
 2726 wissun ine só góden · ɛndi gode werðen,
 habdun ina for wár-sagon, · só sia wela mahtun.
 2728 Þó wurðun an þemu gér-tale · Judeo kuninges
 tídi kumana, · só þar gi·tald habdun
 2730 fróde folk-weros, · þó he gi·fódid was,
 an lioht kuman. · Só was þero liudjo þau,
 2732 þat þat erlo ge·hwi-lik · óvjan skolde,
 Judeono mid gômun. · Þó warð þar an þene gast-sɛli
 2734 megin-kraft mikil · manno ge·samnod,
 hɛri-togono an þat hús, · þar iro hêrro was
 2736 an is kuning-stóle. · Kwámun managa
 Judeon an þene gast-sɛli; · warð im þar glad-mód hugi,
 2738 blíði an iro breostun: · gi·sáhun iro bág-gevon
 wesen an wunnjon. · Dróg man wín an flet
 2740 skíri mid skálun, · skɛnkjon hwurvun,
 géngun mid gold-fatun: · gaman was þar inne
 2742 hlúd an þero hallu, · hɛliðos drunkun.
 was þes an lustun · landes hirdi,
 2744 hwat he þemu werode mêt · te wunnjun gi·frɛmidi.
 Hét he þó gangen forð · gêla þiornun,
 2746 is bróder barn, · þar he an is bɛnki sat
 wínu gi·wlɛnkid, · ɛndi þó te þemu wíve sprak;
 2748 grótte sie fora þemu gum-skɛpje · ɛndi gerno bad,
 þat siu þar fora þem gastjun · gaman af·hóvi
 2750 fagar an flettje: · „lát þit folk sehan,
 hwó þú ge·línod havas · liudjo mɛnegi
 2752 te blíðsjanne an bɛnkjun; · ef þú mi þera bede tugiðos,
 mín word for þesumu werode, · þan willju ik it hér te wárun
 ge·kweðen,
 2754 liahto fora þesun liudjun · ɛndi ôk gi·lêstjen só,
 þat ik þi þan aftar þiu · êron willju,
 2756 só hwes só þú mi bidis · for þesun mínun bág-winjun:
 þoh þú mi þesaro hɛri-dómo · halvaro fergos,

- 2758 ríkjas mínes, · þoh gi·dón ik, þat it ênig rinko ni mag
 wordun gi·wëndjen, · ęndi it skal gi·werðen só.“
 2760 Þó warð þera magað aftar þiu · mód gi·hworven,
 hugi aftar iro hêrron, · þat siu an þemu húse innen,
 2762 an þemu gast-sęli · gamen up a·huof,
 al só þero liudjo · land-wíse gi·dróg,
 2764 þero þiodo þau. · Þiu þiorne spilode
 hrór aftar þemu húse: · hugi was an lustun,
 2766 managaro mód-sevo. · Þó þiu magað habda
 gi·þionod te þanke · þiod-kuninge
 2768 ęndi allumu þemu erl-sķępje, · þe þar inne was
 góðaro gumono, · siu welde þó ira geva êgan,
 2770 þiu magað for þeru męnegi: · gęng þó wið iro móðar sprekan
 ęndi frágode sie · firi-wit-líko,
 2772 hwes siu þene burges ward · biddjen skoldi.
 Þó wísde siu aftar iro willjon, · hét þat siu wihtes þan êr
 2774 ni gerodi for þemu gum-sķępje, · bi·útan þat man iru Johannes
 an þeru hallu innan · hôvid gávi
 2776 a·lôsid af is lík-hamon. · Þat was allun þem liudjun harm,
 þem mannun an iro móde, · þó sie þat gi·hórdun þea magað sprekan;
 2778 só was it ôk þemu kuninge: · he ni mahte is kwidi liagan,
 is word wëndjen: · hét þó is wępan-berand
 2780 gangen fan þemu gast-sęli · ęndi hét þene godes man
 lívu bi·lôsjen. · Þó ni was lang te þiu,
 2782 þat man an þea halla · hôvid bráhte
 þes þiod-gumon, · ęndi it þar þeru þiornun far·gaf,
 2784 magað for þeru męnegi: · siu dróg it þeru móðer forð.
 Þó was ên-dago · allaro manno
 2786 þes wísoston, · þero þe gio an þesa wer-old kwámi,
 þero þe kwene ênig · kind gi·bári,
 2788 idis fan erle, · lét man simla þen ênon bi·foran,
 þe þiu þiorne gi·dróg, · þe gio þegnes ni warð
 2790 wís an iro wer-oldi, · bi·útan só ine waldand god
 fan heven-wange · hêlages gêstes
 2792 gi·markode mahtig: · þe ni habde ênigan gi·makon hwęrgin
 êr nek aftar. · Erlos hwurvun,
 2794 gumon umbi Johannen, · is jungaron managa,
 sálig ge·sīði, · ęndi ine an sande bi·gróvun,
 2796 leoves lík-hamon: · wissun þat he lioht godes,
 diur-líkan drôm · mid is drohtine samad,

2798 up-ôdas hêm · êgan móste,
 sálig sókjan. · Þó ge·witun im þea ge·siðos þanen,
 2800 Johannes gjungaron · gjámer-móde,
 hêlag-feraha: · was im iro hêrron dôð
 2802 swiðo an sorgun. · Ge·witun im sókjan þó
 an þeru wóstunni · waldandes sunu,
 2804 kraftigana Krist · ęndi imu küð gi·dedun
 gódes mannes for·gang, · hwó habde þe Judeono kuning
 2806 manno þene mārjostan · mākjas eggjun
 hôvdu bi·hauwan: · he ni welde is ênigen harm spreken,
 2808 sunu drohtines; · he wisse þat þiu seole was
 hêlag gi·halden · wiðer hettjandjon,
 2810 an friðe wiðer fiundun. · Þó só gi·frági warð
 aftar þem land-skępjun · lērjandero bętst
 2812 an þeru wóstunni: · werod samnode,
 fōr folkun tó: · was im firi-wit mikil
 2814 wísaro wordo; · imu was ôk willjo só samo,
 sunje drohtines, · þat he su·lik ge·siðo folk
 2816 an þat lioht godes · laðoan mósti,
 węnnjen mid willjon. · Waldand lêrde
 2818 allan langan dag · liudi managa,
 ęli-þeodige man, · ant-tat an ávand sęg
 2820 sunne te sedle. · Þó géngun is ge·siðos twe-livi,
 gumon te þemu godes barne · ęndi sagdun iro gódumu hêrron,
 2822 mid hwi-liku arvedju þar þea erlos livdin, · kwáðun þat sie is era
 bi·þorftin,
 weros an þemu wóstjon lande: · „sie ni mugun sie hér mid wihti
 ant·hębbjen,
 2824 hęliðos bi hungres ge·þwinge. · Nu lát þú sie, hêrro þe gódo,
 siðon, þar sie sęliða fiðen. · Náh sind hér ge·setana burgi
 2826 managa mid męgin-þiodun: · þar fiðad sie męti te kôpe,
 weros aftar þem wíkjon.“ · Þó sprak eft waldand Krist,
 2828 þioda drohtin, · kwað þat þes êniga þurufti ni wárin,
 „þat sie þurh męti-lôsi · mína far·látan
 2830 leov·líka lêra. · Gevad gi þesun liudjun gi·nóg,
 węnnjad sie hér mid willjon.“ · Þó habde eft is word garu
 2832 Philippus fród gumo, · kwað þat þar só filu wári
 manno męnigi: · „þoh wí hér te męti habdin
 2834 garu im te gevanne, · só wí mahtin far·gelden mêt,
 ef wí hér gi·saldin · siluver-skatto

2836 twê hund samad, · tweho wári is noh þan,
þat iro ênig þar · ênes gi·námi:
2838 só luttik wári þat þesun liudjun.“ · Þó sprak eft þe landes ward
endi frá gode sie · firi-wit-líko,
2840 manno drohtin, · hwat sie þar te mēti habdin
wistes ge·wunnin. · Þó sprak imu eft mid is wordun an·gēgin
2842 Andreas fora þem erlun · endi þemu alo-waldon
selvumu sagde, · þat sie an iro gi·siðje þan mēr
2844 garowes ni habdin, · „bi·útan girstin brôd
fivi an úsaru fērði · endi fiskos twêne.
2846 Hwat mag þat þoh þesaru mēnigi?“ · Þó sprak imu eft mahtig Krist,
þe gódo godes sunu, · endi hét þat gumono folk
2848 skērjen endi skêðen · endi hét þea skola sēttjen,
erlos aftar þeru erðu, · irmin-þioda
2850 an grase gruonimu, · endi þó te is jungarun sprak,
allaro barno bēst, · hét imu þiu brôd halon
2852 endi þea fiskos forð. · Þat folk stillo bēd,
sat ge·siði mikil; · undar þiu he þurh is selves kraft,
2854 manno drohtin, · þene mēti wihide,
hêlag heven-kuning, · endi mid is handun brak,
2856 gaf it is jungarun forð, · endi it sie undar þemu gum-skēpje hét
dragan endi dēljen. · Sie lêstun iro drohtines word,
2858 is geva gerno drógun · gumono gi·hwemu,
hêlaga helpa. · It undar iro handun wóhs,
2860 mēti manno gi·hwemu: · þeru mēgin-þiodu warð
líf an lustun, · þea liudi wurðun alle,
2862 sade sálig folk, · só hwat só þar gi·samnod was
fan allun wíðun wegum. · Þó hét waldand Krist
2864 gangen is jungaron · endi hét sie gômjen wel,
þat þiu léva þar · far·loren ni wurði;
2866 hét sie þó samnon, · þó þar sade wárun
man-kunnjes manag. · Þar móses warð,
2868 brôdes te lévu, · þat man birilos gi·las
twe-livi fulle: · þat was tēkan mikil,
2870 grôt kraft godes, · hwand þar was gumono gi·tald
áno wíf endi kind, · werodes at-samme
2872 fif þúsundig. · Þat folk al far·stód,
þea man an iro móde, · þat sie þar mahtigna
2874 hêrron habdun. · Þó sie heven-kuning,
þea liudi lovodun, · kwáðun þat gio ni wurði an þit lioht kuman

2876 wísaro wár-sago, · efþa þat he gi·wald mid gode
 an þesaru middil-gard · méron habdi,
 2878 ên-faldaran hugi. · Alle gi·sprákun,
 þat he wári wirðig · welono ge·hwi-likes,
 2880 þat he erð-ríki · êgan mósti,
 wídene wer-old-stól, · „nu he su·lik ge·wit havad,
 2882 só grôte kraft mid gode.“ · Þea gumon alle gi·warð,
 þat sie ine gi·hóvin · te hêrosten,
 2884 gi·kurin ine te kuninge: · þat Kriste ni was
 wihtes wirðig, · hwand he þit wer-old-ríki,
 2886 erðe çndi up-himil · þurh is ênes kraft
 selvo gi·warhte · çndi siðor gi·held,
 2888 land çndi liud-skepi, · —þoh þes ênigan gi·lôvon ni dedin
 wrêðe wiðer-sakon— · þat al an is gi·walde stád,
 2890 kuning-ríkjo kraft · çndi kêsur-dómes,
 megin-þiодо mahal. · Be·þiu ni welde he þurh þero manno spráka
 2892 hebbjan ênigan hêr-dóm, · hêlag drohtin,
 wer-old-kuninges namon; · ni he þó mid wordun stríd
 2894 ni af·hóf wið þat folk furður, · ak fôr imu þó, þar he welde,
 an ên ge·birgi uppan: · flóh þat barn godes
 2896 gêlaro gelp-kwidi · çndi is jungaron hét
 ovar ênne sêo siðon · çndi im selvo gi·bôd,
 2898 hwar sie im eft te·gegnes · gangen skoldin.
 Þó te·lét þat liud-werod · aftar þemu lande allumu,
 2900 te·fôr folk mikil, · siðor iro fráho gi·wêt
 an þat ge·birgi uppan, · barno ríkjost,
 2902 waldand an is willjon. · Þó te þes watares staðe
 samnodun þea ge·siðos Kristes, · þe he imu habde selvo gi·korane,
 2904 sie twelivi þurh iro trewa góda: · ni was im tweho nigijan,
 nevu sie an þat godes þionost · gerno weldin
 2906 ovar þene sêo siðon. · Þó létun sie swiðjan strôm,
 hôh hurnid-skip · hluttron üðjon,
 2908 skêðan skír water. · Skrêd lioht dages,
 sunne warð an sedle; · þe sêo-líðandjan
 2910 naht nevulo bi·warp; · náðidun erlos
 forð-wardes an flód; · warð þiu fiorðe tíð
 2912 þera nahtes kuman · —nêrjendo Krist
 warode þea wág-líðand—: · þó warð wind mikil,
 2914 hôh weder af·haven: · hlamodun üðjon,
 strôm an stamne; · stríðjun fêridun

- 2916 þea weros wiðer winde, · was im wrêð hugi,
 sevo sorgono ful: · selvon ni wándun
 2918 lagu-líðandja · an land kumen
 þurh þes wederes ge·win. · Þó gi·sáhun sie waldand Krist
 2920 an þemu sêe uppan · selvun gangan,
 faran an fāðjon: · ni mahte an þene flód innan,
 2922 an þene sêo sinkan, · hwand ine is selves kraft
 hêlag ant·habde. · Hugi warð an forhtun,
 2924 þero manno mód-sevo: · and-rédun þat it im mahtig fiund
 te gi·droge dádi. · Þó sprak im iro drohtin tó,
 2926 hêlag heven-kuning, · ęndi sagde im þat he iro hêrro was
 mári ęndi mahtig: · „nu gí módes skulun
 2928 fastes fāhen; · ne sí iu forht hugi,
 gi·bárjad gi bald-líko: · ik bium þat barn godes,
 2930 is selves sunu, · þe iu wið þesumu sêe skal,
 mundon wið þesan męri-strôm.“ · Þó sprak imu ęn þero manno
 an·gęgin
 2932 ovar bord skipes, · bar-wirðig gumo,
 Petrus þe gódo · —ni welde píne þolon,
 2934 watares witi—: · „ef þú it waldand sís“, kwað he,
 „hêrro þe gódo, · só mi an mínumu hugi þunkit,
 2936 hét mi þan þarod gangan te þi · ovar þesen gevenes strôm,
 drokno ovar diap water, · ef þú mín drohtin sís,
 2938 managoro mund-boro.“ · Þó hét ine mahtig Krist
 gangan imu te·gęnes. · He warð garu sáno,
 2940 stóp af þemu stamne · ęndi stríðjun géng
 forð te is frôjan. · Þiu flód ant·habde
 2942 þene man þurh maht godes, · antat he imu an is móde bi·gan
 and-ráden diap water, · þó he dríven gi·sah
 2944 þene wég mid windu: · wundun ina úðjon,
 hôh strôm umbi·hring. · Reht só he þó an is hugi twehode,
 2946 só wêk imu þat water under, · ęndi he an þene wág innan,
 sank an þene sêo-strôm, · ęndi he hriop sán aftar þiu
 2948 gáhon te þemu godes sunje · ęndi gerno bad,
 þat he ine þó ge·nęridi, · þó he an nôðjun was,
 2950 þegan an ge·þwinge. · Þiодо drohtin
 ant·feng ine mid is fāðmun · ęndi frágode sána,
 2952 te hwí he þó ge·twehodi: · „hwat, þú mahtes ge·trúoan wel,
 witen þat te wárun, · þat þi watares kraft
 2954 an þemu sêe innen · þínes siðes ni mahte,

lagu-strôm gi·lêttjen, · só lango só þú habdes ge·lôvon te mi
 2956 an þínumu hugi hardo. · Nu willju ik þi an helpun wesen,
 nêrjen þi an þesaru nôdi“. · Þó nam ine alo-mahtig,
 2958 hêlag bi handun: · þó warð imu eft hlutter water
 fast under fótun, · ęndi sie an fǣði samad
 2960 bêðja géngun, · antat sie ovar bord skipes
 stópun fan þemu strôme, · ęndi an þemu stamne ge·sat
 2962 allaro barno bêtst. · Þó warð brêd water,
 strômos ge·stillid, · ęndi sie te staðe kwámun,
 2964 lagu-líðandja · an land samen
 þurh þes wateres ge·win, · sagdun þo waldande þank,
 2966 diurden iro drohtin · dádjun ęndi wordun,
 fellun imu te fótun · ęndi filu sprákun
 2968 wísaro wordo, · kwáðun þat sie wissin garo,
 þat he wári selvo · sunu drohtines
 2970 wár an þesaru wer-oldi · ęndi ge·wald habdi
 ovar middil-gard, · ęndi þat he mahti allaro manno gi·hwes
 2972 ferahe gi·formon, · al só he im an þemu flóde dede
 wið þes watares ge·win. · Þó gi·wêt imu waldand Krist
 2974 siðon fan þemu sêc, · sunu drohtines,
 ênag barn godes. · Eli-þioda kwam imu,
 2976 gumon te·gêgnes: · wárun is gódun werk
 ferran ge·frági, · þat he só filu sagde
 2978 wároro wordo: · imu was willjo mikil,
 þat he su·lik folk-skêpi · frummjen mósti,
 2980 þat sie simla gerno · gode þionodin,
 wárin ge·hôrige · heven-kuninge
 2982 man-kunnjes manag. · Þó gi·wêt he imu over þea marka Judeono,
 sóhte imu Sidono burg, · habde ge·siðos mid imu,
 2984 góde jungaron. · Þar imu te·gêgnes kwam
 ên idis fan áðrom þiodun; · siu was iru aðali-ge·burdjo,
 2986 kunnjes fan Kananeo lande; · siu bad þene kraftagan drohtin,
 hêlagna, þat he iru helpe ge·rédi, · kwað þat iru wári harm gi·standen,
 2988 soroga at iru selvaru dohter, · kwað þat siu wári mid suhtjun
 bi·fangen:
 „be·drogan habbjad sie dęrnja wihti. · Nu is iro dôd at hęndi,
 2990 þea wrêðon habbjad sie ge·wittju be·numane. · Nu biddju ik þi,
 waldand frô min,
 selvo sunu Dawides, · þat sie af su·likum suhtjun a·tómjes,
 2992 þat þú sie só arma · ê·gróht-fullo

- wam-skaðon bi·weri.“ · Ni gaf iru þó noh waldand Krist
 2994 ênig and-wordi; · siu imu aftar géng,
 folgode fruokno, · antat siu te is fótun kwam,
 2996 grótte ina greatandi. · Gjungaron Kristes
 bádun iro hêrron, · þat he an is hugja mildi
 2998 wurði þemu wíve. · Þó habde eft is word garu
 sunu drohtines · ęndi te is ge·siðun sprak:
 3000 „êrist skal ik Israheles · avoron werðen,
 folk-skępi te frumu, · þat sie ferhtan hugi
 3002 hębbjan te iro hêrron: · im is helpono þarf,
 þea liudi sind far·lorane, · far·lāten habbjad
 3004 waldandes word, · þat werod is ge·twíflid,
 drívad im dęrnjan hugi, · ne willjad iro drohtine hōrjen
 3006 Israhelo erl-skępi, · un·gi·lōviga sind
 hęliðos iro hêrron: · þoh skal þanen helpe kumen
 3008 allun ęli-þiodun.“ · Agalêto bad
 þat wíf mid iro wordun, · þat iru waldand Krist
 3010 an is mód-sevon · mildi wurði,
 þat siu iro barnes forð · brúkan mósti,
 3012 hębbjan sie hêle. · Þó sprak iru hêrro an·gęgin,
 mári ęndi mahtig: · „nis þat“, kwað he, „mannes reht,
 3014 gumono nig·ênum · gód te gi·frummjenne
 þat he is barnun · brōdes af·tíhe,
 3016 węrnje im ovar willjon, · lāte sie wíti þoljan,
 hungar hęti-grimmen, · ęndi fódje is hundos mid þiu.“
 3018 „wár is þat, waldand“, · kwað siu, „þat þú mid þínun wordun sprikis,
 sōð-líko sagis: · hwat, þoh oft an sęli innen
 3020 undar iro hêrron diske · hwelpos hwervad
 brosmo­no fulle · þero fan þemu biode niðer
 3022 ant·fallat iro frōjan.“ · Þó gi·hōrde þat friðu-barn godes
 willjan þes wíves · ęndi sprak iru mid is wordun tó:
 3024 „wela þat þú wíf haves · willjan góden!
 Mikil is þín gi·lōvo · an þea maht godes,
 3026 an þene liudjo drohtin. · Al wirðid gi·lêstid só
 umbi þínes barnes líf, · só þú bádi te mi.“
 3028 Þó warð siu sán gi·hêlid, · só it þe hêlago ge·sprak
 wordun wár-fastun: · þat wíf fagonode,
 3030 þes siu iro barnes forð · brúkan móste;
 habde iru gi·holpen · hêljando Krist,
 3032 habde sie far·fangane · fiundo kraftu,

wam-skaðun bi·wērid. · Þó gi·wēt imu waldand forð,
 3034 barno þat bētste, · sóhte imu burg ǫðre,
 þiu só þikko was · mid þeru þiodu Judeono,
 3036 mid sūðar-liudjun gi·seten. · Þar gi·fragn ik þat he is ge·siðos grótte,
 þe jungaron þe he imu habde be is góde gi·korane, · þat sie mid imu
 gerno ge·wunodun,
 3038 weros þurh is wíson spráka: · „alle skal ik iu“, kwað he, „mid wordun
 frágon,
 jungaron míne: · hwat kweðat þese Judeo liudi,
 3040 mári megin-þioda, · hwat ik manno sí?“
 Imu and-wordidun frô-líko · is friund an·gegin,
 3042 jungaron síne: · „nis þit Judeono folk,
 erlos ên-wordje: · sum sagad þat þú Elias sí,
 3044 wís wár-sago, · þe hér giu was lango,
 gód undar þesumu gum-skēpje, · sum sagad þat þú Johannes sí,
 3046 diur-lík drohtines bodo, · þe hér dōpte iu
 werod an watere; · alle sie mid wordun sprekað,
 3048 þat þú ên-hwi-lik sí · ǣðilero manno,
 þero wár-sagono, · þe hér mid wordun giu
 3050 lērdun þese liudi, · ǣndi þat þú sí eft an þit lioht kumen
 te wísjanne þesumu werode.“ · Þó sprak eft waldand Krist:
 3052 „hwe kweðað gi, þat ik sí“, · kwað he, „jungaron míne,
 liovon liud-weros?“ · Þó te lat ni warð
 3054 Símón Petrus: · sprak sán an·gegin
 êno for im allun · —habde imu ǣlljen gód,
 3056 þristja gi·þáhti, · was is þeodone hold—:
 „þú bist þe wáro · waldandes sunu,
 3058 libbjendes godes, · þe þit lioht gi·skóp,
 Krist kuning êwig: · só willjad wí kweðen alle,
 3060 jungaron þíne, · þat þú sí god selvo,
 hêljandero bēst.“ · Þó sprak imu eft is hêrro an·gegin:
 3062 „sálig bist þú Símón“, kwað he, „sunu Jonases; · ni mahtes þú þat
 selvo ge·huggjan,
 gi·markon an þínun mód-gi·þáhtjun, · ne it ni mahte þi mannes
 tunge
 3064 wordun ge·wísjen, · ak dede it þi waldand selvo,
 fader allaro friho barno, · þat þú só forð gi·spráki,
 3066 só diapo bi drohtin þínen. · Diur-líko skalt þú þes lôn ant·fáhen,
 hlutro havas þú an þínan hêrron gi·lôvon, · hugi-skēfti sind þíne
 stêne ge·líka,

3068 só fast bist þú só felis þe hardo; · hêten skulun þi firiho barn
 sankte Péter: · ovar þemu stêne skal man mínen sêli wirkjan,
 3070 hêlag hús godes; · þar skal is híwiski tó
 sálig samnon: · ni mugun wið þem þínun swiðjun krafte
 3072 an·þebben hêlle portun. · Ik far·givu þi himil-ríkjas slutilas,
 þat þú móst aftar mi · allun gi·waldan
 3074 kristinum folke; · kumad alle te þi
 gumono gêstos; · þú have grôte gi·wald,
 3076 hwene þú hér an erðu · êldi-barno
 ge·binden willjes: · þemu is bêðju gi·duan,
 3078 himil-ríki bi·loken, · êndi hêlle sind imu opana,
 brinnandi fiur; · só hwene só þú eft ant·binden wili,
 3080 an·þeftjen is hêndi, · þemu is himil-ríki,
 ant·loken liohto mêt · êndi lif êwig,
 3082 gróni godes wang. · Mid su·likaru ik þi gevu willju
 lônnon þínen gi·lôvon. · Ni willju ik, þat gí þesun liudjun noh,
 3084 mârjen þesaru mênigi, · þat ik bium mahtig Krist,
 godes êgan barn. · Mi skulun Judeon noh,
 3086 un·skuldigna · erlos binden,
 wêgjan mi te wundrun · —dót mi wítjes filo—
 3088 innan Hjerusalem · gêres ordun,
 áhtjen mínes aldres · eggjun skarpun,
 3090 bi·lôsjen mi lívu. · Ik an þesumu liohte skal
 þurh úses drohtines kraft · fan dôde a·standen
 3092 an þriddjumu dage“. · Þó warð þegno bêtst
 swiðo an sorgun, · Símon Petrus,
 3094 warð imu hugi hriwig, · êndi te is hêrron sprak
 rink an rúnun: · „ni skal þat ríki god“, kwað he,
 3096 „waldand willjen, · þat þú eo su·lik wíti mikil
 gi·þolos undar þesaru þiod: · nis þes þarf nigijan,
 3098 hêlag drohtin.“ · Þó sprak imu eft is hêrro an·gêgin,
 mári mahtig Krist · —was imu an is móde hold—:
 3100 „hwat, þú nu wiðer-ward bist“, · kwað he, „willjon mínes,
 þegno bêtsto! · Hwat, þú þesaro þiodo kanst
 3102 mêniskan sidu: · þú ni wêst þe maht godes,
 þe ik gi·frummjen skal. · Ik mag þi filu sêggjan
 3104 wárun wordun, · þar hér undar þesumu werode standad
 ge·siðos míne, · þea ni mótun swelten êr,
 3106 hwerven an hinen-fard · êr sie himiles lioht,
 godes ríki sehat.“ · Kôs imu jungarono þó

3108 sán aftar þiu · Símon Petrus,
 Jakob ɛndi Johannes, · ea gumon twêne,
 3110 bêðja þea gi·bróðer, · ɛndi imu þó uppen þene berg gi·wêt
 sunder mid þem ge·siðun, · sálíg barn godes,
 3112 mid þem þegnun þrim, · þiодо drohtin,
 waldand þesaro wer-oldes: · welde im þar wundres filu,
 3114 tēkno tōgjan, · þat sie gi·trúodin þiu bet,
 þat he selvo was · sunu drohtines,
 3116 hēlag heven-kuning. · Þó sie an hôhan wall
 stigun stēn ɛndi berg, · antat sie te þeru stēdi kwámun,
 3118 weros wiðer wolkan, · þar waldand Krist,
 kuningo kraftigost · gi·koren habde,
 3120 þat he is god-kundi · jungarun sínun
 þurh is ênes kraft · ógjan welde,
 3122 berht-lík biliði. · Þó imu þar te bedu gi·hnêg,
 þó warð imu þar uppe · ǫðar-líkora
 3124 wliṭi ɛndi gi·wádi: · wurðun imu is wangun liohte,
 blíkandi só þiu berhte sunne: · só skên þat barn godes,
 3126 liuhte is lík-hamo: · liomon stóðun
 wánamo fan þemu waldandes barne; · warð is ge·wádi só hwít
 3128 só snêw te sehanne. · Þó warð þar seld-lík þing
 gi·ôgid aftar þiu: · Elias ɛndi Moyses
 3130 kwámun þar te Kriste · wið só kraftagne
 wordun wehsljan. · Þar warð só wun-sam spráka,
 3132 só gód word undar gumun, · þar þe godes sunu
 wið þea mārjan man · mahljen welde,
 3134 só blíði warð uppan þemu berge: · skên þat berhte lioht,
 was þar gard gód-lík · ɛndi gróni wang,
 3136 Paradise ge·lík. · Petrus þó gi·mahalde,
 hēlið hard-módig · ɛndi te is hêrron sprak,
 3138 grótte þene godes sunu: · „gód is it hér te wesanne,
 ef þú it gi·kiosan wili, · Krist alo-waldo,
 3140 þat man þi hér an þesaru hôhe · ên hús ge·wirkja,
 mār-líko ge·mako · ɛndi Moyses ǫðer
 3142 ɛndi Eliase þriddja: · þit is ôdas hēm,
 welono wun-samost.“ · Reht só he þó þat word ge·sprak,
 3144 só ti-lét þiu luft an twê: · lioht wolkan skên,
 glítandi glímo, · ɛndi þea góðun man
 3146 wliṭi-skóni be·warp. · Þó fan þemu wolkne kwam
 hēlag stemne godes, · ɛndi þem hēliðun þar

- 3148 selvo sagde, · þat þat is sunu wári,
 libbjendero liovost: · „an þemu mi líkod wel
 3150 an mínun hugi-skęftjun. · Þemu gí hórjen skulun,
 ful-gangad imu gerno.“ · Þó ni mahtun þea jungaron Kristes
 3152 þes wolknes wliiti · ęndi word godes,
 þea is mikilon maht · þea man ant·standen,
 3154 ak sie bi·fellun þó forð-wardes: · ferhes ni wándun,
 lęngiron lives. · Þó gęng im tó þe landes ward,
 3156 be·hręn sie mid is handun · hęljandero bętst,
 hęt þat sie im ni and-rédin: · „ni skal iu hér derjen eo·wiht,
 3158 þes gi hér seld-líkes · gi·sehen habbjad,
 męrjaro þingo.“ · Þó eft þem mannun warð
 3160 hugi at iro herton · ęndi gi·hélid mód,
 gi·bade an iro breostun: · gi·sáhun þat barn godes
 3162 ęnna standen, · was þat oðer þó,
 be·hliden himiles lioht. · Þó gi·węt imu þe hęlago Krist
 3164 fan þemu berge niðer; · gi·bód aftar þiu
 jungarun sínun, · þat sie ovar Judeono folk
 3166 ni sagdin þea gi·sioni: · „er þan ik selvo hér
 swíðo diur-líko · fan dōðe a·stande,
 3168 a·rise fan þeru restu: · siðor mugun gi it rekkjen forð,
 márjen ovar middil-gard · managun þiodun
 3170 wído aftar þesaru wer-oldi.“ · Þó gi·węt imu waldand Krist
 eft an Galileo land, · sóhte is gadulingos,
 3172 mahtig is mágo hēm, · sagde þar manages hwat
 berhtero biliðjo, · ęndi þat barn godes
 3174 þem is sáligun ge·siðun · sorg-spell ni for·hal,
 ak he im open-líko · allun sagde,
 3176 þem is gódun jungarun, · hwó ine skolde þat Judeono folk
 węgjan te wundrun. · Þes wurðun þar wíse man
 3178 swíðo an sorgun, · warð im sēr hugi,
 hriwig umbi iro herte: · gi·hórdun iro hęrron þó,
 3180 waldandes sunu · wordun tęlljen,
 hwat he undar þeru þiodu · þolojan skolde,
 3182 willjendi undar þemu werode. · Þó gi·węt imu waldand Krist,
 gumo fan Galilea, · sóhte imu Judeono burg,
 3184 kwámun im te Kafarnaum. · Þar fundun sie ęnan kuninges þegan
 wlankan undar þemu werode: · kwað þat he wári gi·weldig bodo
 3186 aðal-kęsures; · he grótte aftar þiu
 Símon Petrusen, · kwað þat he wári gi·sęndid þarod,

3188 þat he þar gi·manodi · manno ge·hwi-likn
 þero hôvid-skatto, · þe sie te þemu hove skoldin
 3190 tinsi gelden: · „nis þes tweho ênig
 gumono ni-giênumu, · ne sie ina far·gelden sán
 3192 mēðmo kustjon, · bi·úten iuwe mēster êno
 havad it far·lâten. · Ni skal þat líkon wel
 3194 mínunu hêrron, · só man it imu at is hove kúðid,
 aðal-kêsure.“ · Þó géng aftar þiu
 3196 Símon Petrus, · welde it seggjan þó
 hêrron sínumu: · he was is an is hugi iu þan,
 3198 gi·waro waldand Krist: · —imu ni mahte word ênig
 bi·holen werðen, · he wisse hugi-skēfti
 3200 manno ge·hwi-likes—: · hét þó þene is mārjan þegan,
 Símon Petrus · an þene sêo innen
 3202 angul werpen: · „su·likn só þú þar êrist mugis
 fisk gi·fâhen“, · kwað he, „só teoh þú þene fan þemu flóde te þi,
 3204 ant·klemmi imu þea kinni: · þar maht þú undar þem kaflon nimen
 guldine skattos, · þat þú far·gelden maht
 3206 þemu manne te gi·módja · mínen êndi þinen
 tinseo só hwi-likan, · só he ùs tó sókid.“
 3208 He ni þorfte imu þó aftar þiu · ǿðaru wordu
 furður gi·bioden: · géng fiskari gód,
 3210 Símon Petrus, · warp an þene sêo innen
 angul an ùðjon · êndi up gi·tôh
 3212 fisk an flóde · mid is folmun twêrn,
 te·klóf imu þea kinni · êndi undar þem kaflun nam
 3214 guldine skattos: · dede al, só imu þe godes sunu
 wordun ge·wísde. · Þar was þó waldandes
 3216 megin-kraft gi·márid, · hwó skal allaro manno ge·hwi-lik
 swíðo willjendi · is wer-old-hêrron
 3218 skuldi êndi skattos, · þea imu gi·skēride sind,
 gerno gelden: · ni skal ine far·gúmon eo·wiht,
 3220 ni far·muni ine an is móde, · ak wese imu mildi an is hugi,
 þiono imu þio-líko: · an þiu mag he þiodgodes
 3222 willjan ge·wirkjan · êndi ôk is wer-old-hêrron
 huldi habben. · Só lérde þe hêlago Krist
 3224 þea is gódon jungaron: · „ef ênig gumono wið iu“, kwað he,
 „sundja ge·wirkja, · þan nim þú ina sundar te þi,
 3226 þene rink an rúna · êndi imu is rád saga,
 wísi imu mid wordun. · Ef imu þan þes werð ne sí,

- 3228 þat he þi gi·hôrje, · hala þi þar ǫðara tó
 góðaro gumono, · ǣndi lah imu is grimmun werk,
 3230 sak ina sǫð-wordun. · Ef imu þan is sundja aftar þiu,
 lôs-werk ni lêðon, · gi·duo it ǫðrun liudjun kûð,
 3232 mári it þan for mēnegi · ǣndi lát manno filu
 witen is far·wurhti: · óðo be·ginnad imu þan is werk tregan,
 3234 an is hugi hrewen, · þan he it gi·hôrid hēliðo filu,
 ahton ǣldi-barn · ǣndi imu is uvilon dád
 3236 wērjad mid wordun. · Ef he þan ôk wēndjen ne wili,
 ak far·módat su·lika mēnegi, · þan lát þú þene man faren,
 3238 hava ina þan far hēðinen · ǣndi lát ina þi an þinum hugi lêðen,
 mīð is an þinum móde, · ne sí þat imu eft mildi god,
 3240 hēr heven-kuning · helpe far·líhe,
 fader allaro firiho barno.“ · Þó frágode Petrus,
 3242 allaro þegno bēst · þeodan sínan:
 „hwó oft skal ik þem mannun, · þe wið mi habbjad
 3244 lêð-werk gi·duan, · leovo drohtin,
 skal ik im sivun siðun · iro sundja a·lâten,
 3246 wrêðaro werko, · êr þan ik is êniga wrêka frummje,
 lêðes te lône?“ · Þó sprak eft þe landes ward,
 3248 an·gēgin þe godes sunu · gódumu þegne:
 „ni sēggju ik þi fan sivunjun, · só þú selvo sprikis,
 3250 mahlis mid þínu müðu, · ik duom þi méra þar tó:
 sivun siðun sivun-tig · só skalt þú sundja ge·hwemu,
 3252 lêðes a·lâten: · só willju ik þi te lêrun geven
 wordun wár-fastun. · Nu ik þi su·lika gi·wald far·gaf,
 3254 þat þú mínes híwiskes · hêrost wáris,
 manages mann-kunnjes, · nu skalt þú im mildi wesen,
 3256 liudjun líði.“ · Þó þar te þemu lêrjande kwam
 ên jung man an·gēgin · ǣndi frágode Jesu Krist:
 3258 „mêster þe gódo“, · kwað he, „hwat skal ik manages duan,
 an þiu þe ik heven-ríki · ge·halan móti?“
 3260 Habde imu ôd-welon · allen ge·wunnen,
 mēðom-hord manag, · þoh he mildjan hugi
 3262 bári an is breostun. · Þó sprak imu þat barn godes:
 „hwat kwiðis þú umbi gódon? · nis þat gumono ênig
 3264 bi·útan þe êno, · þe þar al ge·skóp,
 wer-old ǣndi wunnja. · Ef þú is willjan havas,
 3266 þat þú an lioht godes · líðan mótis,
 þan skalt þú bi·halden · þea hêlagon lêra,

3268 þe þar an þemu aldon · êwa ge·biudid,
 þat þú man ni slah, · ni þú mēnes ni sweri,
 3270 far·legar-nessi far·lát · ęndi luggi ge·wit-skępi,
 stríd ęndi stulina; · ne wis þú te stark an hugi,
 3272 ne níðin ne hatul, · ni nôd-róf ni fręmi;
 av·unst alla far·lát; · wis þínun ęldirun gód,
 3274 fader ęndi móder, · ęndi þínun friundun hold,
 þem náhistun gi·náðig. · Þan þú þi gi·niodon móst
 3276 himilo ríkjas, · ef þú it bi·halden wili,
 ful-gangan godes lêrun.“ · Þó sprak eft þe jungo man
 3278 „al hębbju ik só gi·lêstid“, · kwað he, „só þú mi lêris nu,
 wordun wísis, · só ik is eo wiht ni far·lét
 3280 fan mínaro kindiski.“ · Þó bi·gan ina Krist sehan
 an mid is ôgun: · „ên is þar noh nu“, kwað he,
 3282 „wan þero werko: · ef þú is willjon havas,
 þat þú þurh-fręmid · þionon mótis
 3284 hêrron þínumu, · þan skalt þú þat þín hord nimen,
 skalt þínan ôd-welon · allan far·kôpjen,
 3286 diurje mêðmos, · ęndi dêljen hét
 armun mannun: · þan havas þú aftar þiu
 3288 hord an himile; · kum þi þan gi·halden te mi,
 folgo þi mínaro fęrdi: · þan havas þú friðu siður.“
 3290 Þó wurðun Kristes word · kind-jungumu manne
 swíðo an sorgun, · was imu sêr hugi,
 3292 mód umbi herte: · habde mêðmo filu,
 welono ge·wunnen; · wende imu eft þanen,
 3294 was imu unóðo · innan breostun,
 an is sevon swáro. · Sah imu aftar þó
 3296 Krist alo-waldo, · kwað it þó, þar he welde,
 te þem is jungarun gęgin-wardun, · þat wári an godes ríki
 3298 un·óði ôdagumu manne · up te kumanne:
 „óður mag man olvundjon, · þoh he sí un·met grôt,
 3300 þurh náðlan gat, · þoh it sí naru swíðo,
 sáftur þurh-slópjen, · þan mugi kuman þiu siole te himile
 3302 þes ôdagan mannes, · þe hér al havad
 gi·wędid an þene wer-old-skat · willjon sínen,
 3304 mód-gi·þáhti, · ęndi ni hugid umbi þie maht godes.“
 Imu and-wordjade · êr-þungan gumo,
 3306 Símon Petrus, · ęndi sęggjan bad
 leovan hêrron: · „hwat skulun wí þes te lône nimen“, kwað he,

- 3308 „gódes te gelde, · þes wí þurh þín jungar-dóm
 êgan êndi ęrvi · al far·létun
 3310 hovos êndi híwiski · êndi þi te hêrron gi·kurun,
 folgodun þínaru fęrdi: · hwat skal ús þes te frumu werðen,
 3312 langes te lône?“ · liudjo drohtin
 sagde im þó selvo: · „þan ik sittjen kumu“, kwað he,
 3314 „an þie mikilan maht · an þemu márjan dage,
 þar ik allun skal · irmin-þiodun
 3316 dómos a·dêljen, · þan mótun gi mid iuwomu drohtine þar
 selvon sittjen · êndi mótun þera saka waldan:
 3318 mótun gi Israhelo · ęðili-folkun
 a·dêljen aftar iro dádjun: · só mótun gi þar gi·diuride wesen.
 3320 Þan sęggju ik iu te wáran: · só hwe só þat an þesaru wer-oldi gi·duot,
 þat he þurh mína minnja · mágo ge·sidli
 3322 liof far·létid, · þes skal hi hér lôn niman
 tehan siðun tehin-fald, · ef he it mid trewon duot,
 3324 mid hluttru hugi. · Ovar þat havad he ôk himiles lioht,
 open êwig líf.“ · Bi·gan imu þó aftar þiu
 3326 allaro barno bętst · ên biliði sęggjan,
 kwað þat þar ên ôdag man · an êr-dagun
 3328 wári undar þemu werode: · „þe habde welono ge·nóg,
 sinkas gi·samnod · êndi imu simlun was
 3330 garu mid goldu · êndi mid godo-wębbju,
 fagarun fratahun · êndi imu so filu habde
 3332 gódes an is gardun · êndi imu at gômun sat
 allaro dago ge·hwi-likes: · habde imu diur-lík líf,
 3334 blíðsea an is bęnkjun. · Þan was þar eft ên biddjendi man,
 gi·lévod an is lík-hamon, · Lazarus was he hêten,
 3336 lag imu dago ge·hwi-likes · at þem durun foren,
 þar he þene ôdagan man · inne wisse
 3338 an is gęst-sęli · gôme þiggjan,
 sittjen at sumble, · êndi he simlun bêd
 3340 gi·armod þar úte: · ni móste þar in kuman,
 ne he ni mahte ge·biddjen, · þat man imu þes brôdes þarod
 3342 gi·dragan weldi, · þes þar fan þemu diske niðer
 ant·fel undar iro fôti: · ni mahte imu þar ênig fruma werðen
 3344 fan þemu hêroston, þe þes húses gi·weld, · bi·útan þat þar géngun is
 hundos tó,
 likkodun is lík-wundon, · þar he liggjandi
 3346 hungar þolode; · ni kwam imu þar te helpu wiht

fan þemu ríkjon manne. · Þó gi·fragn ik þat ina is regano-gi·skapu,
 3348 þene armon man · is ên-dago
 gi·manoda mahtjun swîð, · þat he manno drôm
 3350 a·geven skolde. · Godes engilos
 ant·fêngun is ferh · ęndi lêddun ine forð þanen,
 3352 þat sie an Abrahames barm · þes armon mannes
 siole gi·settun: · þar móste he simlun forð
 3354 wesen an wunnjun. · Þó kwámun ôk wurde-gi·skapu,
 þemu ôdagan man · or·lag·hwíle,
 3356 þat he þit lioht far·lét: · lêða wihti
 be·sinkodun is siole · an þene swarton hêl,
 3358 an þat fern innen · fiundun te willjan,
 be·gróvun ine an gramono hêm. · Þanen mahte he þene gódan
 skawon,
 3360 Abraham ge·sehen, · þar he uppe was
 líves an lustun, · ęndi Lazarus sat
 3362 blíði an is barme, · berht lôn ant·fêng
 allaro is arm-ódjo, · ęndi lag þe ôdago man
 3364 hêto an þeru hêllju, · hriop up þanen:
 „fader Abraham“, · kwað he, „mi is firinun þarf,
 3366 þat þú mi an þínumu mód-sevon · mildi werðes,
 líði an þesaru lognu: · sęndi mi Lazarus herod,
 3368 þat he mí ge·fórja · an þit fern innan
 kaldes wateres. · Ik hér kwik brinnu
 3370 hêto an þesaru hêllju: · nu is mi þínaro helpono þarf,
 þat he mi a·lęskje · mid is luttikon fingru
 3372 tungon míne, · nu siu têkan havad,
 uvil arvedi. · Inwid-rádo,
 3374 lêðaro spráka, · alles is mi nu þes lôn kumen.“
 Imu and-wordjade þó Abraham · —þat was ald-fader—:
 3376 „ge·hugi þú an þínumu herton“, · kwað he, „hwat þú habdes iu
 welono an wer-oldi. · Hwat, þú þar alle þíne wunnja far·sliti,
 3378 gódes an gardun, · só hwat só þi giviðig forð
 werðen skolde. · Wíti þolode
 3380 Lazarus an þemu liohte, · habde þar lêðes filu,
 wítjas an wer-oldi. · Be·þiu skal he nu welon êgan,
 3382 libbjen an lustun: · þú skalt þea logna þolan,
 brinnendi fiur: · ni mag is þi ênig bóte kumen
 3384 hinana te hêllju: · it havad þe hêlago god
 só gi·fastnod mid is faðmun: · ni mag þar faren ênig

- 3386 þegno þurh þat þiustri: · it is hér só þikki undar ùs.“
 Þó sprak eft Abrahame · þe erl te·gegnes
 3388 fan þeru hêtan hêll · ęndi helpono bad,
 þat he Lazarus · an liudjo drôm
 3390 selvon sandi: · „þat he ge·sęggja þar
 bróðarun mínun, · hwó ik hér brinnendi
 3392 þrá-werk þolon; · si þar undar þeru þiodu sind,
 si fivi undar þemu folke: · ik an forhtun bium,
 3394 þat sie im þar far·wirkjen, · þat sie skulin ôk an þit wíti te mi,
 an só grádag fiur.“ · Þó imu eft te·gegnes sprak
 3396 Abraham ald-fader, · kwað þat sie þar êo godes
 an þemu land-skępi, · liudi habdin,
 3398 Moyseses gi·bôd · ęndi þar managaro tó
 wár-saguno word: · „ef sie is willige sind,
 3400 þat sie þat bi·halden, · þan ni þurvun sie an þea hêll innen,
 an þat fern faren, · ef sie ge·frummjad só,
 3402 só þea ge·biodad, · þe þea bók lesat
 þem liudjun te lêrun. · Ef sie þes þan ni willjad lêstjen wiht,
 3404 þanne ni hôrjad sie ôk · þemu þe hinan a·stád,
 man fan dôðe. · Láte man sie an iro mód-sevon
 3406 selvon keosen, · hweðer im swótjera þunkje
 te gi·winnanne, · só lango só sie an þesaru wer-oldi sind,
 3408 þat sie eft uvil etþa gód · aftar habbjēn.“
 Só lérde he þó þea liudi · liohton wordon,
 3410 allaro barno bętst, · ęndi biliði sagde
 manag man-kunnje · mahtig drohtin,
 3412 kwað þat imu ên sálig gumo · samnon bi·gunni
 man an morgen, · „ęndi im méda gi·hét,
 3414 þe hêrosto þes híwiskjas, · swíðo *hold-lík lôn“,
 kwað þat hie iro allaro gi·hwem · ênna gávi
 3416 silovrinna skat. · „Þuo samnodun managa
 weros an is wín-gardon, · —ęndi hie im werk bi·falah—
 3418 ádro an úhtan. · Sum kwam þar ôk an undorn tuo,
 sum kwam þar an middjan dag, · man te þem werke,
 3420 sum kwam þar te nónu, · þuo was þiu niguða tíð
 sumar-langes dages; · sum þar ôk siðor kwam
 3422 an þia elliftun tíð. · Þuo géng þar ávand tuo,
 sunna ti sedle. · Þuo hie selvo gi·bôd
 3424 is ambahtjon, · erlo drohtin,
 þat man þero manno gi·hwem · is meoda for·guldi,

3426 þem erlon arvid-lôn; · hiet þiem at êrist gevan.
 þia þar at letst wárun, · liudi kumana,
 3428 weros te þem werke, · ęndi mid is wordon gi·bôd,
 þat man þem mannon iro · mieda for·guldi
 3430 alles at aftan, · þem þar kwámun at êrist tuo
 willendi te þem werke. · Wándun sia swíðo,
 3432 þat man im méra lôn · gi·makod habdi
 wið iro aravedje: · þan man im allon gaf,
 3434 þem liudjon gi·líko. · Lêð was þat swíðo,
 allon þem ando, · þem þar kwámun at êrist tuo:
 3436 „wí kwámun hier an moragan“, · kwáðun sia, „ęndi þolodun hier
 manag te dage
 aravid-werko, · hwílon un·met hét,
 3438 skínandja sunna: · nu ni givis þú ús skattes þan mēr,
 þie þú þem ۆðron duos, · þia hier êna hwíla
 3440 wáron an þínon werke.“ · Þuo habda eft is word garo
 þie hêrosto þes híwiskes, · kwað þat hie im ni habdi gi·hêtan þan mēr
 3442 werðes wið iro werke: · „hwat, ik gi·wald hębbju“, kwat-hie,
 „þat ik iu allon gi·líko · muot lôn for·geldan,
 3444 iuwes werkes werð.“ · Þan waldandi Krist
 mēnda im þoh méra þing, · þoh hie ovar þat manno folk
 3446 fan þem wín-gardon só · wordon spráki,
 hwó þar un·efno · erlos kwámun,
 3448 weros te þem werke. · Só skulun fan þero wer-oldi duon
 mann-kunnjes barn · an þat márjo lioht,
 3450 gumon an godes wang: · sum bi·ginnit ina giriwan sán
 an is kindiski, · havit im gi·koranan muod,
 3452 willjon guodan, · wer-old-saka míðit,
 far·látit is lusta; · ni mag ina is lík-hamo
 3454 an un·spuod for·spanan: · spáhiða línót,
 godes êw, · gramono for·látit,
 3456 wrēðaro willjon, · duot im só te is wer-oldi forð,
 lêstit só an þeson liohte, · ant-þat im is líves kumit,
 3458 aldres ávand; · gi·wítit im þan up-wegos:
 þar wirðit im is aravedi · all gi·lónót,
 3460 far·goldan mid guodu · an godes ríkje.
 Þat mēndun þia wuruhtjon, · þia an þem wín-gardon
 3462 ádro an úhta · arvid-líko
 werk bi·gunnun · ęndi þuru-wonodun forð,
 3464 erlos unt ávand. · Sum þar ôk an undern kwam,

- habda þuo far·męrrid, · þia moragan-stunda
 3466 þes dag-werkes for·duolon; · só duot doloro filo,
 gi·méðaro manno: · drívit im mis-lík þing
 3468 gerno an is juguði, · —havit im gelp-kwidi
 lêða gi·línót · ęndi lôs-word manag—,
 3470 ant-þat is kindiski · far·kuman wirðit,
 þat ina after is juguði · godes anst manot
 3472 blíði an is brioston; · fáhit im te bęteron þan
 wordon ęndi werkon, · lêdit im is wer-old mid þiu,
 3474 is aldar ant þena ęndi: · kumit im alles lôn
 an godes ríkje, · góðaro werko.
 3476 Sum mann þan mid-firi · mên far·látid,
 swára sundjun, · fáhit im an sálig þing,
 3478 bi·ginnit im þuru godes kraft · guodaro werko,
 buotit balo-spráka, · látit im is bittrun dád
 3480 an is hugje hrewan; · kumit im þiu helpa fon gode,
 þat im gi·lêstid þie gi·lôvo, · só lango só im is líf warod;
 3482 farit im forð mid þiu, · ant·fáhit is mieda,
 guod lôn at gode; · ni sindun êniga geva bęteran.
 3484 Sum bi·ginnit þan ôk furðor, · þan hie ist fruodot mēr,
 is aldares af·heldit, · —þan bi·ginnat im is uvilon werk
 3486 lêðon an þeson liohte, · þan ina lêra godes
 gi·manod an is muode: · wirðit im mildera hugi,
 3488 þuru-gęngit im mid guodu · ęndi geld nimit,
 hôh himil-ríki, · þan hie hinan węndit,
 3490 wirðit im is mieda só sama, · só þem man *nun warð,
 þea þar te nónu dages, · an þea nigunda tíð,
 3492 an þene wín-gardon · wirkjan kwámun.
 Sum wirðid þan só swíðo ge·fródot, · só he ni wili is sundja bótjen,
 3494 ak he ôkid sie mid uvilu ge·hwi-liku, · antat imu is ávand náhid,
 is wer-old ęndi is wunnja far·slítid; · þan be·ginnid he imu wíti
 and-réden,
 3496 is sundjon werðad imu sorga an móde: · ge·hugid hwat he selvo
 ge·frumide
 grimmes þan lango, þe he móste is juguðjo neoten; · ni mag þan mid
 ęðru góðu gi·bótjen
 3498 þea dáði, þea he só dęrvja ge·frumide, · ak he slęhit allaro dago
 ge·hwi-likes
 an is breost mid bēðjun handun · ęndi wópit sie mid bittrun trahnun,
 3500 hlúdo he sie mid hofnu kúmid, · bidid þene hêlagon drohtin

mahtigne, þat he imu mildi werðe: · ni látid imu siðor is mód
 gi·twífljen;
 3502 só ê-gróht-ful is, þe þar alles ge·weldid: · he ni wili ênigumu
 irmin-manne
 far·wernjen willjan sínes; · far·givid imu waldand selvo
 3504 hêlag himil-ríki: · þan is imu gi·holpen siður.
 Alle skulun sie þar êra ant·fâhen, · þoh sie þarod te ênaru tídi
 3506 ni kumen, þat kunni manno, · þoh wili imu þe kraftigo drohtin,
 gi·lônnon allaro liudjo só hwi-likumu, · só hér is gi·lôvon ant·fâhit:
 3508 ên himil-ríki · givid he allun þeodun,
 mannun te médu. · Þat mēde mahtig Krist,
 3510 barno þat bêtste, · þó he þat biliði sprak,
 hwó þar te þem wín-gardun · wurhtjon kwámin,
 3512 man mis-líko: · þoh nam is méde ge·hwe
 fulle te is frôjan. · Só skulun firiho barn
 3514 at gode selvumu · geld ant·fâhen,
 swíðo leov-lík lôn, · þoh sie sume só late werðan.
 3516 Hét imu þó þea is góðan · jungaron náhor
 twe-livi gangan · —þea wárun imu triuwiston
 3518 man owar erðu—, · sagde im mahtig selvo
 ǫðer-siðu, · hwi-lik imu þar arvedi
 3520 tó·ward wárun: · „þes ni mag ênig tweho werðen“, kwað he;
 kwað þat sie þó te Hjerusalem · an þat Judeono folk
 3522 líðan skoldin: · „þar wirðid all gi·lêstid só,
 ge·frumid undar þemu folke, · só it an furn-dagun
 3524 wíse man be mi · wordun ge·sprákun.
 Þar skulun mi far·kôpon · undar þea kraftigon þiod,
 3526 hêliðos te þeru hêri; · þar werðat mína hendi ge·bundana,
 faðmos werðad mi þar gefastnod; · filu skal ik þar gi·þolojan,
 3528 hoskes gi·hôrjen · ɛndi harm-kwidi,
 bi·smer-spráka · ɛndi bi·hêt-word manag;
 3530 sie wêgjat mi te wundron · wápnes eggjun,
 bi·lôsjad mi lívu: · ik te þesumu liohte skal
 3532 þurh drohtines kraft · fan dôðe a·standen
 an þriddjon dage. · Ni kwam ik undar þesa þeoda herod
 3534 te þiu, þat mín ɛldi-barn · arved habdin,
 þat mi þionodi þius þiod: · ni willju ik is sie þiggjen nu,
 3536 fergon þit folk-skępi, · ak ik skal imu te frumu werðen,
 þeonon imu þeo-líko · ɛndi for alla þesa þeoda geven
 3538 seole míne. · Ik willju sie selvo nu

lôsjen mid mínu lívu, · þea hér lango bidun,
 3540 man-kunnjes manag, · mínara helþa.“
 Fór imu þó forð-wardes · —habde imu fasten hugi,
 3542 blíðjan an is breostun · barn drohtines—
 welda im te Hjerusalem · Judeo folkes
 3544 willjon wísan: · he konste þes werodes só garo
 hęti-grimmen hugi · ęndi hardan stríd,
 3546 wręðan willjon. · Werod siðode
 furi Hjerikho-burg; · was þe godes sunu,
 3548 mahtig undar þero męnigi. · Þar sátun twęnje man bi wege,
 blinde wárun sie bêðje: · was im bótono þarf,
 3550 þat sie ge·hēldi · hevenes waldand,
 hwand sie só lango · liohtes þolodun,
 3552 managa hwíla. · Sie gi·hōrdun þó þat męgin faren
 ęndi frágodun sán · firi-wit-líko
 3554 ręgini-blindun, · hwi-lik þar ríki man
 undar þemu folk-skępi · furista wári,
 3556 hērost an hōvid. · Þó sprak im ęn hęlið an·gęgin,
 kwað þat þar Hjesu Krist · fan Galilea-lande,
 3558 hēljandero bętst · hērost wári,
 fōri mid is folku. · Þó warð fráh-mód hugi
 3560 bêðjun þem blindun mannun, · þó sie þat barn godes
 wissun under þemu werode: · hreopun im þó mid iro wordun tó,
 3562 hlúdo te þemu hēlagon Kriste, · bádun þat he im helpe ge·rédi:
 „drohtin Dawides sunu: · wis ős mid þínun dádjun mildi,
 3564 nęri ős af þesaru nōdi, · só þú gi·nóge dós
 manno kunnjes: · þú bist managun gód,
 3566 hilpis ęndi hēlis.“ · Þo bi·gan im þat hęliðo folk
 węrjen mid wordun, · þat sie an waldand Krist
 3568 só hlúdo ni hriopin. · Si ni weldun im hōrjen te þiu,
 ak sie simla mēr ęndi mēr · ovar þat manno folk
 3570 hlúdo hreopun. · Hēljand ge·stód,
 allaro barno bętst, · hét sie þó brengjen te imu,
 3572 lēdjēn þurh þea liudi, · sprak im listjun tó
 mild-líko for þeru męnegi: · „hwat willjad git mínaro hér“, kwað he,
 3574 „helpono habbjēn?“ · Sie bádun ina hēlagna,
 þat he im ira ôgon · opana gi·dádi,
 3576 far·liwi þeses liohtes, · þat sie liudjo drôm,
 swigle sunnun skín · gi·sehen móstin,
 3578 wliti-skónje wer-old. · Waldand frumide,

hrên sie þó mid is handun, · dede is helpe þar tó,
 3580 þat þem blindun þó · bêðjum wurðun
 ôgon gi·oponod, · þat sie erðe çndi himil
 3582 þurh kraft godes · ant·kiennjen mahtun,
 lioht çndi liudi. · Þó sagdun sie lof gode,
 3584 diurdun úsan drohtin, · þes sie dages liohtes
 brúkan móstun: · ge·witun im bêðje mid imu,
 3586 folgodun is fçrði: · was im þiu fruma giviðig,
 çndi ôk waldandes werk · wído ge·küðid,
 3588 managun gi·márid. · Þar was só mahtig-lík
 biliði gi·bóknid, · þar þe blindon man
 3590 bi þemu wege sátun, · wíti þolodun,
 liohtes lôse: · þat mênid þoh liudjo barn,
 3592 al man-kunni, · hwó sie mahtig god
 an þemu ana·ginne · þurh is ênes kraft
 3594 sin-híun twê · selvo gi·warhte,
 Ádam çndi Éwan: · far·gaf im up-wegos,
 3596 himilo ríki; · ak þó warð im þe hatola te náh,
 fiund mid fêknu · çndi mid firin-werkun,
 3598 bi·swêk sie mid sundjun, · þat sie sin-skóni,
 lioht far·létun: · wurðun an lêðaron stçdi,
 3600 an þesen middil-gard · man far·worpen,
 þolodun hér an þiustrju · þiod-arvedi,
 3602 wunnun wrak-síðos, · welon þarvodun:
 far·gátun godes ríkjes, · gramon þeonodun,
 3604 fiundo barnun; · sie guldun is im mid fiuru lôn
 an þeru hêton hçllju. · Be·þiu wárun siu an iro hugi blinda
 3606 an þesaru middil-gard, · mçnniskono barn,
 hwand siu ine ni ant·kiendun, · kraftagne god,
 3608 himilisken hêrron, · þene þe sie mid is handun gi·skóp,
 gi·warhte an is willjon. · Þius wer-old was þó só far·hwervid,
 3610 bi·þwungen an þiustrje, · an þiod-arvidi,
 an dôðes dalu: · sátun im þó bi þeru drohtines strátun
 3612 jámar-móde, · godes helpe bidun:
 siu ni mahte im þó êr werðen, · êr þan waldand god
 3614 an þesan middil-gard, · mahtig drohtin,
 is selves sunu · sçndjen weldi
 3616 þat he lioht ant·luki · liudjo barnun,
 oponodi im êwig líf, · þat sie þene alo-waldon
 3618 mahtin ant·kennjen wel, · kraftagna god.

- Ôk mag ik giu gi·tēlljen, · of gí þar tó willjad
 3620 huggjen ċndi hōrjen, · þat gí þes hēljandes mugun
 kraft ant·kēnnjen, · hwó is kumi wurðun
 3622 an þesaru middil-gard · managun te helpu,
 ia hwat he mid þem dádjun · drohtin selvo
 3624 manages mēnde, · ia be·hwiu þiu mārje burg
 Hjerikho hētid, · þiu þar an Judeon stád
 3626 gi·makod mid múrun: · þiu is aftar þemu mánen gi·nēmnið,
 aftar þemu torhten tungle: · he ni mag is tídi be·míðen,
 3628 ak he dago ge·hwi-likes · duod ōðer-hweðer,
 wanod ohþo wahsid. · Só dód an þesaro wer-oldi hér,
 3630 an þesaru middil-gard · mēnniskono barn:
 farad ċndi folgod, · fróde stervad,
 3632 werðad eft junga · aftar kumane,
 weros a·wahsane, · unt-tat sie eft wurd far·nimid.
 3634 Þat mēnde þat barn godes, · þó he fon þeru burgi fōr,
 þe gódo fan Hjerikho, · þat ni mahte ēr werðen gumono barnun
 3636 þiu blindja gi·bótíd, · þat sie þat berhte lioht,
 gi·sáhin sin-skóni, · ēr þan he selvo hér
 3638 an þesaru middil-gard · mēnniski ant·fēng,
 flēsk ċndi lík-hamon. · Þó wurðun þes firiho barn
 3640 gi·war an þesaru wer-oldi, · þe hér an wítje ēr,
 sátun an sundjun · gi·siunjes lôse,
 3642 þolodun an þiustrje, · —sie af·sóvun þat was þesaru þiod kuman
 hēljand te helpu · fan heven-riðje,
 3644 Krist allaro kuningo best; · sie mahtun is ant·kēnnjen sán,
 gi·fóljen is fardjo. · Þó sie só filu hriopun,
 3646 þe man te þemu mahtigon gode, · þat im mildi aftar þiu
 waldand wurði. · Þan wēridun im swíðo
 3648 þia swárun sundjon, · þe sie im ēr selvon gi·dádun,
 lettun sie þes gi·lôbon. · Sie ni mahtun þem liudjun þoh
 3650 bi·wērjen iro willjon, · ak sie an waldand god
 hlúdo hriopun, · antat he im iro hēli far·gaf,
 3652 þat sie sin-líf · gi·sehen móstin,
 open êwig lioht · ċndi an faren
 3654 an þiu berhtun bú. · Þat mēndun þea blindun man,
 þe þar bi Hjerikho-burg · te þemu godes barne
 3656 hlúdo hriopun, · þat he im iro hēli far·lihi,
 liohtes an þesumu líve: · þan im þea liudi só filu
 3658 wēridun mid wordun, · þea þar an þemu wege fōrun

bi·foren ɛndi bi·hinden: · só dót þea firin-sundjon
 3660 an þesaru middil-gard · man-kunnje.
 hôrjad nu hwó þie blindun, · siður im gi·bótíd warð,
 3662 þat sie sunnun lioht · ge·sehen móstun,
 hwó si þó dádun: · ge·witun im mid iro drohtine samad,
 3664 folgodun is fɛrði, · sprákun filu wordo
 þemu landes hirdje te love: · só dód im noh liudjo barn
 3666 wído aftar þesaru wer-oldi, · siður im waldand Krist
 ge·liuhte mid is lêrun · ɛndi im lif êwig,
 3668 godes ríki far·gaf · gódun mannun,
 hôh himiles lioht · ɛndi is helpe þar tó,
 3670 só hwemu só þat gi·werkod, · þat he móti þemu is wege folgon.
 Þó náhide · nɛrjendo Krist,
 3672 þe gódo te Hjerusalem. · Kwam imu þar te·gegnes filu
 werodes an willjon · wel huggendjes,
 3674 ant·fêngun ina fagaro · ɛndi imu bi·foren streïdun
 þene weg mid iro gi·wádjun · ɛndi mid wurtjun só same,
 3676 mid berhtun blómun · ɛndi mid bômo tógun,
 þat feld mid fagaron palmun, · al só is fard ge·buride,
 3678 þat þe godes sunu · gangan welde
 te þeru mārjan burg. · Hwarf ina męgin umbi
 3680 liudjo an lustun, · ɛndi lof-sang a·hóf
 þat werod an willjon: · sagdun waldande þank,
 3682 þes þar selvo kwam · sunu Dawides
 wíson þes werodes. · Þó ge·sah waldand Krist
 3684 þe gódo te Hjerusalem, · gumono bɛtsta,
 blíkan þene burges wal · ɛndi bú Judeono,
 3686 hôha horn-sɛli · ɛndi ôk þat hús godes,
 allaro wího wun-samost. · Þó wel imu an innen
 3688 hugi wið is herte: · þó ni mahte þat hêlage barn
 wópu a·wísjen, · sprak þó wordo filu
 3690 hriwig·líko · —was imu is hugi sêreg—:
 „wê warð þi, Hjerusalem“, · kwað he, „þes þú te wárun ni wêst
 3692 þea wurde-gi·skɛfti, · þe þi noh gi·werðen skulun,
 hwó þú noh wirðis be·habd · hɛrjes kraftu
 3694 ɛndi þi bi·sittjad · slíð-móde man,
 fiund mid folkun. · Þan ni havas þú friðu hwęgin,
 3696 mund-burd mid mannun: · lédjad þi hér manage tó
 ordos ɛndi ɛggja, · or·legas word,
 3698 far·fiop þín folk-skɛpi · fiures liomon,

- þese wíki a·wóstjad, · wallos hôha
 3700 fēlljad te foldun: · ni af·stád is felis nigijan,
 stên ovar óðrumu, · ak werðad þesa stēdi wóstja
 3702 umbi Hjerusalem · Judeo liudjo,
 hwand sie ni ant·kennjad, · þat im kumana sind
 3704 iro tídi tó-wardes, · ak sie habbjad im twífljen hugi,
 ni witun þat iro wísad · waldandes kraft.“
 3706 Gi·wêt imu þó mid þeru mēnegi · manno drohtin
 an þea berhton burg. · Só þó þat barn godes
 3708 innan Hjerusalem · mid þiu gumono folku,
 sêg mid þiu ge·siðu, · þó warð þar allaro sango mêt,
 3710 hlúd stemnje af·haven · hêlagun wordun,
 lovodun þene landes ward · liudjo mēnegi,
 3712 barno þat bêtste; · þiu burg warð an hróru,
 þat folk warð an forhtun · ĕndi frágodun sán,
 3714 hwe þat wári, · þat þar mid þiu werodu kwam,
 mid þeru mikilon mēnegi. · Þó sprak im ên man an·gēgin,
 3716 kwað þat þar Hjesu Krist · fan Galileo lande,
 fan Nazareth-burg · nērjand kwámi,
 3718 witig wár-sago · þemu werode te helpu.
 Þó was þem Judiun, · þe imu êr grame wárun,
 3720 un·holde an hugi, · harm an móde,
 þat imu þea liudi só filu · lof-sang warhtun,
 3722 diurdun iro drohtin. · Þó géngun dol-móde,
 þat sie wið waldand Krist · wordun sprákun,
 3724 bádun þat he þat ge·siði · swígon hēti,
 letti þea liudi, · þat sie imu lof só filu
 3726 wordun ni warhtin: · „it is þesumu werode lêð“, kwáðun sie,
 „þesun burg-liudjun.“ · Þó sprak eft þat barn godes:
 3728 „ef gi sie a·męrrjad“, · kwað he, „þat hér ni mótin manno barn
 waldandes kraft · wordun diurjen,
 3730 þan skulun it hrópen þoh · harde stēnos
 for þesumu folk-skępi, · felisos starka,
 3732 êr þan it eo be·líve, · nevo man is lof spreke
 wído aftar þesaru wer-oldi.“ · Þó he an þene wíh innen,
 3734 géng an þat godes hús: · fand þar Judeono filu,
 mis-like man, · manage at-samne,
 3736 þea im þar kôp-stēdi · gi·koran habdun,
 mangodun im þar mid manages hwí: · muniterjas sátun
 3738 an þemu wíhe innan, · habdun iro wesl gi·dago

garu te gevanne. · Þat was þemu godes barne
 3740 al an andun: · drêf sie ut þanen
 rúmo fan þemu rakude, · kwað þat wári rehtara dád,
 3742 þat þar te bedu fôrin · barn Israheles
 „endi an þesumu mínumu húse · helpono biddjan,
 3744 þat sia sigi-drohtin · sundjono tuomje,
 þan hér þeovas · an þing-stēdi halden,
 3746 þea far·warhton weros · wehsal drívan,
 un·reht ên-fald. · Ne gi êniga êra ni witun
 3748 þeses godes húses, · Judeo liudi.“
 Só rúmde he þó endi rekode, · ríki drohtin,
 3750 þat hêlaga hús · endi an helpun was
 managumu man-kunnje, · þem þe is mikilon kraft
 3752 ferrene ge·frugnun · endi þar gi·faran kwámun
 ovar langan weg. · Warð þar léf so manag,
 3754 halt gi·hêlid · endi háf só same,
 blindun gi·bótíd. · Só dede þat barn godes
 3756 willjendi þemu werode, · hwand al an is gi·weldi stéd
 umbi þesaro liudjo líf · endi ôk umbi þit land só same.
 3758 Stód imu þó fora þemu wíhe · waldandeo Krist,
 liof landes ward, · endi imu þero liudjo hugi,
 3760 iro willjon aftar-warode: · gi·sah werod mikil
 an þat márje hús · mēðmos fôrjen,
 3762 gevon mid goldu · endi mid godu-wēbbju,
 diurjun fratahun. · Þat al drohtin Krist
 3764 warode wís-líko. · Þó kwam þar ôk ên widowa tó,
 idis arm-skapen, · endi te þemu alaha géng
 3766 endi siu an þat tresur-hús · twêne lēgde
 êríne skattos: · was iru ên-fald hugi,
 3768 willjan gódes. · Þó sprak waldand Krist,
 þe gumo wið is gjungaron, · kwað þat siu þar geva bráhti
 3770 méron mikilu þan elkor · ênig mannes sunu:
 „ef hér ôdaga man“, · kwað he, „êra bráhtun,
 3772 mēðom-hord manag, · sie létun im mêt at hús
 welona ge·wunnen. · Ni dede þius widowa só,
 3774 ak siu te þesumu alahe gaf · al þat siu habde
 welono ge·wunnen, · só siu iru wiht ni far·lét
 3776 gódes an iro gardun. · Be·þiu sind ira geva méron,
 waldande werða, · hwand siu it mid su·likumu willjon dede
 3778 te þesumu godes húse. · Þes skal siu geld niman,

- swiðo lang-sam lôn, · þes siu su·likan gi·lôvon havad.“
 3780 Só gi·fragn ik þat þar an þemu wihe · waldandeo Krist
 allaro dago ge·hwi-likes, · drohtin manno,
 3782 wísde mid wordun. · Stód ine werod umbi,
 grôt folk Judeono, · gi·hôrdun is góðan word,
 3784 swótja sæggjan. · Sum só sálig warð
 manno undar þeru mēnegi, · þat it bi·gan an is mód hladen;
 3786 línodun im þea lêra, · þe þe landes ward
 al be biliðjun sprak, · barn drohtines.
 3788 Sumun wárun eft so lêða · lêra Kristes,
 waldandes word: · was im wiðer-mód hugi
 3790 allun þem, þe an þemu hēri-skēpi · hērost wárun,
 furiston an þemu folke: · fáres hugdun
 3792 wrêða mid iro wordun · —habdun im wiðer-sakon
 gi·haloden te helpu, · þes hēroston man,
 3794 Erodeses þegān, · þe þar and-ward stód
 wrêðes willjan, · þat he iro word ovar-hôrdi—
 3796 ef sie ina for·fēngin, · þat sie ina þan feteros an,
 þea liudi liðo-bēndi · lēggjen móstin,
 3798 sundja lôsan. · Þó géngun im þea ge·siðos tó
 bittra gi·hugde, · þat sie wið þat barn godes,
 3800 wrêða wiðer-sakon · wordun sprákun:
 „hwat, þú bist êo-sago“, · kwáðun sie, „allun þiodun,
 3802 wísis wáres só filu: · nis þi werð eo·wiht
 te bi·míðanne · manno ni-ēnumu
 3804 umbi is ríki-dóm, · nevo þú simlun þat reht sprikis
 ėndi an þene godes weg · gumono ge·siði
 3806 lêdis mid þinun lêrun: · ni mag þi laster man
 fiðan undar þesumu folke. · Nu wí þi frágon skulun.
 3808 ríki þiodan, · hwi-lik reht havad
 þe kēsur fan Rúmu, · þe imu te þesumu kunnje herod
 3810 tinsi sókid · ėndi gi·tald havad,
 hwat wí imu gelden skulin · géro ge·hwi-likes
 3812 hôvid-skatto. · Saga hwat þi þes an þínumu hugi þunkja:
 is it reht þe nis? · Rád for þínun
 3814 land-mégun wel: · ūs is þínaro lêrono þarf.“
 Sie weldun þat he it ant·kwáði: · þan mahte he þoh ant·kēnnjen wel
 3816 iro wrêðon willjon: · „te hwí gi wár-logon“, kwað he,
 „fandot mín só frókno? · Ni skal iu þat te frumu werðen,
 3818 þat gi dreogerjas · darnungo nu

willjad mi far·fähen.“ · Hét he þó forð dragan
 3820 te skawonne þe skattos, · „þe gi skuldige sind
 an þat geld geven.“ · Judeon drógun
 3822 ênna siluvrinna forð: · sáhun manage tó,
 hwó he was ge·munitod: · was an middjen skín
 3824 þes kêsures biliði · —þat mahtun sie ant·kennjen wel—,
 iro hêrron hôvid-mál. · Þó frágode sie þe hêlago Krist,
 3826 aftar hwemu þiu ge·lík-nessi · gi·legid wári.
 Sie kwáðun þat it wári · wer-old-kêsures
 3828 fan Rúmu-burg, · „þes þe alles þeses ríkes havad
 ge·wald an þesaru wer-oldi.“ · „Þan willju ik iu te wárun hér“, kwað
 he,
 3830 „selvo sêggjan, · þat gi imu sín gevad,
 wer-old-hêrron is ge·wunst, · êndi waldand gode
 3832 sêlljad, þat þar sín ist: · þat skulun iuwa seolon wesen,
 gumono gêstos.“ · Þó warð þero Judeono hugi
 3834 ge·minsod an þemu mahle: · ni mahtun þe mên-skaðon
 wordun ge·winnen, · só iro willjo géng,
 3836 þat sie ina far·fêngin, · hwand imu þat friðu-barn godes
 wardode wið þe wrêðon · êndi im wár an·gêgin,
 3838 sôð-spel sagde, · þoh sie ni wárin só sálige te þiu,
 þat sie it só far·fêngin, · só it iro fruma wári.
 3840 Sie ni weldun it þoh far·lâten, · ak hétun þar lêdjen forð
 ên wíf for þemu werode, · þiu habde wam ge·frumid,
 3842 un·reht ên-fald: · þiu idis was bi·fangen
 an far·legar-nessi, · was iro líves skolo,
 3844 þat sie friho barn · ferahu bi·námin,
 êhtin iro aldres: · só was an iro êw ge·skriven.
 3846 Sie bi·gunnun ina þó frágon, · fruokne liudi,
 wrêða mid iro wordun, · hwat sie skoldin þemu wíve duan,
 3848 hweðer sie sie kwêlidin, · þe sie sie kwika létin,
 þe hwat he umbi su·lika dádi · a·dêljen weldi:
 3850 „þú wêst, hwó þesaru mēnegi“, · kwáðun sie, „Moyseš gi·bôd
 wárun wordun, · þat allaro wívo ge·hwi-lik
 3852 an far·legar-nessi · líves far·warhti
 êndi þat sie þan a·wurpin · weros mid handun,
 3854 starkun stênun: · nu maht þú sie sehan standen hér
 an sundjun bi·fangan: · saga hwat þú is willjes.“
 3856 weldun ine þea wiðer-sakon · wordun far·fähen,
 ef he þat gi·kwáði, · þat sie sie kwika létin,

- 3858 friðodi ira ferahe, · þan weldi þat folk Judeono
 kweðen, þat he iro aldiron · êo wiðer-sagdi,
 3860 þero liudjo land-reht; · ef he sie þan hêti lîvu bi·nimen,
 þea magað fur þeru mēnegi, · þan weldin sie kweðen, þat he só
 mildjene hugi
 3862 ni bári an is breostun, · só skoldi habbjē barn godes:
 weldun sie só hweðeres · hêlagne Krist
 3864 þero wordo ge·wítnon, · só he þar for þemu werode ge·spráki,
 a·dêldi te dóme. · Þan wisse drohtin Krist
 3866 þero manno só garo · mód-gi·þáhti,
 iro wrêðon willjon; · þó he te þemu werode sprak,
 3868 te allun þem erlun: · „só hwi-lik só iuwar áno sí“, kwað he,
 „slíðja sundjon, · só ganga iru selvo tó
 3870 ęndi sie at êrist · erl mid is handun
 stên ana werpe.“ · Só stóðun Judeon,
 3872 þáhtun ęndi þagodun: · ni mahte þeġan nigġjan
 wið þem word-kwidi · wiðer-saka finden:
 3874 ge·hugde manno ge·hwi-lik · mēn-gi·þáhti,
 is selves sundja: · ni was iro só sikur ênig,
 3876 þat he bi þemu worde · þemu wíve ge·dorsti
 stên an werpen, · ak létun sie standen þar
 3878 ênan þar inne · ęndi im út þanen
 gęngun gram-harde · Judeo liudi,
 3880 ên aftar ǫðrumu, · antat iro þar ênig ni was
 þes fiundo folkes, · þe iro ferhes þó,
 3882 þeru idis aldar-lago · áhtjen weldi.
 Þó gi·fragn ik þat sie frágode · friðu-barn godes,
 3884 allaro gumono bętst: · „hwar kwámun þit Judeono folk“, kwað he,
 „þine wiðer-sakon, · þea þi hér wróġdun te mi?
 3886 Ne sie þi hiudu wiht · harmes ne gi·dádun,
 þea liudi lêðes, · þe þi weldun lîvu be·niman,
 3888 wêġjan te wundrun?“ · Þó sprak imu eft þat wíf an·ęęin,
 kwað þat iru þar nio·man · þurh þes nęġjandan
 3890 hêlaga helpa · harm ne gi·frumidi
 wammes te lône. · Þó sprak eft waldand Krist,
 3892 drohtin manno: · „ne ik þi ġeþ ni derju n·eo·wiht“, kwað he,
 „ak gang þi hêl hinen, · lát þi an þinum hugi sorga,
 3894 þat þú nio sið aftar þius · sundig ni werðes.“
 Habde iru þó gi·holpen · hêlag barn godes,
 3896 ge·friðot iro ferahe. · Þan stód þat folk Judeono

uviles an·mód · só fan êristan,
 3898 wrêðes willjan, · hwó sie word-heti
 wið þat friðu-barn godes · frummjen móstin.
 3900 Habdun þea liudi an twê · mid iro gi·lôvon gi·fangan:
 was þiu smale þioda · sínes willjan
 3902 gernora mikilu, · þes godes barnes word
 te ge·frummjenne, · só im iro fráho gi·bôd:
 3904 rómodun te rehta · bet þan þie ríkjon man,
 habdun ina far iro hêrron · ia far heven-kuning,
 3906 ful-géngun imu gerno. · Þó gi·wêt imu þe godes sunu
 an þene wih innan: · hwarf ina werod umbi,
 3908 megin-þiodo gi·mang. · He an middjen stód,
 lêrde þea liudi · liohtun wordun,
 3910 hlúdero stemnun: · was hlust mikil,
 þagode þegān manag, · ęndi he þeru þiod gi·bôd,
 3912 só hwe só þar mid þurstu · bi·þwungan wári,
 „só ganga imu herod drinkan te mi“, · kwað he, „dago ge·hwi-likes
 3914 swótjes brunnan. · Ik mag seggjan iu,
 só hwe só hér gi·lôvid te mi · liudjo barno
 3916 fasto undar þesumu folke, · þat imu þan flioten skulun
 fan is lík-hamon · libbjendi flód,
 3918 irnandi water, · aho-spring mikil,
 kumad þanen kwika brunnon. · Þesa kwidi werðad wára,
 3920 liudjun gi·lêstid, · só hwemu só hér gi·lôvid te mi.“
 Þan mēnde mid þiu wataru · waldandeo Krist,
 3922 hêr heven-kuning · hêlagna gêst,
 hwó þene firiho barn · ant·fāhen skoldin,
 3924 lioht ęndi listi · ęndi líf êwig,
 hôh heven-ríki · ęndi huldi godes.
 3926 wurðun þó þea liudi · umbi þea lêra Kristes,
 umbi þiu word an ge·winne: · stódun wlanka man,
 3928 gêl-móde Judeon, · sprákun gelp mikil,
 habdun it im te hoska, · kwaðun þat sie mahtin gi·hôrjen wel,
 3930 þat imu mahlidin fram · módaga wihti,
 un·holde út: · „nu he an avu lêrid“, kwáðun sie,
 3932 „wordu ge·hwi-liku.“ · Þó sprak eft þat werod ǫðar:
 „ni þurvun gi þene lêrjand lahan“, · kwáðun sie: „kumad líves word
 3934 mahtig fan is múde; · he wirkid manages hwat,
 wundres an þesaru wer-oldi: · nis þat wrêðaro dád,
 3936 fiundo kraftes: · nio it þan te su·likaru frumu ni wurði,

ak it gegnungo · fan gode alo-waldon,
 3938 kumid fan is krafte. · Þat mugun gi ant·kennjen wel
 an þem is wárun wordun, · þat he gi·wald havad
 3940 alles ovar erðu.“ · Þó weldun ina þe andsakon þar
 an stędi fáhen · efþa stēn ana werpen,
 3942 ef sie im þero manno · męnigi ni and-rédin,
 ni forhtodin þat folk-skępi. · Þó sprak þat friðu-barn godes:
 3944 „ik tōgju iu gódes só filu“, · kwað he, „fan gode selvumu,
 wordo ęndi werko: · nu willjad gi mi wítnon hér
 3946 þurh iuwan starkan hugi, · stēn ana werpen,
 bi·lōsjen mi lívu.“ · Þó sprákun imu eft þea liudi an·gęgin,
 3948 wrēða wiðer-sakon: · „ne wí it be þínun werkun ni duat“, kwáðun sia,
 „þat wí þi aldres · tó áhtjen willjad,
 3950 ak wí duat it be þínun wordun, · hwand þú su·lik wáh sprikis,
 *hwand þú þik só máris · ęndi su·lik mēn sagis,
 3952 gihis for þeson Judeon, · þat þú sís god selvo,
 mahtig drohtin, · ęndi bist þi þoh man só wi,
 3954 kuman fan þeson kunnje.“ · Krist alo-waldo
 ne wolda þero Judeono þuo lęng · gelpes hōrjan,
 3956 wrēðaro willjon, · ak hie im af þem wíhe fuor
 ovar Jordanes strōm; · habda jungron mid im,
 3958 þia is sáligun gi·siðos, · þia im simlon mid im
 willjon wonodun: · suohta werod ۆðer,
 3960 deda þar só hie gi·wonoda, · drohtin selvo,
 lērda þia liudi: · gi·lōvda þie wolda
 3962 an is hēlagun word. · Þat skolda sinnon wel
 manno só hwi·likon, · só þat an is muod gi·nam.
 3964 Þuo gi·frang ik þat þar te Kriste · kumana wurðun
 bodon fan Bethaniu · ęndi sagdun þem barne godes,
 3966 þat sia an þat ârundi þarod · idisi sęndin,
 Maria ęndi Marþa, · magað frí-líka,
 3968 swíðo wun-sama wíf; · þia wissa hie bēðja,
 wárun im gi·swester twá, · þia hie selvo êr
 3970 minnjoda an is muode · þuru iro mildjan hugi,
 þiu wíf þuru iro willjon guodan. · Sia im te wáron þuo
 3972 an-budun fon Bethaniu, · þat iro bruoðer was
 Lazarus legar-fast · ęndi þat sia is līves ni wándun;
 3974 bádun þat þarod kwámi · Krist alo-waldo
 hēlag te helpu. · Reht só hie sia gi·hōrda þuo
 3976 sęggjan fan só siekon, · só sprak hie sán an·gęgin,

kwað þat Lazaruses · legar ni wári
 3978 gi·duan im te dôðe, · „ak þar skal drohtines lof“, kwat-hie,
 „gi·frumid werðan: · nis it im te ôðron frêson gi·duan.“
 3980 was im þar þuo selvo · suno drohtines
 twá naht çndi dagas. · Þiu tíð was þuo ge·náhit,
 3982 þat hie eft te Hjerusalem · Judeo liudjo
 wíson welda, · só hie gi·wald habda.
 3984 Sagda þuo is gi·siðon · suno drohtines,
 þat hie eft ovar Jordan · Judeo liudi
 3986 suokjan welda. · Þuo sprákun im sán an·gegin
 jungron sína: · „te hwí bist þú só gern þarod“, kwaðun sia,
 3988 „frô mín, te faranne? · Ni þat nu furn ni was,
 þat sia þik þínero wordo · wítnon hogdun,
 3990 weldun þi mid stênon starkan a·werpan? · nu þú eft undar þia
 strídigun þioda
 fundos te faranne, · þar ist fiondo ginuog,
 3992 erlos ovar-muoda?“ · Þuo ên þero twe-livjo,
 Þuomas gi·málða · —was im gi·þungan mann,
 3994 diur-lík drohtines þegan—: · „ne skulun wí im þia dád lahan“,
 kwat-hie,
 „ni wernjan wí im þes willjen, · ak wita im wonjan mid,
 3996 þuolojan mid usson þiodne: · þat ist þegnes kust,
 þat hie mid is fráhon samad · fasto gi·stande,
 3998 dôje mid im þar an duome. · Duan us alla só,
 folgon im te þero fçrdi: · ni látan use feral wið þiu
 4000 wihtes wirðig, · neva wí an þem werode mid im,
 dôjan mid uson drohtine. · Þan lêvot us þoh duom after,
 4002 guod word for gumon.“ · Só wurðun þuo jungron Kristes,
 erlos aðal-borana · an ên-falden hugje,
 4004 hêrren te willjen. · Þuo sagda hêlag Krist
 selvo is gi·siðon · þat a·slápan was
 4006 Lazarus fan þem legare, · „havit þit lioht a·gevan,
 an-swevit ist an selmon. · Nu wí an þena sið faran
 4008 çndi ina a·wçkkjan, · þat hie muoti eft þesa wer-old sehan,
 libbjandi lioht: · þan wirðit iuwa gi·lôvo after þiu
 4010 forð-werd gi·fçstid.“ · Þuo gi·wêt hie im ovar þia fluod þanan,
 þie guodo godes suno, · anþat hie mid is jungron kwam
 4012 þar te Bithaniu, · barn drohtines
 selvo mid is gi·siðon, · þar þia gi·swester twá,
 4014 Maria çndi Marþa · an muod-karon

sêraga sâtun. · Was þar gi·samnot filo
 4016 fan Hjerusalem · Judeo liudo,
 þia þiu *wíf weldun · wordun fruovrjan,
 4018 þat sie só ni karodin · kind-jungas dôð,
 Lazaruses far·lust. · Só þó þe landes ward
 4020 géng an þiu gardos, · só wurðun þes godes barnes
 kumi þar gi·kúðid, · þat he só kraftig was
 4022 bi þeru burg úten. · Þó im bêðjun was,
 þem wíwun su·lik willjo, · þat sie im waldand tó,
 4024 þat friðu-barn godes, · farandjen wissun.
 Þó þem wíwun was · willjono mēsta
 4026 kumi drohtines · ęndi Kristes word
 te gi·hôrjenne. · Heovandi géng
 4028 Martha mód-karag · wið só mahtigne
 wordun wehslan · ęndi wið waldand sprak
 4030 an iro hugi hriwig: · „þar þú mi, hērro mín“, kwað siu,
 „nērjendero bēst, · nāhor wāris,
 4032 hēljand þe gódo, · þan ni þorfti ik nu su·lik harm þolon,
 bittra breost-kara, · þan ni wāri nu mín bróðer dôð,
 4034 Lazarus fan þesumu liohte, · ak he imu mahti libbjen forð
 ferahes ge·fullid. · Ik þoh, frô mín, te þi
 4036 liohto gi·lôvju, · lērjandero bēst,
 só hwes só þú biddjen wili · berhton drohtin,
 4038 þat he it þi sán far·givid, · god alo-mahtig,
 gi·werðot þínan willjan.“ · Þó sprak eft waldand Krist
 4040 þeru idis and·wordi: · „ni lát þú þi an innan þes“, kwað he,
 „þínan sevon swerkan: · ik þi sęggjan mag
 4042 wárun wordun, · þat þes nis gi·wand ęnig,
 nevu þín bróðer skal · þurh gi·bod godes,
 4044 þurh drohtines kraft · fan dôðe a·standen
 an is lík-hamon.“ · „All hębbju ik gi·lôvon só“, kwað siu,
 4046 „þat it só gi·werðen skal, · só hwan só þius wer-old ęndjod
 ęndi þe mārjo dag · ovar man fęrid,
 4048 þat he þan fan erðu skal · up a·standen
 an þemu dómes daga, · þan werðad fan dôðe kwika
 4050 þurh maht godes · man-kunnjes ge·hwi-lik,
 a·rísad fan restu.“ · Þó sagde ríkjo Krist
 4052 þeru idis alo-mahtig · oponun wordun,
 þat he selvo was · sunu drohtines,
 4054 bêðju ia líf ia lioht · liudjo barnon

te a·standanne: · „nio þe sterven ni skal,
 4056 líf far·liosen, · þe hér gi·lôvid te mi:
 þoh ina ɛldi·barn · erðu bi·þekkjen,
 4058 diapo bi·delven, · nis he dôd þiu mêt:
 þat flêsk is bi·folhen, · þat ferah is gi·halden,
 4060 is þiu siola gi·sund.“ · Þó sprak imu eft sán an·gëgin
 þat wíf mid iro wordun: · „ik gi·lôvju þat þú þe wáro bist“, kwað siu,
 4062 „Krist godes sunu: · þat mag man ant·kënnjen wel,
 witen an þínun wordun, · þat þú gi·wald haves
 4064 þurh þiu hêlagon gi·skapu · himiles ɛndi erðun.“
 Þó ge·fragn ik þat þar þero idisio kwam · ǫðar gangan
 4066 Maria mód·karag: · géngun iro managa aftar
 Judeo liudi. · Þó siu þemu godes barne
 4068 sagde sêrag·mód, · hwat iru te sorgun gi·stód
 an iro hugi harmes: · hofnu kúmde
 4070 Lazaruses far·lust, · liaves mannes,
 griat gornundi, · antat þemu godes barne
 4072 hugi warð gi·hrórid: · hête trahni
 wópu a·wellun, · ɛndi þó te þem wívun sprak,
 4074 hét ina þó lêdjén, · þar Lazarus was
 foldu bi·folhen. · Lag þar ên felis bi·ovan,
 4076 hard stên be·hliden. · Þó hét þe hêlago Krist
 ant·lúkan þea léia, · þat he mósti þat lík sehan,
 4078 hrêo skawojén. · Þó ni mahte an iro hugi míðan
 Marþa for þeru mēnegi, · wið mahtigne sprak:
 4080 „frô mín þe gódo“, · kwað siu, „ef man þene felis nimid,
 þene stên ant·lúkid, · þan wániu ik þat þanen stank kume,
 4082 un·swóti swek, · hwand ik þi sęggjan mag
 wárun wordun, · þat þes nis gi·wand ênig,
 4084 þat he þar nu bi·folhen was · fiuwar naht ɛndi dagos
 an þemu erð·grave.“ · And·wordi gaf
 4086 waldand þemu wíve: · „hwat, ni sagde ik þi te wárun êr“, kwað he,
 „ef þú gi·lôvjén wili, · þan nis nu lang te þiu,
 4088 þat þú hér ant·kënnjen skalt · kraft drohtines,
 þe mikilon maht godes?“ · Þó géngun manage tó,
 4090 af·hóvun harden stên. · Þó sah þe hêlago Krist
 up mid is ôgun, · ǫ·lát sagde
 4092 þemu þe þese wer·old gi·skóp, · „þes þú mín word gi·hôris“, kwað he,
 „sigi·drohtin selvo; · ik wêt þat þú só simlun duos,
 4094 ak ik duom it be þesumu grôton · Judeono folke,

þat sie þat te wárun witin, · þat þú mi an þese wer-old sēndes
 4096 þesun liudjun te lērun.“ · Þó he te Lazaruse hriop
 starkaru stemnju · ęndi hét ina standen up
 4098 ia fan þemu grave gangan. · Þó warð þe gēst kumen
 an þene lík-hamon: · he bi·gan is liði hrórjen,
 4100 ant·warp undar þemu gi·wēdje: · was imo só be·wunden þó noh,
 an hrêo-bēddjon bi·helid. · Hét imu helpen þó
 4102 waldandeo Krist. · Weros géngun tó,
 ant·wundun þat ge·wádi. · Wánum up a·rēs
 4104 Lazarus te þesumu liothe: · was imu is líf fār·geven,
 þat he is aldar-lagu · êgan mósti,
 4106 friðu forð-wardes. · Þó fagonadun bēðja,
 Maria ęndi Marþa: · ni mag þat man óðrumu
 4108 gi·sēggjan te sōðe, · hwó þea ge·swester twó
 mēndjodun an iro móde. · Maneg wundrode
 4110 Judeo liudjo, · þó sie ina fan þemu grave sáhun
 siðon ge·sunden, · þene þe êr suht fār·nam
 4112 ęndi sie bi·dolvun · diapo undar erðu
 líves lôsen: · þó móste imu libbjen forð
 4114 hêl an hêmun. · Só mag heven-kuninges,
 þiu mikile maht godes · manno ge·hwi·likes
 4116 ferahe gi·formon · ęndi wið fiundo níð
 hêlag helpen, · só hwemu só he is huldi fār·givid
 4118 Þó warð þar só managumu manne · mód aftar Kriste,
 gi·hworven hugi-skęfti, · siðor sie is hêlagon werk
 4120 selvon gi·sáhun, · hwand eo êr su·lik ni warð
 wunder an wer-oldi. · Þan was eft þes werodes só filu,
 4122 só mód·starke man: · ni weldon þe maht godes
 ant·kēnnjen kũð·líko, · ak sie wið is kraft mikil
 4124 wunnun mid iro wordun: · wárun im waldandes
 lêra so lêða: · sóhtun im liudi óðra
 4126 an Hjerusalem, · þar Judeono was
 hêri hand-mahal · ęndi hôvid-stędi,
 4128 grôt gum-skępi · grimmaro þioda.
 Sie kũðdun im þó Kristes werk, · kwáðun þat sie kwikan sáhin
 4130 þene erl mid iro ôgun, · þe an erðu was,
 foldu bi·folhen · fiuwar naht ęndi dagos,
 4132 dôd bi·dolven, · antat he ina mid is dádjun selvo,
 mid is wordun a·wēkide, · þat he mósti þese wer-old sehan.
 4134 Þó was þat só wiðer-ward · wlankun mannun,

Judeo liudjun: • hétun iro gum-skępi þó,
 4136 werod samnojan • ęndi warvos fáhen,
 megin-þioda gi·mang, • an mahtigna Krist
 4138 riedun an rúnun: • „nis þat rád ênig“, kwáðun sie,
 „þat wí þat gi·þolojan: • wili þesaro þioda te filu
 4140 gi·lôvjen aftar is lêrun. • Þan ús liudi farad,
 an eo-rid-folk, • werðat úsa ovar-hôvdun
 4142 rinkos fan Rúmu. • Þan wí þeses ríkjes skulun
 lôse libbjen • efþa wí skulun úses líves þolon,
 4144 heļiðos úsaro hôvdo.“ • Þó sprak þar ên gi·hêrod man
 ovar warf wero, • þe was þes werodes þó
 4146 an þeru burg innan • biskop þero liudjo
 —Kaiphas was he hêten; • habdun ina gi·koranen te þiu
 4148 an þeru gęr-talu • Judeo liudi,
 þat he þes godes húses • gômjen skoldi,
 4150 wardon þes wíhes—: • „mi þunkid wunder mikil“, kwað he,
 „mári þioda, • —gí kunnun manages gi·skêð—
 4152 hwí gí þat te wárun ni witin, • werod Judeono,
 þat hér is beþera rád • barno ge·hwi-likumu,
 4154 þat man hér ênne man • aldru bi·lôsje
 ęndi þat he þurh iuwa dádi • drôreg sterve,
 4156 for þesumu folk-skępi • ferah far·láte,
 þan al þit liud-werod • far·loren werðe.“
 4158 Ni was it þoh is willjan, • þat he só wár ge·sprak,
 só forð for þemu folke, • frume man-kunnjes
 4160 gi·mênde for þeru meþegi, • ak it kwam imu fan þeru maht godes
 þurh is hêlagan hêd, • hwand he þat hús godes
 4162 þar an Hjerusalem • bi·gangan skolde,
 wardon þes wíhes: • be·þiu he só wár gi·sprak,
 4164 biskop þero liudjo, • hwó skoldi þat barn godes
 alla irmin-þiod • mid is ênes ferhe,
 4166 mid is lívu a·lôsjen: • þat was allaro þesaro liudjo rád,
 hwand he gi·halode • mid þiu hêðina liudi,
 4168 weros an is willjon • waldandio Krist.
 Þó wurðun ên-wordje • ovar-módje man,
 4170 werod Judeono, • ęndi an iro warve gi·sprákun,
 mári þioda, • þat sie im ni létin iro mód twehon:
 4172 só hwe só ina undar þemu folke • finden mahti,
 þat ina sán gi·fęngi • ęndi forð bráhti
 4174 an þero þiodo þing; • kwáðun þat sie ni mahtin gi·þolojan lęng,

þat sie þe êno man · só alla weldi,
 4176 werod far·winnen. · Þan wisse waldand Krist
 þero manno só garo · mód-gi·þáhti,
 4178 hęti-grimmon hugi, · hwand imu ni was bi·holen eo·wiht
 an þesaru middil-gard: · he ni welde þó an þie męnigi innen
 4180 siður open-liko, · under þat erlo folk,
 gangan under þea Judeon: · bēd þe godes sunu
 4182 þero torohtjon tíd, · þe imu tó·ward was,
 þat he far þesa þioda · þolojan welde,
 4184 far þit werod wíti: · wisse imu selvo
 þat dag-þingi garo. · Þó gi·wēt imu üse drohtin forð
 4186 ęndi imu þó an Effrem · alo-waldo Krist
 an þeru hôhon burg · hêlag drohtin
 4188 wunode mid is werodu, · antat he an is willjan hwarf
 eft te Bethania · brahtmu þiu mikilun,
 4190 mid þiu is gódum gum-skępi. · Judeon bi·sprákun þat
 wordu ge·hwi-liku, · þó sie imu su·lik werod mikil
 4192 folgon gi·sáhun: · „nis frume ênig“, kwáðun sie,
 „úses ríkjes gi·rádi, · þoh wí reht sprekan,
 4194 ni þíhit úses þinges wiht: · þius þiod wili
 węndjen after is willjan; · imu all þius wer-old folgot,
 4196 liudi bi þem is lêrun, · þat wí imu lêðes wiht
 for þesumu folk-skępi · gi·frummjen ni mótun.“
 4198 Gi·wēt imu þó þat barn godes · innan Bethania
 sehs nahtun êr, · þan þiu samnunga
 4200 þar an Hjerusalem · Judeo liudjo
 an þem wíh-dagun · werðen skolde,
 4202 þat sie skoldun haldan · þea hêlagon tídi,
 Judeono paskha. · Béd þe godes sunu,
 4204 mahtig under þeru męnegi: · was þar manno kraft,
 werodes bi þem is wordun. · Þar géngun ina twê wíf umbi,
 4206 Maria ęndi Marþa, · mid mildju hugi,
 pionodun imu þeo-liko. · Þiodo drohtin
 4208 gaf im lang-sam lôn: · lét sea lêðes gi·hwes,
 sundjono sikora, · ęndi selvo gi·bôd,
 4210 þat sea an friðe fôrin · wiðer fiundo nío,
 þea idisa mid is orlovu gódu: · habdun iro ambaht-skępi
 4212 bi·węndid an is willjon. · Þó gi·wēt imu waldand Krist
 forð mid þiu folku, · firiho drohtin,
 4214 innan Hjerusalem, · þar Judeono was

hete-lík hard-buri, · þar sie þea hêlagon tíð
 4216 warodun at þemu wíhe; · was þar werodes só filu,
 kraftigaro kunnjo, · þie ni weldun Kristes word
 4218 gerno hôrjen · ni te þemu godes barne
 an iro mód-sevon · minnje ni habdun,
 4220 ak wárun im só wrêða · wlanka þioda,
 módeg man-kunni, · habdun im morð-hugi,
 4222 in·wid an innan: · an avuh far·fêngun
 Kristes lêre, · weldun ina kraftigna
 4224 wítnon þero wordo; · ak was þar werodes só filu,
 umbi erl-skêpi · ant·langana dag,
 4226 habde ine þiu smale þiod · þurh is swótjun word
 werodu bi·worpen, · þat ine þie wiðer-sakon
 4228 under þemu folk-skêpi · fáhen ne gi·dorstun,
 ak miðun is bi þeru mēnegi. · Ðan stód mahtig Krist
 4230 an þemu wíhe innan, · sagde word manag
 friho barnun te frumu. · Was þar folk umbi
 4232 allan langan dag, · antat þiu liohte gi·wêt
 sunne te sedle. · Ðó te seliðun fôr
 4234 man-kunnjes manag. · Ðan was þar ên mári berg
 bi þeru burg úten, · þe was brêð êndi hôh,
 4236 gróni êndi skóni: · hétun ina Judeo liudi
 Oliueti bi namon. · Ðar imu up gi·wêt
 4238 nêrjendjo Krist, · só ina þiu naht bi·fêng,
 was imu þar mid is jungarun, · só ine þar Judeono ênig
 4240 ni wisse ti wárun, · hwand he an þemu wíhe stód,
 liudjo drohtin, · só lioht óstene kwam,
 4242 ant·fêng þat folk-skêpi · êndi im filu sagde
 wároro wordo, · só nis an þesaru wer-oldi ênig,
 4244 an þesaru middil-gard · manno só spáhi,
 liudjo barno nig·ên, · þat þero lêrono mugi
 4246 êndi gi·têlljen, · þe he þar an þemu alahe gi·sprak,
 waldand an þemu wíhe, · êndi simlun mid is wordun gi·bôð,
 4248 þat sie sie gerewidin · te godes ríkje,
 allaro manno ge·hwi-lik, · þat sie móstin an þemu márjon daga
 4250 iro drohtines · diuriða ant·fáhen.
 Sagde im hwat sie it sundjun frumidun · êndi simlun gi·bôð,
 4252 þat sie þea a·lêskidin; · hét sie lioht godes
 minnjon an iro móde, · mên far·láten,
 4254 avoha ovar-hugdi, · ôð-módi niman,

hlaðen þat an iro hertan; · kwað þat im þan wári heven-ríki,
 4256 garu gódo mêt. · Þó warð þar gumono só filu
 gi·wëndid aftar is willjon, · siður sie þat word godes
 4258 hêlag gi·hôrdun, · heven-kuninges,
 ant·kændun kraft mikil, · kumi drohtines,
 4260 hêrron helpe, · ia þat heven-ríki was,
 nęrjendi gi·náhid · ęndi náða godes
 4262 manno barnun. · Sum só módeg was
 Judeo folkes, · habdun grimman hugi,
 4264 slíð-móden sevon · [...],
 ni weldun is worde gi·lôvjen, · ak habdun im ge·win mikil
 4266 wið þea Kristes kraft: · kumen ni móstun
 þea liudi þurh lêðen stríd, · þat sie gi·lôvon te imu
 4268 fasto gi·féngin; · ni was im þiu frume giviðig,
 þat sie heven-ríki · habbjen móstin.
 4270 Géng imu þó þe godes sunu · ęndi is jungaron mid imu,
 waldand fan þemu wihe, · all só is willjo géng,
 4272 iak imu uppen þene berg gi·stêg · barn drohtines:
 sat imu þar mid is ge·siðun · ęndi im sagde filu
 4274 wároro wordo. · Sí bi·gunnun im þó umbi þene wíh sprekan,
 þie gumon umbi þat godes hús, · kwáðun þat ni wári gód-líkora
 4276 alah ovar erðu · þurh erlo hand,
 þurh mannes gi·werk · mid męgin-kraftu
 4278 rakud a·rihtid. · Þó þe ríkjo sprak,
 hêr heven-kuning · —hôrdun þe ۆðra—:
 4280 „ik mag iu gi·tęlljen“, · kwað he, „þat noh wirðid þiu tíd kumen,
 þat is af·standen ni skal · stên ovar ۆðrumu,
 4282 ak it fallid ti foldu · ęndi fiur nimid,
 grádag logna, · þoh it nu só gód-lík sí,
 4284 só wís-líko gi·warht, · ęndi só dód all þesaro wer-olde gi·skapu,
 te·glídid gróni wang.“ · Þó géngun imu is jungaron tó,
 4286 frágodun ina só stillo: · „hwó lango skal standen noh“, kwáðun sie,
 „þius wer-old an wunnjun, · êr þan þat gi·wand kume,
 4288 þat þe lasto dag · liohtes skíne
 þurh wolkan-skion, · efþo hwan is þín eft wán kumen
 4290 an þene middil-gard, · manno kunnje
 te a·dêljenne, · dôdun ęndi kwikun?
 4292 frô mín þe gódo, · ُس is þes firi-wit mikil,
 waldandeo Krist, · hwan þat gi·werðen skuli.“
 4294 Þó im and-wordi · alo-waldo Krist

gód-lik far·gaf · þem gumun selvo:
 4296 „þat havad só bi·dęrnid“, · kwað he, „drohtin þe gódo,
 iak só hardo far·holen · himil-ríkjes fader,
 4298 waldand þesaro wer-oldes, · só þat witen ni mag
 ênig mannisk barn, · hwan þiu mārje tíð
 4300 gi·wirðid an þesaru wer-oldi, · ne it ôk te wáran ni kunnun
 godes ęngilos, · þie for imu gęgin-warde
 4302 simlun sindun: · sie it ôk gi·sęggjan ni mugun
 te wáran mid iro wordun, · hwan þat gi·werðen skuli,
 4304 þat he willje an þesan middil-gard, · mahtig drohtin,
 firiho fandon. · Fader wêt it êno
 4306 hêlag fan himile: · elkur is it bi·holen allun,
 kwikun ęndi dôdun, · hwan is kumi werðad,
 4308 Ik mag iu þoh gi·tęlljen, · hwi-lik hér têkȳn bi·foran
 gi·werðad wunder-lik, · êr þan he an þese wer-old kume
 4310 an þemu mārjon daga: · þat wirðid hér êr an þemu mánon skín
 iak an þeru sunnon só same; · gi·swerkad siu bêðju,
 4312 mid finistre werðad bi·fangan; · fallad sterron,
 hwít heven-tungal, · ęndi hrisid erðe,
 4314 bivod þius brêde wer-old · —wirðid su·likaro bókno filu—:
 grimmid þe grôto sêo, · wirkid þie gevenes strôm
 4316 ęgison mid is ûðjun · erð-búandjun.
 Þan þorrot þiu þiod · þurh þat ge·þwing mikil,
 4318 folk þurh þea forhta: · þan nis friðu hwęrgin,
 ak wirðid wíg só maneg · ovar þese wer-old alla
 4320 hete-lik af·haben, · ęndi hęri lêdid
 kunni ovar ۆðar: · wirðid kuningo gi·win,
 4322 męgin-fard mikil: · wirðid managoro kwalm,
 open ur-lagi · —þat is ęgis-lik þing,
 4324 þat io su·lik morð · skulun man af·hębbjen—,
 wirðid wól só mikil · ovar þese wer-old alle,
 4326 man-stervono mêt, · þero þe gio an þesaru middil-gard
 swulti þurh suhti: · liggjad seoka man,
 4328 driosat ęndi dôjat · ęndi iro dag ęndjad,
 fulljad mid iro ferahu; · fęrid un·met grôt
 4330 hungar hęti-grim · ovar hęliðo barn,
 męti-gêdjono mêt: · nis þat minniste
 4332 þero wítjo an þesaru wer-oldi, · þe hér gi·werðen skulun
 êr dómes dage. · Só hwan só gi þea dádi gi·sehan
 4334 gi·werðen an þesaru wer-oldi, · só mugun gi þan te wáran far·standen,

þat þan þe latsto dag · liudjun náhid
 4336 mári te mannun · ęndi maht godes,
 himil-kraftes hróri · ęndi þes hêlagon kumi,
 4338 drohtines mid is diuriðun. · Hwat, gi þesaro dádjo mugun
 bi þesun bômun · biliði ant·ķennjen:
 4340 þan sie brustjad ęndi blójat · ęndi bladu tōgjat,
 lóf ant·lúkad, · þan witun liudjo barn,
 4342 þat þan is sán after þiu · sumer gi·náhid
 warm ęndi wun-sam · ęndi weder skóni.
 4344 Só witin gi ôk bi þesun tēknun, · þe ik iu talde hér,
 hwan þe latsto dag · liudjun náhid.
 4346 Ðan sęggjo ik iu te wáran, · þat êr þit werod ni mót,
 te·faran þit folk-skępi, · êr þan werðe ge·fullid só,
 4348 mínu word gi·wárod. · Noh gi·wand kumid
 himiles ęndi erðun, · ęndi stéid mín hêlag word
 4350 fast forð-wardes · ęndi wirðid al ge·fullod só,
 gi·lêstid an þesumu liohte, · só ik for þesun liudjun ge·spriku.
 4352 wakot gi war-líko: · iu is wis-kumo
 duom-dag þe márjo · ęndi iuwes drohtines kraft,
 4354 þiu mikilo męgin-strengi · ęndi þiu márje tíð,
 gi·wand þesaro wer-oldes. · Fora þiu gi wardon skulun,
 4356 þat he iu slápandje · an swef-restu
 fárungo ni bi·fáhe · an firin-werkun,
 4358 mēnes fulle. · Mútspelli kumit
 an þiustrja naht, · al só þiof fęrid
 4360 darno mid is dádjun, · só kumid þe dag mannun,
 þe latsto þeses liohtes, · só it êr þese liudi ni witun,
 4362 só samo só þiu flód deda · an furn-dagun,
 þe þar mid lagu-strômun · liudi far·tęride
 4364 bi Nóeas tídjun, · bi·útan þat ina nęride god
 mid is híwiskja, · hêlag drohtin,
 4366 wið þes flódes farn: · só warð ôk þat fiur kuman
 hêt fan himile, · þat þea hôhon burgi
 4368 umbi Sodomu land · swart logna bi·féng
 grim ęndi grádag, · þat þar n·ênig gumono ni gi·nas
 4370 bi·útan Loth êno: · ina ant·lêddun þanen
 drohtines ęngilos · ęndi is dohter twá
 4372 an ênan berg uppen: · þat ôðar al brinnandi fiur,
 ia land ia liudi · logna far·tęride:
 4374 só fárungo warð þat fiur kumen, · só warð êr þe flód só samo:

só wirðid þe latsto dag. · For þiu skal allaro liudjo ge·hwi-lik
 4376 þenkjan fora þemu þinge; · þes is þarf mikil
 manno ge·hwi-likumu: · be·þiu látad iu an iuwan mód sorga.
 4378 Hwand só hwan só þat ge·wirðid, · þat waldand Krist,
 mári mannes sunu · mid þeru maht godes,
 4380 kumit mid þiu kraftu · kuningo ríkjost
 sittjan an is selves maht · endi samod mid imu
 4382 alle þea engilos, · þe þar uppa sind
 hêlaga an himile, · þan skulun þarod hêliðo barn,
 4384 e-li-þeoda kuman · alla te·samne
 libbjandero liudjo, · só hwat só io an þesumu liohte warð
 4386 friho a·fódid. · Þar he þemu folke skal,
 allumu man-kunnje · mári drohtin
 4388 a·dêljen aftar iro dádjun. · Þan skêðid he þea far·duanan man,
 þea far·warhton weros · an þea winistron hand:
 4390 só duot he ôk þea sáligon · an þea swiðeron half;
 grótid he þan þea gódun · endi im te·gêgnes sprikid:
 4392 „kumad gí“, kwiðid he, „þea þar gi·korene sindun, · endi ant·fáhad þit
 kraftiga ríki,
 þat góde, þat þar gi·gerewid stêndid, · þat þar warð gumono barnun
 4394 gi·warht fan þesaro wer-oldes endje: · iu havad ge·wihid selvo
 fader allaro friho barno: · gí mótun þesaro frumono neotan,
 4396 ge·waldon þeses wídon ríkjas, · hwand gí oft mínan willjon frumidun,
 ful-géngun mí gerno · endi wárun mí iuwaro gevo mildje,
 4398 þan ik bi·þwungan was · þurstu endi hungru,
 frostu bi·fangan · efþo an feteron lag,
 4400 bi·klemmid an karkare: · oft wurðun mí kumana þarod
 helpa fan iuwun handun: · gí wárun mí an iuwomu hugi mildje,
 4402 wísodun mín werð-liko.“ · Þan sprikid imu eft þat werod an·gêgin:
 „frô mín þe gódo“, · kweðat sie, „hwan wári þú bi·fangan só,
 4404 be·þwungan an su·likun þaravun, · só þú fora þesaru þiod tēlis,
 mahtig mēnis? · Hwan gi·sah þí man ênig
 4406 be·þwungen an su·likun þaravun? · Hwat, þú haves allaro þiodo
 gi·wald
 iak só samo þero mēðmo, · þero þe io manno barn
 4408 ge·wunnun an þesaro wer-oldi.“ · Þan sprikid im eft waldand god:
 „só hwat só gí dádun“, · kwiðit he, „an iuwes drohtines namon,
 4410 gódes far·gávun · an godes êra
 þem mannun, þe hér minniston sindun, · þero nu undar þesaru
 mēnegi standad

hêr heven-kuning · þea hluttaron þeoda
 4450 an þat lang-same lioht: · þar is lif êwig,
 gi·garewid godes ríki · gódaro þiado.“
 4452 Só ge·fragn ik þat þem rinkun þó · ríki drohtin
 umbi þesaro wer-oldes gi·wand · wordun talde,
 4454 hwó þiu forð fêrid, · þan lango þe sie firiho barn
 ardon mótun, · ia hwó siu an þemu êndje skal
 4456 te·glíden êndi te·gangen. · He sagde ôk is jungarun þar
 wárun wordun: · „hwat, gí witun alle“, kwað he,
 4458 „þat nu ovar twá naht · sind tídi kumana,
 Gjudeono paskha, · þat sie skulun iro gode þionon,
 4460 weros an þemu wíhe. · Þes nis ge·wand ênig,
 þat þar wirðid mannes sunu · te þeru męgin-þiodu
 4462 kraftag far·kôpot · êndi an krúke a·slagan,
 þolod þiad-kwála.“ · Þó warð þar þegan manag
 4464 slíð-mód gi·samnod, · sũðar-liudjo,
 Judeono gum-skępi, · þar sie skoldun iro gode þionon.
 4466 wurðun êo-sagon · alle kumane,
 an warf weros, · þe sie þó wísostun
 4468 undar þeru męnegi · manno taldun,
 kraftag kuni-burd. · Þar Kaiphas was,
 4470 biskop þero liudjo. · Sie rédun þó an þat barn godes,
 hwó sie ina a·sluogin · sundja lôsan,
 4472 kwáðun þat sie ina an þemu hêlagon daga · hrínen ni skoldin
 undar þero manno męnegi, · „þat ni werðe þius męgin-þioda,
 4474 hęliðos an hróru, · hwand ina þit hęri-skępi wili
 far·standen mid strídu. · Wí só stillo skulun
 4476 frêson is ferahes, · þat þit folk Judeono
 an þesun wih-dagun · wróht ni af·hębbjen.“
 4478 Þó géng imu þar Júdas forð, · jungaro Kristes,
 ên þero twe-livjo, · þar þat aðali sat,
 4480 Judeono gum-skępi; · kwað þat he is im góðan rád
 sęggjan mahti: · „hwat willjad gí mí sęlljen hér“, kwað he,
 4482 „mêðmo te médu, · ef ik iu þene man givu
 áno wíg êndi áno wróht?“ · Þó warð þes werodes hugi,
 4484 þero liudjo an lustun: · „ef þú wili gi·lêstjen só“, kwáðun sie,
 „þín word gi·wáron, · þan þú gi·wald haves,
 4486 hwat þú at þesaru þiodu · þiggjan willjes
 gódaro mêðmo.“ · Þó gi·hét imu þat gum-skępi þar
 4488 an is selves dóm · siluvar-skatto

4490 þrí-tig at-samne, · ęndi he te þeru þiodu gi·sprak
 dereveun wordun, · þat he gávi is drohtin wið þiu.
 wende ina þó fan þemu werode: · was im wrêð hugi,
 4492 talode im só treu-lôs, · hwan êr wurði imu þiu tíð kuman,
 þat he ina mahti far·wísjen · wrêðaro þiodo,
 4494 fiundo folke. · Þan wisse þat friðu-barn godes,
 wár waldand Krist, · þat he þese wer-old skolde,
 4496 a·geven þese gardos · ęndi sókjen imu godes ríki,
 gi·faren is fader-oðil. · Þó ni gi·sah ęnig firihó barno
 4498 méron minnje, · þan he þó te þem mannun gi·nam,
 te þem is góðun jungaron: · gôme warhte,
 4500 sętte sie swás-líko · ęndi im sagde filu
 wároro wordo. · Skrêd wester dag,
 4502 sunne te sedle. · Þó he selvo gi·bôð,
 waldand mid is wordun, · hét im water dragan
 4504 hluttar te handun, · ęndi rês þó þe hêlago Krist,
 þe gódo at þem gômun · ęndi þar is jungarono þwóg
 4506 fôti mid is folmun · ęndi swarf sie mid is fanon aftar,
 druknide sie diur-líka. · Þó wið is drohtin sprak
 4508 Símon Petrus: · „ni þunkid mi þit sómi þing“, kwað he,
 „frô mín þe gódo, · þat þú míne fôti þwahes
 4510 mid þem þínun hêlagun handun.“ · Þó sprak imu eft is hêrro
 an·gęgin,
 waldand mid is wordun: · „ef þú is willjan ni haves“, kwað he,
 4512 „te ant·fáhanne, · þat ik þíne fôti þwahe
 þurh su·líka minnja, · só ik þesun ǵðrun mannun hér
 4514 dóm þurh diurða, · þan ni haves þú ęnigan dêl mid mi
 an heven-ríkja.“ · Hugi warð þó gi·węndid
 4516 Símon Petruse: · „þú hava þi selvo gi·wald“, kwað he,
 „frô mín þe gódo, · fóto ęndi hando
 4518 ęndi mínes hôvdes só sama, · handun þínun,
 þiadan, te þwahanne, · te þiu þak ik móti þína forð
 4520 huldi hębbjan · ęndi heven-ríkjes
 su·lik gi·dêli, · só þú mi, drohtin, wili
 4522 far·geven þurh þína gódi.“ · Jungaron Kristes,
 þene ambaht-skępi · erlos þolodun,
 4524 þegnos mid gi·þulðjon, · só hwat só im iro þiodan dede,
 mahtig þurh þea minnja, · ęndi mēnde imu al méra þing
 4526 firihon te gi·frummjenne. · friðu-barn godes
 gęng imu þó eft gi·sittjen · under þat ge·siðo folk

4528 ɛndi im sagda filu lang-samna rád. • Warð eft lioht kuman,
 morgen te mannun. • Mahtigne Krist
 4530 gróttun is jungaron ɛndi frágodun, • hwar sie is gôma þó
 an þemu wih-dage • wirkjen skoldin,
 4532 hwar he weldi halden • þea hêlagon tídi
 selvo mid is ge-siðun. • Þó he sie sókjen hét,
 4534 þea gumon Hjerusalem: • „só gí þan gangan kumad“, kwað he,
 „an þea burg innan • —þar is braht mikil,
 4536 megin-þiodo gi-mang—, • þar mugun gí ênan man sehan
 an is handun dragen • hluttres watares
 4538 ful mid folmun. • Þemu gí folgon skulun
 an só hwi-like gardos, • só gí ina gangan gi-sehat,
 4540 ia gí þan þemu hêrron, • þe þie hovers êgi,
 selvon seggjad, • þat ik iu sende þarod
 4542 te gi-garuwenne mína gôma. • Þan tôgid he iu ên gód-lík hús,
 hôhan soleri, • þe is bi-hangen al
 4544 fagarun fratahun. • Þar gí frummjen skulun
 werd-skêpi mínan. • Þar bium ik wis-kumo
 4546 selvo mid mínun ge-siðun.“ • Þó wurðun sán aftar þiu
 þar te Hjerusalem • jungaron Kristes
 4548 forð-ward an fêrði, • fundun all só he sprak
 word-têkan wár: • ni was þes gi-wand ênig.
 4550 Þar gerewidun sie þea gôma. • Warð þe godes sunu,
 hêlag drohtin • an þat hús kuman,
 4552 þar sie þe land-wise • lêstjen skoldun,
 ful-gangan godes gi-bode, • al só Judeono was
 4554 êo ɛndi ald-sidu • an êr-dagun.
 Gi-wêt imu þó an þemu ávande • alo-waldand Krist
 4556 an þene sêli sittjen; • hét þar is ge-siðos te imu
 twe-livi gangan, • þea im gi-triwiston
 4558 an iro mód-sevon • manno wárun
 bi wordun ɛndi bi wísun: • wisse imu selvo
 4560 iro hugi-skêfti • hêlag drohtin.
 Grótte sie þó ovar þem gômun: • „gern bium ik swíðo“, kwað he,
 4562 „þat ik samad mid iu • sittjen móti,
 gômono neoten, • Judeono paskha
 4564 dêljen mid iu só diurjun. • Nu ik iu iuwes drohtines skal
 willjon seggjan, • þat ik an þesaro wer-oldi ni mót
 4566 mid mannun mêt • móses an-bíten
 furður mid firihun, • êr þan gi-fullod wirðid

4568 himilo ríki. · Mi is an handun nu
 wíti ęndi wunder-kwále, · þea ik for þesumu werode skal,
 4570 þolon for þesaru þiodu.“ · Só he þó só te þem þegnun sprak,
 hêlag drohtin, · só warð imu is hugi dróvi,
 4572 warð imu gi·sworcen sevo, · ęndi eft te þem ge·siðun sprak,
 þe gódo te þem is jungarun: · „hwat, ik iu godes ríki“, kwað he,
 4574 „gi·hét himiles lioht, · ęndi gí mí hold-líko
 iuwan þegan-skępi. · Nu ni willjat gí a·þęngjan só,
 4576 ak węnkjat þero wordo. · Nu sęggju ik iu te wáran hér,
 þat wili iuwar twe-livjo ên · trewana swíkan,
 4578 wili mi far·kôpon · undar þit kunni Judeono,
 gi·selljen wiðer siluvre, · ęndi wili imu þar sink niman,
 4580 diurje mēðmos, · ęndi geven is drohtin wið þiu,
 holdan hêrran. · Þat imu þoh te harme skal,
 4582 werðan te wítje; · be þat he þea wurdi far·sihit
 ęndi he þes arvedjes · ęndi skawot,
 4584 þan wêt he þat te wáran, · þat imu wári wóðjera þing,
 bętera mikilu, · þat he gio gi·boran ni wurði
 4586 libbjendi te þesumu liohte, · þan he þat lôn nimid,
 uvil arvedi · in·wid-rádo.“
 4588 Þó bi·gan þero erlo ge·hwi-lik · te ęðrumu skawon,
 sorgondi sehan; · was im sêr hugi,
 4590 hriwig umbi iro herta: · gi·hórdun iro hêrron þó
 gorn-word sprekan. · Þea gumon sorgodun,
 4592 hwi-likan he þero twe-livjo · te þiu tēlljen weldi,
 skuldigna skaðon, · þat he habdi þea skattos þar
 4594 ge·þingod at þeru þiod. · Ni was þero þegno ênigumu
 su·likes in·widdjes · óði te gehanne,
 4596 mēn-gi·þáhtjo · —ant·suok þero manno ge·hwi-lik—,
 wurðun alle an forhtun, · frágon ne gi·dorstun,
 4598 êr þan þó ge·bóknide · bar-wirðig gumo,
 Símon Petrus · —ne gi·dorste it selvo sprekan—
 4600 te Johanne þemu gódon: · he was þemu godes barne
 an þem dagun · þegno liovost,
 4602 mēst an minnjun · ęndi móste þar þó an þes mahtiges Kristes
 barme restjen · ęndi an is breostun lag,
 4604 hlinode mid is hôvdu: · þar nam he só manag hêlag ge·rúni,
 diapa gi·þáhti, · ęndi þó te is drohtine sprak,
 4606 be·gan ina þó frágon: · „hwe skal þat, frô mín, wesen“, kwað he,
 „þat þi far·kôpon wili, · kuningo ríkjost,

4608 undar þínaro fiundo folk? · Ús wári þes firi-wit mikil,
 waldand, te witanne.“ · Þó habde eft is word garu
 4610 hêljando Krist: · „seh þi, hwemu ik hér an hand geve
 mínes móses for þesun mannun: · þe haved mên-gi·þáht,
 4612 birid bittran hugi; · þe skal mi an banono ge·wald,
 fiundun bi·felhen, · þar man mínes ferhes skal,
 4614 aldres áhtjen.“ · Nam he þó aftar þiu
 þes móses for þem mannun · ęndi gaf is þemu mên-skaðen,
 4616 Judase an hand · ęndi imu te·gęgnes sprak
 selvo for þem is ge·siðun · ęndi ina sniumo hét
 4618 faran fan þemu is folke: · „frumi só þú þenkis“, kwað he,
 „dó þat þú duan skalt: · þú ni maht bi·dęrnjen lęng
 4620 willjon þinan. · Þiu wurd is at handun,
 þea tídi sind nu gi·náhid.“ · Só þó þe treu-logo
 4622 þat mós ant·fęng · ęndi mid is müðu an·bêt,
 só af·gaf ina þó þiu godes kraft, · gramon in ge·witun
 4624 an þene lík-hamon, · lêða wihti,
 warð imu Satanas · sêro bi·tengi,
 4626 hardo umbi is herte, · siður ine þiu helpe godes
 far·lét an þesumu liohte. · Só is þena liudjo wê,
 4628 þe só undar þesumu himile skal · hêrron wehslon.
 Gi·wêt imu þó út þanen · in·widjas gern
 4630 Judas gangan: · habde imu grimmen hugi
 þęgan wið is þiodan. · Was þó iu þiustri naht,
 4632 swiðo gi·sworcen. · Sunu drohtines
 was ima at þem gômun forð · ęndi is jungarun þar
 4634 waldand wín ęndi brôd · wíhide bêðju,
 hêlagode heven-kuning, · mid is handun brak,
 4636 gaf it undar þem is jungarun · ęndi gode þankode,
 sagde þem ó·lát, · þe þar al gi·skóp,
 4638 wer-old ęndi wunnja, · ęndi sprak word manag:
 „gi·lôvjot gí þes liohto“, · kwað he, „þat þit is mín lík-hamo
 4640 ęndi mín blód só same: · givu ik iu hér bêðju samad
 etan ęndi drinkan. · Þit ik an erðu skal
 4642 gevan ęndi geotan · ęndi iu te godes ríkje
 lôsjen mid mínu lík-hamen · an líf êwig,
 4644 an þat himiles lioht. · Gi·huggjat gí simlun,
 þat gí þiu ful-gangan, · þiu ik an þesun gômun dón;
 4646 márjad þit for męnegi: · þit is mahtig þing,
 mid þius skulun gí iuwomu drohtine · diuriða frummjen,

- 4648 habbjad þit mín te gi·hugdjun, · hêlag biliði,
 þat it ęldi-barn · aftar lêstjen,
 4650 waron an þesaru wer-oldi, · þat þat witin alle,
 man ovar þesan middil-gard, · þat it is þurh mína minnja gi·duan
 4652 hêrron te huldi. · Ge·huggjad gí simlun,
 hweo ik iu hér ge·biudu, · þat gí iuwan bróðer-skepi
 4654 fasto frummjad: · habbjad ferhtan hugi,
 minnjod iu an iuwomu móde, · þat þat manno barn
 4656 ovar irmin-þiod · alle far·standen,
 þat gí sind gegnungo · jungaron míne.
 4658 Ôk skal ik iu küðjen, · hwó hér wili kraftag fiund,
 hettjand heru-grim, · umbi iuwan hugi niusjen,
 4660 Satanas selvo: · he kumid iuwaro seolono herod
 frókno frêson. · Simlun gí fasto te gode
 4662 berad iuwa breost-gi·þáht: · ik skal an iuwaru bedu standen,
 þat iu ni mugi þe mên-skaðo · mód ge·twífljan;
 4664 ik ful-lêstju iu wiðer þemu fiunde. · Ôk kwam he herod giu frêson
 mín,
 þoh imu is willjon hér · wiht ne gi·stódi,
 4666 lioves an þemu mínumu lík-hamon. · Nu ni willju ik iu lęng helen,
 hwat iu hér nu sniumo skal · te sorgu gi·standen:
 4668 gi skulun mi ge·swíkan, · ge·siðos míne,
 iuwes þegān-skeþjes, · êr þan þius þiustrje naht
 4670 liudi far·líða · ęndi eft lioht kume,
 morgan te mannun.“ · Þó warð mód gumon
 4672 swíðo gi·sworcen · ęndi sêr hugi,
 hriwig umbi iro herte · ęndi iro hêrron word
 4674 swíðo an sorgun. · Símon Petrus þó,
 þegān wið is þiodan · þrist-wordun sprak
 4676 bi huldi *wið is hêrron: · „þoh þi all þit hęliðo folk“, kwat-hie,
 „gi·swíkan þína gi·siðos, · þoh ik sinnon mid þi
 4678 at allon þarāvon · þolojan willju.
 Ik biun garo sinnon, · ef mi god látið,
 4680 þat ik an þínon ful-lêstje · fasto gi·stande;
 þoh sia þi an karkarjes · klústron hardo,
 4682 þesa liudi bi·lúkan, · þoh ist mi luttil tweho,
 ne ik an þem bęndjon mid þi · bídan willje,
 4684 liggjan mid þi só lieven; · ef sia þínes líves þan
 þuru ęggja níð · áhtjan willjad,
 4686 frô mín þie guodo, · ik givu mín ferah furi þik

an wápno spil: · nis mi werð iowiht
 4688 te bi·míðanne, · só lango só mi mín warod
 hugi ęndi hand-kraft.“ · Þuo sprak im eft is hêrro an·gęgin:
 4690 „hwat, þú þik bi·wánis“, · kwat-hie, „wissaro trewono,
 þrístero þingo: · þú havis þegnes hugi,
 4692 willjon guodan. · Ik mag þi seggjan, hwó it þoh gi·werðan skal,
 þat þú wirðis só wêk-muod, · þoh þú nu ni wánjes só,
 4694 þat þú þínes þiadnes te naht · þríwo far·lógis
 êr hano-krádi ęndi kwiðis, · þak ik þín hêrro ni sí,
 4696 ak þú far·manst mína mund-burd.“ · Þuo sprak eft þie man an·gęgin:
 „ef it gio an wer-oldi“, · kwat-hie, „gi·werðan muosti,
 4698 þat ik samad midi þi · sweltan muosti,
 dôjan diur-líko, · þan ne wurði gio þie dag kuman,
 4700 þat ik þín far·lógnidi, · lievo drohtin,
 gerno for þeson Juðeon.“ · Þuo kwáðun alla þia jungron só,
 4702 þat sia þar an þem þingon mid im · þoljan weldin
 Þuo im eft mid is wordon gi·bôd · waldand selvo,
 4704 hêr hevan-kuning, · þat sia im ni lietin iro hugi twífljan,
 hiet þat sia ni weldin[...] · diopa gi·þáhti:
 4706 „ne druovie iuwa herta · þuru iuwes drohtines word,
 ne forohtjat te filo: · ik skal fader úsan
 4708 selvan suokjan · ęndi iu sęndjan skal
 fan hevan-ríkje · hêlagna gêst:
 4710 þie skal iu eft gi·fruoþrjan · ęndi te frumu werðan,
 manon iu þero mahlo, · þie ik iu manag hębbju
 4712 wordon gi·wísid. · Hie givit iu gi·wit an briost,
 lust-sama lêra, · þat gi lęstjan forð
 4714 þiu word ęndi þiu werk, · þia ik iu an þesaro wer-oldi gi·bôd.“
 A·rêš im þuo þe ríkjo · an þemo rakode innan,
 4716 nęrjendo Krist · ęndi gi·wêt im nahtes þanan
 selvo mid is gi·sīðon: · sêrago géngun
 4718 swíðo gornondja · jungron Kristes,
 hriwig-muoda. · Þuo hie im an þena hôhan gi·wêt
 4720 Oliueti-berg: · þar was hie up gi·wuno
 gangan mid is jungron. · Þat wissa Judas wel,
 4722 balo-hugdig man, · hwand hie was oft an þem berege mid im.
 Þar gruotta þie godes suno · iúgron sína:
 4724 „gi sind nu só druovja“, · kwat-hie, „nu gi mínan dôð witun;
 nu gornonð gi ęndi griotand, · ęndi þesa Juðeon sind an luston,
 4726 męndit þius męnigi, · sindun an iro muode fráha,

þius wer-old ist an wunnjon. · Þes wirðit þoh gi·wand kuman
 4728 sniumo tulgo: · þan wirðit im sêr hugi,
 þan mornjat sia an iro móde, · ęndi gi męndjan skulun
 4730 after te êwon-dage, · hwand gio ęndi ni kumið,
 iuwes wellíves gi·wand: · be·þiu ne þurvun iu þius werk tregan,
 4732 hrewan mín hin-fard, · hwand þanan skal þiu helpa kuman
 gumono barnon.“ · Þuo hiet hie is jungron þar
 4734 bídan uppan þemo berge, · kwað þat hie ti bedu weldi
 an þiu holm-klivu · hôhor stígan;
 4736 hiet þuo þria mid im · þegnos gangan,
 Jakobe ęndi Johannese · ęndi þena guodan Petruse,
 4738 þrist-muodjan þegan. · Þuo sia mid iro þiedne samad
 gerno géngun. · Þuo hiet sia þie godes suno
 4740 an berge uppan · te bedu hnígan,
 hiet sia god gruotjan, · *gerno biddjan,
 4742 þat he im þero kostondero · kraft far·stódi,
 wrêðaro willjon, · þat im þe wiðer-sako,
 4744 ni mahti þe mên-skaðo · mód gi·twífljan,
 iak imu þó selvo gi·hnêg · sunu drohtines
 4746 kraftag an knio-beda, · kuningo ríkjost,
 forð-ward te foldu: · fader alo-þiado
 4748 gódan grótte, · gorn-wordun sprak
 hriwig-líko: · was imu is hugi dróvi,
 4750 bi þeru męnniski · mód gi·hrórid,
 is flêsk was an forhtun: · fellun imo trahni,
 4752 dróp is diur-lík swêt, · al só drôr kumid
 wallan fan wundun. · Was an ge·winne þó
 4754 an þemu godes barne · þe gêst ęndi þe lík-hamo:
 ǫðar was fúsid · an forð-wegos,
 4756 þe gêst an godes ríki, · ǫðar gjámar stód,
 lík-hamo Kristes: · ni welde þit lioht a·geven,
 4758 ak drovde for þemu dôðe. · Simla he hreop te drohtine forð
 þiu mêt aftar þiu · mahtigna grótte,
 4760 hôhan himil-fader, · hêlagna god,
 waldand mid is wordun: · „ef nu werðen ni mag“, kwað he,
 4762 „man-kunni ge·nêrid, · ne sí þat ik mínan geve
 liovan lík-hamon · for liudjo barn
 4764 te wêgjanne te wundrun, · it sí þan þín willjo só,
 ik willju is þan gi·koston: · ik nimu þene kelik an hand,
 4766 drinku ina þi te diurðu, · drohtin frô mín,

mahtig mund-boro. · Ni seh þú mínes hér
 4768 flêskes gi·fôrjes. · Ik fullon skal
 willjon þínen: · þú haves ge·wald ovar al.“
 4770 Gi·wêt imu þó gangen, · þar he êr is jungaron lét
 bídan uppan þemu berge; · fand sie þat barn godes
 4772 slápen sorgandje: · was im sêr hugi,
 þes sie fan iro drohtine · dêljen skoldun.
 4774 Só sind þat mód-þraka · manno ge·hwi-likumu,
 þat he far·láten skal · liavane hêrron,
 4776 af·geven þene só gódene. · Þó he te is jungarun sprak,
 wahte sie waldand · êndi wordun grótte:
 4778 „hwí willjad gi só slápen?“ · kwað he; „ni mugun samad mid mi
 wakon êne tíð? · Þiu wurd is at handun,
 4780 þat it só gi·gangen skal, · só it god fader
 gi·markode mahtig. · Mi nis an mínumu móde tweho:
 4782 mín gêst is garu · an godes willjan,
 fûs te faranne: · mín flêsk is an sorgun,
 4784 letid mik mín lík-hamo: · lêð is imu swíðo
 wíti te þolonne. · Ik þoh willjan skal
 4786 mínes fader ge·frummjen; · hêbbjad gi fasten hugi.“
 Gi·wêt imu þó eft þanan · ôðer-siðu
 4788 an þene berg uppen · te bedu gangan,
 mári drohtin, · êndi þar só manag gi·sprak
 4790 góðoro wordo. · Godes êngil kwam
 hêlag fan himile, · is hugi fastnode,
 4792 beldide te þem bændjun. · He was an þeru bedu simla
 forð an flíte · êndi is fader grótte,
 4794 waldand mid is wordun: · „ef it nu wesen ni mag“, kwað he,
 „mári drohtin, · nevu ik for þit manno folk
 4796 þiod-kwále þoloie, · ik an þínan skal
 willjan wonjan.“ · Gi·wêt imu þó eft þanen
 4798 sókjan is ge·siðos: · fand sie slápendje,
 grótte sie gáhun. · Géng imu eft þanen
 4800 þriddjon siðu te bedu · êndi sprak þiod-kuning
 al þiu selvon word, · sunu drohtines,
 4802 te þemu alo-waldon fader, · só he êr dede,
 manode mahtigna · manno frumana
 4804 swíðo niud-líko · nêrjando Krist,
 géng imu þó eft te þem is jungarun, · grótte sie sáno:
 4806 „slápad gi êndi restjad“, · kwað he. „Nu wirðid sniumo herod

kuman mid kraftu, · þe mi far·kôpot havad,
 4808 sundja lôsan gi·sald.“ · Ge·siðos Kristes
 wakodun þó aftar þem wordun · ęndi gi·sáhun þó þat werod kuman
 4810 an þene berg uppen · brahtmu þiu mikilon,
 wrêða wápan-berand. · Wísde im Judas,
 4812 gram-hugdig man; · Judeon aftar sigun,
 fiundo folk-skępi; · dróg man fiur an gi·mang,
 4814 logna an liocht-fatun, · lédde man faklon
 brinnandja fan burg, · þar sie an þene berg uppan
 4816 stigun mid strídu. · Þea stędi wisse Judas wel,
 hwar he þea liudi · tó lędjan skolde.
 4818 Sagde imu þó te tękne, · þó sie þar tó fórun
 þemu folke bi·foran, · te þiu þat sie ni far·féngin þar,
 4820 erlos ۆðren man: · „ik gangu imu at êrist tó“, kwað he,
 „kussju ine ęndi kwaddju: · þat is Krist selvo.
 4822 Þene gi fáhen skulun · folko kraftu,
 binden ina uppan þemu berge · ęndi ina te burg hinan
 4824 lędjen undar þea liudi: · he is lıves havad
 mid is wordun far·werkod.“ · Werod siðode þó,
 4826 antat sie te Kriste · kumane wurðun,
 grim folk Judeono, · þar he mid is jungarun stód,
 4828 mári drohtin: · bēd metodo-gi·skapu,
 torhtero tíðjo. · Þó géng imu treu-lôs man,
 4830 Judas te·gęgnes · ęndi te þemu godes barne
 hnęg mid is hōvdu · ęndi is hērmon kwędde,
 4832 kuste ina kraftagne · ęndi is kwidi lêste,
 wísde ina þemu werode, · al só he êr mid wordun ge·hét.
 4834 Þat þolode al mid gi·þuldjun · þiодо drohtin,
 waldand þesara wer-oldes · ęndi sprak imu mid is wordun tó,
 4836 frágode ine frókno: · „be·hwí kumis þú só mid þius folku te mi,
 be·hwí lēdis þú mi só þese liudi tó · ęndi mi te þesare lēðan þiоde
 sprekan,
 4838 far·kôpos mid þínu kussu · under þit kunni Judeono,
 meldos mi te þesaru męnegi?“ · Géng imu þó wið þea man
 4840 wið þat werod ۆðar · ęndi sie mid is wordun fragn,
 hwene sie mid þiu ge·siðju · sókjan kwámin
 4842 só niud-liko an naht, · „so gi willjan nōd frummjen
 manno hwi-likumu.“ · Þó sprak imu eft þiu męnegi an·gęgin,
 4844 kwáðun þat im hēljand · þar an þemu holme uppan
 ge·wísid wári, · „þe þit gi·wer frumid

4846 Judeo liudjun · ɛndi ina godes sunu
 selvon hêtid. · Ina kwámun wí sókjan herod,
 4848 weldin ina gerno bi·geten: · he is fan Galileo lande,
 fan Nazareth-burg.“ · Só im þó þe ɳerjendjo Krist
 4850 sagde te sôðan, · þat he it selvo was,
 só wurðun þó an forhtun · folk Judeono,
 4852 wurðun under·badode, · þat sie under bak fellun
 alle efno sán, · erðe gi·sóhtun,
 4854 wiðer-wardes þat werod: · ni mahte þat word godes,
 þie stemnje ant·standan: · wárun þoh só stridige man,
 4856 a·hliopun eft up an þemu holme, · hugi fastnodun,
 bundun briost-gi·þáht, · gi·bolgane géngun
 4858 náhor mid níðu, · ant-tat sie þene ɳerjendjon Krist
 werodo bi·wurpun. · Stóðun wíse man,
 4860 swíðo gornundje · gjungaron Kristes
 bi·foran þeru derevjon dádi · ɛndi te iro drohtine sprákun:
 4862 „wári it nu þín willjo“, · kwáðun sie, „waldand frô mín,
 þat sie ús hér an speres ordun · spildjen móstin
 4864 wápnun wunde, · þan ni wári ús wiht só gód,
 só þat wí hér for úsumu drohtine · dóan móstin
 4866 beniðjun blêka“. · Þó gi·bolgan warð
 snel swerd-þegā, · Símon Petrus,
 4868 well imu innā hugi, · þat he ni mahte ênig word sprekan:
 só harm warð imu an is hertan, · þat man is hêrron þar
 4870 binden welde. · Þó he gi·bolgan géng,
 swíðo þrist-mód þegā · for is þiodan standen,
 4872 hard for is hêrron: · ni was imu is hugi twífli,
 blóð an is breostun, · ak he is bil a·tóh,
 4874 swerd bi sídu, · slóg imu te·gegnes
 an þene furiston fíund · folmo krafto,
 4876 þat þó Malkhus warð · mákjās eggjun,
 an þea swíðaron half · swerdu gi·málod:
 4878 þiu hlust warð imu far·hawan, · he warð an þat hôvid wund,
 þat imu heru-drôrag · hlear ɛndi ôre
 4880 bēni-wundun brast: · blód aftar sprang,
 well fan wundun. · Þó was an is wangun skard
 4882 þe furisto þero fíundo. · Þó stóð þat folk an rúm:
 and-rédun im þes billes biti. · Þó sprak þat barn godes
 4884 selvo te Símon Petruse, · hét þat he is swerd dedi
 skarp an skêðja: · „ef ik wið þesa skola weldi“, kwað he,

4886 „wið þeses werodes ge·win · wīg-saka frummjen,
 þan manodi ik þene mārjon · mahtigne god,
 4888 hêlagne fader · an himil-ríkja,
 þat he mi só managan engil herod · ovana sandi
 4890 wíges só wísen, · só ni mahtin iro wápan-þręki
 man a·dógen: · iro ni stódi gio su·lik męgin samad,
 4892 folkes gi·fastnod, · þat im iro ferh aftar þiu
 werðen mahti. · Ak it havad waldand god,
 4894 alo-mahtig fader · an ǫðar gi·markot,
 þat wí gi·þolojan skulun, · só hwat só ُس þius þioda tó
 4896 bittres brengit: · ni skulun ُس belgan wiht,
 wrêðjan wið iro ge·winne; · hwand só hwe só wápno níð,
 4898 grimman gēr-hęti wili · gerno frummjen,
 he swiltit imu · eft swerdes eggjun,
 4900 dóit im bi·drôregan: · wí mid ُسun dádjun ni skulun
 wiht a·węrdjan.“ · Géng he þó te þemu wundon manne,
 4902 lęgde mid listjun · lík te·samne,
 hôvid-wundon, · þat siu sán gi·hêlid warð,
 4904 þes billes biti, · ęndi sprak þat barn godes
 wið þat wrêðe werod: · „mi þunkid wunder mikil“, kwað he,
 4906 „ef gi mi lêðes wiht · lêstjen weldun,
 hwí gi mi þó ni fengun, · þan ik undar iuwomu folke stód,
 4908 an þemu wíhe innan · ęndi þar word manag
 sǫð-lík sagde. · Þan was sunnon skín,
 4910 diur-lik dages lioht, · þan ni weldun gi mi dóan eo·wiht
 lêðes an þesumu liohte, · ęndi nu lędjad mi iuwa liudi tó
 4912 an þiustrje naht, · al só man þiove dót,
 þan man þene fáhan wili · ęndi he is ferhes havad
 4914 far·werkot, wam-skaðo.“ · werod Judeono
 gripun þó an þene godes sunu, · grimma þioda,
 4916 hatandjero hóp, · hwurvun ina umbi
 módag manno folk · —mênes ni sáhun—,
 4918 heftun heru-bęndjun · handi te·samne,
 faðmos mid fitereun. · Im ni was su·likaro firin-kwála
 4920 þarf te gi·þolonne, · þiod-arvedjes,
 te winnanne su·lik wíti, · ak he it þurh þit werod deda,
 4922 hwand he liudjo barn · lôsjen welda,
 halon fan hęllju · an himil-ríki,
 4924 an þene wídon welon: · be·þiu he þes wiht ne bi·sprak,
 þes sie imu þurh in·wid-níð · ógjan weldun.

4926 Þó wurðun þes só malske · módag folk Judeono,
 þiu hêri warð þes só hrómeg, · þes sie þena hêlagon Krist
 4928 an liðo-bëndjon · lêdjan muostun,
 fôrjan an fiterjun. · Þie fiund eft ge·witun
 4930 fan þemu berge te burg. · Géng þat barn godes
 undar þemu hêri-skêpi · handun ge·bunden,
 4932 drúvondi te dale. · Wárun imu þea is diurjon þó
 ge·siðos ge·swikane, · al só he im êr selvo gi·sprak:
 4934 ni was it þoh be ênigaru blóði, · þat sie þat barn godes,
 lioven fâr·létun, · ak it was só lango bi·foren
 4936 wár-sagono word, · þat it skoldi gi·werðen só:
 be·þiu ni mahtun sie is be·miðan. · Þan aftar þeru mēnegi géngun
 4938 Johannes ęndi Petrus, · þie gumon twēne,
 folgodun ferrane: · was im firi-wit mikil,
 4940 hwat þea grimmon Judeon · þemu godes barne,
 weldin iro drohtine dóen. · Þó sie te dale kwámun
 4942 fan þemu berge te burg, · þar iro biskop was,
 iro wíhes ward, · þar lêddun ina wlanke man,
 4944 erlos undar ederos. · Þar was êld mikil,
 fiur an fríd-hove · þemu folke te·gēgnes,
 4946 ge·warht for þemu werode: · þar géngun sie im wērmjen tó,
 Judeo liudi, · létun þene godes sunu
 4948 bídun an bēndjun. · Was þar braht mikil,
 gēl-módigaro galm. · Johannes was êr
 4950 þemu hêroston kũð: · be·þiu móste he an þene hof innan
 þringan mid þeru þioda. · Stód allaro þegno bētsto,
 4952 Petrus þar úte: · ni lét ina þe portun ward
 folgon is frôen, · êr it at is friunde a·bad,
 4954 Johannes at ênumu Judeon, · þat man ina gangan lét
 forð an þene fríd-hof. · Þar kwam im ên fêkni wíf
 4956 gangan te·gēgnes, · þiu ênas Judeon was,
 iro þeodanes þiw, · ęndi þó te þemu þegne sprak
 4958 magað un·wán-lík: · „hwat, þú mahtis man wesan“, kwað siu,
 „gjungaro fan Galilea, · þes þe þar genower stéd
 4960 faðmun gi·fastnod.“ · Þó an forhtun warð
 Símon Petrus sán, · slak an is móde,
 4962 kwað þat he þes wíves · word ni bi·konsti
 ni þes þeodanes · þegān ni wári:
 4964 mēð is þó for þeru mēnegi, · kwað þat he þena man ni ant·kēndi:
 „ni sind mí þíne kwidi kũðe“, · kwað he; was imu þiu kraft godes,

- 4966 þe hērdislo fan þemu hertan. · Hwaravondi géng
 forð undar þemu folke, · antat he te þemu fiure kwam;
 4968 gi·wēt ina þó warmjen. · Þar im ôk ên wíf bi·gan
 felgjan firin-sprāka: · „hér mugun gi“, kwað siu, „an iuwan fiund
 sehan:
 4970 þit is gegnungo · gjungaro Kristes,
 is selves ge·sið.“ · Þó géngun imu sán aftar þiu
 4972 náhor nið-hwata · ęndi ina niud-líko
 frágodun fiundo barn, · hwi-likes he folkes wári:
 4974 “ni bist þú þesoro burg-liudjo“, · kwaðun sie; „þat mugun wí an
 þínumu gi·bárje gi·sehan,
 an þínun wordun ęndi an þínaru wíson, · þat þú þeses werodes ni bist,
 4976 ak þú bist galiléisk man.“ · He ni welda þes þó gehan eo·wiht,
 ak stód þó ęndi strídda · ęndi starkan êð
 4978 swíð-líko ge·swór, · þat he þes ge·siðes ni wári.
 Ni habda is wordo ge·wald: · it skolde gi·werðen só,
 4980 só it þe ge·markode, · þe man-kunnjes
 far·wardot an þesaru wer-oldi. · Þó kwam imu ôk an þemu warve tó
 4982 þes mannes mág-wini, · þe he êr mid is mákjo giheu,
 swerdu þiu skarpon, · kwað þat he ina sáhi þar
 4984 an þemu berge uppan, · „þar wí an þemu bôm-gardon
 hêrron þínumu · hęndi bundun,
 4986 fastnodun is folmos.“ · He þó þurh forhtan hugi
 for·lógnde þes is lioves hêrron, · kwað þat he weldi wesān þes līves
 skolo,
 4988 ef it mahti ênig þar · irmin-manno
 gi·seggjan te sōðan, · þat he þes ge·siðes wári,
 4990 folgodi þeru fęrdi. · Þó warð an þena formon sið
 hano-krád af·haven. · Þó sah þe hêlago Krist,
 4992 barno þat bętste, · þar he ge·bunden stóð,
 selvo te Símon Petruse, · sunu drohtines
 4994 te þemu erle ovar is ahsla. · Þó warð imu an innan sán,
 Símon Petruse · sêr an is móde,
 4996 harm an is hertan · ęndi is hugi dróvi,
 swíðo warð imu an sorgun, · þat he êr selvo ge·sprak:
 4998 gi·hugde þero wordo þó, · þe imu êr waldand Krist
 selvo sagda, · þat he an þeru swartan naht
 5000 êr hano-krádi · is hêrron skoldi
 þríwo far·lógngen. · Þes þram imu an innan mód
 5002 bittro an is breostun, · ęndi géng imu þó gi·bolgan þānen

þe man fan þeru męnigi · an mód-karu,
 5004 swiðo an sorgun, · ęndi is selves word,
 wam-skęfti weop, · antat imu wallan kwámun
 5006 þurh þea hert-kara · hęte trahni,
 blóðage fan is breostun. · He ni wánde þat he is mahti gi·bótjen wiht,
 5008 firin-werko furður · efþa te is fráhon kuman,
 hęrron huldi: · nis ęnig hęliðo só ald,
 5010 þat io mannes sunu · męr gi·sáhi
 is selves word · sęrur hrewan,
 5012 karon efþa kúmjen: · „wola krafteg god“, kwað he,
 þat ik hębbju mi só for·werkot, · só ik mínaro wer-oldes ni þarf
 5014 ę·lát sęggjan. · Ef ik nu te aldre skal
 huldjo þínaro · ęndi heven-ríkjas,
 5016 þeoden, þolojan, · þan ni þarf mi þes ęnig þank wesan,
 liovo drohtin, · þat ik io te þesumu liohte kwam.
 5018 Ni bium ik nu þes wirðig, · waldand frô mín,
 þat ik under þíne jungaron · gangan móti,
 5020 þus sundig under þíne ge·siðos: · ik iro selvo skal
 miðan an mínumu móde, · nu ik mi su·lik męn ge·sprak.“
 5022 Só gornode · gumono bętsta,
 hrau im só hardo, · þat he habde is hęrren þó
 5024 leoves far·lógnid. · Þan ni þurvun þes liudjo barn,
 weros wundrojan, · be·hwí it weldi god,
 5026 þat só lioven man · lęð gi·stódi,
 þat he só hōn-líko · hęrron sínes
 5028 þurh þera þiwun word, · þegno snellost,
 far·lógnide só lioves: · it was al bi þesun liudjun gi·duan,
 5030 firiho barnun te frumu. · He welde ina te furiston dóan,
 hęrost ovar is híwiski, · hęlag drohtin:
 5032 lét ina ge·kunnon, · hwi-like kraft havet
 þe męnniska mód · áno þe maht godes;
 5034 lét ina ge·sundjon, · þat he siðor þiu bet
 liudjun gi·lôvdi, · hwó liof is þar
 5036 manno gi·hwi-likumu, · þan he męn ge·frumit,
 þat man ina a·láte · lęðes þinges,
 5038 sakono ęndi sundjono, · só im þó selvo dede
 heven-ríki god · harm-ge·wurhti.
 5040 Be þiu nis mannes bág · mikilun bi·þervi,
 hagu-staldes hróm: · ef imu þiu helpe godes
 5042 ge·swíkid þurh is sundjon, · þan is imu sán aftar þiu

breost-hugi blóðora, · þoh he êr bi·hêt spreka,
 5044 hrómje fan is hildi · ęndi fan is hand-krafti,
 þe man fan is meġine. · Þat warð þar an þemu mārjon skín,
 5046 þegno bętston, · þó imu is þiodanes gi·swêk
 hêlag helpe. · Be·þiu ni skoldi hrómjen man
 5048 te swiðo fan imu selvon, · hwand imu þar swíkid oft
 wán ęndi willjo, · ef imu waldand god,
 5050 hêr heven-kuning · herte ni sterkit.
 Þan bêd allaro barno bętst, · bęndi þolode
 5052 þurh man-kunni. · Hwurvun ina managa umbi
 Judeono liudi, · sprákun gelp mikil,
 5054 habdun ina te hoska, · þar he gi·heftid stód,
 þolode mid ge·þulðjun, · só hwat só imu þiu þiod deda,
 5056 liudi lêðes. · Þó warð eft lioht kuman,
 morgan te mannun. · Manag samnoda
 5058 hęri Judeono: · habdun im hugi wulvo,
 in·wid an innan. · Warð þar êo-sago
 5060 an morgan-tíd · manag gi·samnod
 irri ęndi ên-hard, · in·widjas gern,
 5062 wrêðes willjan. · Géngun im an warf samad
 rinkos an rúna, · bi·gunnun im rádan þó,
 5064 hwó sie ge·wísadin · mid wár-lôsun,
 mannun mên-ge·witun · an mahtigna Krist
 5066 te gi·seġgianne sundja · þurh is selves word,
 þat sie ina þan te wunder-kwálu · wêgjan móstin,
 5068 a·dêljen te dôðe. · Sie ni mahtun an þemu dage finden
 só wrêð ge·wit-skepi, · þat sie imu wíti be·þiu
 5070 a·dêljen gi·dorstin · efþa dôð frummjen,
 lívu bi·lôsjen. · Þó kwámun þar at latstan forð
 5072 an þena warf wero · wár-lôse man
 twêne gangan · ęndi bi·gunnun im tēlljen an,
 5074 kwáðun þat sie ina selvon · seġgjan gi·hórdin,
 þat he mahti te·werpen · þena wih godes,
 5076 allaro húso hôhost · ęndi þurh is hand-meġin,
 þurh is ênes kraft · up a·rihtjen
 5078 an þriddjon daga, · só is elkor ni þorfti be·þíhan man.
 He þagoda ęndi þoloda: · ni sprak imu io þiu þiod só filu,
 5080 þea liudi mid luginun, · þat he it mid lêðun an·geġin
 wordun wráki. · Þó þar undar þemu werode a·rês
 5082 balu-hugdig man, · biskop þero liudjo,

þe furisto þes folkes · ęndi frágode Krist
 5084 iak ina be imu selvon bi·swór · swíðon êðun,
 grótte ina an godes namon · ęndi gerno bad,
 5086 þat he im þat gi·sagdi, · ef he sunu wári
 þes libbjendjes godes: · „þes þit lioht ge·skóp,
 5088 Krist kuning êwig. · Wí ni mugun is ant·kiennjen wiht
 ne an þínun wordun ni an þínun werkun.“ · Þó sprak imu eft þe wáro
 an·ęęgin,
 5090 þe gódo godes sunu: · „þú kwiðis it for þesun Judeon nu,
 sôð-líko ęęgis, · þat ik it selvo bium.
 5092 Þes ni gi·lôvjad mi þese liudi: · ni willjad mi for·látan be·þiu;
 ni sind im mín word wirðig. · Nu ęęggju ik iu te wárun þoh,
 5094 þat gi noh skulun sittjen gi·sehan · an þe swíðaron half godes
 márjan mannes sunu, · an męgin-krafte
 5096 þes alo-walden fader, · ęndi þanan eft kuman
 an himil-wolknun herod · ęndi allumu hęliðo kunnje
 5098 mid is wordun a·dêljen, · al só iro ge·wurhti sind.“
 Þo balg ina þe biskop, · habde bittren hugi,
 5100 wrêðida wið þemu worde · ęndi is gi·wádi slêt,
 brak for is breostun: · „nu ni þurvun gi bídan lęng“, kwað he,
 5102 „þit werod ge·wit-skepjes, · nu im su·lik word farad,
 mên-spráka fan is müðe. · Þat gi·hêrid hér nu manno filu,
 5104 rinko an þesumu rakude, · þat he ina só ríkjan telit,
 gihid þat he god sí. · Hwat willjad gi Judeon þes
 5106 a·dêljen te dóme? · Is he dôðes nu
 wirðig be su·likun wordun?“ · Þat werod al ge·sprak,
 5108 folk Judeono, · þat he wári þes ferhes skolo,
 wítjes só wirðig. · Ni was it þoh be is ge·wurhtjun gi·dóen,
 5110 þat ine þar an Hjerusalem · Judeo liudi,
 sunu drohtines · sundja lôsen
 5112 a·dêldun te dôðe. · Þó was þero dádjo hróm
 Judeo liudjun, · hwat sie þemu godes barne mahtin
 5114 só haftemu mêt, · harmes ge·frummjen.
 Be·wurpun ina þó mid werodu · ęndi ina an is wangon slógun,
 5116 an is hleor mid iro handun · —al was imu þat te hoske gi·dóen—,
 felgidun imu firin-word · fiundo męnegi,
 5118 bi·smer-spráka. · Stód þat barn godes
 fast under fiundun: · wárun imu is faðmos ge·bundene,
 5120 þolode mid gi·þuldjun, · só hwat só imu þiu þioda tó
 bittres bráhte: · ni balg ina n·eo·wiht

- 5122 wið þes werodes ge·win. · Þó námon ina wrêðe man
 só gi·bundanan, · þat barn godes,
 5124 ęndi ina þó lêddun, · þar þero liudjo was,
 þere þiade þing-hús. · Þar þegan manag
 5126 hwurvon umbi iro hęri-togon. · Þar was iro hęrron bodo
 fan Rúmu-burg, · þes þe þó þes ríkjas gi·weld:
 5128 kumen was he fan þemu kěsure, · gi·sęndid was he undar þat kunni
 Judeono
 te rihtjenne þat ríki, · was þar rád-gevo:
 5130 Pilatus was he hēten; · he was fan Ponteo lande
 knósles kęnnit. · Habde imu kraft mikil,
 5132 an þemu þing-húse · þiod gi·samnod,
 an warf weros; · wár-lōse man
 5134 a·gávun þó þena godes sunu, · Judeo liudi,
 under fiundo folk, · kwáðun þat he wári þes ferhes skolo,
 5136 þat man ina wítnodi · wápnes ęggjun,
 skarpun skúrun. · Ni welde þiu skole Judeono
 5138 þringan an þat þing-hús, · ak þiu þiod úte stód,
 mahlidun þanen wið þea męnegi: · ni weldun an þat gi·mang faren,
 5140 an ęli-landige man, · þat sie þar un·reht word,
 an þemu dage dęrvjes wiht · a·děljan ne gi·hōrdin,
 5142 ak kwáðun þat sie im só hluttro · hêlaga tídi,
 weldin iro paskha halden. · Pilatus ant·fęng
 5144 at þem wam-skaðun · waldandes barn,
 sundja lôsen. · Þó an sorgun warð
 5146 Judases hugi, · þó he a·gevan gi·sah
 is drohtin te dôðe, · þó bi·gan imu þiu dád aftar þiu
 5148 an is hugja hrewan, · þat he habde is hęrron êr
 sundja lôsen gi·sald. · Nam imu þó þat siluvar an hand,
 5150 þrí-tig skatto, · þat man imu êr wið is þiodane gaf,
 géng imu þó te þem Judiun · ęndi im is grimmon dád,
 5152 sundjon sagde, · ęndi im þat siluvar bôd
 gerno te a·gevanne: · „ik hębbju it só grio-líko“, kwað he,
 5154 „mínes drohtines · drôru gi·kôpot,
 só ik wêt þat it mi ni þíhit.“ · Þiod Judeono
 5156 ni weldun it þó ant·fáhan, · ak hétun ina forð aftar þiu
 umbi su·lika sundja · selvon ahton,
 5158 hwat he wið is fráhon · ge·frumid habdi:
 „þú sáhi þi selvo þes“, · kwaðun sie; „hwat wili þú þes nu sóken te ús?
 5160 Ne wít þú þat þesumu werode!“ · Þó gi·wêt imu eft þanan

Judas gangan · te þemu godes wíhe
 5162 swíðo an sorgun · ęndi þat siluvar warp
 an þena alah innan, · ne gi·dorste it ęgan lęng;
 5164 fօr imu þó só an forhtun, · só ina fiundo barn
 módage manodun: · habdun þes mannes hugi
 5166 gramon under·gripanen, · was imu god a·bolgan,
 þat he imu selvon þó · símon warhte,
 5168 hnęg þó an heru-sél · an hinginna,
 warag an wurgil · ęndi wíti ge·kօs,
 5170 hard hęllje ge·þwing, · hęt ęndi þiustri,
 diap dօðes dalu, · hwand he ęr umbi is drohtin swęk.
 5172 Þan będ þat barn godes · —bęndi þolode
 an þemu þing-húse—, · hwan ęr þiu þiod under im,
 5174 erlos ęn-wordje · alle wurðin,
 hwat sie imu þan te ferah-kwálu · frummjan weldin.
 5176 Þó þar an þem bęnkjun a·rēs · bodo kēsures
 fan Rúmu-burg · ęndi gęng imu wið þat ríki Judeono
 5178 módag mahljen, · þar þiu męnigi stód
 aftar þemu hove hwarvon: · ni weldun an þat hús kuman
 5180 an þemu paskha-dage. · Pilatus bi·gan
 frókno frágon · ovar þat folk Judeono,
 5182 mid hwiu þe man habdi · morðes gi·skuldit,
 wítjes gi·werkot: · „be hwí gi imu só wrēðe sind,
 5184 an iuwomu hugja hótje?“ · Sie kwáðun þat he im habdi harmes só filu,
 lēðes gi·lęstid: · „ni gávin ina þesa liudi þi,
 5186 þar sie ina ęr bi·foran · uvilan ni wissin,
 wordun far·warhten. · He havat þeses werodes só filu
 5188 far·lêdid mid is lęrun · —ęndi þesa liudi męrrid,
 dóit im iro hugi twífljen—, · þat wí ni mótun te þemu hove kēsures
 5190 tinsi gelden; · þat mugun wí ina gi·tęlljen an
 mid wáru ge·wit-skępi. · He sprikid ôk word mikil,
 5192 kwiðit þat he Krist sí, · kuning ovar þit ríki,
 be·gihit ina só grôtes.“ · Þó im eft te·gęgnes sprak
 5194 bodo kēsures: · „ef he só bar-líko“, kwað he,
 „under þesaru męnigi · męn-werk frumid,
 5196 ant·fáhad ina þan eft under iuwe folk-skępi, · ef he sí is ferhes skolo,
 ęndi imu só a·dêljad, · ef he sí dօðes werð,
 5198 só it an iuwaro aldrono · ęo ge·biode.“
 Sie kwáðun þó, þat sie ni móstin · manno nig·ênumu
 5200 an þea hêlagon tíð · te hand-banon,

- werðen mid wápnun · an þemu wíh-dage.
 5202 Þó wende ina fan þemu werode · wrêð-hugdig man,
 þegān kêsures, · þe ovar þea þioda was
 5204 bodo fan Rúmu-burg—: · hét imu þó þat barn godes
 náhor gangan · ėndi ina niud-líko,
 5206 frágoda frókno, · ef he ovar þat folk kuning
 þes werodes wári. · Þó habde eft is word garu
 5208 sunu drohtines: · „hweðer þú þat fan þi selvumu sprikis“, kwað he,
 „þe it þi ǿðre hér · erlos sagdun,
 5210 kwáðun umbi mínan kuning-duom?“ · Þó sprak eft þe kêsures bodo
 wlank ėndi wrêð-mód, · þar he wið waldand Krist
 5212 reðjode an þem rakude: · „ni bium ik þeses ríkjes hinan“, kwað he,
 „Gjudeo liudjo, · ni gadoling þín,
 5214 þesaro manno mág-wini, · ak mi þi þius mēnigi bi-falah,
 a·gávun þi þína gadulingos mi, · Judeo liudi,
 5216 haftan te handun. · Hwat havas þú harmes gi·duan,
 þat þú só bittro skalt · bēndi þolojan,
 5218 kwalm undar þínumu kunnje?“ · Þó sprak imu eft Krist an·gēgin,
 hēlendero bēst, · þar he gi·heftid stód
 5220 an þemu rakude innan: · „nis mín ríki hinan“, kwað he,
 „fan þesaru wer-old-stundu. · Ef it þoh wári só,
 5222 þan wárin só stark-móde · wiðer stríd-hugi,
 wiðer grama þioda · jungaron míne,
 5224 só man mi ni gávi · Judeo liudjun,
 hettendjun an hand · an heru-bēndjun
 5226 te wēgjanne te wundrun. · Te þiu warð ik an þesaru wer-oldi
 gi·boran,
 þat ik ge·wit-skēpi giu · wáres þinges
 5228 mid mínun kumiun kũðdi. · Þat mugun ant·kēnnjen wel
 þe weros, þe sind fan wáre kumane: · þe mugun mín word
 far·standen,
 5230 gi·lôvjen mínun lêrun.“ · Þó ni mahte lasteres wiht
 an þem barne godes · bodo kêsures,
 5232 findan fēknja word, · þat he is ferhes be·þiu
 skuldig wári. · Þó géng he im eft wið þea skola Judeono
 5234 módag mahljen · ėndi þeru mēnigi sagde
 ovar hlust mikil, · þat he an þemu hafton manne
 5236 su·lika firin-spráka · finden ni mahti
 for þem folk-skipje, · só he wári is ferhes skolo,
 5238 dôðes wirðig. · Þan stódun dol-móde

Judeo liudi · ɛndi ɓane godes sunu
 5240 wordun wrógdun: · kwáðun ɓat he gi·wer êrist
 be·gunni an Galileo lande, · „ɛndi ovar Judeon fór
 5242 herod-wardes ɓanan, · hugi twíflode,
 manno mód-sevon, · só he is morðes werð,
 5244 ɓat man ina wítnoje · wápnes eggjun,
 ef eo man mid su·likun dádjun mag · dôðes ge·skuldjen.“
 5246 Só wrógdun ina mid wordun · werod Judeono
 ɓurh hótjan hugi. · Þó ɓe hɛri-togo,
 5248 slíð-módig man · seggjan gi·hôrde,
 fan hwi-likumu kunnje was · Krist a·fódid,
 5250 manno ɓe ɓetsto: · he was fan ɓeru márjan ɓiadu,
 ɓe gódo fan Galilea-lande; · ɓar was gum-skɛpi
 5252 ɛðiljero manno; · Erodos bi·held ɓar
 kraftagne kuning-dóm, · só ina imu ɓe kêsur far·gaf,
 5254 ɓe ríkjo fan Rúmu, · ɓat he ɓar rehto ge·hwi-lik
 ge·frumidi undar ɓemu folke · ɛndi friðu lêsti,
 5256 dómos a·dêldi. · He was ôk an ɓemu dage selvo
 an Hjerusalem · mid is gum-skɛpi,
 5258 mid is werode at ɓemu wíhe: · só was iro wíse ɓan,
 ɓat sie ɓar ɓia hêlagun tíð · haldan skoldun,
 5260 paskha Judeono. · Pilatus gi·bôð þó,
 ɓat ɓena hafton man · hɛliðos námin
 5262 só gi·bundanan, · ɓat barn godes,
 hét ɓat sie ina Erodese, · erlos bráhtin
 5264 haften te handun, · hwand he fan is hɛri-skɛpi was,
 fan is werodes ge·wald. · Wígand frumidun
 5266 iro hêrron word: · hêlagne Krist
 fórdun an fiterjun · for ɓena folk-togun,
 5268 allaro barno ɓetst, · ɓero ɓe io gi·boren wurði
 an liudjo liot; · an liðu-bɛndjun géng,
 5270 antat sie ina bráhtun, · ɓar he an is ɓɛnkja sat,
 kuning Erodos: · umbi·hwarf ina kraft wero,
 5272 wlanke wígandos: · was im willjo mikil,
 ɓat sie ɓar selvon Krist · gi·sehan móstin:
 5274 wándun ɓat he im sum tēkʌn · ɓar tōgjan skoldi,
 mári ɛndi mahtig, · só he managun dede
 5276 ɓurh is god-kundi · Judeo *liudjon.
 Frágoda ina ɓuo ɓie folk-kuning · firi-wit-líko
 5278 managon wordon, · wolda is muod-sevon

- forð undar·findan, · hwat hie te frumu mohti
 5280 mannon gi·markon. · Þan stuod mahtig Krist,
 þagoda ęndi þoloda: · ne wolda þem þied-kuninge,
 5282 Erodese ne is erlon · ant·swór gevan
 wordo nig·ėnon. · Þan stuod þiu wrēða þiod,
 5284 Judeo liudi · ęndi þena godes suno
 wurrun ęndi wruogdun, · anþat im warð þie wer-old-kuning
 5286 an is huge huoti · ęndi all is hęri-skipi,
 far·muonstun ina an iro muode: · ne ant·kęndun maht godes,
 5288 himiliskan hęrron, · ak was im iro hugi þiustri,
 baluwes gi·blandan. · Barn drohtines
 5290 iro wrēðun werk, · word ęndi dádi
 þuru ôd-muodi · all gi·þoloda,
 5292 só hwat só sia im tionono þuo · tuogjan woldun.
 Sia hietun im þuo te hoske · hwít gi·wádi
 5294 umbi is liði leggjan, · þiu mēr hie wurði þem liudjon þar,
 jungron te gamne. · Judeon faganodun,
 5296 þuo sia ina te hoske · hębbjan gi·sáhun,
 erlos ovar-muoda. · Þuo sęnda ina eft þanan
 5298 Erodes se kuning · an þat ۆđer folk;
 a·lędjan hiet ina lungra mann, · ęndi lastar sprákun,
 5300 felgidun im firin-word, · þar hie an feteron gęng
 bi·hlagan mid hosku: · ni was im hugi twíflī,
 5302 neva hie it þuru ôd-muodi · all gi·þoloda;
 ne welda iro uvilun word · idug-lônnon,
 5304 hosk ęndi harm-kwidi. · Þuo bráhtun sia ina eft an þat hús innan,
 an þia palenkja uppan, · þar Pilatus was
 5306 an þero þing-stędi. · Þegnos a·gávun
 barno þat besta · banon te handon
 5308 sundi-lôsjan, · só hie selvo gi·kôs:
 welda manno barn · morðes a·tuomjan,
 5310 nęrjan af nōdi. · Stuodun níð-hwata,
 Judeon far þem gast-sęlje: · habdun sia gramono barn,
 5312 þia skola far·skundid, · þat sia ne be·skrivun iowiht
 grimmera dádjo. · Þuo gi·wēt im gangan þarod
 5314 þęgan kėsures · wið þia þiod sprekan,
 hard hęri-togo: · „hwat, gi mi þesan haftan mann“, kwat-hie,
 5316 „an þesan sęli sęndun · ęndi selvon an·budun,
 þat hie iuwes werodes só filo · a·werdit habdi,
 5318 far·lėdid mid is lėron. · Nu ik mid þeson liudon ni mag,

findan mid þius folku, · þat hie is ferahes sí
 5320 furi þesaro skolu skuldig. · Skín was þat hiudu:
 Eroles mohta, · þie iuwan êo bi·kan,
 5322 iuwaro liudo land-reht, · hie ni mahta is líves gi·frêson,
 þat hie hier þuru êniga sundja te dage · sweltan skoldi,
 5324 líf far·látan. · Nu willju ik ina for þeson liudjon hier
 gi·þróon mid þingon, · þristjon wordun,
 5326 buotjan im is briost-hugi, · látan ina brúkan forð
 ferahes mid firjon.“ · Folk Judeono
 5328 hreopun þuo alla samad · hlúdero stemnu,
 hietun flít-líko · ferahes áhtjan
 5330 Krist mid kwalmu · ęndi an krúki slahan,
 węgjan te wundron: · „hie mid is wordon havit
 5332 dôðes gi·skuldid: · sagit þat hie drohtin sí,
 gegnungo godes suno. · Þat hie a·geldan skal,
 5334 in·wid·spráka, · só is an úson êwe gi·skrivan,
 þat man su·lika firin·kwidi · ferahu kôpo.“
 5336 Þuo warð þie an forah-ton, · þie þes folkes gi·weld,
 mikilon an is muode, · þuo hie gi·hôrda þia man sprekan,
 5338 þat sia ina selvon · seggjan gi·hórdin,
 gehan fur þem gum-skipe, · þat hie wári godes suno.
 5340 Þuo hwarf im eft þie hęri-togo · an þat hús innan
 te þero þing-stędi, · þristjon wordon
 5342 gruotta þena godes suno · ęndi frágoda, hwat hie gumono wári:
 „hwat bist þú manno?“ · kwat-hie. „Te hwí þú mí só þinan muod hilis,
 5344 dęrnis diop-gi·þáht? · Wêst þú þat it all an mínon duome stéd
 umbi þínes líves gi·lagu? · Mí þi hębbjat þesa liudi far·gevan,
 5346 werod Judeono, · þat ik gi·waldan muot
 só þik te spildjanne · an speres orde,
 5348 só ti kwęlljanne an krúkjum, · só kwikan látan,
 só hweðer sí mi selvon · suotera þunkit
 5350 te gi·frummjanne mid mínu folku.“ · Þuo sprak eft þat friðu-barn
 godes:
 „wêst þú þat te wáron“, · kwat-hie, „þat þú gi·wald ovar mik
 5352 hębbjan ni mohtis, · ne wári þat it þi hêlag god
 selvo far·gávi? · Ôk hębbjat þia sundjono mēr,
 5354 þia mik þi bi·fulhun · þuru fiond-skipi,
 gi·saldun an símon haftan.“ · Þuo welda ina sið after þiu
 5356 gram-hugdig man · gerno far·látan,
 þegan kêsures, · þar hie is havdi for þero þioda gi·wald;

- 5358 ak sia wēridun im þena willjon · wordu gi·hwi-liku,
 kunni Judeono: · „ne bist þú“, kwáðun sia, „þes kēsures friund,
 5360 þínon hēren hold, · ef þú ina hinan látis
 siðon gi·sundon: · þat þi noh te soragan mag,
 5362 werðan te wíte, · hwand só hwe só su·lik word spriket,
 a·havið ina só hôho, · kwiðit þat hie hēbbjan mugi
 5364 kuning-duomes namon, · ne sí þat ina im þie kēsur geve,
 hie wirrid im is weruld-ríki · ęndi is word far·hugid,
 5366 far·man ina an is muode. · Be·þiu skalt þú su·lik mēn wrekan,
 hosk-word manag, · ef þú umbi þínes hēren ruokis,
 5368 umbi þínes frôhon friund-skipi, · þan skalt þú ina þiu ferhu
 be·niman.“
 Duo gi·hôrda þie hēri-togo · þia hēri Juðeono
 5370 þrēgjan fan is þiodne; · þuo hie far þero þing-stędi gęng
 selvo gi·sittjan, · þar gi·samnod was
 5372 só mikil warf werodes, · hiet waldand Krist
 lēdjan for þia liudi. · Langoda Judeon,
 5374 hwan êr sia þat hēlaga barn · hangon gi·sáwin,
 kwęlan an krúkje; · sia kwáðun þat sia kuning ۆðran
 5376 ne havdın undar iro hēri-skipje, · nevan þena hēran kēsar
 fan Rúmu-burg: · „þie havit hier ríki over ős.
 5378 Be·þiu ni skalt þú þesan far·látan; · hie havit ős só filo lēðes
 gi·sprokan,
 far·duan havit hie im mid is dádjon. · Hie skal dōð þolon,
 5380 wíti ęndi wundar-kwála.“ · Werod Judeono
 só manag mis-lík þing · an mahtigna Krist
 5382 sagdun te sundjun. · Hie swígondi stuod
 þuru ôð-muodi, · ne ant·wordida n·io·wiht
 5384 wið iro wrēðun word: · wolda þesa wer-old alla
 lōsjan mid is lívu: · bi·þiu liet hie ina þia lēðun þiod
 5386 węgjan te wundron, · all só iro willjo gęng:
 ni wolda im opan-líko · allon kűðjan
 5388 Judeo liudjon, · þat hie was god selvo;
 hwand wissin sia þat te wáron, · þat hie su·lika gi·wald havdi
 5390 ovar þeson middil-gard, · þan wurði im iro muod-sevo
 gi·blôðit an iro brioston: · þan ne gi·dorstin sia þat barn godes
 5392 handon ant·hrínan: · þan ni wurði hevan-ríki,
 ant·lokan liohto mēst · liudjo barnon.
 5394 Be·þiu méð hie is só an is muode, · ne lét þat manno folk
 witan, hwat sia warahtun. · Þiu wurd náhida þuo,

5396 mári maht godes · ęndi middi dag,
 ęat sia ęia ferah-kwála · frummjan skoldun.
 5398 ęan lag ęar ôk an ęęndjon · an ęero burg innan
 ên ruof ręgin-skađo, · ęie habda under ęem ríke só filo
 5400 morđes gi·rádan · ęndi man-slahta gi·frumid,
 was mári męgin-ęiof: · ni was ęar is gi·mako hwęgin;
 5402 was ęar ôk bi sínon · sundjon gi·hęftid,
 Barrabas was hie hętan; · hie after ęem burgjon was
 5404 ęuru is mên-dádi · manogon gi·küđid.
 ęan was land-wísa · liudjo Judeono,
 5406 ęat sia járo gi·hwen · an godes minnja
 an ęem hêlagon dage · ênna haftan mann
 5408 a·biddjan skoldun, · ęat im iro burges ward,
 iro folk-togo · ferah far·gávi.
 5410 ęuo bi·gan ęie hęri-togo · ęia hêri Judeono,
 ęat folk frágojan, · ęar sia im fora stuodun,
 5412 hweđeron sia ęero twejo · tuomjan weldin,
 ferahes biddjan: · „ęia hier an feteron sind
 5414 haft undar ęeson hęri-skipje?“ · ęiu hêri Judeono
 habdun ęuo ęia aramun man · alla gi·spanana,
 5416 ęat sia ęemo land-skađen · líf a·bádin,
 gi·pingodin ęem ęiove, · ęie oft an ęiustrja naht
 5418 wam gi·warąhta, · ęndi waldand Krist
 kwêlidin an krúkje. · ęuo warđ ęat küđ ovar all,
 5420 hwó ęiu ęiod havda duomos a·dêlid. · ęuo skoldun sia ęia dád
 frummjan,
 háhan ęat hêlaga barn. · ęat warđ ęem hęri-togen
 5422 siđor te sorgon, · ęat hie ęia saka wissa,
 ęat sia ęuru níđ-skipi · nęrjendon Krist,
 5424 hatoda ęiu hêri, · ęndi hie im hôrda te ęiu,
 warąhta iro willjon: · ęes hie wíti ant·fęng,
 5426 lôn an ęeson liohte · ęndi lang after,
 wói siđor wann, · siđor hie ęesa wer-old a·gaf.
 5428 ęuo warđ ęas ęie wrêđo gi·waro, · wam-skađono mêst,
 Satanas selvo, · ęuo ęiu seola kwam
 5430 Judases an grund · grimmaro hęlljun—
 ęuo wissa hie te wáren, · ęat ęat was waldand Krist,
 5432 barn drohtines, · ęat ęar gi·bundan stuod;
 wissa ęuo te wáron, · ęat hie welda ęesa wer-old alla
 5434 mid is henginnja · hęllja gi·ęwinges,

liudi a·lôsjan · an liot godes.
 5436 Þat was Satanase · sêr an muode,
 tulgo harm an is hugje: · welda is helpa þuo,
 5438 þat im liudjo barn · lif ne bi·nâmin,
 ne kwêlidin an krúkje, · ak hie welda, þat hie kwik livdi,
 5440 te þiu þat friho barn · fernes ne wurðin,
 sundjono sikura. · Satanas gi·wêt im þuo,
 5442 þar þes hêri-togen · híwiski was
 an þero burg innan. · Hie þero is brúdi bi·gann,
 5444 þera idis opan-liko · un·hiuri fiond
 wunder tôgjan, · þat sia an word-helpon
 5446 Kriste wári, · þat hie muosti kwik libbjan,
 drohtin manno · —hie was iu þan te dôðe gi·skêrid—
 5448 wissa þat te wáron, · þat hie im skoldi þia gi·wald bi·niman,
 þat hie sia ovar þesan middil-gard · só mikila ni havdi,
 5450 ovar wíða wer-old. · Þat wíf warð þuo an forahon,
 swíðo an sorogon, · þuo iru þiu gi·siuni kwámun
 5452 þuru þes dērnjen dád · an dages liothe,
 an hēlið-helme bi·helid. · Þuo siu te iru hêrren an·bôd,
 5454 þat wíf mid iro wordon · ėndi im te wáren hiet
 selvon sēggjan, · hwat iro þar te gi·siunjon kwam
 5456 þuru þena hêlagan mann, · ėndi im helpa bad,
 formon is ferhe: · „ik hēbbju hier só filo þuru ina
 5458 seld-likes gi·sewan, · só ik wêt, þat þia sundjun skulun
 allaro erlo gi·hwem · uvalo gi·þíhan,
 5460 só im fruokno tuo · ferahes áhtið.“
 Þie sēgg warð þuo an siðe, · antat hie sittjan fand
 5462 þena hêri-togon · an hwarāve innan
 an þem stēn-wege, · þar þiu stráta was
 5464 felison gi·fuogid. · Þar hie te is frôhon géng,
 sagda im þes wíves word. · Þuo warð im wrēð hugi,
 5466 þem hêri-togen, · —hwarāvoda an innan—,
 gi·blôðit briost-gi·þáht: · was im bêðjes wê,
 5468 gie þat sea ina sluogin · sundja lôsan,
 gie it bi þem liudjon þuo · for·látan ne gi·dorsta
 5470 þuru þes werodes word. · Warð im gi·wēndid þuo
 hugi an herten · after þero hêri Judeono,
 5472 te werkjanne iro willjon: · ne wardoda im nie-wiht
 þia swárun sundjun, · þia hie im þar þuo selvo gi·deda.
 5474 Hiet im þuo te is handon dragan · hluttran brunnjon,

watar an wégje, · þar hie furi þem werode sat,
 5476 þwóg ina þar for þero þioda · þegan kêsures,
 hard hëri-togo · ęndi þuo fur þero hëri sprak,
 5478 kwað þat hie ina þero sundjono þar · sikoran dádi,
 wrêðero werko: · „ne willju ik þes wihtes plegan“, kwat-hie,
 5480 „umbi þesan hêlagan mann, · ak hleotad gi þes alles,
 gie wordo gie werko, · þes gi im hér te wítje gi·duan.“
 5482 Þuo hreop all saman · hëri-skipi Judeono,
 þiu mikila męnigi, · kwáðun þat sia weldin umbi þena man plegan
 5484 deravoro dádjo: · „fare is drôr ovar ùs,
 is bluod ęndi is baneði · ęndi ovar ùsa barn só samo,
 5486 ovar ùsa avaron þar after · —wí willjat is alles plegan“, kwaðun sia,
 „umbi þena slegi selvon,— · ef wí þar êniga sundja gi·duan!“
 5488 A·gevan warð þar þuo furi þem Judeon · allaro gumono besta
 hettendjon an hand, · an heru-bęndjon
 5490 narawo gi·nôdid, · þar ina níð-hwata,
 fiond ant·fęngun: · folk ina umbi·hwarf,
 5492 mên-skaðono męgin. · Mahtig drohtin
 þoloda gi·þulldjon, · só hwat só im þiu þioda deda.
 5494 Sia hietun ina þuo filljan, · êr þan sia im ferahes tuo,
 aldres áhtin, · ęndi im undar is ôgun spiwun,
 5496 dedun im þat te hoske, · þat sia mid iro handon slôgun,
 weros an is wangun · ęndi im is gi·wádi bi·námun,
 5498 róvodun ina þia ręgin-skaðon, · rôdes lakanes
 dedun im eft ôðer an · þuru un·huldi;
 5500 hietun þuo hôvid-band · hardaro þorno
 wundron windan · ęndi an waldand Krist
 5502 selvon sęttjan, · ęndi géngun im þia gi·siðos tuo,
 kwęddun ina an kuning-wísu · ęndi þar an knio fellun,
 5504 hnigun im mid iro hôvdu: · all was im þat te hoske gi·duan,
 þoh hie it all gi·þolodi, · þiodo drohtin,
 5506 mahtig þuru þia minnja · manno kunnjes.
 Hietun sia þuo wirkjan · wápnes ęggjon
 5508 hęliðos mid iro handon · hardes bômes
 kraftiga krúki · ęndi hietun sia Kristan þuo,
 5510 sálíg barn godes · selvon fuorjan,
 dragan hietun sia ùsan drohtin, · þar hie be·drôragad skolda
 5512 sweltan sundjono lôs. · Síðodun Judeon,
 weros an willon, · lêddun waldand Krist,
 5514 drohtin te dôðe. · Þar mohta man þuo derevi þing

- harm-lik gi·hôrjan: · hiovandi þar after
 5516 géngun wíf mid wópu, · weros gnornodun,
 þia fan Galilea mid im · gangan kwámun,
 5518 folgodun ovar ferr-wegos: · was im iro frôhon dôð
 swíðo an soragan. · Þuo hie selvo sprak,
 5520 barno þat besta · çndi under bak be·sah,
 hiet þat sia ni wépin: · „ni þarf iu wiht tregan“, kwat-hie,
 5522 „mínero hin-fçrdjo, · ak gi mid hofnu mugun
 iuwa wrêðan werk · wópu kúmjan,
 5524 tornon trahnon. · Noh wirðið þiu tíð kuman,
 þat þia muoder þes · mçndendja sind,
 5526 brúdi Judeono, · þem gio barn ni warð
 ôðan an aldre. · Þan gi iuwa in·wid skulun
 5528 grimmo an·geldan; · þan gi só gerna sind,
 þat iu hier bi·hlíðan · hôha bergos,
 5530 diopo be·delvan; · dôð wári iu þan allon
 liovera an þeson lande · þan su·lik liudjo kwalm
 5532 te gi·þoljanne, · só hier þan þesaro þioda kumid.“
 Þuo sia þar an griete · galgon rihtun,
 5534 an þem felde uppan · fôlk Judeono,
 bôm an berege, · çndi þar an þat barn godes
 5536 kwelidun an krúkje: · slógun kald ísarn,
 niwa naglos · níðon skarpa
 5538 hardo mid hamuron · þuru is hçndi çndi þuru is fuoti,
 bittra bçndi: · is blód ran an erða,
 5540 drôr fan úson drohtine. · Hie ni welda þoh þia dád wrekan
 grimma an þem Judeon, · ak hie þes god fader
 5542 mahtigna bad, · þat hie ni wári þem manno folke,
 þem werode þiu wrêðra: · „hwand sia ni witun, hwat sia duot“,
 kwat-hie.
 5544 Þuo þia wígandos · gi·wádi Kristes,
 drohtines dêldun, · derevja mann,
 5546 þes ríken gi·rôbi. · Þia rinkos ni mahtun
 umbi þena selvon [...] · sam-wurdi gi·sprekan,
 5548 êr sia an iro hwarave · hlôtos wurpun,
 hwi-lik iro skoldi hçbbjan · þia hêlagun pêða,
 5550 allaro gi·wádjo wun-samost. · Þes werodes hirdi
 hiet þuo, þe hçri-togo, · ovar þem hôvde selves
 5552 Kristes an krúke skrívan, · þat þat wári kuning Judeono,
 Jesus fan Nazareth-burh, · þie þar næglid stuod

5554 an niwon galgon þuru · níð-skipi,
 an bômin treo. · Þuo bádun þia liudi
 5556 þat word wëndjan, · kwáðun þat hie im só an is willjon spráki,
 selvo sagdi, · þat hie habdi þes gi·sīðes gi·wald,
 5558 kuning wári ovar Judeon. · Þuo sprak eft þie kêsures bodo,
 hard hęri-togo: · „it ist iu só ovar is hōvde gi·skrivan,
 5560 wís-líko gi·writan, · só ik it nu wëndjan ni mag.“
 Dádun þuo þar te wítje · werod Judeono
 5562 twēna far·talda man · an twá halva
 Kristes an krúki: · lietun sia kwalm þolon
 5564 an þem warag-trewe · werko te lōne,
 lēðaro dádjo. · Þia liudi sprákun
 5566 hosk-word manag · hēlagon Kriste,
 grottun ina mid gelpu: · sáwun allaro gumono þen beston
 5568 kwēlan an þemo krúkje: · „ef þú sís kuning ovar all“, kwáðun sia,
 „suno drohtines, · só þú havis selvo gi·sprokan,
 5570 nęri þik fan þero nōdi · ęndi níðes a·tuomi,
 gang þi hēl herod; · þan welljat an þik hęliðo barn,
 5572 þesa liudi gi·lōvjan.“ · Sum imo ôk lastar sprak
 swíðo gēl-hert Judeo, · þar hie fur þem galgon stuod:
 5574 „wah warð þesaro wer-oldi“, · kwat-hie, „ef þú iro skoldis gi·wald
 êgan.
 Þu sagdas þat þú mahtis an ênon dage · all te·werpan
 5576 þat hōha hús · hevan-kuninges,
 stēn-werko mēst · ęndi eft standan gi·duon
 5578 an þridjon dage, · só is elkor ni þorfti bi·þíhan mann
 þeses folkes furðor. · Sínu hwó þú nu gi·fastnod stés,
 5580 swíðo gi·sêrid: · ni maht þi selvon wiht
 balowes gi·buotjan.“ · Þuo þar ôk an þem bęndjon sprak
 5582 þero þeovo ǫðer, · all só hie þia þioda gi·hōrda,
 wrēðon wordon · —ne was is willjo guod,
 5584 þes þegnes gi·þáht—: · „ef þú sís þiod-kuning“, kwat-hie,
 „Krist, godes suno, · gang þi þan fan þem krúke niðer,
 5586 slópi þi fan þem símon · ęndi us samad allon
 hilp ęndi hēli. · Ef þú sís hevan-kuning,
 5588 waldand þesaro wer-oldes, · gi·duo it þan an þínon werkon skín,
 mári þik fur þesaro męnigi.“ · Þuo sprak þero manno ǫðer
 5590 an þero hęginna, · þar hie gi·hęftid stuod,
 wan wunder-kwála: · „be·hwí wilt þú su·lik word sprekan,
 5592 gruohtis ina mid gelpu? · stés þi hier an galgen haft,

gi·brókan an bôme. · Wit hier bêðja þolod
 5594 sêr þuru unka sundjun: · is unk unkero selvero dád
 worðan te wítje. · Hie stéd hier wammes lôs,
 5596 allaro sundjono sikur, · só hie selvo gio
 firina ni gi·frumida, · botan þat hie þuru þeses folkes nið
 5598 willendi an þesaro weruldi · wíti ant·fáhid.
 Ik willju þar gi·lôvjan tuo“, · kwat-hie, „endi willju þena landes ward,
 5600 þena godes suno · gerno biddjan,
 þat þú mín gi·huggjes · endi an helpun sís,
 5602 rádendero best, · þan þú an þín ríki kumis:
 wes mi þan gi·náðig.“ · Þuo sprak im eft nêrjendo Krist
 5604 wordon te·gêgnes: · „ik seggju þi te wáron hier“, kwat-hie,
 „þat þú noh hiu-du móst · an himil·ríke
 5606 mid mí samad · sehan lioht godes,
 an þemo Paradyse, · þoh þú nu an su·likoro pínu sís.“
 5608 Þan stuod þar ôk Maria, · muoder Kristes,
 blêk under þem bôme, · gi·sah iro barn þolon,
 5610 winnan wunder-kwála. · Ôk wárun þar wíf mid iro
 an só mahtiges · minnja kumana—
 5612 þan stuod þar ôk Johannes, · jungro Kristes,
 hriwi undar is hêrren, · was im is hugi sêrag—
 5614 drúvodun fur þem dôðe. · Þar sprak drohtin Krist
 mahtig te þero muoder: · „nu ik þi hier mínemo skal
 5616 jungron be·felhan, · þem þi hier gêgin-ward stéd:
 wis þi an is gi·sîðje samad: · þú skalt ina furi suno hêbbjan.“
 5618 Grótta hie þuo Johannes, · hiet þat hie iru ful·gêngi wel,
 minnjodi sia só mildo, · só man is muoder skal,
 5620 idis un·wamma. · Þuo hie sia an is êra ant·fêng
 þuru hluttran hugi, · só im is hêrro gi·bôd.
 5622 Þuo warð þar an middjan dag · mahtig têkan,
 wundar·lík gi·waráht · ovar þesan wer-old allan,
 5624 þuo man þena godes suno · an þena galgon huof,
 Krist an þat krúki: · þuo warð it küð ovar all,
 5626 hwó þiu sunna warð gi·sworkan: · ni mahta swigli lioht
 skóni gi·skínan, · ak sia skado far·fêng,
 5628 þimm endi þiustri · endi só gi·þrusmod neval.
 Warð allaro dago druovost, · dunkar swíðo
 5630 ovar þesan wídun weruld, · só lango só waldand Krist
 kwal an þemo krúkje, · kuningo ríkost,
 5632 ant nuon dages. · Þuo þie neval ti·skrêd,

þat gi·swerk warð þuo te·swungan, · bi·gan sunnun lioht
 5634 hêdron an himile. · Þuo hreop up te gode
 allaro kuningo kraftigost, · þuo hie an þemo krúkje stuod
 5636 faðmon gi·fastnot: · „fader alo-mahtig“, kwat-hie,
 „te hwí þú mik só far·lieti, · lievo drohtin,
 5638 hêlag hevan-kuning, · ęndi þína helpa dedos,
 fullisti só ferr? · Ik standu under þeson fiondon hier
 5640 wundron gi·wêgid.“ · Werod Judeono
 hlógun is im þuo te hoske: · gi·hórdun þena hêlagun Krist,
 5642 drohtin furi þem dôðe · drinkan biddjan,
 kwað þat ina þurstidi. · Þiu þioda ne latta,
 5644 wrêða wiðar-sakon: · was im willjo mikil,
 hwat sia im bittres tuo · bringan mahtin.
 5646 Habdun im un·swóti · ekid ęndi galla
 gi·mengid þia mên-hwaton; · stuod ên mann garo,
 5648 swíðo skuldig skaðo, · þena habdun sia gi·skęrid te þiu,
 far·spanan mid sprákon, · þat hie sia en êna spunsia nam,
 5650 líðo þes lêðosten, · druog it an ênon langan skafte,
 gi·bundan an ênon bôme · ęndi deda it þem barne godes,
 5652 mahtigon te müðe. · Hie an·kęnda iro mirkjun dádi,
 gi·fuolda iro fęgnes: · furðoor ni welda
 5654 is só bittres an·bítan, · ak hreop þat barn godes
 hlúdo te þem himiliskon fader: · „ik an þína hęndi be·filhu“,
 kwat-hie,
 5656 „mínon gęst an godes willjon; · hie ist nu garo te þiu,
 fús te faranne.“ · Firiho drohtin
 5658 gi·hnêgida þuo is hôvid, · hêlagon áðom
 liet fan þemo lík-hamen. · Só þuo þie landes ward
 5660 swalt an þem símon, · só warð sán after þiu
 wundar-têkan gi·warąht, · þat þar waldandes dôð
 5662 un·kweðandes só filo · ant·kęnnjan skolda,
 þiadnes ên-dagon: · erða bivoda,
 5664 hrisidun þia hôhun bergos, · harda stênos kluvun,
 felisos after þem felde, · ęndi þat fêha lakan te·brast
 5666 an middjon an twê, · þat êr managan dag
 an þemo wíhe innan · wundron gi·striunid
 5668 hêl hangoda · —ni muostun hęliðo barn,
 þia liudi skawon, · hwat under þemo lakane was
 5670 hêlages be·hangan: · þuo mohtun an þat horð sehan
 Judeo liudi— · gravu wurðun gi·opanod

- 5672 dôdero manno, · ęndi sia þuru drohtines kraft
 an iro lík-hamon · libbjandi a·stuodun
 5674 up fan erðu · ęndi wurðun gi·ôgida þar
 mannon te mǫrðu. · Þat was só mahtig þing,
 5676 þat þar Kristes dôð · ant·ķennjan skoldun,
 só filo þes gi·fuoljan, · þie gio mid firihon ne sprak
 5678 word an þesaro wer-oldi. · Werod Judeono
 sǫwun seld-lík þing, · ak was im iro slíði hugi
 5680 só far·hardod an iro herten, · þat þar io só hêlag ni warð
 tēkan gi·tôgid, · þat sia trúodin þiu bat
 5682 an þia Kristes kraft, · þat hie kuning ovar all,
 þes werodes wári. · Suma sia þar mid iro wordon gi·sprákon,
 5684 þia þes hrêwes þar · huodjan skoldun,
 þat þat wári te wáren · waldandes suno,
 5686 godes gegnungo, · þat þar an þem galgon swalt,
 barno þat besta. · Slógun an iro briost filo
 5688 wópjandero wívo: · was im þiu wunder-kwála
 harm an iro herten · ęndi iro hêren dôð
 5690 swíðo an sorogon. · Þan was sido Judeono,
 þat sia þia haftun þuru þena hêlagon dag · hangon ni lietin
 5692 lęngerun hwíla, · þan im þat líf skriði,
 þiu seola be·sunki: · slíð-muoda mann
 5694 géngun im mid níð-skipju náhor, · þar só be·nēglida stuodun
 þeovos twēna, · þolodun bēðja
 5696 kwála bi Kriste: · wárun im kwika noh þan,
 unt-þat sia þia grimmun · Judeo liudi
 5698 bēnon be·brákon, · þat sia bēðja samad
 líf far·lietun, · suohtun im lioht ôðer.
 5700 Sia ni þorftun drohtin Krist · dôðes bēdjan
 fūrðor mid ênigon firinon: · fundun ina gi·faranan þuo iu:
 5702 is seola was gi·sęndid · an suoðan weg,
 an lang-sam lioht, · is liði kuolodun,
 5704 þat fērah was af þem flêske. · Þuo géng im ên þero fiondo tuo
 an níð-hugi, · druog nēgilid sper
 5706 hard an is handon, · mid heru-þrummjon stak,
 liet wápnēs ord · wundum sníðan,
 5708 þat an selves warð · sídu Kristes
 ant·lokan is lík-hamo. · Þia liudi gi·sǫwun,
 5710 þat þanan bluod ęndi water · bēðju sprungun,
 wellun fan þero wundun, · all só is willjo géng

- 5712 endi hie habda gi·markod êr · manno kunnje,
 firiho barnon te frumu: · þuo was it all gi·fullid só.
 5714 Só þuo gi·ségid warð · seðle náhor
 hêdra sunna · mid hevan-tunglon
 5716 an þem druoven dage, · þuo géng im úses drohtines þegan
 —was im glau gumo, · jungro Kristes
 5718 managa hwíla, · só it þar manno filo
 ne wissa te wáron, · hwand hie it mid is wordon hal
 5720 Juðeono gum-skipje: · Joseph was hie hêtan,
 darnungo was hie úses drohtines jungro: · hie ni welda þero
 far·duanun þiod
 5722 folgon te ênigon firin-werkon, · ak hie bêd im under þem folke
 Judeono,
 hêlag himilo ríkjes— · hie géng im þuo wið þena hêri-togon mahljan,
 5724 þingon wið þena þegan kêsures, · þigida ina gerno,
 þat hie muosti a·lôsjan · þena lík-hamon
 5726 Kristes fan þemo krúkje, · þie þar gi·kwelmid stuod,
 þes guoden fan þem galgen · endi an graf læggjan,
 5728 foldu bi·felahan. · Im ni welda þie folk-togo þuo
 wêrnjan þes willjen, · ak im gi·wald far·gaf,
 5730 þat hie só muosti gi·frummjan. · Hie gi·wêt im þuo forð þanan
 gangan te þem galgon, · þar hie wissa þat godes barn,
 5732 hrêo hangondi · hêrren sínes,
 nam ina þuo an þero niwun ruodun · endi ina fan naglon a·tuomda,
 5734 ant·féng ina mid is faðmon, · só man is frôhon skal,
 lioves lík-hamon, · endi ina an líne bi·wand,
 5736 druog ina diur-líko · —só was þie drohtin werð—,
 þar sia þia stêdi havdun · an ênon stêne innan
 5738 handon gi·hauwan, · þar gio hêliðo barn
 gumon ne bi·gruovon. · Þar sia þat godes barn
 5740 te iro land-wísu, · líko hêlgost
 foldu bi·fulhun · endi mid ênu felisu be·lukun
 5742 allaro gravo guod-líkost. · Griotandi sátun
 idisi arm-skapana, · þia þat all for·sáwun,
 5744 þes gumen grimman dôð. · Gi·witun im þuo gangan þanan
 wópjandi wíf · endi wara námun,
 5746 hwó sia eft te þem grave · gangan mahtin:
 havadun im far·sewana · soroga gi·nuogja,
 5748 mikila muod-kara: · Maria wárun sia hêtana,
 idisi arm-skapana. · Þuo warð ávand kuman,

- 5750 naht mid neflu. · Niðfolk Judeono
 warð an moragan eft, · mēnigi gi·samnod,
 5752 rekidun an rúnnon: · „hwat, þú wêst, hwó þit ríki was
 þuru þesan ênan man · all gi·twíflid,
 5754 werod gi·worran: · nu ligid hie wundon siok,
 diopa bi·dolvan. · Hie sagda simnen, þat hie skoldi fan dôðe
 a·standan
 5756 an þriddjan dage. · Þius þiod gi·lôvit te filo,
 þit werod after is wordon. · Nu þú hier wardon hét,
 5758 ovar þem grave gômjan, · þat ina is jungron þar
 ne far·stelan an þemo stêne · ĕndi seggjan þan, þat hie a·standan sí,
 5760 ríki fan raston: · þan wirðit þit rinko folk
 mēr gi·męrrid, · ef sia it bi·ginnat mārjan hier.“
 5762 Þuo wurðun þar gi·skęrida · fan þero skolu Judeono
 weros te þero wahtu: · gi·witun im mid iro gi·wápnjon þarod
 5764 te þem grave gangan, · þar sia skoldun þes godes barnes
 hrēwes huodjan. · Warð þie hēlago dag
 5766 Judeono far·gangan. · Sia ovar þemo grave sátun,
 weros an þero wahtun · wannom nahton,
 5768 bidun undar iro bordon, · hwan êr þie beręhto dag
 ovar middil-gard · mannon kwámi,
 5770 liudon te liohte. · Þuo ni was lang te þiu,
 þat þar warð þie gēst kuman · be godes krafte,
 5772 hálag áðom · undar þena hardon stēn
 an þena lík-hamon. · Lioht was þuo gi·opanod
 5774 firiho barnon te frumu: · was ferkal manag
 ant·hęftid fan hęll-doron · ĕndi te himile weg
 5776 gi·warąht fan þesaro wer-oldi. · Wánom up a·stuod
 friðu-barn godes, · fuor im þuo þar hie welda,
 5778 só þia wardos þes · wiht ni af·swovun,
 dęrvja liudi, · hwan hie fan þem dôðe a·stuod,
 5780 a·rēs fan þero rastun. · Rinkos sátun
 umbi þat graf útan, · Judeo liudi,
 5782 skola mid iro skildjon. · Skrêd forð-wardes
 swigli sunnun lioht. · Síðodun idisi
 5784 te þem grave gangan, · gum-kunnjes wíf,
 Mariun muni-líka: · habdun mēðmo filo
 5786 gi·sald wiðer salvum, · siluvres ĕndi goldes,
 werðes wiðer wurtjon, · só sia mahtun a·winnan mēst,
 5788 þat sia þena lík-hamon · lioves hērren,

suno drohtines, • salvon muostin,
 5790 wundun writanan. • Þiu wíf soragodun
 an iro sevon swíðo, • ęndi suma sprákun,
 5792 hwie im þena grôtan stên • fan þemo grave skoldi
 gi·hwerevjan an halva, • þe sia ovar þat hrêo sáwun
 5794 þia liudi lęggjan, • þuo sia þena lík-hamon þar
 be·fulhun an þemo felise. • Só þiu frí havdun
 5796 ge·gangan te þem gardon, • þat sia te þem grave mahtun
 gi·sehan selvon, • þuo þar swógan kwam
 5798 ęngil þes alo-waldon • ovana fan radure,
 faran an feðer-hamon, • þat all þiu folda an skian,
 5800 þiu erða dunida • ęndi þia erlos wurðun
 an wêkan hugje, • wardos Juðeono,
 5802 bi·fellun bi þem forahnton: • ne wándun ira feralh êgan,
 líf langerun hwíl. • Lágun þa wardos,
 5804 þia gi·siðos sám-kwika: • sán up a·hléd
 þie grôto stên fan þem grave, • só ina þie godes ęngil
 5806 gi·hwerivida an halva, • ęndi im uppan þem hlêwe gi·sat
 diur-lík drohtines bodo. • Hie was an is dádjon ge·lík,
 5808 an is an·siunjon, • só hwem só ina muosta undar is ôgon skawon,
 só beręht ęndi só blíði • all só bliksmun lioht;
 5810 was im is gi·wádi • wintar-kaldon
 snêwe gi·líkost. • Þuo sáwun sia ina sittjan þar,
 5812 þiu wíf uppan þem gi·węndidan stêne, • ęndi im fan þem wlitje
 kwámun,
 þem idison su·lika ęgison te·geğnes: • all wurðun fan þem grurje
 5814 þiu frí an forahnton mikilon, • furðor ne gi·dorstun
 te þemo grave gangan, • êr sia þie godes ęngil,
 5816 waldandes bodo • wordon gruotta,
 kwað þat hie iro ârundi • all bi·kunsti,
 5818 werk ęndi willjon • ęndi þero wívo hugi,
 hiet þat sia im ne and-rédin: • „ik wêt þat gi iuwan drohtin suokat,
 5820 nęrjendon Krist • fan Nazareth-burg,
 þena þi hier kwęlidun • ęndi an krúki slógun
 5822 Judeo liudi • ęndi an graf lagdun
 sundi-lôsjan. • Nu nist hie selvo hier,
 5824 ak hie ist a·standan iu, • ęndi sind þesa stędi lárja,
 þit graf an þeson griote. • Nu mugun gi gangan herod
 5826 náhor mikilu • —ik wêt þat is iu ist niud sehan
 an þeson stêne innan—: • hier sind noh þia stędi skína,

5828 þar is lík-hamo lag.“ · Lungra fengun
 gi·bada an iro brioston · blêka idisi,
 5830 wliiti-skóni wíf: · was im wil-spell mikil
 te gi·hôrjanne, · þat im fan iro hêrren sagda
 5832 ęngil þes alo-walden. · Hiet sia eft þanan
 fan þem grave gangan ęndi faran · te þem jungron Kristes,
 5834 sęggjan þem is gi·siðon · suoðon wordon,
 þat iro drohtin was · fan dôðe a·standan.
 5836 Hiet ôk an sundron · Símon Petruse
 will-spell mikil · wordon kũðjan,
 5838 kumi drohtines, · gie þat Krist selvo
 was an Galileo land, · „þar ina eft is jungron skulun,
 5840 gi·sehan is gi·siðos, · só hie im êr selvo gi·sprak
 wárom wordon.“ · Reht só þuo þiu wíf þanan
 5842 gangan weldun, · só stuodun im te·geğnes þar
 ęngilos twêna · an ala-hwíton
 5844 wánamon gi·wádjom · ęndi sprákun im mid iro wordon tuo
 hêlag-líko: · hugi warð gi·blôðid
 5846 þen idison an ęgison: · ne mahtun an þia ęngilos godes
 bi þemo wlite skawon: · was im þiu wánami te strang,
 5848 te swiði te sehanne. · Þuo sprákun im sán an·geğin
 waldandes bodun · ęndi þiu wíf frágodun,
 5850 te hwí sia Kristan þarod · kwikan mid dôdon,
 suno drohtines · suokjan kwámin
 5852 ferahes fullan; · „nu gi ina ni findat hier
 an þeson stên-grave, · ak hie ist a·standan nu
 5854 an is lík-hamon: · þes gi gi·lôvjan skulun
 ęndi gi·huggjan þero wordo, · þe hie iu te wáron oft
 5856 selvo sagda, · þan hie an iuwon ge·siðja was
 an Galilea-lande, · hwó hie skoldi gi·gevan werðan,
 5858 gi·sald selvo · an sundigaro manno,
 hettjandero hand, · hêlag drohtin,
 5860 þat sea ina kwêlidin · ęndi an krúki slógin,
 dôdan gi·dádin · ęndi þat hie skoldi þuruh drohtines kraft
 5862 an þriddjon dage · þioda te willjan
 libbjandi a·standan. · Nu havat hie all gi·lêstid só,
 5864 ge·frumid mid firihon: · íljat gi nu forð hinan,
 gangat gáh-líko · ęndi duot it þem is jungron kũð.
 5866 Hie havat sia iu fur·farana · ęndi ist im forð hinan
 an Galileo land, · þar ina eft is jungron skulun,

5868 gi·sehan is ge·siðos.“ · Þuo warð sán after þiu
 þem wívon an willjon, · þat sia gi·hòrdun su·lik word sprekan,
 5870 kùðjan þia kraft godes · —wárun im só a·kumana þuo noh
 gie só forahtha ge·frumida—: · gi·witun im forð þanan
 5872 fan þem grave gangan · çndi sagdun þem jungron Kristes
 seld·lík gi·siuni, · þar sia sorogondi
 5874 bidun su·likero buota. · Þuo wurðun ôk an þia burg kumana
 Judeono wardos, · þia ovar þemo grave sátun
 5876 alla langa naht · çndi þes lík·hamen þar,
 huodun þes hrêwes. · Sia sagdun þero hêri Judeono,
 5878 hwi·lika im þar and·warda · çgison kwámun,
 seld·lík gi·siuni, · sagdun mid wordon,
 5880 al só it gi·duan was · an þero drohtines kraft,
 ni miðun an iro muode. · Þuo budun im mēðmo filo
 5882 Judeo liudi, · gold çndi siluvar,
 saldun im sink manag, · te þiu þat sia it ni sagdin forð,
 5884 ne máridin þero mēnigi: · „ak kweðat þat iu móði hugi
 an·swevidi mid slápu · çndi þat þar kwámin is gi·siðos tuo,
 5886 far·stálin ina an þem stēne. · Simnen wesat gi an stríde mid þiu,
 forð an flíte: · ef it wirðit þem folk·togen kùð,
 5888 wí gi·helpat iu wið þena hêrosten, · þat hie iu harmes wiht,
 lêðes ni gi·lêstid.“ · Þuo námun sia an þem liudon filo
 5890 diurero mēðmo, · dádun all só sia bi·gunnun
 —ne gi·weldun iro willjon— · dádun só wído kùð
 5892 þem liudon after þem lande, · þat sia su·lika lugina woldun
 a·hēbbjan be þan hêlagan drohtin. · Þan was eft gi·hêlid hugi
 5894 jungron Kristes, · þuo sia gi·hòrdun þiu guodun wíf
 márjan þia maht godes; · þuo wárun sia an iro muode fráha,
 5896 gie im te þem grave bêðja, · Johannes çndi Petrus
 runnun ovast·líko: · warð êr kuman
 5898 Johannes þie guodo, · çndi im ovar þem grave gi·stuod,
 antat þar sán after kwam · Símon Petrus,
 5900 erl çllan·ruof · çndi im þar in gi·wêt
 an þat graf gangan: · gi·sah þar þes godes barnes,
 5902 hrêo·gi·wádi · hêrren sínes
 línin liggjan, · mid þiu was êr þie lík·hamo
 5904 fagaro bi·fangan; · lag þie fano sundar,
 mit þem was þat hôvid bi·helid · hêlages Kristes,
 5906 ríkjes drohtines, · þan hie an þesaro rastu was.
 Þuo géng im ôk Johannes · an þat graf innan

- 5908 sehan seld-lík þing; · warð im sán after þiu
 ant·lokan is gi·lôvo, · þat hie wissa, þat skolda eft an þit lioht kuman
 5910 is drohtin diur-líko, · fan dôðe a·standan
 up fan erðu. · Þuo gi·witun im eft þanan
 5912 Johannes ęndi Petrus, · ęndi kwámun þia jungron Kristes,
 þia gi·siðos te·samne. · Þan stuod sêrag-muod
 5914 ên þera idiso · óðer-siðu
 griotandi ovar þem grave, · was iro jámar muod—
 5916 Maria was þat Magdalena—, · was iro muod-gi·þáht,
 sevo mit sorogon gi·blandan, · ne wissa hwarod siu sókjan skolda
 5918 þena hêrron, þar iro wárun at þia helpa gi·langa. · Siu ni mohta þuo
 hofnu a·wisan,
 þat wíf ni mahta wóp for·látan: · ne wissa hwarod siu sia węndjan
 skolda;
 5920 gi·męrrid wárun iro þes muod-gi·þáhti. · Þuo gi·sah siu þena
 mahtigan þar
 Kriste standan, · þuoh siu ina küð-líko
 5922 ant·kęnnjan ni mohti, · êr þan hie ina küðjan welda,
 sęggjan þat hie it selvo wári. · Hie frágoda hwat siu só sêro bi·wiepi,
 5924 só harmo mid hêton trahnin. · Siu kwað, þat siu umbi iro hêrron ni
 wissi
 te wáren, hwarod hie werðan skoldi: · „ef þú ina mí gi·wisan mohtis,
 5926 frô mín, ef ik þik frágon gi·dorsti, · ef þú ina hier an þeson felise
 gi·námis,
 wísi ina mí mid wordon þínon: · þan wári mí allaro willjono mēsta,
 5928 þat ik ina selvo gi·sáhi.“ · Sia ni wissa, þat sia þie suno drohtines
 gruotta mid gódaro sprákun: · siu wánda þat it þie gardari wári,
 5930 hof-ward hêrron sines. · Þuo gruotta sia þie hêlago drohtin,
 bi namen nęrjendero best: · siu gęng im þuo náhor sniumo,
 5932 þat wíf mid willjon guodan, · ant·kęnda iro waldand selvan,
 míðan siu is þuru þia minnja ni wissa: · welda ina mid iro mundon
 grípan,
 5934 þiu fêhmja an þena folko drohtin, · novan þat iro friðu-barn godes
 węrida mid wordon sínon, · kwað þat siu ina mid wihti ni mósti
 5936 handon ant·hrínan: · „ik ni stêg noh“, kwat-hie, „te þem himiliskon
 fader;
 ak íli þú nu ofst-líko · ęndi þem erlon küði,
 5938 bruoðron mínon, · þat ik úser bêðero fader
 ala-waldan, · iuwan ęndi mínan
 5940 suoð-fastan god · suokjan willju.“

Pat wíf warð þuo an wunnon, · þat siu muosta su·likan willjon
 küðjan,
 5942 sęggjan fan im gi·sundon: · warð sán garo
 þiu idis an þat árundi · ęndi þem erlon bráhta,
 5944 will-spel weron, · þat siu waldand Krist
 gi·sundan gi·sáwi, · ęndi sagda hwó he iru selvo gi·bôd
 5946 torohtero tękno. · Sia ni weldun gi·trúojan þuo noh
 þes wíves wordon, · þat siu su·lik will-spel bráhte
 5948 gegnungo fan þemo godes suno, · ak sia sátun im jámor-muoda,
 hęliðos hriwonda. · Þuo warð þie hêlago Krist
 5950 eft opan-líko · ęðer-siðu,
 drohtin gi·tôgid, · siðor hie fan dôðe a·stuod,
 5952 þan wívon an willjon, · þat hie im þar an wege muotta.
 kwędda sia küð-líko, · ęndi sia te is kneohon hnigun,
 5954 fellun im tó fuoton. · Hie hét þat sia forahtan hugi
 ne bárin an iro brioston: · „ak gi mínon bruoðron skulun
 5956 þesa kwidi küðjan, · þat sia kuman after mi
 an Galileo land; · þar ik im eft te·gęgnes biun.“
 5958 Þan fuorun im ôk fan Hjerusalem · þero jungrono twêna
 an þem selvon daga · sán an morgan,
 5960 erlos an iro árundi: · weldun im te Emaus
 þat kastel suokan. · Þuo bi·gunnun im kwidi managa
 5962 under þem weron wahsan, · þar sia after þem wege fuorun,
 þem hęliðon umbi iro hêrron. · Þuo kwam im þar þie hêlago tuo
 5964 gangandi godes suno. · Sia ni mahtun ina garo-l!ko
 ant·kęnnan kraftigna: · hie ni welda ina þuo noh küðjan te im;
 5966 was im þoh an iro gi·siðje samad · ęndi frágoda, umbi hwi-lika sia
 saka sprákin:
 „hwí gangat gi só gornondja?“ · kwat-hie; „Ist ink jámer hugi,
 5968 sevo soragono full.“ · Sia sprákun im sán an·gęgin,
 þia erlos and·wurdi: · „te hwí þú þes êskos só“, kwáðun sia;
 5970 „bist þi fan Hjerusalem · Judeono folkas
 hêlagumu gêste · fan heven-wange,
 5972 mid þem grôtun godes kraft.“ · Nam is jungaron þó,
 erlos góde, · lędda sie út þanan,
 5974 antat he sie bráhte · an Bethania;
 þar hóf he is hęndi up · ęndi hêlegoda sie alle,
 5976 wíhida sie mid is wordun. · Gi·wêt imo up þanan,
 sóhta imo þat hôha himilo ríki · ęndi þena is hêlagon stól:
 5978 sitit imo þar · an þea swiðron half godes,

alo-mahtiges fader · ĕndi þanan all ge·sihit
5980 waldandjo Krist, · só hwat só þius wer-old be·havet.
þó an þeru selvon stędi · ge·siðos góde
5982 te bedu fellun · ĕndi im eft te burg þanan
þar te Hjerusalem · jungaron Kristes
5984 fórun faganondi: · was im fráh-mód hugi,
wárun im þar at þemu wíhe. · Waldandes kraft
5986 [...]

IGNORE.

1500 hôh] TODO: Critical note (ms. apparently has hò) 5848 im sán] so C; om. L 5868 sán] so L;
om. C

Galders: Charms, Spells, and Curses

Under this section I have gathered sundry *galders* (metrical magic charms) attested in Old Germanic languages. I have generally only included those with clear Heathen or otherwise traditional elements, especially certain poetic formulae known from older texts.

Continental Germanic galders

The Two Merseburg Galders

Dating: TODO.

Meter: *Firnwordslaw*, *Galderlaw*

These two galders, preserved in a manuscript (TODO) are some of the only surviving examples of genuine Heathen galders from the continent. Both share a common two-part structure, each beginning with an *historiola* (a “historical” account describing the successful effects of the galder in the mythic past), followed by an *imperative*, commanding that the willed magic effect take place in the present.

The first galder begins with the *historiola* describing a group of supernatural women in the midst of a battle, affecting its outcome by fastening or loosening fetters. The imperative then commands that some fetters in the present be destroyed, so that captive(s) may escape.

The second galder begins with the *historiola* describing a group of Gods riding through the woods. Among them is Balder^P, whose young horse sprains its foot. Three Gods then sing (see Note to *bi-guol* below) a healing-galder each over the horse; first the otherwise unknown goddess Sithguth^P, then the goddess Sun^P, and finally the god Weden^P. The imperative (apparently the same one sung by Weden) then commands that a present sprain be healed.

-
- 1 E̅iris s̅ázun idisi · s̅ázun hera duo der;
2 suma hapt h̅e̅ptidun · suma h̅e̅ri l̅e̅zidun
 suma klubodun · umbi kuonjo-widi
4 in̅·sprink hapt-bandun · in̅·far f̅igandun
 .H.

Of yore sat dises, sat here, then there:
some fastened fetters, some hindered armies,
some cleaved shackles (TODO!).—
Destroy the fetter-bonds, lead the way from the fiends!
.H.

5 .H.] The meaning of this letter, which is very clear and written in the same hand as the galders, is uncertain. To me, the most convincing suggestion is that it be read as .*N.*, short for Latin *nomen* 'name', presumably the name for the person whom the singer wishes to free from the fetters.

2 **F**ol ęnde Wuodan · **f**uorun zi holza
 2 dú wart demo Balderes **f**olon · sín **f**uoz bi·ręnkit
 þú bi·guol en **S**inthgunt · **S**unna era swister
 4 þú bi·guol en **F**rija · **F**olla era swister
 þú bi·guol en **W**uodan · só hé **w**ola konda
 6 só-se **b**ęn-ręnkí · só-se **b**luot-ręnkí · só-se lidi-ręnkí
 bęn zi **b**ęna
 8 **b**luot zi **b**luoda
 lid zi ge·**l**iden · só-se ge·**l**imida sín!

Phol and Weden journeyed in the woods;
 then was the foot of Balder's foal sprained.
 Then begaled^C him Sithguth^P, Sun^P her sister;
 then begaled him Frie^P, Full^P her sister;
 then begaled him Weden, as he knew well:
 Like bone-sprain, like blood-sprain, like joint-sprain!
 Bone to bone,
 blood to blood,
 joint to joints, like were they glued together!

1 **F**ol] *Phol* ms. 3 Sinthgunt] *Sinbtgunt* ms.

3 bi·guol 'begale'] third past singular of *bi-galan* 'begale', transitive of *galan* 'gale, sing a galder'. This verb is the origin of the noun "galder", literally 'something galed'. Cf. *Ord* TODO, wherein a woman "gales" "bitter galders" over another in order to help her in childbirth.

Against worms (*Contra vermes*)

Dating: ?

Meter: *Firnwordslaw*

A manuscript charm, as its header suggests, aimed against worms. The worms (possibly maggots in an infected wound) are to leave the body (from marrow, to bone, to flesh, to skin) and instead go into some arrows (*strála*), possibly a ritual implement.

- 1 Gang út, Nesso, · mid nigun nessi-klínon,
2 ut fana þemo marge an þat bæn, · fan þemo bêne an þat flesg,
 ut fan þemo flesgke an þia húd, · ut fan þera húd an þesa strála.
4 Drohtin, werþe só.

Go out, Nesse, with nine small Nesses!

Out from the marrow into the bone, from the bone into the flesh,
out from the flesh into the skin, out from the skin into these arrows.
Lord, may it be so.

Old English galders

Against Swarm (*Wið ymbe*)

Dating: ?

Meter: *Firnwordslaw*

TODO. That bees are called “victory-wives” is interesting.

P1 Wið ymbe nim eorþan, ofer·weorp mid þínre swiþran handa under þínum
2 swiþran fēt, and cwet:

Against a swarm take earth, throw it with thy right hand under thy right foot, and say:

1 Fó ic under fót, · funde ic hit.
2 Hwæt eorðe mæg · wið ealra wihta ge·hwilce
and wið andan · and wið æminde
4 and wið þá micelan · mannes tungan.

I catch under foot, I may have found *it*.
How, earth works against everywhich wight
and against mischief and against neglect
and against that mighty tongue of man.

4 þá micelan · mannes tungan ‘that mighty tongue of man’] The tongue is surely here standing in for “speech”, specifically galder; i.e., if the swarming of the bees were caused by an enemy’s cursing, the earth will disarm it.

P2 And wiððon for·weorp ofer greót, þonne hí swirman, and cweð:
And with that throw the grit over, when they swarm, and say:

1 for·weorp ofer greót ‘throw the grit over’] i.e. “throw the earth over the swarm”.

- 2 Sitte gé, sige-wíf, · sígað to eorþan!
2 Næfre gé wilde · to wuda fleogan.
 Beo gé swá ge·mindige · mínes gódes,
4 swá bið manna ge·hwilc · metes and éþeles.

Sit ye, victory-wives, sink to the earth!

Never would ye fly to the woods.

Be ye so mindful of my good,

as is every man of his measure and homestead.

Against Dwarf (*Wið dweorb*)

Dating: TODO
Meter: *Firnwordslaw*

TODO: Introduction.

- P1 Mann sceal niman *seofon* lytle of-lætan swylce mann mid ofrað, ond wri-
tan þás naman on ælcra oflætan: Maximianus, Malchus, Johannes, Mar-
tinianus, Dionisius, Constantinus, Serafion. Þænne eft þæt galdor þæt hér
æfter cweð[eð] mann sceal singan, ærest on þæt wynstre éare, þænne on þæt
swiðre éare, þænne búfan þæs mannes moldan; ond gá þænne ân mæden-
mann tó, ond hó hit ƿn his sweoran, ond dó mann swá þrý dagas. Him
bið sóna sél.

One shall take seven small wafers, such as one offers [during the Mass], and write these names on each wafer: Maximianus, Malchus, Johannes, Martinianus, Dionysius, Constantinus, Seraphion. After that shall one sing this galder which is henceforth said; first into the left ear, then into the right ear, then over the man's head; and thereafter a maiden go forth, and hang it on his neck; and one do so for three days. He will soon be well.

- 1 Hér cóm in·gangan · in·spiden wiht,
2 hæfde him his haman ƿn handa; · cwæð þæt þú his hæncgest wære,
lēgeþe þé his téage ƿn sweoran; · ƿn·gunnan him ƿf þæm lande líðan.
4 Sóna swá hý ƿf þæm lande cóman · þá ƿn·gunnan him þá *leomu*
cólían.—
Þá cóm in·gangan · déores sweostar;
6 þá ge·ændode héo · ond âðas swór,
þæt næfre þis þæm adlegan · *eglian* ne móste
8 né þæm þe þis galdor · be·gýtan mihte

oððe þe þis galdor · on·galan cūðe.

¹⁰ Amen fiað.

Here came walking in an inspiden wight,
had his harness in his hands; said that thou wert his horse,
laid his reins on thy neck; then they together began to ride from the land.
As soon as they came away from the land, then they together began to cool limbs.
Then came walking in the beast's sister;
then she ended [it], and swore oaths,
that this never should harm the ailing man,
nor him who this galder might get,
nor whomever this galder could gale.
Amen, let it be.

Against a Sudden Stitch (*Wið fêr-stice*)

Dating: ?
Meter: *Firnwordslaw*

Attested in *Lacning*.

- 1 Hlúde wæran hý, lá, hlúde, · þá hý ofer þone hlæw ridan,
2 wæran ân-móde, · þá hý ofer land ridan.
 Scyld þú þe nú, þú þysne níð · ge·nesan móte.
4 Út, lýtel spere, · gif hér inne síe!

Loud were they, lo, loud, when they rode over that mound;
they were steadfast, when they rode over land.
Shield thyself now; thou mayst escape this evil!
Out little spear, if here within it be!

- 2 Stód under linde, · under leohtum scylde,
2 þær þá mihtigan wíf · hýra mægen be·ráddon
 and hý gyllende · gâras sændan;
4 ic him óðerne · eft wille sændan,
 fléogende flâne · forane tó·géanes.
6 Út, lýtel spere, · gif hit her inne sý!

Stood under the linden [SHIELD]—under the light shield—
where those mighty wives their might arrayed,
and they yelling spears did send.
To them another [projectile] will I send back:
a flying arrow, aimed against [them].
Out little spear, if here within it be!

- 3 Sæt smið, · sloh seax,
 2 lytel íserna, · wund swíðe.
 Út, lytel spere, · gif her inne sý!

Sat the smith, struck the sax:
 a little iron-thing—a great wound.
 Out little spear, if here within it be!

- 4 Syx smiðas sætan,
 2 wæl-spera worhtan.
 Út, spere, · næs in, spere!
 4 Gif her inne sý · ísenes dæl,
 hæg-tessan ge·weorc, · hit sceal ge·myltan.

Six smiths sat,
 wrought slaughter-spears.
 Out, spear! Be not in, spear!
 If here within be a part of iron,
 the work of a hag-tess^C—it shall melt!

- 5 Gif þú wære on fell scoten · oððe wære on flæsc scoten
 2 oððe wære on blód scoten · [...]
 oððe wære on lið scoten, · næfre ne sý þín líf atæsed;

If thou wert shot in the skin, or wert shot in the flesh,
 or wert shot in the blood, [...],
 or wert shot in the limb—never be thy life injured.

- 6 gif hit wære esa ge·scot · oððe hit wære ylfa ge·scot
 2 oððe hit wære hæg-tessan ge·scot, · nú ic wille þín helpan:
 þis þe tó bóte esa ge·scotes, · þis þe tó bóte ylfa ge·scotes,
 4 þis þe tó bóte hæg-tessan ge·scotes; · ic þín wille helpan.

If it were Eese-shot, or it were Elf-shot,²⁸⁶
 or it were Hag-tess-shot—now I will help thee!
 This for thee as cure against Eese-shot; this for thee as cure against Elf-shot;
 this for thee as cure against Hag-tess-shot—I will help thee!

²⁸⁶ Formulaic; see Eese and Elves^F. That they are held in the same category as the hag-tess—a witch—indicates Christian influence. Among the Germanic peoples the elves and Eese were originally beneficial, as seen by numerous names like Alfred (OE *Ēlf-réd* ‘Elf-counsel’), Oswald (OE *Ós-weald* ‘Os-power’), Elfwin (Lomb. *Alb-oin* ‘Elf-friend’), Oshelm (Lomb. *Anselm* ‘Os-helmet’).

7 **F**leo þær on · **f**yr-gen-hæfde!
2 **H**âl wes-tu, · **h**elpe þín drihten!
 Nim þonne þæt seax, · ado on wætan.

TODO.

Be thou hale, may the Lord help thee.

The Nine Herbs Galder

Dating: ?
Meter: *Firnwordslaw*

Ge·myne ðú mug·wyr̥t · hwæt þú á·meldodest
2 hwæt þu renadest · æt Regen-melde?

Rememberest thou, Mugwort, what thou didst declare,
what thou didst arrange at Reinmeld?

Una þú hâttest · yldost wyr̥ta
4 þú miht wið III · and wið XXX
þú miht wiþ attre · and wið on·flyge
6 þú miht wiþ þâm lâþan · ðe geond lond færð

Un art thou called, oldest of worts;
thou availest against three and against thirty;
thou availest against the venom and against the onflier;
thou availest against the loathsome one that journeys through the lands.

+ Ond þú weg·bráde · wyr̥ta módor
8 éastan opene · innan mihtigu
ofer ðy cræte curran · ofer ðy cwéne réodan
10 ofer ðy brýde brýodedon
ofer ðy fearras fnærdon.

And thou, Waybread, mother of worts, open from the east, mighty from within. Over
thee TODO.

Eallum þu þon wið·stóde · and wið·stunedest
 8 swá ðú wið·stonde attre · and on·flyge
 and þáem lâðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst;
 so may thou withstand the venom and the onflier,
 and the loathsome one that journeys through the lands.

Stune hætte þeos wýrt, · héo on stâne ge·weox
 8 stond héo wið attre, · stunað héo wærce
 Stiðe héo hatte, · wið·stunað héo attre
 10 wreceð héo wrâðan, · weorpeð út attor.

Stun is this wort called, she grew on stone;
 she withstands venom, she stops aches.
 Stithe is she called, she stops the venom;
 she drives away the wroth one, she casts out the venom.

+ Þis is séo wýrt · séo wiþ wýrm ge·feagt
 8 þeos mæg wið attre, · héo mæg wið on·flyge;
 héo mæg wið ðâm lâþan · ðe geond lond fereþ.

This is the wort that fought against the Wýrm;
 this one avails against the venom, she avails against the onflier;
 she avails against the loathsome one that journeys through the lands.

Fleoh þu nú attor-lâðe, · séo lāsse ðá mārān
 8 séo mære þā lāssan, · oððæt him beigra bót sý!

TODO

Ge·myne þu, mægðe, · hwæt þu á·meldodest
 8 hwæt ðu ge·ændadest · æt Alor·forda
 þæt náfne for ge·floge · feorh ne ge·sealde
 10 syþðan him mon mægðan · tú mete ge·gyrede

TODO

Þis is séo wýrt · ðe wer·gulu hatte
 8 ðás on·sænde seolh · ofer sás hrygc

ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

These nine avail against nine venoms.

+ Wyrn^C cóm snícan, · to·slât hé man
 8 ðá ge·nam Wóden · VIII wuldor·tânas
 slóh ðá þá næddran · þæt héo on VIII tó·fléah
 10 þær ge·ændade æppel · and attor
 þæt héo næfre ne wolde · on hús búgan.

A Wyrn^C came crawling; he tore apart a man.
 Then took Weden nine glory-twigs,
 slew then that adder, that it sprung into nine [parts].
 There ended apple and venom,
 that she would never wish to enter a house.

+ Fille and finule, · fela-mihtigu twá
 8 þá wyrte ge·sceop · wítig drihten
 hâlig on heofonum, · þá hé hongode
 10 sette and sænde · on VII worulde
 earmum and éadigum · eallum tó bóte

Fill and Fennel, the many-mighty two;
 those worts shaped the wise lord,
 holy in heaven, when he hung.
 He set and sent them into seven worlds,
 for wretched men and for wealthy, for all men as a cure.

Stond héo wið wærce, · stunað héo wið attre
 8 séo mæg wið III · and wið XXX
 wið [féondes] hond · and wið fær-bregde
 10 wið malscrunge · manra wihta

She stands against ache, she stands against venom; she avails against three and against thirty; against

8 wið III and wið XXX ‘against three and against thirty’] Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

+ Nu magon þás VIII wyrta · wið nygon wuldor-ge·flogenum
 8 wið VIII attrum · and wið nygon on·flygnum
 wið ðý réadan attre, · wið ðý runlan attre
 10 wið ðý hwitan attre, · wið ðý [hæwe]nan attre
 wið ðý geolwan attre, · wið ðý grénan attre
 12 wið ðý wonnan attre, · wið ðý wedenan attre
 wið ðý brúnan attre, · wið ðý basewan attre
 14 wið wýrm-ge·blæd, · wið wæter-ge·blæd
 wið þorn-ge·blæd, · wið þýstel-ge·blæd
 16 wið ýs-ge·blæd, · wið attor-ge·blæd

Now these nine worts avail against glory-onfliers:
 against nine venoms and against nine onfliers;
 against the red venom; against the TODO venom;
 against the white venom; against the TODO venom;
 against the yellow venom; against the green venom;
 against the TODO venom; against the TODO venom;
 against the brown venom; against the TODO venom;
 against worm-TODO; against water-TODO;
 against thorn-TODO; against thistle-TODO;
 against ice-TODO; against venom-TODO.

Gif ænig attor cume · éastan fleógan
 8 oððe ænig norðan cume
 oððe ænig westan · ofer wer-ðeóde

If any venom should come flying from the east;
 or any come from the north;
 or any from the west, over mankind.

+ Críst stód ofer ádle · ængan cundes
 8 Ic âna wât · éa rinnende
 þær þá nygon nædran · néan be·healdað

Christ stood over TODO;
 I know one river running,

there the nine adders TODO.

8 Motan ealle wéoda · nu wirtum á·springan
 sæs tó·slúpan, · eal sealt wæter
 ðonne ic þis attor · of ðé ge·bláwe

TODO

P1 Mucgwyr, weg-brade þe eastan open sy, lombes-cyrse, attor-laðan, mageðan,
 2 netelan, wudu-sur-æppel, fille and finul, ealde sapan. Ge·wyr ða wyrta to
 duste, mængc wiþ þa sapan and wiþ þæs æpples gor.

TODO.

P2 Wyr slypan of wætere and of axsan, ge·nim finol, wyl on þære slyppan and
 2 beþe mid æggemongc, þonne he þa sealfe on do, ge ær ge æfter.

TODO.

P3 Sing þæt galdor on æcre þara wyrta, :III: ær he hy wyrce and on þone æppel
 2 eal-swa; ond singe þon men in þone muð and in þa earan buta and on ða
 wunde þæt ilce gealdor, ær he þa sealfe on do :.

TODO.

Old Norse galders

The Ribe Galder Stick

Dating: Medieval.
Meter: *Firnworslaw*

A wooden stick from the Danish city of Ribe. The galder is syncretic, and as such contains numerous pre-Christian elements, albeit in a Christian(ised) context.

The inscription may be conveniently divided into four parts. Part one (ll. 1–4) contains an introductory prayer where the healer asks for the support of natural forces (Earth, Up-heaven and the Sun) and Christian divinities (God and Saint Mary), that the healing may be successful. Part two (ll. 5–8) ritually exorcises any sickness which may have entered any part of the body. Part three (ll. 9–14) apparently warns the addressee that they will be haunted by “nine needs” (an old Heathen formula; see Note) until they pray. Part four (ll. 15, which is probably prose) gives the personal name “Bonde”, perhaps the addressee, and concludes with an “Amen”.

Jorð bið ak varðe · ok up-himēn
2 söl ok sante María · ok salfeñ Guð dróttēn
þet hann lē mik lēkneð-hand · ok lyf-tunge
4 at lyfe biðandē · þer bótē þarf.

I bid earth to ward, and up-heaven,
the sun and saint Mary, and the very lord God,
that he lend me a healing-hand and medicine-tongue,
as medicine for the trembler who needs a cure.

Ór bak ok ór bryst
2 ór líke ok ór lim
ór ðven ok ór ðren
4 ór alle þe þer illt kann í at kume.

Out of back and out of breast!
Out of body and out of limb!

Out of eyes and out of ears!

Out of everything, where evil which might come in!

Svart hêter stênn · han stêr í hafê útê,
 2 þer liggêr á þé níu nauðêr;
 þer skulê hveŕki sôtên sofê;
 4 êð varmên vakê;
 fœrr ên þú þessa bót biðêr, þer ak orð at kvêðê.

Swart is a stone called, he stands out in the ocean.

There lie on it nine needs.

They will not sleep sweetly

nor wake warmly,

until thou prayest this cure

to which I have given the words.

The Canterbury Galder

Dating: c. 1075

Meter: *Firnwordslaw*

This Old Norse galder is found in the Anglo-Saxon manuscript Cotton Caligula A XV. It runs across the bottom margin of the two facing pages 123v and 124r and is written in very clear runes of the Wiking age long-stave type. One rune, viz. **g** in **vigi** *vegi* 'smite' is stung. The inscription has no word separators.

The galder is of the same type as the two from Sigtuna (U Fv1933;134, U NOR1998;25) and clearly intended for healing; it ends with *viðr áðra-vari* 'against pus of veins', and this is probably a declaration of purpose.

Gyrils sár-þvara!

2 **F**ar-ðu nú, • **f**undinn es-tu!

Þórr vegi þik • þursa dróttinn!

4 Jórils sár-þvara.

Viðr áðra-vari.

O Gyrel's wound-TODO!

Go thou now, thou art found!

May Thunder smite thee, O lord of Thurses!

O Erel's wound-causer.

Against pus of veins.

Sigtuna Rib (*U NOR1998;25*)

Dating: c. 1100
Meter: *Firnwordslaw*

TODO: Introduction.

- Jóríls vrið, ... vaksna úr Króki!
2 Batt han riðu · barði hann riðu,
 auk síða sarð · sára rann.
4 Vara hafir fullt fengit; · flý braut, riða!

O Erel's trembling, grow out of Crook!
He bound the fever, he beat the fever,
and thereafter sodomised(?) the house of wounds.
He has fully caught the pus—fly away, fever!

Galders from Bryggen

Several galders or magical inscriptions are part of the cache of medieval rune-inscribed objects found at Bryggen in the city of Bergen, Norway. For simplicity's sake, they are here listed in ascending order of their runological numbers.

B 257

Dating: c. 1335
Meter: *Galderlaw*

A stick inscribed on four planed sides. Part of the stick is broken off, which renders the text incomplete. The inscription is clearly a “love-charm” (that is, a piece of sexually coercive magic), addressed—as shown by the feminine dative *sjalfri þér* ‘thy self’ on side D—to a woman. The language closely resembles that of *Shir* 36, in which Shirner, Free’s servant, threatens to carve a runic inscription which will curse the ettin-woman Gird with *ergi* ‘degeneracy’, *ðði* ‘madness’, and *óþoli* ‘restlessness, impatience’ unless she sleep with his master. It seems that we are here dealing with just such a surviving runic curse, and that *Shir* 36 is reflecting an authentic form of Norse “love magic” (for it is unlikely that the present inscription should derive directly from that poem) by which a woman is cursed with sexual restlessness until she succumb to the will of the male curser.

A more distant parallel may be seen in the curse-formula found on the two C7th runic inscriptions from Stentoften and Björketorp (see TODO), wherein the destroyer of the respective monuments is cursed to become *herma-lausar argjú* ‘restless (a different root from *óþoli* above!) with degeneracy’, i.e. ‘incessantly randy’.

Another thing of note is that side D ends with a string of fake-Latin gibberish, indicating post-conversion influence on the Old Norse-Germanic magic tradition.

A Ríst ek bót-rúnar · ríst ek bjarg-rúnar
2 ein-falt við ǫlfum
 tví-falt við trollum
4 þrí-falt við þursum

I carve cure-runes, I carve rescue-runes:
 onefold against elves,
 twofold against trolls,
 threefold against thurses.

B Við inni *skóðu* · *skag*-val-kyrju
 2 svá't *ei* megi · þó-at *ǿ* vili
lǿ-vís kona · *lífi* þínu *granda*.

Against the scatheful shag-walkirrie,
 so that she may not—though she always wants to—
 that guile-wise woman—harm thy life.

C Ek *sendir* þér · ek *sé* á þér
 2 *ylgjar* *ergi* · ok *ó*·þola;
 á þér hríni *ó*·þoli · ok *jǿ*tuns móðr;
 4 *sit*-tu aldri, · *sop*-tu aldri.

I send to thee, I see on thee
 a she-wolf's degeneracy and restlessness;
 may restlessness stick on thee, and an ettin's wrath!
 Never sit, never sleep!

D Ant mér sem sjalfri þér.
 2 †Beirist *rubus rabus et arantabus laus abus rosa gava†*

Love me like thy self.
 [Latin-like gibberish].

B 380

Dating: ?
 Meter: *Galderlaw*

A short little charm explicitly invoking the two most important Heathen Gods, Thunder and Weden. The inscription postdates the conversion of Norway by over a century, and it is therefore an open question whether the two mentioned gods should still have been seen in a positive light (in which case the inscription is only well-wishing, assuming that the receiver was of like mind to the sender), or whether they had already assimilated into the Christian complex of demons and devils (in which case the inscriber may have

had more sinister intent than the first line lets on). Judging from the first line, and from the half-Heathen contents of many other inscriptions found at Bryggen (some from as late as the C14th), I prefer the first option.

Hęill sé þú · ok í hugum góðum;
 2 Þórr þik þiggi,
 Óðinn þik ęigi.

May thou be hale and in good spirits;²⁸⁷
 may Thunder receive thee,
 may Weden own thee.

3 Óðinn þik ęigi ‘may Weden own thee’] See note to *Wsp* 23.

²⁸⁷Formulaic, the same line is attested in *Hym* 41; see note there for parallels.

Runic plates

Christian poetry

Old Saxon Baptismal Vow

Dating: ?
Meter: Prose.

While not an alliterative poem in the slightest, this short text is important for its mention of Saxon Heathen Gods, and as I have no section for Miscellanea, I have here set it first among the Christian poetry, in order to give relevant cultural context. The format of the text is straight-forward and resembles the modern Catholic questions asked to participants during the Sacrament of Confirmation (TODO: reference). The person to be baptised is to respond positively to three denying and three affirming questions; first to forsake the Devil (P1), all “Devil-yields” (i.e. non-Christian rituals, see note to that word) (P2), and all the Devil’s “works and words” and his followers, among which are listed the three Germanic-Saxon gods Thunder, Woden, and Saxneet (P3); and then to profess belief in each member of the Trinity: God the almighty father (P4), Christ God’s son (P5), and the Holy Ghost (P6).

P1 „For·sachistu diobole?“ et respondeat: „ec for·sacho diabole“
“Forsakest thou the Devil?” *and he should respond:* “I forsake the Devil.”

P2 „end allum diabol-gelde?“ respondeat: „end ec for·sacho allum diabol-
2 gelde.“
“And all devil-yields?” *he should respond:* “I forsake all devil-yields.”

1 diabol-gelde ‘devil-yields’] An obvious calque of OE TODO, which means TODO.

P3 „End allum dioboles wercum?“ respondeat „end ec for·sacho allum dioboles
2 wercum and wordum, Thuner ende Wóden ende Sax-nôte ende allem them
un·holdum the hira ge·nôtas sint.“

“And all the Devil’s works” *he should respond*: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

P4 „Ge·lôbistu in Got ala-męhtigun fader?“ „Ec ge·lôbo in Got ala-męhtigun
2 fader.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

P5 „Ge·lôbistu in Crist Godes suno?“ „Ec ge·lôbo in Crist Gotes suno.“

“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

P6 „Ge·lôbistu in hâlogan gâst?“ „Ec ge·lôbo in hâlogan gâst.“

“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”

Muspilli

Dating: ?
Meter: *Firnwordslaw*

-
- 1 sín tak pi·kweme, · daz er touwan skal.
2 wanta sár só sih diu séla · in den sind ar·hēvit,
 ęnti si den líh-hamun · likkan lázzit,
4 só kwimit ęin hęri · fona himil-zungalon,
 daz andar fona pehhe: · dár págant siu umpi.
6 sorgén mak diu séla, · unzi diu suona ar·gét,
 za wederemo hęrje · si gi·halót werde.
8 wanta ipu sia daz Satanazses · ki·sindi ki·winnit,
 daz lętitit sia sár · dár iru lęid wirdit,
10 in fuir ęnti in finstrí: · daz ist rehto virin-líh ding.
 upi sia avar ki·halónt die · die dár fona himile kwemant,
12 ęnti si dero ęngilo · ęigan wirdit,
 die pringent sia sár úf in himilo ríhi:
14 dár ist líp áno tôd, · lioht áno finstrí,
 selida áno sorgun: · dár n·ist neo-man siuh.
16 denne der man in pardísu · pú ki·winnit,
 hús in himile, · dár kwimit imo hilfa ki·nuok.
18 pi·diu ist durft mihhil
 allero manno we-líhemo, · daz in es sín muot ki·spane,
20 daz er kotes willun · kerno tuo
 ęnti hęlla fuir · harto wíse,
22 pehhes pína: · dár piutit der Satanasz altist
 hęizzan lauk. · só mak hukkan za diu,
24 sorgén dráto, · der sih suntígen węiz.
 wé demo in vinstří skal · síno viriná stúén,

26 prinnan in pehhe: · daz ist rehto palwík dink,
 daz der man harét ze gote · ęnti imo hilfa ni kwimit.
 28 wánit sih ki·náda · diu wénaga séla:
 ni ist in ki·huktin · himiliskin gote,
 30 wanta hiar in wer-olti · after ni werkóta.
 só denne der mahtígo khunink · daz mahal ki·pannit,
 32 dara skal kweman · khunno ki·líhaz:
 denne ni ki·tar parno nohheın · den pan furi·sizzan,
 34 ni allero manno we-líh · ze demo mahale skuli.
 dár skal er vora demo ríhhe · az rahhu stantan,
 36 pí daz er in wer-olti eo · ki·werkót hapéta.
 daz hórtih rahhón · dia wer-olt-reht-wíson,
 38 daz skuli der anti-khristo · mit Eliase págan.
 der warkh ist ki·wáfanit, · denne wirdit untar in wík ar·hapan.
 40 khenfun sint só kreftik; · diu kósa ist só mihhil.
 Elias strítit · pí den êwígon líp,
 42 wili dén recht-kernón · daz ríhhi ki·starkan:
 pi·diu skal imo helfan · der himiles ki·waltit.
 44 der anti-khristo · stét pí demo alt-fiante,
 stét pí demo Satanase, · der inan var·senkan skal:
 46 pi·diu skal er in deru wík-stęti · wunt pi·vallen
 ęnti in demo sinde · siga-lôs werdan.
 48 doh wánit des vilo [...] got-manno,
 daz Elias in demo wíge · ar·wartit werde.
 50 só daz Eliases pluot · in erda ki·triufit,
 só in·prinnant die perga, · poum ni ki·stęntit
 52 éníhk in erdu, · ahá ar·truknént,
 muor var·swilhit sih, · swilizót lougiu der himil,
 54 máno vallit, · prinnit mittila-gart,
 stên ni ki·stęntit, · vęrit denne stúatago in lant,
 56 vęrit mit diu vuiru · viriho wísón:
 dár ni mak denae mák andremo · helfan vora demo múspille.
 58 denne daz preġta wasal · allaz var·prinnit,
 ęnti vuir ęnti luft · iz allaz arfurpit,
 60 wár ist denne diu marha, · dár man dár eo mit sínén mágon piehk?
 diu marha ist far·prunnan, · diu séla stét pi·dungan,
 62 ni weġz mit wiu puaze: · só vęrit si za wíze.
 pi·diu ist demo manne só guot, · denner ze demo mahale kwimit,
 64 daz er rahóno we-líha · rehto ar·teġile.
 denne ni darf er sorgén, · denne er ze deru suonu kwimit.

- 66 ni weiz der wénago man, • wie-líhan wartil er habét,
 denner mit den miatón • marrit daz rehta,
 68 daz der tiuval dár pí • ki·tarnit stęntit.
 der hapét in ruovu • rahóno we-líha,
 70 daz der man êr ęnti síd • upiles ki·frumita,
 daz er iz allaz ki·sagét, • denne er ze deru suonu kwimit;
 72 ni skolta síd manno nohheın • miatun int·fáhan.
 só daz himiliska horn • ki·lútit wirdit,
 74 ęnti sih der suanari • ana den sind ar·hevit

 der dár suannan skal • tōten ęnti lepentén
 ,
 76 denne hevit sih mit imo • herjo meista,
 daz ist allaz só pald, • daz imo nio-man ki·págan ni mak.
 78 denne verit er ze deru mahal-stęti, • deru dár ki·markhót ist:
 dár wirdit diu suona, dia man dár io sagéta.
 80 denne varant ęngila • uper dio marha,
 wekhant deota, • wissant ze dinge.
 82 denne skal manno gi·líh • fona deru moltu ar·stén.
 lôssan sih ar dero léwo vazzón: • skal imo avar sín lıp pi·kweman,
 84 daz er sín reht allaz • ki·rahhón muozzi,
 ęnti imo after sínén tátin • ar·teilit werde.
 86 denne der gi·sizzit, • der dár suonnan skal
 ęnti ar·teillan skal • tōtén ęnti kwekkhén,
 88 denne stét dár umpi • ęngilo męnigi,
 guotero gomóno: • gart ist só mihhil:
 90 dara kwimit ze deru rihtungu só vilo • dia dár ar restí ar·stént.
 só dár manno nohheın • wiht pi·mídan ni mak,
 92 dár skal denne hant sprehhan, • houpit sagén,
 allero lido we-líhk • unzi in den luzígun vinger,
 94 waz er untar desen mannun • mordes ki·frumita.
 dár ni ist eo só listík man • der dár io·wiht ar·liugan megi,
 96 daz er ki·tarnan megi • táto dehhęina,
 niz al fora demo khuninge • ki·khundit werde,
 98 úzzan er iz mit alamusanu furi·megi
 ęnti mit fastún • dio viriná ki·puazti.
 100 denne der paldét • der gi·puazzit hapét,
 denner ze deru suonu kwimit.
 102 wirdit denne furi ki·tragan • daz fróno khrúki,
 dár der hêligo Christ • ana ar·hangan ward.
 104 denne augit er dio măsún, • dio er in deru męnniskí an·fénk,

dio er duruh desse **m**an-kunnes • **m**inna fardoléta.

TODO: Split into multiple parts. Translate.

The Wessobrunner Hymn

Dating: late C8th
Meter: *Firnwordslaw*

This text can be split into two parts, the “poem” and the “prayer”. Following my principle of including sources rather than excluding (TODO: see Introduction), I here present both.

The first part is a short alliterative poem describing the earliest beginning of the world. The poet describes “the greatest of wonders”, namely that the universe began as a void, where neither earth nor heaven existed. In this void was, however, the almighty God, along with his many spirits (presumably the Heavenly Host or the Angels). While the cosmogony expressed is clearly Jewish-Christian rather than Germanic, the poem does contain two word-pairs also found in Norse Heathen stanzas about the creation of the world (see Notes to ll. 2, 3.), which may point toward a repurposing of older Heathen motifs and expressions in the new, Christian context.

The second part is a thoroughly Christian prayer. The author first thanks God for creating the earth and heaven, this is presumably why the poem was included, and for giving good things to mankind. He then asks for faith, strength and wisdom to “withstand devils”, “reproach degeneracy” and “work [God’s] will”.

Dat ga·fregin ih mit firahim · firi·wizzó meġista,
2 dat erdo ni was · noh úf-himil
noh paum · noh perek ni was
4 ni [...] nohh-ġinig · noh sunna ni skġin
noh máno ni liuhtha · noh der márjo sêo.
6 Dó dar ni·wiht ni was · ġentjó ni wġentjó,
ġenti dó was der ġino · al-mahtiko kot,
8 manno miltisto, · ġenti dar wárun auh manaké mit inan
kót-líhhé gġistá, · ġenti kot heġilak.

I learned among men that greatest of wonders,
that earth was not, nor up-heaven,

nor a forest, nor a mountain was not,
 nor any [...]; nor did the sun shine,
 nor the moon give off light, nor the glittering sea.
 Then nothing was there, neither of limit nor infinity (TODO: Translation),—
 and then was the One Almighty God:
 the mildest of men [= Christ], and there were also many with Him:
 good ghosts, and Holy God.

2 erdo] *ero* ms.

2 erdo ... úf-himil ‘earth ... up-heaven’] A formulaic merism attested across the Germanic world, expressing the totality of the universe. Cf. especially *Webth* 21, where the god Weden asks the ettin Webthriðner about the origin of “earth and up-heaven”, and *Wsp* 3/3, where it is said, about the time before the World existed, that “earth and up-heaven” never existed.

3 paum ... perek ‘forest ... mountain’] The same word-pair is found in *Grmn* 40, describing the creation of the world from Yimer’s body by the Gods.

- P1** Kot al-mahtiko, dú himil ęti erda ga·worahtós, ęti dú mannun só manak
 2 kót for·gápi, for·gip mir in dína ga·náda rehta ga·laupa, ęti kótan willjon;
 wís-tóm ęti spáhida, ęti kraft tiuflun za widar·stantanne, ęti ark za
 4 pi·wísanne, ęti dínan willjon za ga·wurkhanne.

O God almighty, thou didst work heaven and earth, and thou didst give men so many good things. Give me in thy mercy the right belief and good will, wisdom and prophecy, and power to withstand devils and to reproach degeneracy and to work thy will.

Encyclopedia (INCOMPLETE!)

NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

Cultural and religious terms and expressions (C)

ape (ON *api*, OE *apa*, OS *apo*, OHG *affo*, PNWGmc. **apô*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

aught (ON *étt*, OE *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

begale (OHG *bi-galan*) To enchant, bewitch something or someone by singing a galder^C. Transitive of gale^C.

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^C being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beow* ll. 35, 352, 1487). An illustrative example of this is *Hild* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

blood (ON *blót*, OE *blót*, OHG *bluoz*) A sacrifice or a sacrificial feast, one of the best attested Germanic pagan practices. The animals would be sacrificed by the host, cooked in large kettles and eaten communally. See also blood-house^C.

blood-house (ON *blót-hús*, OHG *bluoz-hús*) A heathen temple. Glosses Latin *fānum* in OHG. See also harrow^C, hove^C, wigh^C.

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 *High* 77 (see there): *I know one that never dies: the **Doom** o’er each man dead.* and *Beow* 1384–1389, where Beowulf consols king Rothgar after Grendle’s mother has slain his trusted advisor Asher (*Æschere*):

*Ne sorga, snotor guma! • Sélre bið éghwém, // þæt hé his fréond wrece, •
þonne hé fela murne. // Ūre éghwylc sceal • ende gebídan //
worolde lifes; • wyrce sé þe móte // **dómes** ér déaþe; • þæt
bið drihtguman // unlifgendum • 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 *Beow* include 884b–887a: [...] *Sigemunde gesprong // æfter déaðdæge · dóm unlytel // syððan wiges heard · wýrm ácwealde // bordes byrde* [...] ‘For Syemund^P sprang up after his day of death an unlittle [= great] **Doom**, since hard in conflict he defeated the Wýrm^C, 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.’

feather-hame (ON *fjaðr-hamr*, OE *fēðer-hama*, OS *fēðar-*, *fēðer-hamo*) A plumage, which when donned by the wearer lets him fly like, or perhaps become, a bird. One is owned by Frow and used by Lock to fly between the homes. In the *Healend* feather-hames are donned by angels who fly from heaven to earth. See also hame^C.

fee (ON *fé*, OE *fēoh*) Originally ‘cattle’, however also used in a broader sense to refer to one’s mobile wealth. For this cf. particularly *High* TODO.

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 faikiā sunu Apt Vamóð standa rúnar þár, en Varinn fáði, faðir aft feigjan sonu* ‘After Woemood (*Vamóðr*) stand these runes^C, 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^C.

fimble- (ON *fimbul-*) The ultimate, final, greatest. See Fimblethyle^P, Fimble-winter^L.

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^C.

gale (ON *gala*, OE *galan*, OHG *galan*) To sing galders^C.

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. given name) A heathen priest or master of ceremonies.

gidden (ON *gyðja*, OE *gyden* ‘goddess’) The womanly equivalent of gid^C.

good of meat (ON *matar góðr*) An old expression, appearing both in *High* 39 and several Viking Age Runic inscriptions, viz. Sm 39: *mildan orða · ok matar góðan* ‘mild of words and **good of meat**’, U 805: *bónða góðan matar* ‘a farmer **good of meat**’, U 703: *mandr matar góðr · auk máls risinn* ‘a man **good of meat** and proud in speechTM’; cf. also U 739: *hann var mildr matar · auk máls risinn* ‘he was **mild of meat** and proud in speech’. — Antonyms are *matar illr* ‘evil of meat’ and meat-nothing^C.

guest (ON *gestr*, OE *giest*, OS *gast*, OHG *gast*, Got. *gasts*, PGmc. *gastiz*) The Old Germanic peoples placed great value on hospitality.

hame (ON *hamr*) A skin, shape. Individuals can through magic “shift hames” (ON *skipta hpmum*), 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 *Wals* ch. TODO-NUMBER: TODO-QUOTATION. See also feather-hame^C, town-riders^C, evening-riders^C.

harrow (ON *høgrgr*, OE *bearg*, PNWGmc. **harugar*) A cairn constructed for ritual purposes. *Hdl* 10 describes one: “A harrow^C he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter^P ever trusted on the Ossens^G.” See also wigh^C.

hold (ON *hollr*, OE *hold*, OS *hold*, OHG *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or vice-versa (in the sense of ‘loyal, devoted’). Mirroring these earthly relationships, it is often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *þam byþ witod-líce God hold, þe bið his bláforde rihtlice hold* ‘Indeed God is **hold** towards him who is rightly **hold** to his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4 (e.): *holl regin ‘hold Reins^G*, and *Ord* 10 (e.):

Svá hjalpi þér · hollar véttir,

‘So help thee **hold** wights^C; Frie^P and Frow^P, and more gods [...]’.

This word is common in old Scandinavian oath formulæ, e.g. in the elder redaction of the West-Geatish Law: *Svá sé mér goð holl* ‘So may the Gods(!) be **hold** 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 griðum, en gramr þeim er grið 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 (ON *hylli*, OE *hyldu*, OHG *huldí*) Abstract noun formed to hold^C, meaning ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grmn* 43, where (according to my interpretation) the preparer of food at the blout is said to earn the “**holdness** of Woulder^P and of all the gods;” and *Grmn* 53 where the disgraced king Garfrith is said to have been bereft of the support *gengi* of Weden and all the Oneharriers, and of “Weden’s **holdness**” (*Óðins*

hylli). “Weden’s holdness” is also mentioned in a stanza by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V), who laments that: “The whole race of man has wrought songs to win the **holdness** of Weden; I recall the fully rewarded works of our kinsmen/ancestors.”

From the semantics of this word the Germanic view on heavenly grace is clear: the Gods are **hold** towards those who do good works, which include swearing true oaths, faithfully observing truces, partaking in the blood, following rules of hospitality, and composing poetry—and *gram*^C ‘wroth’ towards those who do the opposite.

Home (ON *heimr*, OE *hām*, PNWGmc. **haimar*) In the Norse often referring to a realm in the cosmology (*Wsp* 2: “I remember nine **Homes**”, *Webth* TODO: “From the runes of the Ettins^G and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham^L is the ‘**Home**/realm of the ettins’. When used alone the term simply means ‘the world (that we inhabit)’. See also nine Homes^L, Thrithham^L.

leat (ON *blaut*) Sacrificial blood (that is, taken from the animal), originally certainly referring to its use in auguries, as seen by the root.

leat-twig (ON *blaut-tǣinn*) A twig used to sprinkle the leat^C in auguries (presumably the pattern of the blood would then be inspected).

leed (ON *ljóð*, OE *léod*) A magical chant or incantation, as seen by *Higb* 153 synonymous with *galder*^C. See also *gale*^C, *begale*^C.

manwit (ON *man-vit*) Practical/common sense and wisdom, situational awareness.

many-cunning (ON *ffǫl-kunnigr*) i.e. ‘skilled with sorcery’.

meat-nothing (ON *mat-niðingr*) One who is a nothing^C with food, i.e. one who does not properly furnish his guest^C. See good of meat^C.

nithe (ON *níð*, OE *nīþ*, OHG *níd*) Originally ‘hatred, enmity’. In the Norse the sense is something like ‘shame’, which was thought to be not just social, but rather almost physical. Thus a curser could “turn nithe” (*snýja níð* against his enemy and cause him great misfortune; a poet would “compose nithe” (*yrkja níð*) through singing slanderous verses, which likewise had a supernatural adverse effect on their subject. See also nothing^C.

nothing (ON *niðingr*, OE *nīþing*) One afflicted with nithe^C; a villain. In the Norse a sort of legal term; a nothing could not swear oaths or bear witness.

orlay (ON *ørlog*, OE *orlæg*) One’s predetermined fate, destiny, purpose as decreed by the Norns^G.

rest (ON *rqst*) The distance between two rest-stops, a geographical mile (about 1850 metres). See CV: *rqst*.

- rune** (ON *rún*, OE *rūn*, OS *rúna*, OHG *rûna*, Got. *rûna*, PNWGmc. *rûnu*) An (esoteric) secret message or formula. That this—rather than ‘letter (of a Runic alphabet)’—is the original and proper sense is apparent from among others the Finnish borrowing *runo* ‘poem; poetry; a division of a poem (specifically of the *Kalevala*)’, and its use in the singular in the earliest Runic inscriptions (e.g. Noleby Vg 63, which contains the linguistically indecipherable string of letters ᚱᚦᚢᚳᚫᛁᚾᚱᚦᚨᛋᚪᚩᚷ[—]ᚠᚢᚯᚲ, a *rune* in the proper sense or the recently discovered Svingerud fragment.) Thus, Weden’s taking of the *runes* should not be interpreted as merely a myth for the invention of profane writing, but rather the origin of esoteric incantations, not at all unlike Indian *mantras*. The word for letter was instead stave^C, see also there.
- scold** (ON *skald*) A Scandinavian poet. The name probably comes from their ability to slander with words.
- simble** (ON *súmbli*, 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^C) acquired by rote memorization. See thyle^C.
- Thing** (ON, OE *þing*, OS *tbing*, OHG *ding*) A (legal) assembly, where lawsuits would be settled and the law fastened. The Gods^G also hold a Thing, see All Gods^G.
- 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). Decoratively also a ditty, poorly composed poem. See thyle^C.
- thyle** (ON *þulr*, OE *þyle*, PNWGmc. **þulir*) A sage who through rote learning has acquired a large amount of mythological lore (cf. thule^C ‘a list in poetic form; a ditty, bad poem’ and thill^C ‘to recite, to chant’). Thus Weden^P is the Fimblethyle^P, being the unbeaten master of lore, as can be seen in his wisdom contests (like *Weðth*). Runic inscription DR 248 (Snoldelev) suggests the thyle may have tied to a specific place, and in *Beow* it seems to have been a court position, with the poet Unferth being described (l. 1456) as the “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^C, a staff or sceptre probably used for ritual purposes.
- wigh** (ON *vé*, OE *wéoh*, *wīh*, PNWGmc. **wihq*) A holy shrine or sanctuary. It seems that where the harrow^C 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: “Guthēr <= 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

Guther could not be apprehended or punished for his crime while in it. — In OE the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in the present edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beow* name *Wighstone* (*Wib-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

wode (ON *óðr*, OE *wód*, PNWGmc. **wódur*) Heener^P’s gift to men, though the name may suggest it be from Weden^P. The word has several related meanings: ‘mind, (poetic) inspiration, rage’. See also Woderearer^P.

yin- (ON *ginn-*) A rare augmentative prefix. TODO.

yin-holy (ON *ginn-heilagr*) High holy, sacrosanct. Used of the Gods in the formula *ginn-heilög goð* ‘yin-holy Gods’.

Persons and objects (P)

Attle (*Attila*, ON *Atli*, OE *Ætla*, MHG. *Etzel*, PNWGmc. **Attilō*) The ruler of the Huns^G (historically from 434–453). Husband of Guthrun^P, and with her father of Earp and Oatle^P. 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^P, slayed by his brother Hath^P, avenged by his other brother Wonnell^P.

Earp and Oatle (ON *Erpr ok Eitill*) The sons of Attle^P and Guthrun^P.

Earth (ON *jörð*, OE *eorþe*, OHG *erda*, PNWGmc. **erþu*, PGmc. **erþō*) The personified Earth. Through Weden^P the mother of Thunder^P.

Fathomer (ON *Fáfnir*) The wyrm^C slain by Siward^P.

Free (ON *Frēyr*, OE *fréa* ‘lord’, PNWGmc. **Frawjar*) Son of Nearth^P, brother of Frow^P. See also Ing^P.

Frie (ON *Frigg*, OE **Frige*, OHG *Frija*, PNWGmc. **Frijju*) Wife of Weden^P, mother of Balder^P. Related to Full^P, who is either her sister (Second Merseburg Charm, though this may be metaphorical, as in *Hdl* 1) or her maid-servant (the Norse sources).

Frow (ON *Frēyja*) Cat-goddess, daughter of Nearth^P, sister of Free^P, wife of Wode^P. Promised to the Ettin. Possibly = Easter?

Full (ON *Fulla*, OHG *Folla*) Maid-servant (or sister?) of Frie^P; see there.

- Guth** (ON *Gunnarr*, MHG *Gunther*) Brother of Hain^P.
- Guthrun** (ON *Guðrún*) Daughter of king Yivick^P, sister of Guth^P and Hain^P. The wife of Attle^P.
- Hain** [Hain 1] (ON *Hogni*, OE *Haguna*, *Hagena*, OHG *Hagano*, Ger. *Hagen*, PNWGmc. **Hagunô*) A Nivling^G and Yivicking^G, son of king Yivick^P, brother of Guth^P and Guthrun^P. In *Atl* he defeats seven warriors before being captured by Attle^P, who has his heart cut out at the request of Guth^P.
- Hain 2** [2] A petty king of East Geatland^L, contemporary with Granmer^P, the king of Southmanland^L and Ingeld Illred, the Ingling^G king of Upland^L.
- Hath** (ON *Høðr*) The blind son of Weden^P, the slayer of his brother Balder^P.
- Heener** (ON *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fótr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scol* 22) accurately describe the stork. He gives wode^C TODO.
- Hell** (ON *Hell*) Owneress of Hell^L.
- Hindle** (ON *Hyndla*) A witch awoken by Frow^P in *Hdl*.
- Homedall** (ON *Heimdallr*, OE **Hámdall*) The Watchman of the gods, whitest of the Eese^G.
- Hym** (ON *Hymir*) Tew^P’s father according to *Hym*.
- Ing** (ON *Yngvi*, OE *Ing*) Probably an older name of Free^P. The legendary ancestor of the Ingling^G. Cf. the Old English Rune Poem.
- Loth** (ON *Lóðurr*, OS *Logaþore*, PNWGmc. **Logaþorjar* ‘Flame-darer(?)’) Gives three gifts to man. The Old Saxon attestation is a bit uncertain.
- Millner** (ON *Mjöllnir*, OE **Meldne*, PNWGmc. **Meldunjar*) The hammer owned by Thunder^C.
- Moon** (ON *Máni*) The personified moon. In *Webth* 23 the son of Mundlefare^P and brother of Sun^P.
- For ritual invocations of the Moon see Note to *High* TODO (*hęiptum kveða*).
- Mundlefare** (ON *Mundilfari*) The father of Sun^P and Moon^P (*Webth* 23).
- Nearth** (ON *Njǫrðr*) One of the Wanes^G. Father of Free^P and Frow^P.
- Nithad** (ON *Níðuðr*, OE *Níþhad*, PNWGmc. **Níþa-haduz*) The king that imprisoned Wayland^P, father of Beadhild^P and two unnamed sons (*Wayl*, *Dear*).
- Ought** (ON *Óttarr*, OE *Óththere*, PNWGmc. **Óhta-harjar*) Legendary Swedish king.

- Rotholf** (ON *Hrólfr kraki*, OE *Hrǫpulf*, PNWGmc. **Hrópi-wulfar*) A king of the Shieldings^G (see family tree). As foreshadowed in *Beow* 1017–9, 1180–90, he betrays the sons of Rothgar^P, his cousins Rethrich and Rothmund^P, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON *Hróarr*, OE *Hrǫpgár*, PNWGmc. **Hrópi-gairar*) A king of the Shieldings^G (see family tree), one of the main characters in *Beow*.
- Shede** (ON *Skadī*, OE *Scede*(?), PGmc. **Skadī*) A female figure, possibly the namesake of Shedeny^L and the Shedelands^L, in which case she was in an early period closely associated with, and perhaps thought to guard, the Scandinavian (or properly *Scandinavian*, see Shedeny) peninsula. In the Norse tradition the daughter of Thedse^P, and later wife of Nearth^P. Their marriage is the subject of *Yilv* which preserves.
- Shield** (ON *Skjǫldr*, OE *Scyld*, PNWGmc. **Skelduz*) Legendary Danish king, founder of the Shieldings^G.
- Syemund** (ON *Sig-mundr*, OE *Sige-mund*, MHG. *Sieg-mund*, PNWGmc. **Sigi-mundur*) In the Norse tradition the son of Walsing^C and father of Siward^P, the slayer of the wyrm^C Fathomer^P. In *Beow* it is instead he himself who together with his nephew Sinfittle^P slays an unnamed wyrm.
- Sithguth** (OHG *Sinthgunt*, PNWGmc. **Sinþa-gunþir*(?)) Only known from *Mers II* as the sister of Sun^P.
- Siward** (ON *Sigurðr*) A hero of the Walsings^G, in *Beow* attested as the slayer of the dragon along with his nephew Sinfittle^P. In the Norse tradition however, it is his half-brother Siward^P that slays the dragon instead.
- Sun** (ON *Sól*, OHG *Sunna*) The personified sun. In *Webth* 22 the daughter of Mundlefare^P and sister of Moon^P. In *Mers II* the sister of Sithguth^P.
- 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^P and Earth^P.
- Tew** (ON *Týr*, OE *Tiw*) Son of Hymer^P. One-handed god. TODO.
- Webthritriner** (ON *Vafþrúðnir*) The ettin defeated by Weden in the wisdom contest in *Webth*.
- Weden** (rhymes with *leaden*; ON *Óðinn*, OE *Wóden*, *Wéden*, OHG *Wuotan*, PNWGmc. **Wóðanar*) Chief of the Eese^G, his name is clearly related to *wode*^C, referring to his role as the patron of scolds^C and berserks^C. Husband of Frie^P, and by her father of Balder^P. Also father of Thunder^P by Earth^P. Brother of Heener^P and Lother^P.
- Wider** (ON *Við-arr*, OE **Wid-here*, PNWGmc. **Wida-harjar*) A son of Weden^P, who avenges him at the Rakes of the Reins^L.

- Wode** (ON *Óðr*, OE *Wód*) Husband of Frow^P. His name looks to be the same word as wode^C.
- Wonnell** (ON *Váli*, OE **Wonela*, PNWGmc. **Wanilô* ‘the little Wane^G?’) The son of Weden^P, who one-night old avenged his brother Balder^P through slaying Hath^P, 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 (*Grmn* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh^C 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 Earyelmer^P.
- Yivick** (ON *Gjúki*, OE *Gífica*, OHG *Gibicho*, MHG. *Gibeche*) King of the Burgends^G (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings^G. Father of Guthrun^P, Guther^P and Hain^P.

Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

- All Gods** (ON *öll goð*) Occurs in ritual or ritual-adjacent use (see note to *Grmn* 43, *Sdr* 2–3, *Lock* 11), which suggests a godly Oneness. Related is the Thing^C of “all” Gods as found in the three lines shared between *Bdr* 1 and *Thrim* 14 and in the two lines repeated in *Wsp* 6, 9, etc.
- 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^G and Jutes^G. Noted members: TODO Attestations: TODO
- Dwarfs** (ON *dvergar*, OE *dweorgas*, OHG *twerca*, PNWGmc. **dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Eese** (rhyming with *geese*; ON *ésir*, OE *ése*, PNWGmc. **ansiwir*; sg. *os*, ON *áss*, OE *ós*, PNWGmc. **ansur*) Either a subgroup of Gods or all the Gods. See also Gods^G, Tews^G, Wanes^G, Reins^G. Noted members: Weden^P, Thunder^P, Frie^P, Hath^P and Balder^P Attestations: TODO
- Elves** (ON *alfar*, OE *ielfe*, PNWGmc. **alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO
- Ettins** (ON *jotnar*, OE *eotenas*, PNWGmc. **etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises^G, Thurses^G. Noted members: Hymer^P, Thrim^P, Webthrithner^P, Yimer^P 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^L, Swedes^G. Noted members: TODO Attestations: TODO
- yin-Reins** (ON *ginn-ręgin*) yin-^C + Reins^G. 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 *ynlingar*, PNWGmc. **ingwalingór* ‘the descendants of Ing^P’) Difference between this term and Shelvings^G 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 *Wayl*, where it is ruled by king Nithad^P. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish: *Nerikjar* ‘inhabitants of Närke’, *Nerisker* ‘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 Eese^G, see there.
- Oncharriers** (ON *ęin-ęerjar*, OE **án-ęergas*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Reins** (ON *ęgn*, *ęgin*) The divine powers. Based on *Webth* (TODO) the term may be more closely associated with the Wanes^G than the Eese^G.
- Saxons** (ON *saxar*, OE *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO
- Shieldings** (ON *skjöldungar*, OE *Scyldingas*, PNWGmc. **skeldungór*) The descendants of Shield^P; the legendary Danish^G royal dynasty. With Harward^P’s death after his slaying of Rotholf^P their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON *skilęingar*, OE *scilęingas*, PNWGmc. **skilęingór*) The descendants of Shelf^P; the legendary Swedish^G royal dynasty. The exact difference between the terms Shelvings and Inglings^G is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hdl* 15, 20
- Swedes** (ON *svíar*, OE *swéon*, PNWGmc. **swibanir*) The tribe around the Mälär valley in eastern Sweden. Noted members: TODO Attestations: TODO

Thurses (sg. Thurse; ON *þurs*, OE *þyrs*, OS *thuris*, OHG *duris*, PNWGmc. **þurisar*) Possibly a poetic synonym for Ettins^G. See also Rime-Thurses^G. 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^G. Attestations: TODO

Wanes (ON *vanir*, OE *wan-?*) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: Nearth^P, Ing^P, Frow^P Attestations: TODO

Yivickings (ON *gjúkungar*) The descendants of Yivick^P, including Guthur^P, Guthrun^P and Hain^P. Attestations: TODO

Places and events (L)

Eastern Way (ON *Austr-vegr*) The eastern lands of the Ettins^G, in which Thunder^P goes to protect the Gods^G. Probably the same as Ettinham^L.

Ettinham (ON *Jotun-héimr*, *Jotna-héimr*) The ‘Ettin^G-Home^C’ or ‘home of the Ettins’; the eastern realm of chaotic and inhospitable beings. See also Eastern Way^L, Outyards^L.

Fimble-winter (ON *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher^P.

Geatland (ON *Gaut-land*, *Gauta-land*) The land of the Geats^G.

Hell (ON *hēl*, PNWGmc. **halju*, Got. *halja*) The underworld, personified as and formally identical with Hell^P. 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^L.

Middenyard (ON *Mið-garðr*, OE *Middan-gæard*, OS *Middil-gard*, OHG *Mittil-gart*, Got. *midjun-gards*) The ‘middle enclosure’; the realm of men. See also Otyard^L, Outyards^L.

Nivelhell (ON *nífl-hēl*) ‘Mist-Hell’. From the poetic evidence it seems like it may originally have been a synonym for Hell^L.

Otyard (ON *Ós-garðr*) The ‘enclosure of the Eese^G’; the heavenly realm. See also Middenyard^L, Outyards^L.

Outyards (ON *Út-garðar*) Not eddic. The ‘outer enclosures’, described in *Yilv*. See also Ettinham^L, Middenyard^L, Otyard^L.

Rakes of the Reins (ON *ragna røk*) The ‘ultimate events of the Reins^G’, euphemism for the destruction of the world.

Rakes of the Tews (ON *tíva røk*) Synonymous for Rakes of the Reins^L.

Thrithham (ON *Þrúð-héimr*) The home^C of Thunder^P. See thrith^C.

Up-heaven (ON *upp-biminn*, OE *up-beofon*, OS *upp-bimil*, OHG *úf-bimil*) Highest heaven, used in the meristic pair Earth and Up-heaven^F.

Walhall (ON *Valhöll*, OE *Wælheall*) The hall of the slain, held by Woden^P and inhabited by the Oneharriers^G.

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 *jǫrð & upphiminn*, OE *eorþe & upheofon*, PGmc. **erþō & uphīminaz*) ON: Ribe charm *Wsp* 3, *Webth* 20, *Thrim* 2, *Ord* 17, OE: Acreboot

Eese and Elves (ON *ésir & alfar*, OE *ése & ielfe*, PNWGmc. **alþír & ansiwīr*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never 'Elves and Eese'), even in OE.

words and works (ON *orð & verk*, OE *word & weorc*, PGmc. **wurdó & werkó*) *Beow* 289, 1100, 1833