

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

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## Abbreviations

- 1st = first-person
- 2nd = second-person
- 3rd = third-person
- acc. = accusative case
- cert. = certainly
- c. = circa
- cf. = confer
- cpd. = compound
- dat. = dative case
- e.g. = *exemplio gratia*; for instance
- emend. = emended by
- fol. = folio
- gen. = genitive case
- i.e. = *id est*; that is
- l. = line
- ll. = lines
- lit. = literally
- metr. emend. = metrical emendation
- MHG. = Middle High German
- ms. = manuscript
- mss. = manuscripts
- nom. = nominative case
- OE. = Old English

- OF. = Old Frisian
- OHG. = Old High German
- om. = omitted in
- ON. = Old Norse
- OS. = Old Saxon
- p. = page
- PGmc. = Proto-Germanic
- pl. = plural number
- PN. = Proto-Norse
- PNWGmc. = Proto-North-West Germanic
- sg. = singular number
- v. = verse
- vss. = verses
- viz. = namely
- wo. = without
- wrt. = with regard to





# Introduction (INCOMPLETE!)

## Introduction to Eddic 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, Hugsvinnsímál) Snorri thought they were old Saxo had access to them Many of them clearly describe non-Icelandic surroundings Especially Hávamál is clearly Norwegian

## Ancient Germanic cult(ure)

### Economy (fee)

### Morals

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

## Religious conceptions

Cosmic cycles Reincarnation Analogies with other Indo-European traditions

## Notes to English translation

Point about literal translation for use by scholars of comparative mythology The “guiding star” of this translation effort has been literality and consistency. All previous translations (to my knowledge) have such issues as: rendering identically repeated phrases differently at various places; covering up or obscuring technical and cultural terminology; simplifying kennings and other expressions—and this often without notes, to a point where the original meaning is, at times, unrecognizable. While I wholly encourage all readers of sufficient interest to study Old Norse (and other ancient Germanic languages!), perhaps even using this 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 this 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 (*English*) forms (e.g. *wallow* for Old Norse *vǫlva*). One reason for this is ideological. I believe that these myths and poems are a common Germanic or Northern European heritage, and should be treated as such. The English once knew gods such as Woden and Thunder, and called them by names naturally evolved in their language. So too did the Germans and Scandinavians, of course, and I would hope that any translators into those languages would follow this spirit and render the names in their natural forms there as well.<sup>1</sup> Another is philological. Forms like Odin and Thor are, while now commonly accepted, debased. They do not even represent the Old Norse pronunciation as accurate as would be possible (for instance, Odin would be better anglicized as Othin; the dental fricative still survives in English!), and many are difficult for English speakers to pronounce. I shudder when hearing a word like *ésir* pronounced /'si:ə(/

## Notes to critical edition

My goal with the critical editing of the texts has been to produce something as close to the original mss. as possible, without excessive emendation to the preserved recension(s).

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

There are texts in three (TODO) languages in this edition, these being Old Norse, Old English and Old High German. Old Norse texts have been normalized according to roughly the same orthography as Finnur Jónsson (1932). On the other hand the Old High German and Old English texts have only been lightly normalized, correcting obvious errors and marking vowel length with acute accents. For further information see below.

## Normalization

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

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

## Normalization of Old Norse

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

## Normalization of Old English

## Normalization of Old High German

## Manuscripts

### Eddic poetry

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

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

The second manuscript is AM 748 I a 4to, here **A**. It dates to the 1300s and is not complete, consisting only of 6 leaves. It contains only mythological poems, and in a different order from **R**; it notably has no frame narrative. On the first two leaves are contained the final verses of *Hoarbeard*, the complete *Dreams* and the first verses of *Shirner*. After this some number of leaves have gone missing, but the other four leaves follow each other. On them we find around half of *Webthriðner*, *Grimner*, *Hymer* and the beginning of the prose introduction to *Wayland*. **A** is the only medieval manuscript attesting *Dreams*, and its variants of the poems attested in **R** are clearly not copied from it, but rather derive from a common ancestor. This fact makes it very valuable for textual criticism. For further literature see TODO.

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

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

#### 4. The Codex Upsaliensis U (DG 11; 1300–25)

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

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

#### West Germanic poetry

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



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## Mythic poetry



# The Spae of the Wallow (*Völuspó*)

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** (GKS 2365 4to; 1270s), where it is the first poem, found on folios 1r–3r. Second is **H** (AM 544 4to; 1300–75), where it is found at 20r–21r in the middle of a large collection of saws and Catholics works. Many verses are also cited in *Ylfer*. For its constituent manuscripts see the General Introduction.

As seen from the title, the poem is a spae<sup>C</sup> (*spó* ‘prophecy’) in the form of a monologue spoken by a wallow<sup>C</sup> (*völva* ‘seeress, sibyl, prophetess’), summoned by Woden in order to relate mythological knowledge.

The motif of Woden journeying to ask beings (typically ettins or wallows) is also seen in the poems *Dreams*, wherein Woden summons a wallow out of her grave in Hell<sup>L</sup> in order to understand why the god Balder<sup>P</sup> is having ominous nightmares, and *Webthrithner* wherein Woden challenges (and defeats) the wise ettin Webthrithner<sup>P</sup> to a wisdom contest.

In its being a sort of mythic catalogue it also resembles the latter part of *High Grimmer*, *Sighdrive* and *Allwise*, though it differs from them in a key way: it gives a (mostly?) complete chronological overview of the important events of the mythology. That is not to say that the events described are clear. They are related in a highly allusive fashion—certainly presupposing that the audience already be familiar with them—and there may also be gaps and later inserts that obscure our understanding.

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

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

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

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

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

	<i>Current ed.</i>	<b>R</b>	<b>H</b>	<b>STW</b>	<b>U</b>
1	Hljóðs bið'k allar hēlgar kindir	1	1	–	–
2	Ek man jōtna ár of borna	2	2	–	–
3	Ár vas alda þar's Ymir byggði	3	3	+	+
4	Áðr Burs synir bjōðum of ypðu	4	4	–	–
5	Sól varp sunnan sinni måna	5	5	+*	+
6	... nōtt ok niðjum nōfn of gófu	6	6	–	–
7	Hittusk ēsir á lðavelli	7	7	–	–
8	Tēflðu í tūni, tēitir vōru	8	8	–	–
9	... hvęrr skyldi dverga drótt of skęja	9	9	B1	B
10	Þar vas Móðsognir mēztr of orðinn	10	10	B2*	B
11–15	<i>Dwarf-tallies</i>	11–15	11–16	+	+

	<i>Current ed.</i>	R	H	STW	U
16	Unz þrír kvömu ór því liði	16	17	–	–
17	Qnd þau né óttu, óð þau né hofðu	17	18	–	–
18	Ask veit'k standa heitir Yggdrasill	18	19	+	+
19	Þaðan koma meýjar margs vitandi	19–20	20–21	–	–
20	Þat man hön folkvíg fyrst í heimi	21–22	27	–	–
21	Heiði hétu, hvar's til húsa kom	23	28	–	–
22	... hvárt skyldu ęsir afráð gjalda	24	29	–	–
23	Fleygði Óðinn ok í folk of skaut;	25	30	–	–
24	... hverr hefði lopt alt lévi blandit	26	22	C1	C1
25	Þórr ęinn þar vá þrungið móði	27	23	C2*	C2*
26	Veit hön Heimdallar hljóð of folgit	28	24	–	–
27	Ęin sat hön úti, þá's hinn aldni kom	29	–	–	–
28	Alt veit'k, Óðinn, hvar auga falt	29	–	+	+
29	Valði henni Hęrfóðr hringa ok men	30	–	–	–
30	Sá hön valkyrjur vítt of komnar	31	–	–	–
31	Ek sá Baldri, blóðgum tívi	32	–	–	–
32	Varð af meiði, þeim's męr sýndisk	33	–	–	–
33	Þó hann ęva hęndr né hofuð kęmbði	34	–	–	–
34	Þa kná Váli vígbönd snúa	–	31	–	–
35	Hapt sá hön liggja und Hveralundi	35	32*	–	–
36	Ó fellr austan of ęitrdala	36	–	–	–
37	Stóð fyr norðan á Niðavöllum	36	–	–	–
38	Sal sá hön standa sólu fjarri	37	36	E1	E1
39	Sér hön þar vaða þunga strauma	38	37	E2*	E2*
40	Austr býr hin aldna í Járniði	39	25	A1	A1
41	Fyllisk fјorvi feigra manna	40	26	A2	A2
42	Sat þar á haugi ok sló hęrpu	41	34	–	–
43	Gól of ęsum Gollinkambi	42	35	–	–
44, 49, 57	Gęyr Garmr mjök fyr Gniphelli	43, 46, 55	33, 38, 43, 48, 51	–	–
45	Bróðr munu bęjask ok at bönum verðask,	44	39	–	–
46	Leika Míms synir, ęn mjotuðr kyndisk	45	40	D1*	D1*
47	Skęlfr Yggdrasils askr standandi	45*	41	D1*	D1*
48	Hvat 's með ęsum? hvat 's með ęlfum?	49	42	D2	D2*
50	Hrymr ękr austan, hęfsk lind fyrir	47	44	D3	–
51	Kjöll fęrr austan koma munu Múspells	48	45	D4	–
52	Surtr fęrr sunnan með sviga lévi	50	46	+, D5	+
53	Þa kęmr Hlinar harmr annarr framm	51	47	D6	–

	<i>Current ed.</i>	R	H	STW	U
54	Þá kœmr hinn mikli mōgr Sigfōður	52	–	D7	–
55	Gínn lopt yfir lindi jarðar	–	48	—	–
56	Þá kœmr hinn mēri mōgr Hlōðynjar	53*	49*	C8	–
57	Sól tér sortna, sökkr fold í mar	54	50	C9	–
59	Sér hōn upp koma qōru sinni	56	52	–	–
60	Finnask ēsir á Iðavelli	57*	53	–	–
61	Þar munu ēptir undrsamligar	58	54	–	–
62	Munu ósánir akrar vaxa	59	55	–	–
63	Þá kná Hōnir hlautvið kjósa	60	56	–	–
64	Sal sér hōn standa sólu fēgra	61	57	+	+
65	Þar kœmr hinn dimmi drēki fljúgandi	62	59	–	–
X	Þá kœmr hinn ríki at rēgindómi	–	58	–	–

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

- 1 „Hljóðs bið’k allar · hēlgar kindir,  
 2 mēiri ok minni · mōgu Hēimdallar;  
 vildu at, Valfōðr, · vēl fram tēlja’k  
 4 forn spjōll fira, · þau’s frēmst of man?

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

1 hēlgar] om. R

2 mēiri ok minni ‘greater and lesser’] It is unclear what is being modified here. It may either be ‘greater and lesser holy kindreds’, in which case it may be equivalent to the phrase *Ease and Elves*<sup>G</sup> (both earthly and heavenly supernatural beings; see *Encyclopedia* for occurrences.) or ‘the greater and lesser sons of Homedall [MEN]’, in which case it refers to all social classes. It seems rather out of character for such a high ranking person in Norse society as the poet must have been to invoke an ancestral relationship between human social classes, considering how biologically such distinctions were otherwise regarded (cf. my introduction to the *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].

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

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

- 2 Ek man jǫtna · ár of borna,  
 2 þá es forðum · mik fǫddu hǫfðu;  
 níu man'k heima, · níu íviðjur,  
 4 mjǫtvið mérán · fyr mold neðan.

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

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

3 íviðjur] thus RH. R was previously read *íviði*, but this was disproved by an x-ray scan undertaken by Karlsson (1979).

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

- 3 Ár vas alda · þar's Ymir byggði,  
 2 vas-a sandr né sér, · né svalar unnir;  
 jǫrð fansk éva · né upphiminn;  
 4 gap vas ginnunga, · en gras hvegi.

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

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

1 þar's Ymir byggði 'there where Yimer dwelled'] þat's ekki vas 'that when nothing was' G 4 hvegi] ekki H

<sup>a</sup>*ginnungr* (of which *ginnunga* would be the genitive plural) means ‘hawk’ in the Scoldish poetry, but that meaning hardly makes sense here, unless it is taken as an obscure sky-kenning. In any case it refers to the primeval void.

- 4 Áðr Burs synir · bjǫðum of ypðu,  
 2 þeir es Miðgarð · mérán skópu;  
 sól skęin sunnan · á salar stęina;  
 4 þá vas grund gróin · grǫnum lauki.

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

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

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

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

- 5a** Sól varp sunnan, · sinni Mána,  
2 hendi hinni hógri · of himinjǫður;

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

2 over heaven's rim] *fṽm himin iodyr†* 'over the heaven-horse-beast(?)' R; *of iǫður* 'over the rim' H

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

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

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

- 5b** sól þat né vissi, · hvar hǫn sali átti;  
2 stjornur þat né vissu, · hvar þær staði ǫttu;  
máni þat né vissi, · hvat hann mægins átti.

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

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

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

- 6** Þá gingu regin ǫll · á rokstóla,  
2 ginnheilog goð, · ok umb þat gétusk.  
Nótt ok niðjum · nofn of gófu,  
4 morgin hétu · ok miðjan dag,  
undurn ok aptan, · ǫrum at telja.

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

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

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

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

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

- 7** Hittusk ęsir · á Iðavęlli,



- 2 þeir's hǫrg ok hof · hó timbruðu;  
 afla lögðu, · auð smíðuðu,  
 4 tangir skópu · ok tól gērðu.

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

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

- 8 Tęfðu í túni, · tętir vóru,  
 2 vas þeim véttugis · vant ór golli,  
 unz þrjár kvömu · þursa meýjar,  
 4 ámátkar mjök, · ór Jotunhëimum.

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

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

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

<sup>b</sup>These are immediately forgotten and not again mentioned (unless they are taken to be the norms in v. 21, but they would then be introduced twice).—There seems to be something missing between here, perhaps giving further information of the three thurse-maidens, or detailing the reason for the creation of dwarfs?

- 9 Þà gingu rēgin ǫll · à røkstóla,  
 2 ginnhëilǫg goð, · ok umb þat gëttusk:  
 Hvęrr skyldi dverga · drótt of skępja  
 4 ór brimi blóðgu · ok ór blóum lęggjum?

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

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

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

4 ór brimi ... leggjum ‘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 *Ylfir* 14 the dwarfs first originated as maggots in the corpse of Yimer, whose bones are described in *Grimner* TODO and *Webthritner* TODO as being used to make rocks. Dwarfs dwell in the rocks and earth; cf. for instance *IngT* 2, where the Swedish king Swayther (*Sveigðir* disappears into a rock in pursuit of a dwarf. More difficult to explain is the creation of dwarfs out of Yimer’s blood (which according to *Grimner* TODO and *Webthritner* TODO is the sea), since dwarfs are never said to dwell in water. — If one chooses the reading *Bláinn* ‘Blown’ (named in the thules<sup>C</sup> as a dwarf) instead of *blæum* ‘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.

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

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

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

1 Þar vas Móðsognir] thus H; *Þar ęmóðsognir vitnir* ‘there Mootsowner wolf’ R. The prose of *Ylfir* 14 confirms that the correct form of the name is *Móðsognir*, not *Mótsognir*. 3 þęir ... gęrðu ‘They ... many’] thus RHU; *þar manlíkun · męrg of gęrðusk* ‘There man-likenesses many were made’ STW 4 ór ‘out of’] thus R; *í* ‘in’ GH 4 sęm Durinn sagði ‘as Dorn said’] thus RHSW; *sem ędur menn ę sagði* ‘as door-men(?) said’ T; *sem ęþeim dyrrinn kenti* ‘as the animals(?) taught them’ U

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

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

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

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

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

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

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

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

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

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

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

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

- 14 Mál es dverga · í Dvalins liði  
 2 ljóna kindum · til Lofars tēlja,  
 þeir es sóttu · frá salar stēini  
 4 aurvanga sjot · til Jǫruvalla.

[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;<sup>a</sup> they who sought, from the stone of the hall, the abode of Earwongs<sup>L</sup> to the Erwolds<sup>L</sup>.<sup>b</sup>

3 þeir] þeim H

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

<sup>b</sup>Cf. *Yilfer* 14: “But these came from Swornshigh (*Svarinshaugr*) 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.”

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

- 15 Þar vas Draupnir · ok Dolgþrasir,  
2 Hár, Haugspori, · Hlévangr, Glói,  
Skirfir, Virfir, · Skáfiðr, Ái,  
4 Alfr ok Yngvi, · Eðkinskjaldi,  
Fjalarr ok Frosti, · Finnr ok Ginnarr;  
6 Þat mun é uppi, · meðan öld lifir,  
langniðjatal · til Lofars hafat.

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

6 é] om. R 7 til] om. H

<sup>a</sup>Two archaic formulae. The first literally ‘that will ever [be] up above’, cf. *HarS* TODO: “We two are cursed, brother, thy bane am I become! That will ever be remembered (*þat mun é uppi*, but both mss. *þat mun enn uppi*), evil is the doom of the norms!”. The second is found in a runic inscription, U 323 (980–1015): “Ever will lie—while the age lives (**meþ** + **altr** + **lifir** *með aldr lifir*)—the hard-hammered bridge, broad, after a good man.”

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

- 16 Unz þrír kvømu · ór því liði  
2 qflgir ok ástkir · észir at húsi;  
fundu á landi · líttr megandi  
4 Ask ok Emblu · ørløglausa.

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

1 þrír] gramm. emend. þrjár RH 1 ór því liði] þussa brúðir ‘brides of thurses’ H is wo. doubt corrupt. 2  
 öflugir ok ástkir ‘strong and lovely’] ástkir ok öflugir ‘lovely and strong’ H

2 at húsi ‘along the house’] i.e. ‘along the settlement’.

<sup>a</sup>According to *Ylfir* 9 the sons of Byre (cf. v. 4) were walking along the sea-shore, when they found two logs which they picked up and shaped into humans. That the two were logs seems to be supported by their names; Ash is easily identified with the same-named wood species (*Fraxinus excelsior*). Humans are also very commonly kenneled with tree-names in Scoldish poetry (for a short discussion see SkP I, p. lxxv ff.), and while this is rarer in the Eddic corpus it occurs e.g. in *Sighdrive* 4: *brynþings apaldr* ‘apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]’.

- 17 Qnd þau né öttu, · öð þau né höfðu,  
 2 lö né lėti · né litu góða;  
 qnd gaf Óðinn, · öð gaf Hönir,  
 4 lö gaf Lóðurr · ok litu góða.

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

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

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

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

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

1 standa ‘standing’] thus RHU; *ausinn* ‘poured, sprinkled’ STW 1 Yggdrasill] Yggdrasils S 2 baðmr ‘beam’] *borinn* ‘born’ U is wo. doubt corrupt. 2 ausinn ‘poured’] *hęilagr* ‘holy’ G 3 þęr’s] *es* ‘which’ ST 4 ę] *om.* U 4 gręnn] *ęgrvnn*† S; *ęgrein*† U

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

- 19 Þaðan koma męyjar · margs vitandi

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

- 2 þrjár ór þeim sé, · es und þolli stędr;  
 Urð hétu ęina, · aðra Verðandi,  
 4 skóru á skíði, · Skuld hina þriðju  
 þęr lög lögðu, · þęr líf kęru,  
 6 alda bęrnum, · ęrlög sęggja.

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

2 sé ‘lake’] sal ‘hall’ H 2 und ‘under’] á ‘on’ H 6 sęggja ‘of men’] at sęgja ‘to say’ H

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

<sup>b</sup>i.e. ‘they have laid laws, they have chosen lives’. It is well known that in Old Norse as in other old Germanic languages the simple past is often used interchangeably in both the perfective and imperfective sense.

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

- 20 Þat man hęn folkvíg · fyrst í hęimi,  
 2 es Gollvęigu · geirum studdu  
 ok í hęll Háars · hana bręnnu,  
 4 þrysvar bręnnu · þrysvar borna,  
 opt ęsjaldan, · þó ęnn lifir.

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

4 þrysvar bręnnu] †þrysvar brendv þrysvar brendv† H

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

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

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

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

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

2 vǫlu] *ok vǫlu* H 3 hvar's kunni 'where she could'] *bon kunni* 'she could' R; *bon hvars hvi kunni* 'she soth where she could' H 3 hug leiðinn 'deluded minds'] *bon leiðinn* R; *bon hugleiðin* H

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

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

- 22 Þá gingu reigin ǫll · á røkstóla,  
2 ginnhæilǫg goð, · ok umb þat gétusk:  
Hvart skyldu ęsir · afráð gjalda,  
4 eða skyldu goð ǫll · gildi ęiga?

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

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

- 23 Flęygði Óðinn · ok í folk of skaut;  
2 þat vas ęnn folkvíg · fyrr í hęimi;  
brotinn vas borðveggr · borgar ása,  
4 knóttu vanir vígspǫu · vǫllu sporna.

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

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

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

<sup>a</sup>The object, a spear, is understood. This seems to reference a ritual, well-attested in the literature, wherein a war-chief would dedicate an opposing army as a human sacrifice to 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 Ownharriers<sup>G</sup> in Walhall<sup>L</sup>. Weden is also described as "owning" dead men in *Hoarbeard* 24 (namely slain nobles, contrasted with Thunder<sup>P</sup> who is insultingly said to "own the kin of thralls") and in runic inscription *N B380*, here edited under Charms and Spells, a sort of greeting wherein the receiver is wished to be owned by Weden (and "received" by Thunder). For further literature see PCRN HS II:24, p. 560, II:25, p. 617, and especially III:42, p. 1166ff.

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

<sup>c</sup>The Wanæs used a magic spell to invade the Easæ.

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

- 24 Þá gingu reigin ǫll · á rokstóla,  
2 ginnheilog goð, · ok umb þat gëttusk:  
Hverr hefði lopt alt · lévi blandit  
4 eða étt jotuns · Óðs mey gefna.

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

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

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

- 25 Þórr einn þar vá · þrunginn móði,  
2 hann sjaldan sitr, · es slíkt of fregn;  
á gingusk eiðar, · orð ok sóri,  
4 mól ǫll meginlig, · es á meðal fóru.

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

1 þar vá 'fought there' ] *thus* HTU; þar var 'was there' R; þat vann 'performed it' S; þat vá 'fought it' W 3–4 á ... fóru. ] *om.* W 4 fóru 'had gone' ] vöru 'had been' HT

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

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

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

- 26 Veiit hōn Hēimdallar · hljóð of folgit  
2 und hēiðvōnum · hēlgum baðmi;



à sér ausask · aurgum forsi  
 4 af veði Valfðörs. · Vituð ér enn eða hvat?

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

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

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

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

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

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

27 Eín sat hön úti, · þá's hinn aldni kom  
 2 yggjungur ása · ok í augu lēit;  
 hvers fregnið mik? · hví freistið mín?

[R 1v/25]

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

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

28 Alt veit'k, Óðinn, · hvar auga falt  
 2 í hinum męra · Mímis brunni;  
 drekkur mjoð Mímir · morgin hverjan  
 4 af veði Valfðörs. · Vituð ér enn eða hvat?

[R 1v/26, G]

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

2 í hinum męra] *thus* W; þitt (*corr.*) i enom męra R; i þeim hinum meira ('id.') (*norm.*) TU; vr þeim envm męra 'out of the renowned' S 4 veði 'pledge'] þveipit 'hunting' S

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

[R 1v/29]

- 29 Valði henni Hęrfǫðr · hringa ok męn,  
 2 fekk spjǫll spaklig · ok spáganda;  
 sá vítt ok umb vítt · of verǫld hverja.

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

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

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

[R 1v/30]

- 30 Sá hǫn valkyrjur · vítt of komnar,  
 2 gǫrvar at ríða · til goðþjóðar.  
 Skuld hélt skildi, · ęn Skǫgul ǫnnur,  
 4 Gunnr, Hildr, Gǫndul · ok Geirskǫgul;  
 nú eru talðar · Nǫnnur Hęrjans,  
 6 gǫrvar at ríða · grund valkyrjur.

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

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

<sup>a</sup>*Nanna* 'Nanny<sup>P</sup>' is the wife of Balder<sup>P</sup>.

[R 2r/2]

- 31 Ek sá Baldri, · blóðgum tívur,  
 2 Óðins barni, · ǫrlǫg folgin;  
 stóð of vaxinn · vǫllum hęri  
 4 mjór ok mjök fagr · mistiltęinn.

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

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1 tívur 'tue' ] Dative

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<sup>a</sup>Notably, *fela* 'hide, conceal' is used to describe burial in mounds, as in *IngT* 24 or *Öl* 1 (900s): "hidden (**fulkin** *folginn*) in this mound lies he whom the greatest deeds followed..."

<sup>b</sup>Told allusively in 31–33 is the death of Balder at the hands of his blind brother Hath; it is found in much greater detail in *Yilfer* 49.

- 32 Varð af meġði, · þeim's mēr sýndisk, [R 2r/4]  
2 harmflaug hётtlig, · Hęðr nam skjóta.  
Baldrs bróðir vas · of borinn snimma,  
4 sá nam, Óðins sonr, · ęinnęttr vega.

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

- 33 Þó hann ęva hęndr · né hęfuð kęmbði, [R 2r/6]  
2 áðr á bál of bar · Baldrs andskota.  
Ęn Frigg of grét · í Fęnsolum  
4 vó Valhallar. · Vituð ér ęnn eða hvat?

Washed he never hands, nor head combed, before onto the pyre he did bear Balder's  
opponent. But Frie did lament, in the Fenhalls, the woe of Walhall—know ye yet, or  
what?

- 34 Þà kná Váli · vígbond snúa [H 20v/12]  
2 hęldr vóru harðgęr · hępt ór þęrmum.

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

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1–2 Þà ... þęrmum.] Only attested in H where it is combined with the last two lines of the next v. (þar ... hvat?).

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<sup>a</sup>According to *Ylfir* 50 the Ease captured Lock's two sons, Wonnell and Narve (or Nare). They turned Wonnell into a wolf and had him kill his brother Narve, whose intestines were then taken and used to bind Lock so that he lay on top of three pointed stones; one digging into his shoulder-blades, one digging into his loins and one digging into his houghs. The intestine-fetters then turned into iron.

[R 2r/8]      **35a**    Hapt sá hōn liggja · und Hveralundi  
                  2      lēgjarnlíki · Loka aþekkjan;

A captive she saw lying, 'neath Wharlund: the guileful form of similar Lock.

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

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

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<sup>a</sup>See *FrL*.

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[R 2r/10]      **36**      Ó fęllr austan · of ęitrdala  
                  2      sōxum ok sverðum, · Slíðr hęitir sú.

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

[R 2r/11]      **37**      Stóð fyr norðan · à Niðavøllum  
                  2      salr ór golli · Sindra ęttar,  
                  ęn annarr stóð · à Ökólni,  
                  4      bjórsalr jōtuns, · ęn sá Brimir hęitir.

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

- 38 Sal sá hōn standa · sólu fjarri  
 2 Nástrōndu á, · norðr horfa dyrr;  
 falla ęitrdropar · inn umb ljóra,  
 4 sá 's undinn salr · orma hryggjum.

[R 2r/13,  
H20v/19, G]

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

- 39 Sá hōn þar vaða · þunga strauma  
 2 męnn męinsvara · ok morðvarga  
 ok þann's annars glepr · ęyrarūnu.  
 4 Þar saug Níðhoggr · nái framgingna;  
 sleit vargr vera. · Vituð ér ęnn eða hvat?

[R 2r/15,  
H20v/21, G]

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

1 Sá hōn 'she saw'] *thus* R; ser hon 'she sees' H; skulu 'shall [be]' G 4 saug 'sucked'] *thus* H; ság (*corrupt*) R; kvęlr 'torments'

<sup>a</sup>Uniquely in this verse is described punishment in the Heathen afterlife. The crimes are what one might expect from the Germanic worldview: breaking oaths, committing a murder and evading punishment, and seducing a married woman.

- 40 Austr býr hin aldna · í Éarnviði  
 2 ok fōðir þar · Fęnris kindir;  
 verðr af þeim ۆllum · ęinna nøkkurr  
 4 tungls tjúgari · í trolls hami.

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

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

1 býr 'dwells'] *thus* HG; sat 'stayed' R 1 aldna 'old'] arma 'wretched' U 1 Éarnviði 'Ironwood'] *metr. emend.*; Járnvíði R H S W U; Járnvíðjum 'Ironwoods' T 2 fōðir] *thus* HG; fōddi 'nourished' R 3 af] ór TS 4 tjúgari 'seizer'] †tuigan† T; tregari 'griever' U

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

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

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

- 41 Fyllisk fjorvi · feigra manna,  
2 rýðr ragna sjot · rauðum dreýra,  
svort verða sólskin · umb sumur ęptir,  
4 veðr ęll válynd. · Vituð ér ęnn eða hvat?

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

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

[R 2r/21,  
H20v/16]

- 42 Sat þar á haugi · ok sló hęrpu  
2 gýgjar hirðir, · glaðr Eęgbér;  
gól of hęnum · í Gaglvíði  
4 fagrrauðr hani, · sá’s Fjalarr hętir.

Sat there on the howe<sup>C</sup> and struck the harp, the troll-woman’s herdsman,<sup>a</sup> glad Edgethew<sup>P</sup>. Above him crowed, in Galewood<sup>b</sup>, a fair-red cock, that one who Feller is called.

<sup>a</sup>He herded the flock of monstrous wolves, as it were.

<sup>b</sup>*gagl* ‘wild goose’, maybe here referring to carrion-eating ravens? Possibly the same as Ironwood.

- 43 Gól of ǫsum · Gollinkambi,  
 2 sá vękr hǫlða · at Hęrfafǫðrs,  
 ęn annarr gęlr · fyr jǫrð neðan  
 4 sótrauðr hani · at sǫlum Hęljar.

[R 2r/23,  
H20v/18]

Above the Ease crowded Goldencombe: he wakes men at the Father of Hosts’s [estate];  
 but another one crows beneath the earth: a soot-red cock, at the halls of Hell.

- 44 Gęyr Garmr mjǫk · fyr Gniphęlli,  
 2 fęstr mun slitna, · ęn Freki rinna;  
 fǫlð vęit hǫn fróða, · framm sé’k lęngra  
 4 of ragna rǫk, · rǫmm sigtíva.

[R 2r/25]

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

- 45 Bróðr munu bęrjask · ok at bǫnum verðask,  
 2 munu systrungar · sífjum spilla;  
 hart ’s í hęimi, · hórdómr mikill,  
 4 skęggǫld, skalmǫld, · skildir klofnir,  
 vindǫld, vargǫld, · áðr verǫld stęypisk  
 6 mun ęngi maðr · ǫðrum þyrma.

[R 2r/28,  
H20v/24, G]

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

2 systrungar ‘sister’s sons’] †systrungar† T 3 í hęimi ‘in the Home’] *thus* RHU; með hǫldum ‘among men’  
 STW 4 skildir ‘shields’] *add.* ’ru ‘are’ R 4 klofnir ‘cloven’] klofna ‘become cloven’ U 5 áðr ‘before’]  
 unz (*norm.*) ‘until’ U 5 stęypisk ‘tumbles down’] grundir gjalla · gífr fljógandi (*norm.*) ‘foundations shrill,  
 fiends flying’ *add. after this line* H 6 ęngi] †enn† U

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

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

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<sup>a</sup>Whether through incest or treachery. TODO: literary evidence of the phrase *spilla sífum*.

<sup>b</sup>*ver-öld* 'world' is literally 'man-eld', 'the eld of man'.

[**R** 2r/32,  
H20v/27, **G**]

- 46    Lēika Míms synir, · en mjǫtuðr kyndisk  
2       at hinu galla · Gjallarhorni;  
      hótt bléss Hēimdallr, · horn 's á lopti;  
4       mēlir Óðinn · við Míms hǫfuð.

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

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

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

[**R** 2v/3, H20v/28,  
**G**]

- 47    Skēlfr Yggdrasils · askr standandi,  
2       ymr it aldna tré, · en jǫtunn losnar;  
      hrēðask allir · á hēlvegum  
4       áðr Surtar þann · sefi of gleypir.

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

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1–2 Skēlfr ... losnar 'Quakes ... loosens'] thus **HG**; in **R** the two lines are reversed.

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

[**R** 2v/8, H20v/30,  
**G**]

- 48    Hvat 's með ǫsum? · hvat 's með ǫlfum?  
2       gnýr allr Jǫtunhēimr, · ěsir 'ru á þingi,  
      stynja dvergar · fyr stēindurum  
4       veggbergs vísir — · vituð ér enn eða hvat?



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

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

- 49 Gęyr nú Garmr mjøk · fyr Gniphahęlli,  
2 fęstr mun slitna, · ęn Freki rinna;  
fjølð vęit høn fróða, · framm sé’k lęngra  
4 of ragna røk, · rømm sigtíva.

[R 2v/4, H20v/32]

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

- 50 Hrymr ękr austan, · hęfsk lind fyrir,  
2 snýsk Jormungandr · í jötunmöði;  
ormr knýr unnir, · ęn ari hlakkar,  
4 slítr nái neffqlr; · Naglfar losnar.

[R 2v/4, H20v/32,  
STW]

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

3 ęn ari hlakkar ‘but the eagle screams’] qrn mun hlakka ‘the eagle will scream’ **ST**

- 51 Kjóll fęrr austan · koma munu Múspells  
2 of lög lýðir, · ęn Loki stýrir;  
fara fíflmęgir · með Freka allir,  
4 þęim es bróðir · Býlęists í fqr.

[R 2v/6, H20v/34,  
STW]

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

[R 2v/10,  
H20v/36, G]

- 52 Surtr fęrr sunnan · með sviga lévi,  
2 skínn af sverði · sól valtíva;  
grjótbjörg gnata, · ęn gífr rata,  
4 tröða halir hęlveg, · ęn himinn klofnar.

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

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

[R 2v/13,  
H20v/37, STW]

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

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

4 angan ] angantyr R

<sup>a</sup>The first sorrow was presumably the death of Balder, her son.

[R 2v/15, STW]

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

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

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

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

[H20v/39]

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

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

1–4 Gínn ... niðja.] The final part of this verse is almost impossible to read. I have based the edition on the reading of Helgason (1971, pp. 13, 44 ff.).

- 56 Þa kómr hinn méri · mōgr Hlōðynjar  
 2 gęngr Óðins sonr · við orm vega.  
 Drepr af móði · Miðgarðs véurr;  
 4 munu halir allir · hęimstōð ryðja;  
 gęngr fet níu · Fjōrgynjar burr  
 6 neppr frá naðri, · niðs ókviðnum.

[R 2v/17,  
H20v/41, STW]

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

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

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

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

- 57 Sól tér sortna, · søkkr fold í mar,

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

- 2 hverfa af himni · heðar stjörnur;  
 gęisar ęimi · við aldrnara;  
 4 leikr 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 nourisher of life [fire]; licks the high heat heaven itself.

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

[R 2v/22, H21r/2]

- 58 Gęyr nú Garmr mjök · fyr Gnipahęlli,  
 2 fęstr mun slitna, · ęn Freki rinna;  
 fjęð vęit hęn fręða, · framm sę'k lęgra  
 4 of ragna ręk, · ręmm sigtíva.

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

[R 2v/23, H21r/4]

- 59 Sér hęn upp koma · ęðru sinni  
 2 jęrð ór ęgi · iðjagręna;  
 falla forsar, · flýgr ęrn yfir,  
 4 sá's à fjalli · fiska vęiðir.

Sees she come up, a second time: the earth out of the sea, ever green anew. Torrents fall; flies an eagle above, the one who on the fells fish does catch.

[R 2v/24, H21r/5]

- 60 Finnask ęsir · à Iðavęlli  
 2 ok umb moldþinur · mętkan dęma,  
 ok minnask þar · à męgindęma  
 4 ok à Fimbultýs · fornar rúnar.

The Ease find each other on the Idewolds, and about the mighty earth-strip [the Mid-denyardsworm] converse, and there look back on mighty verdicts, and on Fimbletue's <Weden's> ancient runes.

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

61 Þar munu ęptir · undrsamligar  
2 gollnar tųflur · í grasi finnask,  
þęr’s í árdaga · áttar hųřđu.

[R 2v/26, H21r/7]

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

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

62 Munu ősánir · akrar vaxa;  
2 bųls mun alls batna · mun Baldr koma;  
búa Hųřđr ok Baldr · Hropts sigtoptir,  
4 vęl valtívar. · Vituđ ér ęnn eđa hvat?

[R 2v/28, H21r/9]

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

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

63 Þa kná Hųnir · hlautviđ kjósa  
2 ok burir byggva · brųđra tveggja  
vindhęim víđan. · Vituđ ér ęnn eđa hvat?

[R 2v/30,  
H21r/11]

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

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2 brųđra tveggja ‘of two brothers’] Alternatively *brųđra Tveggja* ‘the brothers of Tway <= Weden>’, attested in *Ylfęr* 6 as Will<sup>P</sup> and Wigh<sup>P</sup>, but they are never attested as having children, and it is thus more natural to read *tveggja* as the gen. pl. of *tveir* ‘two’.

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

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

- 64 Sal sér hōn standa · sólu fēgra,  
2 golli þakðan, · à Gimléi;  
þar skulu dyggvar · dróttir byggva  
4 ok umb aldrdaga · ynðis njóta.

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

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

[R 3r/2, H21r/15]

- 65 Þa kōmr hinn dimmi · dręki fljúgandi,  
2 naðr fránn neðan · frá Niðafjōllum;  
berr sér í fjōðrum · —flýgr vōll yfir—  
4 Níðhoggr nái; · nú mun hōn sökkvask.“

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

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

[H21r/14]

- X Þa kōmr hinn ríki · at ręgindōmi  
2 oflugar ofan · sá's ǫllu ręðr.

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

1–2 Þa ... ręðr.] This verse is found only in H, in between the last two vv. It is without doubt a late, Christian addition.

# The Speeches of Webthrithner (*Vafþrúðnismál*)

A wisdom contest poem.

[Weden<sup>P</sup> quoth:]

- 1 Ráð mér nú Frigg · alls mik fara tíðir  
2 at vitja Vafþrúðnis;  
forvitni mikla · kveð'k mér á fornum stofum  
4 við þann hinn alsvinna jötun.

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

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

[Frie quoth:]

- 2 Heima letja · mynda’k Hejraföðr  
2 í gǫrðum goða;  
engi jötun · hugða’k jafnramman  
4 sëm Vafþrúðni vesa.

“I would hold the Father of Hosts [= Weden] at home<sup>a</sup> in the yards of the gods, for no ettin [have] I thought to be even-strong with Webthrithner.”

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<sup>a</sup>lit. perhaps ‘I would dissuade/hinder ... at home’

[Weden quoth:]

3     Fǰlð ek fór, · fǰlð freistaða'k,  
       fǰlð ek reynda regin;  
       hitt vil'k vita, · hvé Vaßprúðnis  
       salakynni sei.

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

[Frie quoth:]

4     Hęill þú farir, · hęill þú aptr komir,  
       hęill á sinum seir;  
       øði þér dugi · hvar's skalt, Aldaføðr,  
       orðum męla jotun.

“Whole journey thou, whole come thou back, whole be thou on thy paths! Thy wisdom avail thee, where thou shalt, Eldfather<sup>P</sup> <= Weden>, words with the ettin exchange.”

5     Fór þá Óðinn · at freista orðspeki  
       þess hins alsvinna jotuns;  
       at hollu kom, · es átti Hymis faðir;  
       inn gekk Yggr þegar.

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

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

[Weden quoth:]

6     Hęill þú nú, Vaßprúðnir, · nú em'k í holl kominn  
       á þik sjalfan sea;  
       hitt vil'k fyrst vita, · ef fróðr séir  
       eða alsviðr, jotunn.



“Hail thee now, Webthritner; now am I come into the hall, to gaze upon thy self! This I wish first to know, if learned thou be, or all-wise, ettin.”

[Webthritner quoth:]

7 Hvát's þat manna, · es í mínum sal  
2 verpumk orði á?  
út þú né kómr · órum hollum frá.  
4 nema þú inn snotrari séir.

“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.”

[Weden quoth:]

8 Gagnráðr hēiti'k, · nú em'k af göngu kominn,  
2 þyrstr til þinna sala;  
laðar þurfi · hēf'k lēngi farit  
4 ok þinna andfanga, jötunn.

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

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1 Gagnráðr] Gangráðr ‘Journey-adviser’ G

[Webthritner quoth:]

9 Hví þú þá, Gagnráðr, · mēlisk af golfi fyrir?  
2 far þú í sess í sal;  
þá skal freista, · hvárr flēira viti,  
4 gęstr eða hinn gamli þulr.

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

[Gainred quoth:]

- 10 Óauðigr maðr, · es til auðigs kømr,  
 2 méli þarft eða þęgi;  
 ofrmęlgi mikil · hygg'k at illa geti  
 4 hvęim's við kaldrifjaðan kømr.

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

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

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

[Webthrithner quoth:]

- 11 Sęg mér, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvę hęstr hętir, · sá's hęrjan dręgr  
 4 dag of dróttmøgu.

“Say to me, Gainred, since on the floor I will to try thy fame: What is the horse called,  
 which pulls each day above the sons of the retinue [MEN]?”

[Gainred quoth:]

- 12 Skinfaxi hętir, · es hinn skíra dręgr  
 2 dag of dróttmøgu;  
hęsta baztr · þykkir með Hręðgotum;  
 4 ęy lýsir møn af mari.

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

[Webthrithner quoth:]

- 13 Sęg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvę jór hętir, · sá's austan dręgr

4        nótt of nýt regin.

“Say this, Gainred, since on the floor I will to try thy fame: What is the steed called, which from the east pulls night above the useful Reins<sup>G</sup>?”

[Gainred quoth:]

14     Hrímfaxi hetir, · es hverja dreggr  
2        nótt of nýt regin;  
          méldropa fellir · morgin hverjan;  
4        þaðan kömr dogg of dala.

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

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

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

[Webthrithner quoth:]

15     Sæg þat, Gagnráðr, · alls á golfi vill  
2        þíns of freista frama,  
          hvé ó hetir, · sú’s deilir með jotna sonum  
4        grund, ok með goðum.

“Say this, Gainred, since on the floor I will to try thy fame: How the river is called, which divides the ground between the sons of ettins and the gods?”

[Gainred quoth:]

16     Ífing hetir ó, · es deilir með jotna sonum  
2        grund, ok með goðum;  
          opin rinna · hón skal umb aldrdaga;  
4        verðr-at íss á ó.

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

[Webthrithner quoth:]

- 17 Sęg þat, Gagnráðr, · alls á golfi vill  
 2 þíns of fręista frama,  
 hvé völlr hęitir, · es finnask vigi at  
 4 Surtr ok hin svósu goð.

“Say this, Gainred, since on the floor I will to try thy fame: How that plain is called, where Surt<sup>P</sup> and the excellent gods find each other at war?”

[Gainred quoth:]

- 18 Vígríðr hęitir völlr, · es finnask vígi at  
 2 Surtr ok hin svósu goð;  
hundrað rasta · hann’s á hverjan veg;  
 4 sá ’s þeim völlr vitaðr.

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

[Webthrithner quoth:]

- 19 Fróðr est nú gęstr, · far á bękk jötuns,  
 2 ok męlumk í sessi saman;  
hofði vęðja · vit skulum hollu í  
 4 gęstr, of gęðspęki.

“Learned art thou now, guest, sit down on the ettin’s bench and let us speak on the seat together. Wager a head, shall we two in the hall, guest, over god-wisdom.”

[Gainred quoth:]

- 20 Sęg þat hit ęina, · ef þitt ęði dugir  
 2 ok þú Vaðprúðnir vitir,  
 hvaðan jörð of kom · eða upphiminn  
 4 fyrst, hinn fróði jötunn.

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

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

[Webthrithner quoth:]

- 21 Ór Ymis holdi · vas jorð of sköpuð,  
 2        eñ ór beinum björg,  
       himinn ór hausi · hins hrimkalda jötuns,  
 4        eñ ór sveita sęr.

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

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

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

[Gainred quoth:]

- 22 Sę þat annat, · ef þitt óði dugir  
 2        ok þú Vaþrúðnir vitir,  
       hvaðan Máni of kom, · svá’t fęrr męnn yfir,  
 4        eða Sól hit sama.

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

[Webthrithner quoth:]

- 23 Mundilfari hętir, · hann’s Mána faðir  
 2        ok svá Solar hit sama;  
       himin hverfa · þau skulu hverjan dag  
 4        oldum at ártali.

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

[Gainred quoth:]

- 24    Seg þat þriðja, · alls þik svinnan kveða  
       2        ok þú Vaðbrúðnir vitir,  
       hvaðan dagr of kom, · sá's fęrr drótt yfir,  
       4        eða nótt með niðum.

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

[Webthrithner quoth:]

- 25    Dellingr heitir, · hann's Dags faðir,  
       2        ęn Nótt vas Norvi borin;  
       ný ok nið · skópu nýt ręgin  
       4        ęldum at ártali.

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

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

[Gainred quoth:]

- 26    Seg þat fjórða, · alls þik fróðan kveða,  
       2        ok þú Vaðbrúðnir vitir,  
       hvaðan vetr of kom · eða varmt sumar  
       4        fyrst með fróð ręgin.

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

[Webthrithner quoth:]

- 27    Vindswalr heitir, · hann's Vetrar faðir,  
       2        ęn Svósuðr Sumars.

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

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1–2 Vindsvafr ... Sumars ] Half of the v. seems to be missing.

[Gainred quoth:]

- 28    Sę þat fímta, · alls þik fróðan kveða,  
       2        ok þú Vafþrúðnir vitir,  
           hvęrr ása ęlztir · eða Ymis niðja  
       4        yrði í árdaga.

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

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<sup>a</sup>Cf. the question on the 9th c. Malt Stone (DR NOR1988;5): *huarisi* : *alistiaša*, perhaps *Hvar es inn ęlisti ása?* ‘Who is the eldest of the Ease?’

[Webthrithner quoth:]

- 29    Ørófi vetra · áðr vęri jorð of sköpuð,  
       2        þá vas Bergęlmir þorinn,  
           Þrúðęlmir · vas þess faðir,  
       4        ęn Aurgęlmir afi.

“Uncountable winters before the earth would be created, then Bearyelmer<sup>P</sup> was born. Thrithyelm<sup>P</sup> was that one’s father, but Earyelmer<sup>P</sup> the grandfather.”

[Gainred quoth:]

- 30    Sę þat sétta, · alls þik svinnan kveða,  
       2        ok þú Vafþrúðnir vitir,  
           hvaðan Aurgęlmir kom · með jętna sonum  
       4        fyrst, hinn fróði jętunn.

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

[Webthrithner quoth:]

- 31    Ör Ēlivógum · stukku ęitrdropar,

2 svá óx unz ór varð jǫtunn;  
 órar éttir · kómu þar allar saman;  
 4 því's þat é alt til atalt.

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

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1–4 Ór ... atalt] *quoted in G*

3–4 órar ... atalt] *om. RA*

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

[Gainred quoth:]

32 Seg þat sjaunda, · alls þik svinnan kveða,  
 2 ok þú Vaðrúðnir vitir,  
 hvé sá börn gat · hinn baldni jǫtunn,  
 4 es hann hafði-t gýgjar gaman.

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

---

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

[Webthrithner quoth:]

33 Und hendi vaxa · kvǫðu hrímþursi  
 2 mey ok mog saman;  
 fǫtr við fǫti · gat hins fróða jǫtuns  
 4 sexhǫfðaðan son.

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

---

<sup>a</sup>lit. ‘hand’.



[Gainred quoth:]

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

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

[Webthritner quoth:]

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

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

---

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

---

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

[Gainred quoth:]

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

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

---

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

[Webthrithner quoth:]

- 37     Hręsvelgr hęitir, · es sitr á himins ęnda,  
       2         jętunn í arnar ham;  
               af hans vęngjum · kveđa vind koma  
       4         alla męnn yfir.

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

[Gainred quoth:]

- 38     Sęg þat tunda, · alls þú tiva ręk  
       2         ęll Vaþrúđnir vitir,  
               hvađan Njorđr of kom · með ása sonum;  
       4         hofum ok hęrgum · ręđr hundmęrgum  
               ok varđ-at ęsum alinn.

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

---

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

[Webthrithner quoth:]

- 39     Í Vanaheimi · skópu hann vís ręgin  
       2         ok sęldu at gislingu gođum,  
               í aldar ręk · hann mun aptr koma  
       4         heim með vísu vęnum.

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

---

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

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

[Gainred quoth:]

- 40    Sęg þat ęllipta, · hvar ýtar túnum í  
       2        hęggvask hęrjan dag;  
           val þęir kjósa · ok ríða vígi frá,  
       4        sitja męir of sáttir saman.<sup>a</sup>

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

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

---

<sup>a</sup>This and the next v. are damaged in both **R** and **A**; **R** has only this verse, but splits it in two (the 2nd starting with *val*), while **A** has l. 1 (Ms.: *S. þ. e. XI*) and then jumps to the answer. They have here been reconstructed, but it is possible some lines are still missing. TODO: use edtext instead

[Webthrithner quoth:]

- 41    Allir ęinherjar · Óðins túnum í  
       2        hęggvask hęrjan dag,  
           val þęir kjósa · ok ríða vígi frá,  
       4        sitja męir of sáttir saman.

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

[Gainred quoth:]

- 42    Sęg þat tolpta, · hví þú tíva røk  
       2        ęll Vafþrúðnir vitir,  
           frá jętna rúnum · ok allra goða  
       4        þú hit sannasta sęgir,  
           hinn alsvinni jętunn.

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

[Webthrithner quoth:]

- 43 Frá jotna rúnum · ok allra goða  
 2 ek kann sęja satt,  
 því't hvern hef'k heim of komit,  
 4 níu kom'k hęima · fyr niflhęl neðan;  
 hinig deýja ór hęlju halir.

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

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

[Gainred quoth:]

- 44 Ejǫlð ek fór, · fjǫlð freistaða'k,  
 2 fjǫlð ek ręynda ręgin;  
 hvat lifir manna, · þá's hinn męra líðr  
 4 fimbulvetr með firum?

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

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

[Webthrithner quoth:]

- 45 Líf ok Lífþrasir, · ęn þau lęynask munu  
 2 í holti Hoddmímis;  
morgindoggvar · þau sér at mat hafa;  
 4 þaðan af aldir alask.

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

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

[Gainred quoth:]

- 46 Fjǫlð ek fór, · fjǫlð freistaða'k,  
 2        fjǫlð ek reynda regin;  
       hvaðan kømr sól · á hinn slétta himin,  
 4        es þessa hęfr Fęnrir farit?

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

---

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

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

[Webthrithner quoth:]

- 47 Eina dóttur · berr alfroðull,  
 2        áðr hana Fęnrir fari;  
       sú skal ríða, · þá's regin dęyja,  
 4        móður brautir męr.

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

[Gainred quoth:]

- 48 Fjǫlð ek fór, · fjǫlð freistaða'k,  
 2        fjǫlð ek reynda regin;  
       hverjar 'ru męyjar, · es líða mar yfir,  
 4        fróðgęðjaðar fara.

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

[Webthrithner quoth:]

- 49 Þriar þjóðáar · falla þorp yfir

2            meyja Mogþrasis;  
               hamingjur çinar · þér's í heymi eru,  
 4            þó þér með jotnum alask.

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

---

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

[Gainred quoth:]

50    Fjǫlð ek fór, · fjǫlð freistaða'k,  
               fjǫlð ek reynda regin;  
               hverir ráða çsir · çignum goða,  
 4            þá's sloknar Surtalogi?

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

[Webthritner quoth:]

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

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

---

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

[Gainred quoth:]

52    Fjǫlð ek fór, · fjǫlð freistaða'k,  
               fjǫlð ek reynda regin;  
               hvat verðr Óðni · at aldrlagi,  
 4            þá's rjúfask regin?

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

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<sup>a</sup>Cf. the formulation in *Dreams* 14: *es lauss Loki · liðr ór bǫndum // ok ragna rǫk · rjúfðendr koma*. ‘when loose Lock passes out of his bonds, and at the Rakes of the Reins<sup>P</sup>, the renders come.’

[Webthrithner quoth:]

- 53 Ulf̥r gleypa · mun Aldaf̥ðr,  
 2 þess mun Viðarr v̥reka;  
kalda kjapta · hann klyfja mun  
 4 v̥itnis v̥ígi at.

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

[Gainred quoth:]

- 54 Fjǫlð ek f̥ór, · f̥jǫlð fr̥eistað̥a’k,  
 2 f̥jǫlð ek r̥eynda r̥egin;  
 hvat m̥élti Óðinn, · áðr á bál stigi,  
 4 s̥jalfr í ęyra s̥yni?

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

---

<sup>a</sup>Weden did not burn on the pyre, and so the sense must be ‘before he set the pyre alight’.

[Webthrithner quoth:]

- 55 Ey manngi v̥eit, · hvat þú í árdaga  
 2 sagðir í ęyra s̥yni;  
fęigum munni · m̥élt̥a’k mína f̥orna stafi  
 4 ok of r̥agna r̥øk.  
 Nú við Óðin · deilda’k mína orðsp̥eki;  
 6 þú est ę v̥ísastr v̥era.

“Ever no man knows, what thou in days of yore saidst in the ear of the son. With fey<sup>Ca</sup> mouth I spoke my ancient staves<sup>C</sup>, and of the Rakes of the Reins. Now with Weden I shared my word-wisdom<sup>b</sup>; thou art ever wisest of beings.<sup>c</sup>”

---

1 manngi ] manni **RA** *is impossible; a nominative is needed*

---

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

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

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



## Dreams of Balder (*Baldrs draumar*)

In ancient manuscripts only preserved in A, but the poem also survives in later manuscripts in longer form.

- 1      Senn vǫru ʒsir · allir á þingi [A 1v/18]  
2      ok ʒsynjur · allar á máli,  
         ok of þat réðu · ríkir tívar:  
4      hví véri Baldri · ballir draumar.

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

---

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

- 2      Upp reis Óðinn, · aldinn gautr, [A 1v/19]  
2      ok hann á Sleipni · sǫðul of lagði,  
         reði niðr þaðan · niðhēljār til;  
4      mǫtti hvelpi, · þeim's ór hēlju kom.

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

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

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

<sup>a</sup>A similarity may be noted with the description of Thunder<sup>P</sup>'s riding in *Harvest-long* 14: *dunði [...] mána vegr und hýnum* 'the moon's way [HEAVEN] [...] resounded beneath him') and *Thrim* 20; see there for more.

- [A 1v/22]
- |   |                                      |
|---|--------------------------------------|
| 4 | Þá reĩð Óðinn · fyr austan dyrr,     |
| 2 | þar's hann vissi · völu lęĩði;       |
|   | nam hann vittugri · valgaldr kveðað, |
| 4 | unz nauðug reĩs, · nás orð of kvað:  |

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

<sup>a</sup>An incantation to wake her up; cf. *Highb* TODO spell section.

[The wallow quoth:]

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

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

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

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

[Weden quoth:]

- [A 1v/25]
- |   |  |
|---|--|
| 6 | „Vegtamr heiti'k, · sonr em'k Valtams, |
| 2 | sęę mér ór hęlju, · ek ór hęimi mun,   |
|   | hveim eru þękkir · baugum sánir?       |
| 4 | flet fagrliga · flóuð eru golli.“      |

“Waytame I am called, I am Waltame’s son. Tell me about Hell—I will [tell] about the world; for whom are the benches sown with highs<sup>C</sup>? The fair rooms are flooded with gold.”

[The wallow quoth:]

7 „Hér stęndr Baldri · of brugginn mjǫðr,  
2 skírar vęigar, · liggr skjǫldr yfir,  
ęn ásmęgir · í ofvęni;  
4 nauðug sagða’k, · nú mun’k þęgja.“

[A 1v/27]

“Here stands brewed for Balder mead; pure draughts—a shield lies over [it];<sup>a</sup> but the os-lads [Ease] [stand] in great suspense; forced I spoke, now I will be silent.”

---

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

[Weden quoth:]

8 „Þęgjat vǫlva, · þik vil’k fregna,  
2 unz ’s alkunna, · vil’k ęnn vita,  
hveřr mun Baldri · at bana verða,  
4 ok Óðins son · aldri ręna?“

[A 1v/29]

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Who will for Balder become the bane, and Weden’s son [= Balder] rob of life?”

[The wallow quoth:]

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

[A 2r/1]

“Hath<sup>P</sup> bears the high, renowned beam [MISTLETOE] thither; he will for Balder become the bane, and Weden’s son [= Balder] rob of life; forced I spoke, now I will be silent.”

[Weden quoth:]

- [A 2r/3]     **10**     „Þęgjat vǫlva, · þik vil’k fregna,  
                  2     unz ’s alkunna, · vil’k ęnn vita,  
                      hvęrr mun hęipt Hęði · hęfnt of vinna,  
                  4     eða Baldrs bana · á bál vega?“

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Who will for the evil-doing get revenge on Hath, or bear onto the pyre Balder’s bane [= Hath]?”

[The wallow quoth:]

- [A 2r/4]     **11**     „Rindr berr Vála · í vestsǫlum,  
                  2     sá mun Óðins sonr · ęinnęttir vega,  
                      hǫnd of þvęrat · né hǫfuð kęmbir,  
                  4     áðr á bál of berr · Baldrs andskota;  
                      nauðug sagðak, · nú munk þęgja.“

“Rind bears Wonne<sup>P</sup> in the western halls; that one will, Weden’s son, one night old, fight. His hand he washes not, nor head combs, before onto the pyre he bears Balder’s opponent [= Hath]; forced I spoke, now I will be silent.<sup>a</sup>”

---

<sup>a</sup>Note the similarity with *Wallow* 34–35 and the irregularity of the verse length, which may suggest that a line (most likely 2) has been inserted.

[Weden quoth:]

- [A 2r/6]     **12**     „Þęgjat vǫlva, · þik vil’k fregna,  
                  2     unz ’s alkunna, · vil’k ęnn vita,  
                      hvęrjar ’ró męyjar, · es at muni gráta  
                  4     ok á himin verpa · halsaskautum?“

“Be not silent, wallow! Thee I wish to ask; until all is known I wish to know further: Which are the maidens that weep as they wish, and onto heaven throw their throat-corners?<sup>a</sup>”

---

<sup>a</sup>Wat mean...

[The wallow quoth:]

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

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

[The wallow quoth:]

- 14 „Hęim ríð Óðinn · ok hróðigr ves, [A 2r/9]  
 2 svá komit manna · męirr aptr á vit,  
 es lauss Loki · líðr ór bǫndum  
 4 ok ragna rǫk · rjúfęndr koma.“

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

<sup>a</sup>A sarcastic statement, the sense being: “Your renown, Weden, will not save you.”

<sup>b</sup>The *rjúfęndr* ‘renders’ are presumably Surt and Lock with his children, as described in *Wallow* 40 ff. The root *rjúf-* ‘CV: to break, rip up, break a hole in’ is also used in this context in *Webthritner* TODO: *þá’s rjúfask ręgin* ‘when the Reins<sup>G</sup> are rent’, *Grimner* 4, *Lock* TODO and *Sigbdrive* TODO: *unz (of) rjúfask ręgin* ‘until the Reins are rent’, all of which attest to this formula. Related is likely also.

Late verses in paper manuscripts? TODO



# The Speeches of the High One

## (*Hávamól*)

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

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

Following previous authors, I identify several such strands, excepting various lone insert-verses. In this edition each of them is given a separate, short introduction:

- 1–79 The Guest-strand, containing practical life advice placed within a frame narrative of a guest arriving at a homestead.
- 81–89 Other verses of advice, mostly composed in *Fornwordslaw*.
- 90–109 Woden's love adventures, advice for love and seduction.
- 110–135 The Speeches of Loddfathomer (*Loddfáfnismól*), advice given to Loddfathomer.
- 136–144 The Rune-tally (*Rúnatal*), various verses relating to runes.
- 145–163 The Leed-tally (*Ljóðatal*), Woden's listing of 18 spells.
- 164 Final verse, composed when the poem as we have it was assembled.

Whatever their origins, it is clear from the final verse that they have been thought of as a single work, but it is notable that this verse, which also contains the title *Hávamól*

‘Speeches of the High One’, is highly metrically irregular. It has likely been composed by the person who assembled the disparate elements listed above into one text.

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## The Guest-strand

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

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

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

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

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

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

TODO.

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- 2 of skoðask skyli,  
 of skyggnask skyli;  
 4 því't óvíst 's at vita, · hvar óvinir  
 sitja á fleti 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 inside.

---

2 of skoðask skyli] *om. G*

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

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

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<sup>a</sup>The hosts.

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

- 3 Elds es þorf · þeim's inn es kominn  
 2 ok á knéi kalinn,  
matar ok vaða · es manni þorf,  
 4 þeim's hefr of fjall farit.

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

- 4 Vats es þorf · þeim's til verðar komr,  
 2 þerru ok þjóðlaðar,  
góðs of óðis, · —ef sér geta metti—  
 4 órðs ok çndrþogu.

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

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

5    Vits es þorf · þeim's víða ratar;  
       2        délt es heima hvat;  
           at augabragði · verðr sá's ekki kann  
       4        ok með snotrum sitr.

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

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

6    At hyggjandi sinni · skyli-t maðr hrósinn vesa,  
       2        heldr gétinn at geði,  
           þá's horskr ok þogull · komr heimisgarða til,  
       4        sjaldan verðr víti vorum.  
           því't óbrigða vin · fer aldrigi,  
       6        an manvit mikit.

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

5–6 því ... mikit] The shift in person from third to second, along with the abnormal verse length (six lines instead of four), indicates that this is an insertion.

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

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

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

8      Hinn es séll, · es sér of getr  
       2      lof ok líknstafi;  
           ódélla es við þat, · es eiga skal  
       4      annars brjóstum í.

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

9      Sá es séll, · es sjalfr of á  
       2      lof ok vit meðan lífir;  
           því't ill r<sup>ó</sup>ð · hęfr maðr opt þęgit  
       4      annars brjóstum ór.

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

10     Byrði þętri · berr-at maðr brautu at,  
       2     an sé manvit mikit;  
           auði þętra · þykkir þat í ókunnum stað;  
       4     slíkt es yálaðs vera.

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

11     Byrði þętri · berr-at maðr brautu at,  
       2     an sé manvit mikit;  
           vegnest verra · vegr-a vęlli at,  
       4     an sé ofdrykkja ols.

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

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

12    Es-a svá gótt, · sēm gótt kveða,  
      2        ǫl alda sonum;  
      því't fēra veit, · es fleira drekk,  
      4        síns til gęðs gumi.

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

13    Óminnishegri heitir, · sá's yfir ǫlðrum þrumir,  
      2        hann steln gęði guma;  
      þess fęgls fęðrum · ek fętraðr vas'k  
      4        í garði Gunnlaðar.

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

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

14    Ǫlr ek varð, · varð ofrǫlvi,  
      2        at hins fróða Fjalars;  
      því es ǫlðr bazt, · at apr of heimtir  
      4        hvęrr sitt gęð gumi.

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

15    Þagalt ok hugalt · skyli þjóðans barn

- 2           ok vígdjarft vesa;  
           glaðr ok ręifr · skyli gumna hvęrr,  
 4           unz sinn biðr bana.

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

- 16       Ósnjallr maðr · hyggsk munu ęy lifa,  
 2           ef við víg varask;  
           ęn ęlli gefr hónum · ęngi fríð,  
 4           þótt hónum gęirar gefi.

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

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<sup>a</sup>He might have been spared by the spears, but death will still find him. The underlying meaning seems to be that since death is unavoidable it is better to live bravely, even if one risks dying in battle, than to live cowardly and die of old age. This verse connects well to the ancient view of the 'straw-death'.

- 17       Kópir afęlapi, · es til kynnis kómr,  
 2           þylsk hann umb eða þrumir;  
           alt es sęnn, · ef sylg of getr,  
 4           uppi es þá gęð 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 ęinn vęit, · es víða ratar  
 2           ok hęfr fjólð of farit,  
           hvęrju gęði · stýrir gumna hvęrr,  
 4           sá es vitandi 's vits.

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

- 19     Haldi-t maðr á keri, · drekki þó at hófi mjöð,  
        2         mēli þarft eða þegi;  
               ókynnis þess · vār þik ęngi maðr,  
        4         at gangir snimma at sofa.

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

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<sup>a</sup>Identical to a certain verse in *Webbribthner* TODO: which one

- 20     Gróðugr halr, · nema ęðs viti,  
        2         etr sér aldrtręga;  
               opt fęr hlógis, · es með horskum kōmr,  
        4         manni ęimskum magi.

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

- 21     Hjarðir þat vitu, · nęr ęim skulu,  
        2         ok ęanga þá af ęrasi;  
               ęn ósviðr maðr · kann ęvagi  
        4         síns of mál maga.

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

- 22     Vesall maðr · ok illa skapi  
        2         hlęr at hvívętna;  
               hitki hann vęit, · es vita þyrpti,  
        4         at hann es-a vamma vanr.

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

- 23      Ósviðr maðr · vakir umb allar nætr  
                  2      ok hyggr at hvívetna;  
                  þá es móðr, · es at morni kómr;  
                  4      alt es víl sęm yas.

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

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

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

- 25      Ósnotr maðr · hyggr sér alla vesa  
                  2      viðrhléjendr vini;  
                  þá þat fiðr · es at þingi kómr,  
                  4      at á formélęendr fāa.

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

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

- 26      Ósnotr maðr · þykkisk alt vita,  
                  2      ef á sér i vó veru;  
                  hitki hann vęit, · hvat hann skal við kveða,  
                  4      ef hans fręista firar.

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

- 27    Ósnotr maðr, · es með aldir kómr,  
       2        þat 's bazt at hann þegi;  
       ęngi þat vęit, · at hann ękki kann,  
       4        nema hann męli til mart.  
       vęit-a maðr, · hinn's vętki vęit,  
       6        þótt hann męli til mart.

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

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

- 28    Fróðr sá þykkisk, · es fregna kann,  
       2        ok sęja hit sama,  
       ęyvitu lęyna · męgu yta synir  
       4        því es ęnggr of ęuma.

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

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

- 29    Órna męlr, · sá's ęva þęgir,  
       2        staðlausu stafi;  
       hraðmęlt tunga, · nema haldęndr ęigi,  
       4        opt sér ógótt of ęęlr.

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

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<sup>a</sup>lit. 'unless holders own it' or 'unless it own holders'. The 'holders' may perhaps refer to the teeth holding the tongue in places.

- 30    At augabragði · skal-a maðr annan hafa,



- 2 þótt til kynnis komi;  
 margr fróðr þykkisk, · ef freginn es-at  
 4 ok nái þurrfallr þruma.

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

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2 þótt “although”] Perhaps an error? *es* ‘when’ would surely work better in context.

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<sup>a</sup>This sense of *fall* is apparently almost non-existent in Old Norse literature, but compare Swedish *fjäll* ‘scale (on fish and reptiles)’. The meaning is in any case figurative, equivalent to the English “get one’s feet wet”.

- 31 Fróðr þykkisk · sá’s flóttar tækir  
 2 gæstr at gæst hēðinn;  
 væt-a gǫrla · sá’s of verði glissir,  
 4 þótt með grǫmum glami.

Learned seems he who takes to flee<sup>a</sup> when a guest at a guest is scoffing. He knows not clearly, who grins above the food, that he with fiends be prattling.

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1 flóttar ‘flee’] Emended to *flátta* ‘mock’ by Guðmundur Finnbogason (1929)

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

- 32 Gumnar margir · erusk gagnhollir,  
 2 en at virði vrekask;  
 aldar róg · þat mun e vesa;  
 4 órir gæstr við gæst.

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

- 33 Árliga verðar · skyli maðr opt fáa,  
 2 nema til kynnis komi;  
 sitr ok snópir, · léttr sém solginn sé,

4 ok kann fregna at f̥ou.

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 Afhvarf mikit · es til ill̥s vinar,  
2 þótt á brautu búi,  
en til góðs vinar · liggja gagnvegir,  
4 þótt hann sé firr farinn.

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

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

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

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3 ljúfr verðr lęiðr 'the loved becomes loathed']

36 Bú es bętra, · þótt lítit sé,  
2 halr es hęima hęrr;  
þótt tvęr gęitr ęigi · ok taugręptan sal,  
4 þat es þó bętra an bón.

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

37 Bú es bętra, · þótt lítit sé,  
2 halr es hęima hęrr;  
blóðugt es hjarta · þęim's biðja skal

4 sér í mál hveṛt matar.

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

38 Vópnum sínum · skal-a maðr velli á  
2 feti ganga framarr;  
Þvít óvíst 's at vita, · nēr verðr á vegum úti  
4 gęirs of þorf guma.

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

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2 *feti ganga framarr* 'take one step further'] Cf. *Lock* 1: *svát ęinugi feti gangir framarr*, 'so that thou not take one step further'.

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

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

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

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

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

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

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

- 41     Vöpn<sup>u</sup>m ok vóð<sup>u</sup>m · skulu vinir glęðjask;  
       2     þat 's á s<sup>j</sup>ölf<sup>u</sup>m s<sup>y</sup>nst;  
            viðrgefęndr ok ęndrgefęndr · erusk vinir lęngst,  
       4     ef þat bíðr at verða vęl.

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

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

<sup>b</sup>The friendship.

- 42     Vin s<sup>i</sup>n<sup>u</sup>m · skal maðr vinr vesa,  
       2     ok g<sup>j</sup>alda g<sup>j</sup>öf við g<sup>j</sup>öf;  
            hlátr við hlátri · skyli höðar taka,  
       4     ęn lausung við l<sup>y</sup>gi.

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

- 43     Vin s<sup>i</sup>n<sup>u</sup>m · skal maðr vinr vesa,  
       2     þęim ok þess vin;  
            ęn óvinar s<sup>i</sup>ns · skyli ęngi maðr  
       4     vinar vinr vesa.

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

- 44     Vęizt, ef vin átt, · þann's vęl trúir  
       2     ok vilt af h<sup>o</sup>n<sup>u</sup>m g<sup>o</sup>tt geta,  
            gęði skalt við þann · ok g<sup>j</sup>öfum skipta,

4        fara at finna opt.

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

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

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

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

46      Þat 's enn umb þann, · es þú illa trúir  
2            ok þér es grunr at geði,  
            hleja skalt við þeim · ok of hug mela;  
4            glík skulu gjöld gjöfum.

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

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

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

47      Ungr vas'k förðum, · för'k einn saman,  
2            þá varð'k villr vega;  
            auðigr þóttumk, · es annan fann'k,  
4            maðr es mann's gaman.

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

- 48    Mildir fróknir · menn bazt lifa,  
       2        sjaldan sút ala;  
             ósnjallr maðr · uggir hvatvetna,  
       4        sýtir é glöggr við gjofum.

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

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

- 49    Váðir mínar · gaf'k velli at  
       2        tveim trémonnum;  
             rekkar þat þóttusk, · es ript hofðu;  
       4        næss es nökkviðr halr.

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

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

- 50    Hrørnar þoll, · sú's stendr þorpi á,  
       2        hlýrat henni þorkr né barr;  
             svá es maðr, · sá's manngi ann;  
       4        hvat skal hann lengi lifa?

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

- 51    Eldi heitari · brinnr með illum vinum  
       2        fríðr fimf daga,  
             en þá slokna, · es hinn sétta kómr,  
       4        ok versnar allr vinskapr.

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

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

- 52    Mikit ęitt · skal-a manni gefa;  
       2        opt kaupir sér í lítlu lof,  
               með hölfum hlęif · ok með höllu kęri  
       4        fekki ek mér fęlaga.

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

- 53    Lítilla sanda, · lítilla sęva,  
       2        lítill eru gęð guma;  
               því't allir męnn · urðu-t jafnspakir;  
       4        hölf 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.<sup>a</sup>

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<sup>a</sup>The genitive “of small sands, of small seas” is probably a partitive; 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 verse I find that of Guðmundur Finnogason (1929) most convincing, namely that everybody has both strengths and weaknesses. As nobody can excel at everything, nobody is complete; every person is half. This fits particularly closely with v. 71 and 131.

- 54    Meðalsnotr · skyli manna hvęrr,  
       2        ęva til snotr sę;  
               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    Meðalsnotr · skyli manna hvęrr,  
       2        ęva til snotr sę;  
               snotrs manns hjarta · verðr sjaldan glatt,  
       4        ef sá 's alsnotr es á.

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

- 56    Meðalsnotr · skyli manna hvęrr,  
       2        ęva til snotr sę;  
               ęrlęg sín · viti ęngi fyr;  
       4        þęim es sorgalausastr sęfi.

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

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

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

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

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

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



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

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

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

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

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

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

- 61     Þvegin ok mettr · ríði maðr þingi at,  
        2         þótt hann sé-t véddr til vël;  
                skúa ok bróka · skammisk engi maðr  
        4         né hests in hēldr,  
                þótt hann hafi't góðan.

Washed and filled ought man to ride to the Thing, although he might not be dressed too well; of his shoes and breeches ought no man to be ashamed, nor indeed of his horse, (although he might not have a good one.)

---

5 þótt ... góðan “although ... good one”] As Finnur Jónsson (1932) points out, surely a late insertion. Whoever made it was not aware of the rules of the *Leed-meter*, interpreting the c-line as a *Fornwordslaw* a-line, and then insreting the supposed b-line.

- 62     Snapir ok gnafir, · es til sévar kømr,  
        2         orn á aldinn mar;

svá es maðr, · es með morgum kømr  
 4 ok á formélendr fáa.

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

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

63 Fregna ok sęgja · skal fróðra hverr,  
 2 sá's vill heitinn horskr;  
ęinn vita · né annarr skal,  
 4 þjóð veit ef þrír ró.

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

---

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

64 Ríki sitt · skyli ráðsnotra  
 2 hverr í hófi hafa;  
 þá hann þat finnr, · es með fróknum kømr,  
 4 at ęngi es ęinna hvatastr.

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

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<sup>a</sup>i.e., every man has his match. For the expression compare particularly *WalsS* TODO þviat hverr sa, er með maurgum kemr, ma þat finna eitthvert sinn, at einge er einna hvataztr "for each one who comes among the many must at some point find that none is the briskest of all."

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

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

- 66    Mikilsti snimma · kom'k í marga staði,  
       2        eñ til síð í suma;  
             ol vas drukkit, · sumt vas ólagat;  
       4        sjaldan hittir leiðr í lið.

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

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

- 67    Hér ok hvar · myndi mér heim of boðit,  
       2        ef þyrpta'k at mólungi mat,  
             eða tvau lér hengi · at hins tryggva vinar,  
       4        þar's ek hafða eitt etit.

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

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

- 68    Eldr es baztr · með yta sonum  
       2        ok sólar sýn,  
             heylyndi sitt, · ef hafa náir,  
       4        án við lost at lifa.

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

- 69    Es-at maðr alls vesall, · þótt sé illa heyll,  
       2        sumr es af sonum séll,  
             sumr af frændum, · sumr af fé órnu,  
       4        sumr af verkum vél.

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

70    Bętra 's lifðum, · ok sęllifðum,  
       2    ęy getr kvikr kú;  
       ęld sá'k upp brinna · auðgum manni fyr,  
       4    ęn úti vas dauðr fyr durum.

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

---

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

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

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

71    Haltr ríðr hrossi, · hįrð rekr handarvanr,  
       2    daufr vęgr ok dugir;  
       blindr es bętri, · an bręndr sęi;  
       4    nýtr manngi nás.

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

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

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

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

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

73    Tveir 'ru ęins hęrjar, · tunga es hųfuðs bani;  
       2    męr 's í hęðin hvern · handar vęni.

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

---

1–2 Tveir ... vęni ] Whole v. undoubtedly a later insertion, the divergent meter is proof enough.

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

<sup>b</sup>The tongue and the head are part of the same body and need each other, yet the former often leads to the demise of the latter. — For this phrase cf. especially the Old Swedish Heathen Law (Läffler, 1895a): *Faldr þan orð havr giuit · Glöpr orða værstr · Tunga bouuðbani · Liggi i vgildum acri* “Falls the one who has given the word—wickedness is the worst of words; the tongue the head’s bane-man—may he lie in an unpaid field (i.e. no weregild will be paid for him).”

74    Nótt verðr fęginn, · sá’s nesti trúir,  
       2        skammar ’ru skips ráar,  
               hverf es haustgríma;  
       4        fjlð of viðrir · á fimf dögum,  
               ęn męir á mánaði.

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

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

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

75    Vęit-a hinn, · es vętki vęit,  
       2        margr verðr af aurum api;  
               maðr es auðigr, · annarr óauðigr,  
       4        skyli-t þann vítka váar.

The one knows not, who nothing knows: many a man becomes by treasures the fool.<sup>a</sup> A man is wealthy, another not wealthy; one oughtn’t to curse him for his woe.

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2 af aurum ] ‘aflaðrom’ *ms*.

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

76    Dęyr fę, · dęyja fręndr,

- 2            dęyr sjaľfr hit sama;  
             ęn orđstírr · dęyr aldrigi  
 4            hveim's sér góđan getr.

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

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

- 77      Dęyr fę, · dęyja fręndr,  
             dęyr sjaľfr hit sama;  
             ęk vęit ęinn · at aldrigi dęyr:  
 4            dómr of đauđan hveřn.

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

- 78      Fuľlar grindr · sá'k fyr Fitjungs sonum,  
             nú bera þęir vánar vōľ;  
             svá es auđr · sęm augabragđ,  
 4            hann es valtastr vína.

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

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

- 79      Ósnotr mađr, · es ęignask getr  
             fę eđa fljóđs munuđ;  
             metnađr hōnum þróask, · ęn manvit aldrigi;  
 4            framm gęngr hann drjúgt í đul.

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

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**A stand-alone insert verse. It would fit better later on.**

- 80    Þat es þá reynt, · es þú at rúnnum spyrr · hinum rēginkunnum,  
       2        þeim's gērðu ginnrēgin  
               ok fáði fimbulþulr;  
       4        þá hefr hann bāzt, ef hann þęgir.

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

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1 hinum rēginkunnum 'the ones born of the Reins'] This expression also appears on the Noleby stone. TODO

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**Verses of practical advice, mostly in *Fornwordslaw*.**

- 81    At kveldi skal dag leyfa, · konu es brēnnd es,  
       2        mēki es reýndr es, · męy es gefin es,  
               ís es yfir kōmr, · ǫl es drukkit es.

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

---

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

- 82    Í vindi skal við hoggva, · veðri á sé róa,  
       2        myrkri við man spjalla, · mǫrg eru dags augu,

- á skip skal skriðar orka, · en á skjöld til hlífar,  
 4 mēki til hōggs, · en mēy til kossa.

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

- 83 Við ęld skal ęl drekka, · en á įsi skríða,  
 2 magran mar kaupā, · en mēki saurgan,  
 heima hęst feita, · en hund á búi.

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

- 84 Męyjar orðum · skyli manngi trúa,  
 2 né því's kveðr kona;  
 þvít á hverfanda hvéli · vōru þeim hjōrtu skōpuð,  
 4 brigð í brjōst of lagið.

The words of a maiden should no man believe, nor that which a woman sings. For on a  
 spinning wheel were their hearts shaped; fickleness in their breasts was laid.

3 þvít] *om. FbrS* 3 vōru] *er FbrS* 3 hjōrtu skōpuð] *hjarta skapat FbrS* 4 brigð] *ok brigð FbrS* 4  
 lagið] *'laginn' FbrS*

3–4 þvít ... lagið] Quoted in slightly divergent form in *FbrS* (Thott 1768 4<sup>ox</sup>, fol. 210r): “*And then he remem-  
 bered the ditty which had been composed about loose women: [...]*”

- 85 Brestanda boga, · brinnanda loga,  
 2 gínanda ulfi, · galandi króku,  
 rýtanda svíni, · rótlausum víði,  
 4 yaxanda vāgi, · vellanda katli,

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



- 86 fljúganda flęini, · fallandi bōru,  
 2 ísi ęinnęttum, · ormi hringlęgnum,  
 brúðar bęðmólum · eða brotnu sverði,  
 4 bjarnar lęiki · eða barni konungs,  
 sjúkum kalfi, · sjalfráða þręli,  
 6 vōlu vilmęli, · val nýfęldum.

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

In the following two verses come in the opposite order, but it is clear that 88 should conclude the old list of things not to trust. It is clear from its meter that 87 is a separate composition; it was probably inserted in between 86 and 88 by an inattentive scribe.

- 88 bróðurbana sínum · þótt á brautu móti,  
 2 húsi halfbrunnu, · hęsti alskjótum,  
 þá's jór ónýtr, · ef ęinn fótr brotnar;  
 4 verðr-it maðr svá trygggr · at þessu trúi ōllu.

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

- 87 Akri ársónum · trúi ęngi maðr,  
 2 né til snimma syni;  
 veðr ręðr akri, · ęn vit syni;  
 4 hętt es þęira hvárt.

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

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

**Advice on love and Weden's failed seduction of Billing's maiden.**

- 89 Svá 's friðr kvinna · þeira's flátt hyggja,  
 2 sēm aki jó óbryddum · á ísi hólum  
 tēitum, tvévetrum · ok sé tamr illa,  
 4 eða í byr óðum · þēiti stjórnlausu,  
 eða skyli haltr henda · hrein í þáfalli.

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

- 90 Bert nú mēli'k, · því-at þēði vēt'k,  
 2 brigðr es karla hugr konum,  
 þá fēgrst mēlum, · es flást hyggjum;  
 4 þat tēlir horska hugi.

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

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

Fairly shall speak, and offer fee<sup>C</sup>, he who will earn a girl's love; [he shall] praise the body of the light maiden; he gets, who woos.<sup>a</sup>

---

<sup>a</sup>That is, 'he who woos her gets her'.

- 92 Ástar firna · skyli engi maðr  
 2 annan aldrigi;  
 opt fāa á horskan, · es á hēmskan né fāa,  
 4 lostfagrir litir.

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

- 93    Eyvitar firna, · es maðr annan skal,  
       2        þess es of margan gęngr guma;  
           hęmska ór horskum · gęrir holða sonu  
       4        sá hinn mátki munr.

For nothing shall man ever blame another, which happens to many a man; fools out of  
sharp ones makes—among the sons of men—that mighty delight [LOVE].

- 94    Hugr ęinn þat vęit, · es býr hjarta nér,  
       2        ęinn es hann sér of sęfa;  
           ong es sótt verri · hvęim snotrum manni  
       4        an sér ongu at una.

The thought alone knows what dwells close to the heart; he is alone with his mind. No  
ailment is worse for any clever man, than to be content with nothing.

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

That I then discovered, as I sat in the reed, and awaited my pleasure. My flesh and heart  
that sharp maiden was; I have her none the more.

- 96    Billings męy · ek fann bęðjum á  
       2        sólhvíta 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, save for living alongside that body.

[Billing's maiden:]

- 97 „Auk nér aptni · skalt-u Óðinn koma,  
 2 ef vilt þér męla man,  
alt eru óskoþ, · nema ęin vitim  
 4 slikan lęst saman.“

“And by evening shalt thou, Weden, come, if thou wilt for thee have the maiden [= me]; all is misshapen, if we might not know one such vice together.”

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

Back I turned—and thought myself to love [her]—away from my wise will; this I thought, that I would own her senses all and pleasure.

- 99 Svá kom'k nęst, · at hin nýta vas  
 2 vígdrótt ęll of vakin;  
 með brinnęndum ljósum · ok hornum viði,  
 4 svá vas mér vilstígr of vitaðr.

So I came next, as was the useful<sup>a</sup> battle-people all awake; with burnings lights and carried wood;<sup>b</sup> so was for me a miserable path<sup>c</sup> marked out.

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<sup>a</sup>Sarcastic.

<sup>b</sup>They were presumably armed with sticks.

<sup>c</sup>Ambiguous whether it refers to the beating he would have received at the hands of the men had he entered, or to his walk of shame away from the hall.

- 100 Auk nér morni, · es vas'k ęnn of kominn,

- 2 þá vas saldrótt of sofin;  
 grey ęitt þá fann'k · hinnar góðu konu  
 4 bundit þęðjum á.

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

- 101 Mǫrg es góð męr, · ef gǫrva kannar,  
 2 hugbrigð við hali;  
 þá þat reynda'k, · es hit ráðspaka  
 4 tęgða'k á flęrðir fljóð.  
 hǫðungar hvērrar · leitaði męr hit horska man  
 6 ok hafða'k þess vętki vifs.

Many a good maiden—if one knows her clearly—is heart-fickle towards men; that I learned when into sins I lured that counsel-clever woman. All sorts of disgraces that sharp girl sought out for me, and I had naught of that wife.

## Weden's obtaining of the mead of poetry

This story is told in *Ylfir*. Weden under the name Baleworker used a drill named Rate<sup>P</sup> in order to drill into the mountains. TODO.

- 102 Hęima glaðr gumi · ok við gęsti ręifr,  
 2 sviðr skal of sik vesa;  
 minnigr ok mǫlugr, · ef vill margfróðr vesa;  
 4 opt skal góðs geta;  
 fimbulfambi hęitir, · sá's fátt kann sęgia;  
 6 þat es ósnotr sðal.

At home shall man be glad, and cheerful towards a guest; wise about himself. Remembering and speaking, if he wishes to be many-learned; oft shall he speak of good. A fimple-fool is called he who can say little; that is an unclever man's nature.

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

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

- 104    Gunnlōð mér of gaf · gollnum stóli á  
       2        drykk hins dýra mjaðar;  
               ill iðgjöld · lét'k hana eptir hafa  
       4        síns hins heila hugar.  
               (síns hins svára sefa).

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

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

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

- 106    Vęl kępts hlutar · hęf'k vęl notit;  
       2        fás es fróðum vant;  
               því't Óðrerir · nú upp 's kominn  
       4        á alda vés jarðar.

The well purchased thing [MEAD OF POETRY] I have used well; little is lacking for the learned—for Woderearer is now come up onto the earths of the wigh<sup>C</sup> of men [Midden-yard].<sup>a</sup>

<sup>a</sup>Weden says that he has made good use of the mead of poetry, since it can now be tapped and served by wise humans.

- 107    Ifi es mér á, · at véra'k enn kominn  
       2        jotna gøðum ór,  
           ef Gunnlaðar né nytá'k, · hinnar góðu konu,  
       4        es lögðumk arm yfir.

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

- 108    Hins hindra dags · gingu hrímpursar  
       2        Háva ráðs at fregna,  
           (Háva höllu í,)   
       4        at Bolverki spurðu, · ef véri með böndum kominn  
           eða hefði hönum Suttungr of sóit.

The other day went the Rime-Thurses to ask for the counsel of the High One; in the hall of High One. About Baleworker <= Weden> [me] they asked, if he [I] were come among the bonds <gods>, or if Suttung had slain him.

- 109    Baugēið Óðinn · hygg at unnit hafi,  
       2        hvat skal hans tryggðum trúa?  
           Suttung svikvinn · hann lét sumbli frá  
       4        ok gróttu Gunnlōðu.

A high-oath<sup>C</sup> I ween that Weden has sworn; how shall one trust his truces? He let Sutting walk betrayed from the feast, and Guthlathe made to weep.

## The Speeches of Loddfathomer

*Loddfáfnismól*. Advice given to Loddfathomer. In **R** this section is marked out with a large initial, like the beginnings of separate poems.

- 
- 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 róðum þogðu  
             6      Háva höllu at,  
             Háva höllu í  
             8      heyrða'k segja svá:

'Tis time to thill<sup>C</sup>, upon the chair of the thyle<sup>C</sup>. At the well of Weird, I saw and I shut up: I saw and I thought: I heeded the matters of men. Of runes I heard them speak, nor about counsels were they silent, at the hall of the High One <= Weden> [= Walhall], in the hall of the High One, I heard [them] say thus:<sup>a</sup>

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<sup>a</sup>The speaker, describing himself as a thyle (*þulr* 'sage, chanter of memorized poetry'), says that he will relate what he has heard said at the hall of the High One <= Weden> [= Walhall]. Considering the location, it seems almost certain that the giver of this advice was Weden<sup>P</sup>. The receiver of the advice, Loddfathomer<sup>P</sup> (see Encyclopedia for etymologies), is otherwise unknown.

- 111      Róðumk þér Loddfáfnir, · at þú róð 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 Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: At night thou rise not, unless at scouting thou be, or thou art forced out from within a place.<sup>a</sup>

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<sup>a</sup>Very difficult phrase. Possibly a euphemism for needing to relieve oneself?



- 112 Róðumk þér Loddfáfnir, · at þú r<sup>ó</sup>ð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 f<sup>j</sup>olkunnigri konu · skal-at-tu í f<sup>a</sup>ðmi sofa,  
 svá't hon lyki þik liðum.  
 6 Hón svá g<sup>e</sup>rir · at þú gáir eigi  
 þings né þjóðans máls;  
 8 mat þú vill-at · né manskis gaman  
 f<sup>e</sup>rr þú s<sup>o</sup>rgafullr at s<sup>o</sup>fa.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: In the bosom of a feal-cunning<sup>C</sup> woman shalt thou never sleep, so that she might lock you in [her?] limbs. She makes it so that thou heed not the Thing<sup>C</sup>, nor the ruler's speech; food wilt thou not [have], nor any man's pleasure; thou farest sorrowful to sleep.

- 113 Róðumk þér Loddfáfnir, · at þú r<sup>ó</sup>ð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 annars konu · t<sup>e</sup>yg þér aldrigi  
 e<sup>y</sup>rarúnu at.

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

- 114 Róðumk þér Loddfáfnir, · at þú r<sup>ó</sup>ð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 á f<sup>j</sup>alli eða f<sup>i</sup>rði, · ef þik f<sup>a</sup>ra tíðir,  
 f<sup>a</sup>sk-tu at v<sup>i</sup>rði v<sup>e</sup>l.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: on the fell or firth—if thou desire to travel—get thyself a good meal.

- 115    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4    illan mann · lát aldrigi  
               óhopp at þér vita.  
       6    af illum manni · feð aldrigi  
               gjöld hins góða hugar.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: An evil man let thou never know of thy misfortunes. From an evil man receivest thou never recompense for thy good heart.

---

5 óhopp at þér vita] Excluding some corruption (but there hardly seems to be any) this line is probably one the few undisputed cases of *v*-alliterating with a vowel.

- 116    Ofarla bíta · sá'k einum hal  
       2        orð illrar konu,  
               fláróð tunga · varð honum at fjorlagi  
       4        ok þeygi of sanna sok.

Biting I saw, high up on one man, the words of an evil woman; a deceit-counseling tongue brought his life to end, and in no way over a truthful charge.

- 117    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4    veizt, ef vin átt, · þann's vel trúir,  
               far þú at finna opt;  
       6    því't hrísi vex · ok hou grasi  
               vegr, es vétki trøðr,

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Know, if thou have a friend, one on which thou well trust, journey to find him oft; for with brushwood and tall grass grows the way which no man treads.

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6 hrísi vęx ok hęu grasi ‘with brushwood and with tall grass grows’] Identical with *Grimner* 17/1.

- 118 Ręđumk þér Loddfáfnir, · at þú ręđ nemir,  
 2 njóta munt ef nemr,  
 þér munu gęđ ef getr:  
 4 gęđan mann · tęg þér at gamanrúnun  
 ok nem líknargaldr meðan lífir.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Lure a good man to thee through pleasure-runes,<sup>a</sup> and learn healing-galders while thou livest.

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<sup>a</sup>Pleasurable conversation. Cf. 128.

- 119 Ręđumk þér Loddfáfnir, · at þú ręđ nemir,  
 2 njóta munt ef nemr,  
 þér munu gęđ ef getr:  
 4 vin þinum · ves aldrigi  
 fyrri at flaumslitum.  
 6 sorg etr hjarta, · ef þú sęja né náir  
ęinhvęrjum allan hug.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: With thy friend be thou never the first to tear apart the company. Sorrow eats thy heart if thou cannot speak to anyone thy whole mind.<sup>a</sup>

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<sup>a</sup>cf. v. 122.

- 120 Ręđumk þér Loddfáfnir, · at þú ręđ nemir,  
 2 njóta munt ef nemr,  
 þér munu gęđ ef getr:  
 4 orđum skípta · skalt aldrigi  
 við ósvinna apa.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Words shalt thou never exchange with unwise apes.

121 Því't af illum manni · munt aldrigi  
 2 góðs laun of geta,  
 en góðr maðr · mun þik gerva męga  
 4 líknfastan at lofi.

For from an evil man wilt thou never get a reward for thy goodness, but a good man will know make thee health-firm by [his] praise.

---

4 líknfastan 'health-firm'] A cpd. from *líkn* *ONP*: 'mercy, compassion, relief, comfort, help' and *fastr* 'fast, firm'. La Farge and Tucker (1992) give a tentative 'assured of favour', while CV gives 'fast in goodwill, beloved'. I read it as literally as possible, since the word *líkn* has some connections with healing.

122 Sifjum 's þá blandit · hvęrr es sęgja ręðr  
 2 ęinum allan hug;  
 alt es bętra · an sé brigðum at vesa:  
 4 es-a sá yinr es vilt ęitt sęgir.

Kinship is then blended,<sup>a</sup> when any man decides to speak to one man his whole mind. Everything is better than to be among the fickle; he is no friend, who speaks that which is wanted alone.

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<sup>a</sup>cf. v. 44.

123 Róðumk þér Loddfáfnir, · at þú rjóð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 þrimr orðum sęnna · skal-at-tu þér við verra mann,  
 opt hinn bętri bilar.  
 6 þá's hinn verri vegr.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: With three words shalt thou not flyte with a worse man;<sup>a</sup> oft the better one breaks when the worse one strikes.

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<sup>a</sup>i.e. 'not even with three words'.

- 124    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4        skósmiðr þú verir · né skeptismiðr,  
               nema sjölfum þér séir.  
       6        Skór 's skapaðr illa · eða skapt sé vrangt,  
               þá 's þér bols bēðit.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Thou ought not to be a shoe-maker nor shaft-maker, unless thou be one for thyself. [If] the shoe is shaped badly or the shaft be crooked, then for thee a bale<sup>C</sup> is bidden.<sup>a</sup>

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<sup>a</sup>i.e. 'the customer will put a curse you'.

- 125    Róðumk þér Loddfáfnir, · at þú róð nemir,  
       2        njóta munt ef nemr,  
               þér munu góð ef getr:  
       4        hvars þú bol kant, · kveð þér bolvi at  
               ok gefat þínum fjóndum fríð.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Where thou a bale knowest, declare it to be a bale, and give not thy enemies peace.<sup>a</sup>

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<sup>a</sup>i.e. 'if somebody puts a curse on you, do not ignore it, but respond forcefully', though it should be noted that the verse has often been interpreted as a command to call out evil, even when done towards somebody else, and there is nothing in it that goes against that reading.

- 126    Róðumk þér Loddfáfnir, · at þú róð nemir,

- 2            njóta munt ef nemr,  
              þér munu góð ef getr:  
 4        illu feginn · ves þú aldrigi,  
              ɛn lát þér at góðu getit.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Gladdened by evil be thou never, but let thyself be pleased by good.

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5 ɛn lát þér at góðu getit ‘but rather let thyself be pleased by good’] This construction is equivalent to the sense ACC. A. IV. in CV.

- 127      Róðumk þér Loddfáfnir, · at þú róð 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 heylli halir.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Up shalt thou not look in battle—alike to a madman become the sons of men—lest men bewitch thy [sense/life/face].<sup>a</sup>

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<sup>a</sup>A very difficult verse. 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 explains the word as a borrowing from Old Irish *geilt* ‘insane, mad’. Pettit (1986) follows this, and argues that the whole theme of the verse probably be of Celtic origin, giving several examples from Celtic literature of warriors going mad upon looking up into the sky during battle. In this case the men (*halir*, which word seems to have an association with warriors; cf. 36–37, 49) would be to quote Pettit some sort of “supernatural sky warriors”, in my opinion most likely the Ownharriers<sup>G</sup>.

- 128      Róðumk þér Loddfáfnir, · at þú róð nemir,  
              2            njóta munt ef nemr,  
                      þér munu góð ef getr:  
              4        Ef vilt þér góða konu · kveðja at gamanrúnum

- ok fá fǫgnuð af,  
 6 fǫgru skalt hęita · ok láta fast vesa;  
 leįðisk manngi gótt ef getr.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: If thou wilt for thee welcome a good woman to pleasure-runes, and receive good cheer from [her]; fair things shalt thou promise, and let it be fast; none loathes a good thing if one gets it.

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<sup>4</sup> gamanrúnum ‘pleasure-runes’] While easily interpreted as ‘intercourse’, the word is used in 118 with a decidedly non-sexual meaning. It probably just means ‘good, light-hearted conversation’.

- 129 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 varan bið’k þik vesa · ok ęigi ofvaran,  
 ves þú við ęl varastr, · ok við annars konu  
 6 ok við þat hit þriðja, · at þjófar né leiki.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Wary I ask thee to be, and not over-wary; be wariest with ale, and with another man’s woman, and with the third, that thieves do not outplay [thee].

- 130 Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
 2 njóta munt ef nemr,  
 þér munu góð ef getr:  
 4 at háði né hlátri · haf aldrigi  
 gęst né ganganda.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: In mockery or laughter have thou never a guest nor wanderer.

- 131 Opt vitu ógęrla, · þęir’s sitja inni fyr,

- 2       hvęrs þęir 'ru kȳns es koma;  
       es-at maðr svá góðr · at galli né fylgi,  
 4       né svá illr at ęinu-gi dugi.

They oft hardly know, who sit inside, of what sort those men are who come; no man is so good that no flaw follows him, nor so evil that he to nothing avails.

- 132    Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
       2       nǫta munt ef nemr,  
       þér munu góð ef getr:  
       4    at hǫrum þul · hlé aldrigi,  
       opt 's gótt þat's gamlir kveða,  
       6    opt ór skǫrpum þęlg · skilin orð koma  
       þęim's hangir með hǫum  
       8    ok skollir með skrǫum,  
       ok váfir með vilmǫgum.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: At a hoary thyle laugh thou never; oft 'tis good, that which the old sing. Oft out of a scorched leather discerning words come; out of that one that hangs with hides, and dangles with dry skins, and sways among lads of toil [THRALLS].<sup>a</sup>

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<sup>a</sup>TODO: Some note on this. *vilmǫgum* meaning 'veal-stomachs'? Cf. Crawford's video on this.

- 133    Rǫðumk þér Loddfáfnir, · at þú rǫð nemir,  
       2       nǫta munt ef nemr,  
       þér munu góð ef getr:  
       4    gęst þú né gęyj-a · né á grind hrękir;  
       get þú vǫluðum vęl.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Bark not at a guest, nor spit at the gate;<sup>a</sup> furnish the impoverished well.

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<sup>a</sup>Behind which the guest stands, waiting for the farmer to open.



- 134 Ramt es þat tré, · es ríða skal  
 2        qllum at upploki;  
       haug þú gef · eða þat biðja mun  
 4        þér lēs hvers á liðu.

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

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

- 135 Róðumk þér Loddfáfnir, · at þú róð nemir,  
 2        njóta munt ef nemr,  
       þér munu góð ef getr:  
 4        hvar's ql drekkir · kjós þér jarðar megin,  
       því't jorð tekr við qlðri, · en eldr við sóttum,  
 6        eik við abbindi, · ax við fjölkyngi,  
       holl við hýrógi; · hęiptum skal mána kvęðja,  
 8        bęiti við bitsóttum, · en við holvi rúnar;  
       fold skal við flóði taka.

I counsel thee Loddfathomer, that thou learn the counsels; thou wilt benefit if thou learnest; they will be good for thee if thou gettest: Wherever thou ale drinkest, choose for thee the might of the earth; for earth takes against drunkenness, but fire against sickness; oak against dysentery, the ear [of wheat] against sorcery, bearded rye against hernia—in conflicts shall one invoke Moon<sup>a</sup>—heather against bite-sicknesses; but runes<sup>c</sup> against bale<sup>c</sup>; <sup>b</sup> the fold [EARTH] must take against the flood.

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<sup>a</sup>According to *Wallow* 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.

<sup>b</sup>cf. v. 124, 149.

## The Rune-Tally

These verses are labelled as *Rúnatal's þáttur* (The strand of the Runecount) in younger Eddic paper manuscripts. Many give an archaic, pagan impression. It is as if they were drawn from the lips of an Odinic priest.

- 136    Vei't'k at ek hekk · vindga meĩði á  
           2            nętr allar niu,  
                   gęiri undaðr · ok gefinn Óðni,  
           4            sjalfr sjolfum mér,  
                   á þeim meĩði, · es manngi vęit,  
           6            hvęrs af rótum rinnr.

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

- 137    Við hlęifi mik sęlđu-t · né við horni-gi;  
           2            nýsta'k niðr, · nam'k upp rúnar,  
                   óþandi nam, · fell'k aptr þaðan.

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

- 138    Fimbulljóð níu · nam'k af hinum fręggja syni  
           2            Bolþorns, Bęstlu fęður,  
                   ok ek drykk of gat · hins dýra mjaðar  
           4            ausinn Óðreri.

Nine fimble-leeds<sup>C</sup> I learned from the famous son of Balethorn<sup>P</sup>, the father of Bestle<sup>P</sup>—and a drink I got, of that dear mead poured to Woderear<sup>P</sup>.<sup>a</sup>

<sup>a</sup>This verse 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.

- 139 Þá nam'k frévask · ok fróðr vesa  
 2 ok yaxa ok v̥el hafask;  
 orð mér af orði · orðs leitaði  
 4 verk mér af verki verks.

Then I took to thrive, and be learned, and grow and have myself well. A word for me of a word a word sought out; a work for me of a work a work.<sup>a</sup>

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<sup>a</sup>Each good word and deed was followed by another.

- 140 Rúnar munt finna · ok ráðna stafi,  
 2 mjök stóra stafi,  
 mjök stinna stafi,  
 4 es fáði fimbulpulr  
 ok gęrou ginnreġin  
 6 ok reġist Hroprtr ragna.

Runes<sup>C</sup> wilt thou find, and interpreted staves: very large staves, very stiff staves, which Fimblethyle<sup>P</sup> <= Weden> painted, and the gin-Reins<sup>G</sup> made, and Roft <= Weden> of the Reins carved.

---

6 ragna 'of the Reins'] 'rōgna' R

- 141 Óðinn með ósum, · ęn fyr olfum Dáinn,  
 2 Dvalinn dvergum fyr,  
 Ásviðr jōtnum fyr,  
 4 ek reġist sjalfr sumar.

Weden<sup>P</sup> among the Ease<sup>G</sup>, but for the Elves<sup>G</sup> Dowen<sup>P</sup>; Dwollen<sup>P</sup> for the Dwarfs<sup>G</sup>; Onswith<sup>P</sup> for the Ettins; I myself carved some.<sup>a</sup>

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<sup>a</sup>The identity of the speaker is not clear.

- 142 Vęizt, hvé rísta skal? · Vęizt, hvé ráða skal?  
 2 Vęizt, hvé fáa skal? · Vęizt, hvé freista skal?  
 Vęizt, hvé biðja skal? · Vęizt, hvé blóta skal?

4      Vęizt, hvé sęnda skal? · Vęizt, 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<sup>C</sup>? Knowest thou one shall send? Knowest thou how one shall soo<sup>C</sup>?<sup>a</sup>

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<sup>a</sup>A symmetric structure would be attained if the first four verbs refer to runes<sup>C</sup>—carving, interpreting, painting (with blood?), and divining—while the latter four refer to sacrifice—praying, sacrificing, sending (the sacrifice or the prayer; making sure the gods receive it), and slaying the victim. See further relevant Encyclopedia entries. The meter of the v. is unusual, but bears some resemblance to Vg 216 (the Högstena galder). TODO: Elaborate.

143      Bętra 's óbeđit · an sé ofblótit,

2            ęy sér til gildis gjoř;

            bętra 's ósęnt · an sé ofsóit;

4            [...]

'Tis better unbid than overblooted<sup>C</sup>; a gift always sees recompense. 'Tis better unsent than oversooed<sup>C</sup>; [...].<sup>a</sup>

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4 [...] ] Last line probably missing here; the meter and sense require it.

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<sup>a</sup>Identical wording (*biđja* 'to bid; to pray' : *blóta* 'to blood; to sacrifice'; *senda* 'to send' : *sóa* 'to soo; to slay') suggests a close relation to the previous verse. — The sense seems to be that it is better not to sacrifice at all than to sacrifice in excess, since even a small gift (to the gods) will be rewarded. This mechanistic system of gifts and rewards between man and the gods is also seen in other Indo-European pagan literatures. Compare the Sanskrit *Dehí me, dáđāmi te* 'Give to me; I give to thee' or Latin *dō ut dēs* 'I give that thou might give'.

144      Svá Þundr of ręist · fyr þjóđa røk

2            þar's upp of ręis, · es apt̃r of kom.

Thus Thound<sup>P</sup> <= Weden> carved for the rakes of nations, where up he rose as back he came.<sup>a</sup>

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<sup>a</sup>A very cryptic v. TODO.

## The Leed-Tally

This final section of the poem has fittingly been called the Leed-Tally (*Ljóðatal*). The speaker (certainly Weden) recounts eighteen spells, aristocratic and Odinic in character; they deal with such things as healing (2, 12), battle (3, 4, 5, 8, 11, 13), countering sorcery (6, 10), stilling the elements (7, 9), and seduction (16, 17).

In particular the fourth spell bears a strong likeness to the first Merseburg charm.

- 145    Ljóð þau kann'k, · es kann-at þjóðans kona  
       2        ok manskis mōgr.  
       Hjōlp hēitir ēitt, · þat þér hjalpa mun  
       4        við sorgum ok sōkum, · ok sútum gōrvōllum.

Those leeds<sup>C</sup> I know, as knows not the ruler's woman, and no man's lad. Help is called one, it will help thee against sorrows and sakes,<sup>a</sup> and all kinds of griefs.<sup>b</sup>

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<sup>a</sup>Legal proceedings.

<sup>b</sup>TODO: elaborate on translation

- 146    Þat kann'k annat, · es þurfu ýta synir,  
       2        þeir's vilja lēknar lifa.

I know another, which the sons of men need;<sup>a</sup> they who wish to live as healers.

---

<sup>a</sup>Identical wording to 164/2.

- 147    Þat kann'k þriðja, · ef mér verðr þōrf mikil  
       2        hāpts við mína hēiptmōgu,  
       ēggjar dēyfi'k · minna andskota,  
       4        bíta-t þeim vōpn né vélir.

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 neither weapons nor wiles bite.

- 148    Þat kann'k fjórða, · ef mér fyrðar bera  
       2        bōnd at boglimum,

svá ek gel, · at ganga má'k,  
 4 sprettr mér af fótum fjoturr.  
 en af hondum hapt.

I know the fourth, if men bear bonds onto my bow-limbs: so I gale that I may walk;  
 from my feet spring the fetters off, but from my hands the bonds.

149 Þat kann'k fimta, · ef sé'k af fári skotinn  
 2 fleḡin í folki vaða,  
 flýgr-a svá stint, · at stöðvi'g-a'k,  
 4 ef hann sjónum of sé'k.

I know the fifth, if I see a 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.

150 Þat kann'k sétta, · ef mik sérir þegn  
 2 á rótum rás viðar.  
 þann hal, · es mik hęipta kvęðr,  
 4 þann eta męin hęldr an mik.

I know the sixth, if a thane injures me on the roots of a green tree;<sup>a</sup> that man who sings  
 hatred against me, him the harms eat rather than me.

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<sup>a</sup>Presumably by carving runes into it.

151 Þat kann'k sjaunda, · ef sé'k hōvan loga  
 2 sal umb sessmōgum,  
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 flame around a hall with seat-lads [FEASTING WARRIORS],  
 it burns not so broad that I do not rescue it—that galder I can gale.

152 Þat kann'k átta, · es ollum es

- 2        nytsamligt at nema,  
           hvar's hatr vęx · með hildings sonum,  
 4        þat má'k bóta brátt.

I know the eighth, which for all is useful to learn: wherever hatred grows among the sons of princes, it I may shortly mend.

- 153    þat kann'k níunda, · ef mik nauðr of stęndr  
 2        at bjarga fari mínu á floti,  
           vind ek kyrri · vági á  
 4        ok svęfi'k allan sę.

I know the ninth, if need requires me to rescue my friend (TODO) on a floater [SHIP].  
 The wind I calm on the wave, and put all the sea asleep.

- 154    þat kann'k tíunda, · ef sé'k túnriður  
 2        leşika lopti á,  
           ek svá vinn'k, · at þęr villar fara  
 4        sinna hęim-hama  
           sinna hęim-huga.

I know the tenth, if I see [<sup>G</sup>town-riders] playing aloft; I accomplish it so that they journey lost of their home-hames<sup>C</sup>; of their home-minds.<sup>a</sup>

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3 þęr villar fara 'they (*feminine*) journey lost' ] emend.; þęir villir fara 'they (*masculine*) journey lost' R

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<sup>a</sup>The *riður* '(female) riders' were witches who were thought to leave their hames (*hamir* 'skins, shapes') in a form of astral projection in order to fly around in the air, tormenting villagers. Their original bodies would of course be lying in a comatose state, and with the bodies their original minds; their humanness. Weden was through his second sight able to see these riders, and could use his superior magical abilities in order to confuse them so that they were not able to return to their original hames or minds; a cruel fate. — Weden likewise brags about tricking *riders* in *Hoarbeard* 20.

- 155    þat kann'k ęllipta, · ef skal'k til orrostu  
 2        leşiða langvini,  
           und randir gęl'k, · ęn þęir með ríki fara,

- 4        hęilir hildar til,  
           hęilir hildi frá,  
 6        koma þęir hęilir hvaðan.

I know the eleventh, if I shall lead old friends into battle: beneath the shields I gale, and they go with power healthy to the conflict; healthy from the conflict; they return healthy from wherever.

- 156    Þat kann'k tolpta, · ef sé'k á tré uppi  
 2        váfa virgilná,  
           svá ek ríst · ok í rúnum fá'k,  
 4        at sá gęngr gumi.  
           ok męlir við mik.

I know the twelfth, if I see high up on a tree a gallow-corpse waving: so I carve, and paint into runes, that that man walks and speaks with me.

- 157    Þat kann'k þrettánda · ef skal'k þęgn ungan  
 2        verpa vatni á,  
           mun-at hann falla, · þótt í folk komi,  
 4        hnígr-a sá halr fyr hjörum.

I know the thirteenth, if I shall upon a young thane throw water;<sup>a</sup> he will not fall, although he comes into battle; that man does not sink down before swords.

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<sup>a</sup>Describing the pagan ritual of pouring water on a newborn child. Cf. *Rígh* 7, 21, 34.

- 158    Þat kann'k fjögurtánda, · ef skal'k fyrða liði  
 2        tęlja tíva fyr,  
           ása ok alfa · ek kann allra skil,  
 4        fár kann ósnotr svá.

I know the fourteenth, if I shall count the Tues before the retinue of men. Of all the Ease and Elves I know distinctions; few unwise men can do so.



- 159    Þat kann'k fimtánda, · es gól Þjóðrørir  
       2        dvergr fyr Dellings durum,  
       afl gól ósum, · en ólfum frama,  
       4        hyggu Hroptatý.

I know the fifteenth, which Thedrearer galed, the dwarf before Delling's doors. Power he galed for the Ease, but for the Elves fame; thought for Roft-Tue <= Weden>.

- 160    Þat kann'k sextánda, · ef vil'k hins svinna mans  
       2        hafa gæð alt ok gaman,  
       hugi hverfi'k · hvitarmri konu  
       4        ok sný'k hennar óllum sefa.

I know the sixteenth, if I will from the wise girl have her whole sense and pleasure; the heart I change of the white-armed woman, and I turn her whole affection.

- 161    Þat kann'k sjautjánda · at mik sęint mun firrask  
       2        hit manunga man.

I know the seventeenth, that the girl-young girl will lately shun me.

- 162    Ljóða þessa · munt Loddfáfnir  
       2        lengi vanr vesa;  
       þó sé þér góð ef getr,  
       4        nýt ef nemr,  
       þorf ef þiggr.

Of these leeds wilt thou, Loddfathomer, long be deprived, although they might be good for thee if thou gettest, beneficial if thou learnest, needful if thou acceptest.

- 163    Þat kann'k átjánda, · es éva kenni'k  
       2        mey né manns konu,  
       (alt es betra · es ęinn of kann,

4 þat fylgir ljóða lokum,)
   
nema þęiri ęinni, · es mik armi vęrr,
   
6 eða mín systir sé.

I know the eighteenth, which I will never teach to a maiden nor man's woman—everything is better when one alone can do it; that follows the end of the leeds—save for that one alone, who wraps me in her arm,<sup>a</sup> or who be my sister.

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<sup>a</sup>This interesting expression is also used *Wayland 2*. — The one who wraps Weden in her arm may be his wife, Frie. He has no known sister.

164 Nú eru Háva mól kveðin · Háva hollu í;
   
2 allþorf ýta sonum,
   
óþorf jǫtna sonum;
   
4 heill sá's kvað, · heill sá's kann,
   
njóti sá's nam,
   
6 heilir þęir's hlýddu.

Now are the speeches of the High One sung, in the hall of the High One; of great need for the sons of men, of harm for the sons of ettins! Hail he who sang [them]; hail he who knows [them]; may he benefit who learned [them]; hail those who heeded [them]!

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3 jǫtna] ýta *corrected in margin R*

# The Speeches of Grimner (*Grímnismál*)

The **Speeches of Grimner** are preserved whole in both **R** and **A**.

The poem itself is preceded by a long explanatory prose section, which contains several old motifs:

- Weden choosing the younger brother.
- Weden and Frie picking different sides in human affairs.
- Weden's patronage of hospitality towards strangers, in the same role as the Greek Zeus Xenios.

In spite of the age of these motifs, from which it seems clear that the introduction not be that of a late scribe, the poem is quite capable of standing on its own.

The structure of the poem is mostly clear; the first three verses set the stage, repeating some of the details told in the prose. It is certain that Weden is the speaker.

After this various lore is touched on, not always clearly. In this the poem aligns closely with other gnomic poems such as *Híð*, *Webthrithner*, *Sighdrive*, *Allwise*.

First are listed the halls of the gods (4–17), though the numbering does not seem to agree with the count of locations mentioned. Then the conditions and surroundings of Weden's animals and hall are elaborated on (18–23). Mentioned are the preparation of food (18), his wolves (19) and ravens (20), the river through which dead men have to wade (21), the gate through which they have to pass (22), the count of doors in the hall (23) and the two animals who gnaw on the branches of the tree (25–26). We then have a long list of rivers (28–30) and horses ridden by the gods (31). Then is told of the conditions and animals of Ugdrassle (32–36).

Thereafter follow several discordant verses. A list of Walkirries (37), the progression of the sun and moon (38–40), the first blood<sup>C</sup> and creation of the world from Yimer's body (41–42), the significance of the blood for men in the present (43), the creation of

the ship *Shidebladner* (44) and finally a list of the noblest of several categories of things and groups (45).

After all of this Weden utters an unclear verse 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 tripped and fell on his sword, after which his son Eyner ruled for a long time.

Frá sonum Hraððungs konungs

From the sons of king Reeding

BPG BPA Hraððungr konungr átti tvá sonu. Hét annarr Agnarr, enn annarr Geirrøðr. BPA Agnarr var tíu vetra enn Geirrøðr átta vetra. Þeir reru tveir á báti með dorgar sínar at smáfiski. BPA Vindr rak þá í haf út. Í náttmyrkri brutu þeir við land ok gingu upp; fundu kotbónda einn. BPA Þar vöru þeir um vetrinn. Kerling fostraði Agnar enn karl Geirrøð. BPA At vári fekk karl þeim skip. Enn er þau kerling leiddu þá til strandar, þá mælti karl einmæli við Geirrøð. BPA Þeir fengu byr ok kvæmu til stöðva fœður síns. Geirrøðr var fram í skipi. BPA Hann hljóp upp á land enn hratt út skipinu, ok mælti: "Far þú þar er smyl hafi þik." BPA Skipit rak út. Enn Geirrøðr gekk út til bójar; hánú var vel fagnat; þá var faðir hans andaðr. BPA Var þá Geirrøðr til konungs tekinn, ok varð maðr ágétr.

BPB King Reeding owned two sons. One was called Eyner, and the other Garfrith. BPB Eyner was ten winters old, and Garfrith eight winters. The two were rowing in a boat with their trolling-lines for small fishing. BPB The wind then drove them out into the sea. In the darkness of night they crashed into land and walked up; they found a lone cottage-farmer. BPB There they were over the winter. The wife fostered Eyner, but the husband Garfrith.<sup>a</sup> BPB By spring the man gave them ships, but when they, led by the farmer's wife, brought them to shore, the husband spoke privately with Garfrith.<sup>b</sup> BPB They got a good gust, and came to their father's harbour. Garfrith was in the front of the ship. BPB He leapt up onto land and pushed out the ship, and spoke: "Go thou whither the fiends may have thee!" BPB The ship drove out. But Garfrith walked towards the farm; he was welcomed well; by then his father was passed-on. BPB Then Garfrith taken wa as king, and became an excellent man. EPG

BPG BPA Óðinn ok Frigg sátu í Hliðskjölfu ok sá um heima alla. BPA Óðinn mælti: Sér þú Agnar fœstra þinn, hvar hann elr börn við gýgi í hellinum? BPA En Geirrøðr,

<sup>a</sup>The 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*.

<sup>b</sup>Surely instructing him to push his brother out to sea.

fóstri minn, er konungr ok sitr nú at landi. BPA Frigg segir: Hann er matníðingr sá at hann kvelr gesti sína ef hánúm þykkja ofmargir koma. BPA Óðinn segir at þat er in mesta lygi. Þau veðja um þetta mál. BPA Frigg sendi eskismey sína, Fullu, til Geirrøðar. Hon bað konung varask at eigi fyrgerði hánúm fjólkunnigr maðr sá er þar var kominn í land ok sagði þat mark á at engi hundr var svá ólmr at á hann myndi hlaupa. BPA En þat var inn mesti hégómi at Geirrøðr væri eigi matgóðr ok þó léttr hann handtaka þann mann er eigi vildu hundar á ráða. BPA Sá var í feldi blám ok nefndisk Grímnir ok sagði ekki fleira frá sér þótt hann væri atspurðr. BPA Konungr lét hann pína til sagna ok setja milli elda tveggja ok sat hann þar átta nētr. BPA Geirrøðr konungr átti son tíu vetra gamlan ok hét Agnarr eftir bróður hans. BPA Agnarr gekk at Grímni ok gaf hánúm horn fullt at drekka, sagði að konungr gerði illa er hann lét pína hann saklausan. BPA Grímnir drakk af. Þá var eldrinn svá kominn at feldrinn brann af Grímni. Hann kvað:

BPB Weden and Frie sat in Litheshelf<sup>C</sup> and looked about all the Homes. BPB Weden spoke: "Seest thou Eyner, thy foster-son, where he begets children with the troll-woman in the cave?<sup>c</sup> BPB But Garfrith, my foster-son, is king and now sits at land." BPB Frie says: "He is such a meat-nithing that he tortures his guests if he judges too many are coming." BPB Weden says that this is the greatest lie; they make a wager about this matter. BPB Frie sent her handmaid Full to Garfrith's. She bade the king be wary, that he not be ended by that feel-cunning<sup>C</sup> man who was come in the land, and said that his sign was that no hound was so fierce that he would leap at him. BPB But that was the greatest vainglory that Garfrith were not meat-good, and yet he has that man seized, whom the hounds would not touch. BPB He was clad in a blue cloak, and called himself Grimner, and did not tell any more about himself, even though he was interrogated. BPB The king had him tortured that he would speak, and set him between two fires, and he sat there for eight nights. BPB King Garfrith had a son ten winters old, and he was named Eyner after his brother. BPB Eyner walked up to Grimner, and gave him a full horn to drink, saying that the king did ill as he had him tortured without cause. BPB Grimner drank from it. Then the fire had come such that the cloak burned on Grimner. He quoth: EPG

- 1 Hęitr est hripuðr · ok hęldr til mikill,
- 2 gųngumk firr funi!
- Loði sviðnar, · þótt á lopt bera'k;
- 4 brinnumk feldr fyrir.

Hot art thou, flame, and rather too large; go far from me, fire! The woolen cape is singed though I hold it aloft; the cloak burns before me.

<sup>c</sup>This may relate to Frie's role as love-goddess. Eyner is in any case a degenerate<sup>C</sup> man, what one would call a 'coomer'.

- 2    Átta nētr · sat'k milli ęlda hér,  
 2        svá't mér manngi mat né bauð  
       nema ęinn Agnarr, · es ęinn skal ráða,  
 4    Geirrøðar sonr, · Gotna landi.

For eight nights sat I between the fires here, while no man offered me food; save for lone Eyner, who lone shall rule—the son of Garfrith—the land of the Gots!

- 3    Heill skalt, Agnarr, · alls heilan biðr  
 2        þik Veratýr vesa;  
       ęins drykkjar · skalt aldri gi  
 4        bętri gjöld geta.

Hale shalt thou be, Eyner, as hale Weretue <= Weden> bids thee be; for one drink shalt thou never get a better recompense.<sup>a</sup>

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<sup>a</sup>The recompense being the esoteric lore which is told starting with the following verse.

- 4    Land es heilagt, · es liggja sé'k  
 2        ọsum ok ọlfum nęr;  
       ęn í Þrúðheimi · skal Þórr vesa  
 4        unz of rjófask ręgin.

The land is holy, which I see lying close to the Ease and Elves<sup>G</sup>; but in Thrithham shall Thunder be, until the Reins are rent.

- 5    Ýdalir heita, · þar's Ullr of hefr  
 2        sér of gęrva sali;  
       Alfheim Frey · gófu í árdaga  
 4        tívar at tannféi.

Yewdales are called where Wouldler has made himself a hall. Elfham to Free in days of yore the Tues as a tooth-gift<sup>a</sup> gave.

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<sup>a</sup>The gift that a child receives when he gets his first tooth.

- 6 Bór 's hinn þriði, · es blíð regin  
 2 silfri þokðu sali;  
 Valaskjölf heitir, · es vélti sér  
 4 óss í árdaga.

Bower is the third, where the blithe Reins with silver thatched a hall. Waleshelf is called, where in days of yore the os himself tricked.

- 7 Sökkvabekkr heitir hinn fjórði, · en þar svalar knegu  
 2 unnir glymja yfir;  
 þar þau Óðinn ok Sága · drekka umb alla daga  
 4 glöð ór gollnum krumum.

Sinkbench is called the fourth, but there cool waves do clash above; there Woden and Sey drink all days, glad, out of golden vats.

- 8 Glaðsheimr heitir hinn fimti · þar's hin gollbjarta  
 2 Valholl víð of þrumir;  
 en þar Hroptr · kýss hverjan dag  
 4 vápndauða vera.

Gladsham is called the fifth, where the gold-bright Walhall—wide—stands fast; but there Rofr <= Woden> chooses every day weapon-dead men.

The order of the following two verses is that of A. R has them reversed.

- 9 Mjök 's auðkænt · þeim's til Óðins koma  
 2 salkynni at séa,  
 skoptum 's rann reft, · skjöldum 's salr þakiðr,  
 4 brynjum of bekki stráat.

Very easily recognized, for those who to Woden's come, is the hall to see: With spear-shafts is the house roofed; with shields is the hall thatched; with byrnies the benches strewn.

- 10 Mjök 's auðkēnt · þeim's til Óðins koma  
 2 salkynni at séa,  
 vargr hangir · fyr vestan dyrr  
 4 ok drúpir ǫrn yfir.

Very easily recognized, for those who to Woden's come, is the hall to see: A wolf hangs before the western door, and an eagle droops over.

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2 salkynni at séa 'the hall to see'] 'sia at sia' A

- 11 Þrymhęimr hęitir hinn sétta, · es Þjazi bjó,  
 2 sá hinn ámatki jötunn;  
 ęn nú Skaði byggvir, · skír brúðr goða,  
 4 fornar toptir fǫður.

Thrimham is called the sixth, where Thedse dwelled, that terrifying ettin; but now Scathe bedwells—pure bride of the gods—the ancient plots of her father.

- 12 Bręiðablik eru hin sjaundu, · ęn þar Baldr hęfir  
 2 sér of gǫrva sali,  
 á því landi · es liggja vęit'k  
 4 fęsta fęiknstafi.

Broadblicks are the seventh, and there Balder has made for himself a hall; on that land, where I know lie the fewest staves of treachery.<sup>a</sup>

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<sup>a</sup>Evil deeds.

- 13 Himinbjörg eru hin օttu · ęn þar Hęimdall  
 2 kveða valda véum.  
 þar vǫrðr goða · drękkir í vęru ranni  
 4 glaðr góða mjǫð.

Heavenbarrows are the eighth, and there Homedall, they say, wields over wighs. There the ward of the gods [= Homedall] drinks in the tranquil house, glad, the good mead.



- 14      Folkvangr es hinn níundi · en þar Fręyja ręðr  
           2      sessa kostum í sal;  
                  halfan val · hon kýss hverjan dag  
           4      ęn halfan Óðinn á.

Folkvangr is the ninth, and there Frow rules the choice of seats in the hall; half of the slain she chooses each day, but half Weden owns.<sup>a</sup>

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<sup>a</sup>It is very notable that Frow is described as choosing half of the slain. We would surely expect Frie in this role; she is Weden's wife and is described in several sources, including the introduction to this poem, as competing with Weden over the fates of kings and wars.

- 15      Glitnir es hinn tíundi; · hann es gulli studdr  
           2      ok silfri þakðr it sama;  
                  ęn þar Forseti · byggir flestan dag  
           4      ok svęfir allar sakir.

Glitner is the tenth, it is studded by gold, and thatched by silver the same; but there Forset dwells most of the day, and resolves<sup>a</sup> all [legal] matters.

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<sup>a</sup>Puts to sleep,

- 16      Nóatún eru hin ęlliptu · ęn þar Njorðr hęfir  
           2      sér um gǫrva sali,  
                  manna þęngill · inn męinsvani  
           4      hótimbruðum hǫrgi ręðr.

Nowetowns are the tenth, and there Nearth has made himself a hall. The prince of men, the guileless one, rules the high-timbered harrow<sup>C, a</sup>.

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<sup>a</sup>Cf. *Webbithner* 38.

- 17      Hrísi vęx · ok hǫu grasi  
           2      Víðars land, víði,  
                  ęn þar mǫgr of lęzk · af mars baki  
           4      frókn at hęfna fǫður.

With brushwood and with tall grass grows Wider<sup>P</sup>'s land, with forest; but there the lad [= Wider] declares—on the back of his steed—valiant, to avenge his father [= Weden].<sup>a</sup>

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1 hrísi vex ok hǫu grasi 'with brushwood and with tall grass grows'] Identical with *Higb* 117/6.

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<sup>a</sup>Wider will avenge his father, Weden. See *Webbithner* 53.

18     Andhrímnir · léttr í Eldhrímn  
       2        Sęhrímnir soðinn,  
               flęska bęzt, · ęn þat fáir vitu,  
       4        við hvat ęinhęrjar alask.

Andrimner lets in Eldrimner Sowrimner be boiled. The best of meats, but few know that, by what the Ownharriers are nourished.<sup>a</sup>

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<sup>a</sup>The cook Andrimner 'face-sooty' has the boar Sowrimner 'sow-sooty' boiled in the cauldron Eldrimner 'fire-sooty'; by this meat are the Ownharriers nourished.

19     Gera ok Freka · sęðr gunntamiðr,  
       2        hróðigr Hęrjafðr,  
               ęn við vín ęitt · vápngofugr  
       4        Óðinn ę lifir.

The battle-accustomed, glorious Father of Hosts [= Weden] feeds Gerr and Freck; but by wine alone, the weapon-worshipful Weden ever lives.

20     Huginn ok Muninn · fljúga hverjan dag  
       2        jǫrmungrund yfir;  
               óumk of Hugin, · at aptr né komit;  
       4        þó sémk męir of Munin.

Highen and Minden fly every day over the ermin-ground [EARTH]. I fear for Highen, that he come not back; yet I worry more for Minden.

2 jǫrmungrund ‘ermin-ground’] ‘the immense ground’ (for the rare prefix ermin-<sup>C</sup> see Encyclopedia.); the earth as a vast expanse of land. This compound also occurs in a kenning in the verse on the late 10th c. Karlevi stone (Öl 1) referring to the unbounded sea as the “ermin-ground of Andle” (*Endils jǫrmungrund*; Andle being a sea-king), and in *Beowulf* 859 as *eormengrund*.

- 21 Þýtr Þund, · unir Þjóðvitnis  
 2 fiskr flóði í;  
 áarstraumur · þykkir ofmikill  
 4 valglaumi at vaða.

Thound<sup>P</sup> roars; Thedwitner’s fish<sup>a</sup> dwells in the flood; the river-stream seems far too great for the noisy slain host [= Ownharriers] to wade through.<sup>b</sup>

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<sup>a</sup>A difficult kenning to interpret, but see TODO.

<sup>b</sup>Presumably describing the river surrounding Walhall, which the dead have to pass over to reach the hall.

- 22 Valgrind heitir · es stendr velli á  
 2 heiløg fyr hēlgum durum;  
 forn ’s sú grind, · en þat fáir vitu,  
 4 hvé hon ’s í lás of lokin.

Walgrind<sup>L,a</sup> is called, which stands on the plain; holy, before the holy doors. Ancient is that gate, but few know that, how it’s lock is locked.

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<sup>a</sup>‘Corpse-gate,’ the gate guarding Walhall.

- 23 Fimm hundruð golfa · ok umb fjórum tøgum  
 2 svá hygg’k Bilskirni með bugum;  
 ranna þeira, · es reipt vita’k,  
 4 míns vleit’k mest magar.

With five hundred floors, and around fourty, so I judge Bilshirner<sup>L</sup> altogether. Of those houses, which I might know rafted, I know my lad’s [= Thunder] to be the greatest.

- 24 Fimm hundruð dura · ok umb fjórum tøgum,

- 2 svá hygg at Valhøllu vesa;  
 átta hundruð EINHÆRJA · ganga ór einum durum,  
 4 þá's fara við vitni at vega.

With five hundred doors, and around forty, so I judge Walhall to be. Eight hundred Ownharriers<sup>G</sup> go out of one door,<sup>a</sup> when to fight with the wolf they journey.

---

<sup>a</sup>The hundred is probably here the long hundred (120, rather than 100), which gives a sum of 640 + 960 = 1600 Ownharriers.

- 25 Hæðrún hēitir gēit, · es stēndr hōllu á  
 2 ok bītr af Lēraðs limum;  
 skapker fylla · skal hins skíra mjaðar,  
 4 kná-at sú vęig vanask.

Heathrune is called the goat, which stands on the hall [= Walhall], and bites off the branches of Leered. The shape-vats<sup>a</sup> shall she fill with the pure mead; those draughts cannot wane.<sup>b</sup>

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1 hōllu á 'on the hall'] TODO.

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<sup>a</sup>According to CV the central beer-vat, from which drinks were poured into smaller vessels.

<sup>b</sup>The mead is the goat's milk.

- 26 Eikþyrnir hēitir hjōrtr · es stēndr hōllu á  
 2 ok bītr af Lēraðs limum;  
 en af hans hornum · drýpr í Hvergēlmi  
 4 þaðan ēiga vōtn ōll vega:

Oakthirner is called the stag, which stands on the hall [= Walhall], and bites off the branches of Leered. But from his horns does drip into Wharyelmer; thence all waters have their ways:<sup>a</sup>

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1 hōllu á 'on hall'] TODO. See previous v.

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<sup>a</sup>After which several vv. of mythic river-names are listed.

- 27 TODO

TODO

## 28 TODO

TODO

- 29 Kǫrmt ok Ǫrmt · ok kǫrlaugar tvēr  
 2 þér skal Þórr vaða  
 dag hværn · es dóma fǣrr  
 4 at aski Yggdrasils;  
 því't ǫsbrú · brǣnn ǫll loga  
 6 heilǫg vǫtn hlóa.

Carmt and Armt, and the two Carlays, those shall Thunder wade<sup>a</sup> every day when to judge he fares, at the ash of Ugdrassle<sup>L</sup>; for the os<sup>G</sup>-bridge [RAINBOW] burns all with flame; the holy waters bellow.

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6 hlóa] A hapax. TODO.

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<sup>a</sup>For Thunder's association with wading cf. TODO.

- 30 Glaðr ok Gyllir, · Glǣr ok Skǣiðbrimir,  
 2 Silfrintoppr ok Sinir,  
 Gísl ok Falhófmir, · Gulltoppr ok Léttfeti,  
 4 þeim ríða ǣsir jóum  
 dag hværn · es dóma fara  
 6 at aski Yggdrasils.

Glad and Yiller, Glare and Sheathbrimmer, Silvrentop and Sinewer, Yissel and Fallowhofner, Goldtop and Lightfeet; on those horses ride the Ease, every day when to judge they fare, at the ash of Ugdrassle<sup>L</sup>.

- 31 Þríar rótr · standa á þría vega  
 2 undan aski Yggdrasils;

Hel býr und ęinni, · annarri hrímþursar,  
 4 þriðju męnnskir męnn.

Three roots stand on three ways, from beneath the ash of Ugdrassle. Hell lives under one, [under] another the Rime-Thurses<sup>G</sup>, [under] the third manly men.

32 Ratatoskr hętir íkorni · es rinna skal  
 2 at aski Yggdrasils;  
 arnar orð · hann skal ofan bera  
 4 ok sęja Níðhoggi niðr.

Wratetusk is called the squirrel, who shall run at the ash of Ugdrassle. The eagle's words he shall carry from above, and say to Nithehew below.

33 Hirtir eru ok fjórir · þęir's af hęfingar  
 2 á gaghálsir gnaga,  
 Dáinn ok Dvalinn, · Dúneyrr ok Duraþrór.

TODO

34 Ormar fleiri · liggja und aski Yggdrasils  
 2 an þat of hyggi hvęrr ósviðra apa:

More worms lie under the ash of Ugdrassle than each unwise ape<sup>C</sup> might think:

35 TODO

TODO

36 Askr Yggdrasils · drýgir ęrfiði  
 2 męira an męnn viti:  
 Hjørtr bítr ofan · en á hliðu fúnar,  
 4 skęðir Níðhoggr neðan.

The ash of Ugdrassle undergoes hardship greater than men might know: a hart bites it from above, but it rots on the side; Nithehew gnaws at it from below.

### 37 TODO

TODO

- 38 Árvakr ok Alsviðr, · skulu upp heðan  
 2 svangir sól draga;  
 en und þeira bógum · fǫlu blíð regin,  
 4 ǣsir, ísarnkol.

Yorewaker and Allswith<sup>a</sup> shall above hence—slender [horses]—pull the sun; but under their shoulders hid the blithe Reins—the Ease—iron-coal.

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<sup>a</sup>These figures both appear in *Sighdrive* TODO. Along with the close formulation of the next verse, it is clear that they are closely related.

- 39 Svalinn heitir, · hann stęndr sólu fyrir,  
 2 skjǫldr skínanda goði;  
 björg ok brim · vęit'k at brinna skulu,  
 4 ef hann fęllr í frá.

Swollen is [one] called, he stands before the sun; a shield [before] the shining god [= Sun]. Crag and surf<sup>a</sup> I know shall burn, if he falls away.<sup>b</sup>

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<sup>a</sup>The mountains and seas; the whole world.

<sup>b</sup>The sun-disc was apparently thought to be a translucent shield, which protected the earth from the full power of the Sun. Cf. also *Sighdrive* TODO.

- 40 Skoll heitir ulfr, · es fylgir hinu skírlęita  
 2 goði til varna viðar,  
 ęn annarr Hati, · hann 's Hróðvitnis sonr,  
 4 sá skal fyr heįða brúði himins.

Skoll<sup>P</sup> is called the wolf, which follows the pure-skinned god [= Sun] to the protection of the woods; but another one [is called] Hate<sup>P</sup>—he is Rothwitner<sup>P</sup>'s son—that one shall [run] in front of the bright bride of heaven [= Sun].<sup>a</sup>

<sup>a</sup>According to *Ylfir* 12, which is probably based on this verse, Skoll chases the sun but Hate chases the moon. See note to *Wallow* 40 for discussion on this.

41 Ór Ymis holdi · vas jǫrð of skǫpuð,  
2            en ór sveita sér,  
              björg ór beinum, · baðmr ór hári,  
4            en ór hausi himinn.

Out of Yimer's hull was the earth shaped, but out of his blood<sup>a</sup> the seas; crags out of his bones, trees out of his hair, but out of his skull, heaven.

<sup>a</sup>In poetry *sveiti*, while cognate with English 'sweat', almost always carries the meaning of 'blood'. See Lexicon Poeticum TODO.

42 En ór hans bróum · geyðu blíð regin  
2            Miðgarð manna sonum,  
              en ór hans heila · vǫru þau hin harðmóðgu  
4            ský ǫll of skǫpuð.

But out of his eyebrows the blithe Reins<sup>G</sup> made Middenyard<sup>L</sup> for the sons of men;<sup>a</sup> but out of his brains were the hard-stirred skies all shaped.

<sup>a</sup>I agree with Finnur Jónsson (1932) in that this describes the gods enclosing Middenyard by using his eyebrows as poles.

43 Ullar hylli · hefr ok allra goða  
2            hverr's tekr fyrstr á funa,  
              því't opnir heimar · verða of ása sonum,  
4            þá's hefja af hvera.

The holdness<sup>C</sup> of Woulder<sup>P</sup>—and of all the gods—has each who first touches the fire; for the Homes<sup>C</sup> become open o'er the sons of the Ease, when the cauldrons are heaved off.<sup>a</sup>



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1 hylli ‘holdness’] i.e. ‘favour, loyalty, grace’. This word and its adjectival equivalent *boltr* ‘hold; favourable, loyal, gracious’ are often used when speaking about divine grace, not just in Christian texts, but likewise as here w.r.t. to the Heathen gods. See Encyclopedia for other examples.

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<sup>a</sup>This verse is one of the most difficult in the poem, and many interpretations have been made (for a summary see Nordberg (2005)). Finnur Jónsson (1932) and Sijmons and Gering (p. 208, TODO) interpret this verse as relating to the frame narrative, with Woden still bound between the two fires, wishing for the gods to rescue him. This, however, scarcely makes sense given its placement in the middle of various gnomic verses. I believe instead (and here I agree with (Nordberg, 2005)) that the verse refers to the cooking and eating of sacred stew in large cauldrons during the blót<sup>C</sup>, and Woden’s role in the setting of the ritual fire (see Encyclopedia and (af Edholm, 2009)). This interpretation is especially interesting in that this verse immediately follows two verses dealing with the primordial sacrifice of Ymer to create the world. This shows that the blót was viewed as a ritual reenactment of the creation of the world by the gods (and indeed a continuation of that creation), something that is well attested comparatively (see (Lincoln, 1986), especially the first two chs., for its Indo-European analogues).

44    Ívalda synir · gingu í árdaga  
       2        Skíðblaðni at skipa,  
               skipa bǫzt · skírum Fr̥ey,  
       4        nýtum Njarðar bur.

The sons of Iwald went, in days of yore, Shidebladner to shape; the best of ships for the pure Free, the useful son of Nearth [= Free].

45    Askr Yggdrasils, · hann es óztr við  
       2        en Skíðblaðnir skipa,  
               Óðinn ása · en jóa Slēipnir,  
       4        Bilrōst brúa · en Bragi skalda,  
               Hábrók hauka · en hunda Garmr.

The ash of Ugdrassle, that is the noblest of trees, but Shidebladner of ships; Woden of the Ease, but of horses Slopner; Bilrest of bridges, but Bray of scolds; Highbrook of hawks, but of hounds Garm.

46    Svipum hef̥k nú ypt · fyr sigtíva sonum,  
       2        við þat skal vilbjörg vaka,

4           ollum ósum · þat skal inn koma  
             Égis þekki á  
             Égis drekku at.

My gaze have I now lifted up before the sons of the victory-Tues [= Ease]; by that shall the willed rescue awake.<sup>a</sup> With all the Ease shall it come in, onto the benches of Eagre, at the drinking of Eagre.

<sup>a</sup>Weden has made the Ease aware of his identity, and thus they will come to help him.

...  
 47       Qlr est Geirrðör, · hefr þú of drukkit;  
       2       miklu est hnugginn, · es þú est mínu gengi,  
             ollum einherjum · ok Óðins hylli.

Worse for ale art thou, Garfrith; thou hast drunk too much. Of much art thou bereft when thou art [bereft] of my support; of all the Ownharriers, and of Weden's holdness<sup>C</sup>.<sup>a</sup>

<sup>a</sup>Linguistically, Garfrith is not bereft of the support of the Ownharriers but rather of the Ownharriers themselves, but presumably the sense is the same. By breaking the code of conduct to which he owns his success he lost Weden's favour, and thus been excluded from the community of oath-bound Odinic warriors (the Ownharriers). Cf. here

48       Fjölð þér sagða'k, · en þú fátt of mant,  
       2       of þik véla vinir;  
             męki liggja · sé'k míns vinar  
       4       allan í dreyra drifinn.

Much I told thee, but thou recallest little; 'tis friends that deal with thee. The sword I see, of my friend, lying all drenched in gore.<sup>a</sup>

<sup>a</sup>Weden predicts Garfrith's imminent death.

49       Eggmóðan val · nú mun Yggr hafa,  
       2       þitt veitk líf of liðit;  
             varar ro dísir, · nú knátt Óðin séa;  
       4       nalgask mik ef þú męgir.

An edge-tired corpse will Ug now have; I know thy life to be passed. Wary are the dises;  
now thou dost see Weden—approach me, if thou mayst!

- 50 Óðinn nú heiti'k, · Yggr áðan hét'k,  
2 hétumk þundr fyr þat,  
Vakr ok Skilfingr, · Vöfuðr ok Hroptatýr  
4 Gautr ok Jalkr með goðum.  
Ófnir ok Sváfnir · hygg at orðnir sé  
6 allir at einum mér.

Weden I am now called, Ug was I earlier called; I called myself Thound before that.  
Wacker and Shelfing, Waved and Roft-Tue, Geat and Gelding among the gods. Ofner  
and Sweefner, I ween, are become all for the one me.

Geirröðr konungr sat ok hafði sverð um kné sér ok brugðit til miðs. En er hann  
heyrði at Óðinn var þar kominn stóð hann upp ok vildi taka Óðin frá eldinum. Sverðit  
slapp ór hendi hánun; vissu hjöltin niðr. Konungr drap fæti ok steypitz áfram en sverðit  
stóð í gögnum hann ok fekk hannþar af A bana. Óðinn hvarf þá.*om.* A En Agnarr var  
þarvarð A konungr lengi síðan.*om.* A

King Garfrith sat and had a sword about his knee, and it was brandished half-way up.  
But when he heard that Weden were come there, he stood up and wanted to take Weden  
from the fire. The sword slipped out of his hand; the hilt pointed downwards. The king  
tripped and threw himself forth, but the sword went through him, and he received his  
bane. Weden then disappeared, but Eyner was there king for a long while afterwards.



# The Leed of Hoarbeard (*Hárbarðsljóð*)

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 13th century, when *R* was written).

Against this late origin speaks the presence of rare words (e.g. *ǫgurr* v. 13) and a thorough understanding of the personalities of the two gods which would seem unlikely to stem from several centuries after the conversion of Iceland. The model devised by Sapp gives the poem a 57.8% likelihood of being from the early 11th century, and a 37.7% likelihood of being from the late 11th. These scores are most similar to those obtained by *Griper*, a poem that on the surface seems much more archaic.

What could we then be dealing with? It may of course be that the poet is heavily corrupt, but there is really no good evidence for this (apart from the above-mentioned irregularities). Most lines are readily understandable and fit well within their respective context and the poem as a whole. I think a better solution to this problem is 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 these still gives a powerful, discordant effect when read aloud.

This is shown also by uses of the word 'here' in vv. 9 and 14. TODO: mention concept of "double scene" by Lars Lönnroth?

- 
- P1 Þórr fór ór austrvegi ok kom at sundi einu. Qðrum megum sundsins var  
2 ferjukarlínn með skipit. Þórr kallaði:

Thunder journeyed out of the eastern ways and came to a sound. At the other side of the sound was the ferryman with the ship. Thunder called out:

1 „Hvęrr 's sá sveinn sveina · es stęndr fyr sundit handan?“  
 “Who is that swain of swains, that stands across the sound?”

2 Hann svaraði: „Hvęrr 's sá karl karla · es kallar of váginn?“  
 He answered: “Who is that churl of churls, that calls out over the wave?”

3 „Fęr þú mik of sundit, · fōði'k þik á morgun;  
 2 męis hęfi'k á baki, · verðr-a matrinn bętri.  
 Át ek í hvíld · áðr ek hęiman fór,  
 4 síldr ok hafra; · saðr em'k ęnn þęss.“

“Ferry me over the sound, I feed thee in the morning! A basket I have on my back; the food does not get better.<sup>a</sup> I ate for a while before I journeyed from home, herring and hegoats; I am still full from that.”

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<sup>a</sup>i.e. ‘you will not get better food than that.’

4 „Árligum verkum · hrósar þú vęrðinum;  
 2 vęizt-at-tu fyr gęrla,  
 dępr 'ru þín hęimkynni, · dauð hygg'k at þín móðir sé.“

“[In place of] early works boastest thou of thy eating! Thou knowest not the future clearly; dismal is the state of thy home, dead I think thy mother might be.”

5 „Þat sęgir þú nú · es hveřjum þikkir  
 2 męst at vita— · at mín móðir dauð sé.“

“Thou now sayest that which to each man seems most important to know: that my mother might be dead!”

- 6 „Þeygi 's sem þú · þrjú bú eigir góð;  
2 þerþeinn þú stendr · ok hefir brautinga gørvi,  
þat-ki at þú hafir brékr þínar.“

“Tis hardly as if thou might own three good homesteads; bare-legged thou standest, and hast the gear of a tramp; 'tis not even as if thou have thy own breeches!”

- 7 „Stýrðu hingat eikjunni, · ek mun þér stöðna kenna  
2 eða hværr á skipit · es þú heldr við landit?“

“Steer hither the boat! I will show thee to the harbour—or who owns the ship which thou holdest by the shore?”

- 8 „Hildólfr sá heitir · es mik halda það,  
2 rekr inn ráðsvinni · es býr í Ráðseyjarsundi;  
það-at hann hlennimenn flytja · eða hrossaþjófa,  
4 góða eina · ok þá's ek gørva kunna;  
segðu til nafns þíns · ef þú vill of sundit fara.“

“Hildolf is called he who asked me to hold it, the counsel-wise man who lives in Redesey sound. He did not bid me to carry thief-men, nor horse-thiefs; good men only, and those whom I know well—state thy name if thou wilt fare o'er the sound!”

- 9 „Segja mun'k til nafns míns · þótt ek sękr sjá'k  
2 ok til alls øðlis: · Ek em Óðins sonr,  
Męila bróðir · en Magna faðir,  
4 þrúðvaldr goða · við Þór knátt-u hér dóma! Hins vil'k nú spyrja ·  
hvat þú heitir?“

“I will state my name—[and would] even if I were outlawed—and all my origin: I am Weden's son, Male's brother and Main's father, the strength-wielder of the Gods; with Thunder thou here speakest! This I will now ask, what thou art called?”

- 10 „Hárbarðr ek heiti, · hyl'k of nafn sjaldan.“

“Hoarbeard I am called, seldom I conceal my name.”

11 „Hvat skalt-u of nafn hylja · nema þú sakar ęigir?“

“Why shalt thou conceal thy name, unless thou be guilty of crime?”

12 „En þótt ek sakar ęiga · fyr slíkum sem þú est  
2 þá mun’k forða fjorvi mínu · nema ek feigr sé.“

“Even though I were guilty of crime, for such a one as thou art I would still protect by life, unless I be fey<sup>C</sup>.”

13 „Harm ljótan mér þikkir í því  
2 at vaða of váginn til þín · ok vęta ęgur minn;  
skylda’k launa kęgursveini þínum kanginyrði · ef ek komumk yfir  
sundit.“

“An ugly harm it seems to me to wade o’er the wave to thee, and wet my burden. I would repay thee, swaddle-swain, for thy mocking words if myself I could bring over the sound.”

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2 ęgur ‘burden’] The sense of this word is not clear, though it is probably the same as the first element of the compound *ęgurstund* ‘burdensome hour’, found in *Wayland* 42. Some authors have read it as a crude euphemism for ‘penis’, which would not be out of character for this poem. I however consider the best interpretation to be that of an author whose name I’ve forgotten (TODO!), namely that Thunder is referring to the food he carries on his back (cf. v. 3).

14 „Hér mun ek standa · ok þín heðan bíða;  
2 fannt-a-tu mann inn harðara · at Hrungni dauðan.“

“Here I will stand, and hence await thee; thou foundest not a harder man since the death of Rungner<sup>P1a</sup>.”

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<sup>a</sup>Rungner was an ettin slain by Thunder, TODO. Hoarbeard’s mentioning of him sets off a long interchange, wherein the two boast of their deeds, and ask what the other one was doing meanwhile.



- 15 „Hins vilt-u nú geta · es vit Hrungrnir deildum,  
 2 sá inn stóruðgi jötunn, · es ór steini vas höfuðit á,  
 þó lét’k hann falla · ok fyr hníga;  
 4 hvat vannt-u þá meðan, Hárbarðr?“

“This wilt thou now mention, of when I and Rungner dealt with each other; that great-minded ettin on which the head was made of stone. Yet I let him fall, and sink down before [me]—what didst thou then meanwhile, Hoarbeard?”

- 16 „Vas’k með Fjölvari · fimm vetr alla  
 2 í ey þeiri · er Algrón heitir;  
 vega vér þar knóttum · ok val fella,  
 4 margs at freista, · mans at kosta.“

“I was with Felwar for five winters all in that island which Allgreen is called. There we knew to fight, and fell corpses; many to tempt, a girl to win.<sup>a</sup>”

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<sup>a</sup>I read *margs* ‘many a’ as modifying *mans* ‘girl’, thus giving ‘(we knew) to tempt and to win many a girl’.

- 17 „Hversu snúnuðu yðr konur yðrar?“  
 “How did your women pleasure (TODO!!!) you?.”<sup>a</sup>”

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<sup>a</sup>Seemingly a prose line; see Introduction.

- 18 „Sparkar óttum vér konur · ef oss at spökum yrði;  
 2 horskar óttum vér konur · ef oss hollar væri,  
 þér ór sandi · síma undu  
 4 ok ór dali djúpum  
 grund of grófu;  
 6 varð’k þeim einn öllum · øfri at róðum;  
 hvílda’k hjá systurum sjau  
 8 ok hafða’k geð þeira allt ok gaman; hvat vannt-u þá meðan,  
 þórr?“

“We [I] owned frisky women, if they were pleasing towards us [me]; we [I] owned wise women, if they were hold<sup>C</sup> towards us [me]; out of the sand a rope they wound, and out of a deep dale dug up the ground; I alone became superior to all of them in counsels; I rested by those sisters seven, and had their senses all, and pleasure—what didst thou then meanwhile, Thunder?”

- 19 „Ek drap Þjaza, · hinn þrúðmóðga jötun,  
 2 upp ek varp augum · Allvalda sonar  
     á þann hinn hejða himin;  
 4 þau ’ru męrki męst · minna verka,  
     þau’s allir męnn síðan of sé;  
 6 hvat vannt-u þá meðan, Hárbarðr?“

“I slew Thedse<sup>C</sup>, the strength-minded ettin; up I threw the eyes of the son of Allwald [= Thedse] onto that clear heaven; those are the greatest marks of my works, those that all men since do see<sup>a</sup>—what didst thou then meanwhile, Hoarbeard?”

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<sup>a</sup>We here have a rare example of native Germanic star-lore. Is the exact constellation identifiable? TODO.

- 20 „Miklar manvélar · hafða’k við myrkriður  
 2 þá’s ek vélta þér frá verum;  
     harðan jötun · hugða’k Hlébarð vesa;  
 4 gaf hann mér gambantęin  
     en ek vélta hann ór viti.“

“Great girl-tricks I used against murkridders<sup>C</sup>, when I tricked them away from their husbands.<sup>a</sup> A hard ettin I judged Leebeard to be; he gave me a gombentoe<sup>C</sup>, but I tricked him out of his wits.”

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<sup>a</sup>Alternatiely ‘away from men’. The *riður* ‘(female) riders’ were witches thought to torment people and cause disease and suffering. See *High* 154 for a more detailed explanation.

- 21 „Illum huga launaðir þú þá góðar gjafar.“

“With an evil mind rewardedst thou that good gift.”

- 22 „Þat hefir ęik · es af annarri skęfr;  
 2 umb sik es hverr í slíku;  
 hvat vannt-u þá meðan, Þórr?“

“An oak has that which it scrapes from another; each is for himself in such [a matter]—what didst thou then meanwhile, Thunder?”

- 23 „Ek vas austr · ok jętna barða’k  
 2 brúðir bęlvísar · es til bjargs gengu;  
 mikil myndi ęttna · ef allir lifði,  
 4 vętr myndi manna · undir Miðgarði;  
 hvat vannt-u þá meðan, Hárbarðr?”

“I was in the east, and ettins I fought; bale-wise brides who walked to the mountain. Great would the lineage of ettins be if all lived; naught would remain of men within Middenyard—what didst thou then meanwhile, Hoarbeard?”

- 24 „Vas’k á Vallandi · ok vígum fylgða’k,  
 2 atta ek jęfrum · en aldrięi sętta’k;  
 Óðinn á jarla · þá’s í val falla  
 4 en Þórr á þręla kyn.“

“I was in Walland<sup>L</sup> and followed conflicts; I incited princes, and never reconciled them. Weden owns the earls which fall among the slain, but Thunder owns the kin of thralls.<sup>a</sup>”

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<sup>a</sup>We see here a sort of aristocratic, Odinic disregard for lower life and life as a good in itself; where Thunder boasts of saving men, Weden sarcastically responds that he caused the deaths of men so that he could have them for himself.

- 25 „Ójafnt skipta · es þú myndir með ósum liði  
 2 ef þú ęttir vilgi mikils vald.“

“Translation.”

- 26 „Þórr á afl órit · en ękki hjarta;

- 2 af hręðslu ok hugbleyði · þér vas í hanzka troðit  
     ok þóttisk-a þú þá þórr vesa;  
 4 hvárki þú þá þorðir · fyr hręðslu þinni  
     hnjósa né fisa · svá't Fjalarr heyrði.“

“Thunder owns ample strength, but no heart; out of fear and mind-softness didst thou tread into a glove, and then seemedest thou not to be Thunder. Thou daredst neither—for thy fear—to sneeze nor to fart so that Feller might hear [it].<sup>3</sup>”

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<sup>3</sup>This story is also referenced in *Lock* 60. It is elaborated heavily on in *Ylfir* 45: Thunder, Lock, and the siblings Thelvé and Wrash had travelled east for a long time when they discovered a large hall, with an opening on one end, as wide as the building. They took rest inside, but in the middle of the night there was a great earthquake and the ground beneath them trembled. Thunder rose and led the party to a side-room to the right in the middle of the hall. He sat closest to the opening with his hammer ready, while the others sat terrified further inside. At daybreak they left the hall and found a huge ettin named *Skrymir* (Shrimer<sup>P</sup>) sleeping next to them. His snoring had caused the earth-quakes, and the hall was his mitten; the side-room was the thumb-part.

- 27 „Hárbarðr hinn ragi, · munda'k þik í Hęl drepa  
 2 ef mętta'k seilask of sund.“

“Hoarbeard the degenerate<sup>C</sup>, I would strike thee into Hell<sup>L</sup>, if I might sail o'er the sound!”

- 28 „Hvat skyldir of sund seilask · es sakir 'ru allz ęngar?  
 2 hvat vannt-u þá meðan, þórr? “

“Why should thou sail o'er the sound when there are no offenses?—what didst thou then meanwhile, Thunder?”

- 29 „Ek vas austr · ok ána varða'k  
 2 þá's mik sóttu · þęir Svárangs synir;  
     grjóti mik þorðu, · gagni urðu þó lítt fęgnir,  
 4 þó urðu mik fyrri · friðar at biðja.  
     hvat vannt-u þá meðan, Hárbarðr?“

“I was in the east, and warded the river, when the sons of Sweering attacked me. With rocks they fought me, yet they rejoiced little in victory; yet they earlier had to beg me for peace—what didst thou then meanwhile, Hoarbeard?”

- 30 „Ek var austr · ok við einhverja dómða’k,  
 2 lék’k við ina lindhvítu · ok löng þing háða’k,  
 gladda’k ina gullbjörtu, · gamni mér unði.“

“I was in the east, and with a certain woman conversed; I played with the linen-white one, and held long Things<sup>C</sup>; I gladdened the gold-bright one; the maiden enjoyed pleasure.”

- 31 „Góð óttu þeir mankynni þar þá.“

“Then they had good girl-visits there.”

- 32 „Liðs þíns véra’k þá þurfi, Þórr, · at helda’k þeiri inni línhvítu mey.“

“Of thy help I might have been in need then, Thunder, that I might hold that linen-white maiden.”

- 33 „Ek mynda þér þá þat veita · ef ek viðr of kémisk.“

“I would then have granted thee that, if I were able.”

- 34 „Ek mynda þér þá trúá, · nema mik í tryggð véltir.“

“I would then have trusted thee, unless thou betrayed my trust.”

- 35 „Em’k-at ek sá hēlbítr · sem húðskór forn á vár.“

“I am not such a heel-biter as an old hide-shoe in spring.<sup>a</sup>”

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<sup>a</sup>Proverbial (a heel-biter being someone who betrays his companions); the leather of a shoe would become very stiff and chafing over the winter.

- 36 „Brúðir berserkja · barða’k í Hléseyju;  
 2 þér hofðu verst unnit, · vélta þjóð alla.“

“The brides of bearserks I fought in Leesie; they had done the worst: deceived a whole people.”

37 „Klęki vannt-u þá, Þórr, · es þú á konum barðir.“

“A great disgrace didst thou then, Thunder, when thou foughtst women.”

38 „Vargynjur vóru þér · en varla konur,  
2 skelldu skip mitt · es ek skorðat hafða'k,  
óggðu mér járnsturki · en ęltu Þjálfa.  
4 hvat vannt-u þá meðan, Hárbarðr?“

“She-wolves were they, but hardly women; they knocked my ship which I had propped; frightened me with an iron-cudgel, but chased Thelvé around—what didst thou then meanwhile, Hoarbeard?”

39 „Ek vas'k í hęrnum · es hingat gjörðisk  
2 gnęfa gunnfana, · gęir at rjóða.“

“I was in the army, as hence it made ready to raise the war-standard; to redden the spear.”

40 „Þess vilt-u nú geta, es þú fórt oss óljúfan at bjóða.“

“This wilt thou now mention, as thou wentest to bid us [= the Ease] hatred!”

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1 óljúfan] oliyfan A; †olubann† R

41 „Bóta skal þér þat þá · munda baugi  
2 sem jafnęndr unnu · þęir's okkr vilja sętta.“

“I will then restore thee for that with a hand-high, like the settlers [have] considered, those who wish to reconcile us.”

- 42 „Hvar namt þessi · in hnófiligu orð  
2 es ek heyrða aldrigi · hnófiligri?“

“Where learnedest thou these sarcastic words, as I never heard more sarcastic ones?”

- 43 „Nam’k at mǫnnum þeim inum aldrónum es búa í heimisškógum.“

“I learned them from the old men who dwell in the home-forests.”

- 44 „Þó gefr þú gótt nafn dysjum, es þú kallar þat heimisškóga.“

“Yet thou givest a good name to poor cairns,<sup>a</sup> as thou callest them home-forests.”

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<sup>a</sup> cf. his waking the dead in various poems TODO.

- 45 „Svá dómi’k of slíkt far.“

“So I speak about such things.”

- 46 „Orðkringi þín · mun þér illa koma  
2 ef ek réð á vág at vaða;  
ulfi héra · hygg’k at ópa mynir  
4 ef hlýtr af hamri hogg.“

“Thy word-glibness will bring thee evil, if I resolve to wade on the wave; higher than a wolf I think that thou wilt scream, if thou suffer a strike from the hammer.”

- 47 „Sif á hó heima, · hans munt fund vilja,  
2 þann munt þræk drýgja, · þat ’s þér skyldara.“

“Sib has a whoremonger at home, him wilt thou wish to meet; then shalt thou use thy strength, that is thee more befitting!”

- 48 „Mélir þú at munns ráði · svá't mér skyldi verst þikkja,  
2 halr inn hugblauði, · hygg'k at þú ljúgir.“

“Thou speakest to the counsel of thy mouth that which would seem me the worst; heart-soft man, I think that thou liest!”

- 49 „Satt hygg'k mik segja, · seinn est at fōr þinni,  
2 langt myndir nú kominn, Þórr, · ef þú litum fōrir.“

“I think myself to speak truly: late art thou in thy journey; far would thou now be come, Thunder, if thou had brought thy colours.”

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2 litum fōrir ‘brought thy colours’] Very unclear expression. *fōra litum* TODO.

- 50 „Hárbarðr inn ragi, · heðr hefir nú mik dvalðan!“

“Hoarbeard the degenerate; thou hast now delayed me greatly!”

- 51 „Ása-Þórs · hugða'k aldrigi myndu  
2 gleþja féhirði farar.“

“The journey of Thunder of the Ease I never thought that a shepherd [= I] would divert.”

- 52 „Ráð mun'k þér nú ráða: · Ró þú hingat bátinum,  
2 hettum hóttingi, · hitt fōður Magna!“

“I will now counsel thee a counsel: Row hither the boat; seize with the taunting; come to the father of Main [= Thunder = me]!”

- 53 „Far þú firr sundi, · þér skal fars synja!“

“Go far from the sound; the ferry shall be denied thee!”



54 „Vísu þú mér nú leiðina · allz þú vill mik eigi of váginn ferja!“

“Show me now the path, as thou wilt not ferry me o’er the wave!”

55 „Lítit ’s at synja, · langt ’s at fara;

2 stund ’s til stokksins, · qnnur til stęinsins,  
halt svá til vinstra vegsins · unz þú hittir Verland;

4 þar mun Fjörgyn · hitta Þór, son sinn, ok mun hōn ķenna hōnum  
ōttunga brautir · til Óðins landa.“

“Tis little to deny, ’tis long to journey: an hour to the log, another to the stone; hold thus to the left road, until thou findest Wereland; there will Firgyn find Thunder, her son, and she will teach him the highways of her ancestors, to Weden’s lands [= Osyrd].”

56 „Mun’k taka þangat í dag?“

“Will I come thither today?”

57 „Taka við vıl ok ęrfiði · at uppvesandi sólu

2 es ek get þána.“

“[Thou wilt] come with toil and hardship at the rising of the sun, as I think it might thaw.”

58 „Skammt mun nú mál okkat vesa, · allz þú mér skótingu ęinni svarar;

2 launa mun ek þér farsynjun · ef vit finnumk í sinn annat.

Far þú nú þar’s þik hafi allan gramir!“

“Short will now our speech be, as thou answerest me with scoffing alone; I will reward thee for this ferry-denial if we meet another time. Now go, whither the fiends may have all of thee!”



# The Lay of Thrim (*Þrymskviða*)

Compare *Harvest-long*, *Hymner*, other poems and refer to the SkP intro to one of the big Thunder poems. TODO.

- 1    Vreiðr 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 þreifask.

Wroth was then Wing-Thunder when he woke, and of his hammer was bereaved. His beard he took to shake, his locks he took to pull; resolved the son of Earth to look about.

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1 Vr<sup>eiðr</sup>] TODO: Note about ambiguity of alliteration.

- 2    Ok hann þat orða · allz fyrst of kvað:  
2    “Hęyrðu nú, Loki, · hvat ek nú męli  
     es ęigi vęit · jarðar hvegi  
4    né upphimins: · áss es stolinn hamri!”

And he that word first of all did speak: “Hear thou now, Lock, what I now speak, which nowhere is known, not on earth nor Up-heaven<sup>L:a</sup>: the os<sup>G</sup> [= Thunder = I] has been robbed of his hammer!”

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<sup>a</sup>A common Germanic poetic formula, see Encyclopedia: Earth and Up-heaven<sup>L</sup>.

- 3    Gengu þęir fagra · Freyju túna  
2    ok hann þat orða · allz fyrst of kvað:  
     “Muntu mér, Freyja, · fjaðrhams ljá

4 ef ek mínna hamar · mēttak hitta?"

Went they to the fair yards of Frow<sup>P</sup>, and he that word, first of all did speak: "Wilt thou me, Frow, the feather-hame<sup>P</sup> lend, if I my hammer might find?"

[Frow quoth:]

4 "Þó mynda'k gefa þér · þótt ór gulli véri

2 ok þó selja · at véri ór silfri."

"I would yet give it to thee, though it were out of gold, and yet offer<sup>a</sup> it to thee, as it were out of silver."<sup>b</sup>

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<sup>a</sup>*selja* 'sell' here has its earlier meaning, cf. Gothic *saljan* Streitberg (1910, p. 116): 'opfern; 𐌱𐌰𐌶𐌵𐌶𐌰'.

<sup>b</sup>Regaining the hammer is of such importance to the gods (cf. v. 17; without it the Ease stand powerless against the Ettins<sup>G</sup>), that Frow would lend the feather-hame to the greedy and untrusty Lock, even if it were made out of solid gold or silver.

5 Fló þá Loki, · fjaðrhamr dunði,

2 unz fyr útan kom · ása garða  
ok fyr innan kom · jötna heima.

Flew then Lock<sup>a</sup>—the feather-hame rustled—until outside he came of the yards of the Ease<sup>L</sup>, and inside he came of the homes of the Ettins<sup>L</sup>.

---

<sup>a</sup>Though Thunder is the one asking for the hame ("if I *my* hammer might find"), Lock is the one that takes off flying.

6 Þrymr sat á haugi, · þursa dróttinn,

2 gręjum sínum · gullbǫnd snøri  
ok mǫrum sínum · mǫn jafnaði.

Thrim sat on the howe, the lord of Thurses<sup>G</sup>: on his greyhounds the golden leashes he twirled, and on his mares the manes he cut even.

7 „Hvat es með ósum? · Hvat es með ǫlfum?

2 Hví estu ęinn kominn · í jötunheima?"

„Illt es með ósum, · illt es með ölfum!

4 Hefir þú Hlórriða · hamar of folginn?“

“What is with the Ease? What is with the elves? Why art thou alone come into the Ettin-homes<sup>L</sup>? — [Lock quoth:] “’Tis ill with the Ease, ’tis ill with the elves! Hast thou the hammer of Loride <= Thunder> hidden?”

3 illt es með ölfum! ] Inserted in analogy with the first pair, regardless it is needed for metrical reasons.

[Thrim quoth:]

8 „Ek hef Hlórriða · hamar of folginn

2 átta rostum · fyr jorð neðan;

hann engi maðr · aptr of heimtir

4 nema fóri mér · Freyju at kvén.“

“I have the hammer of Loride hidden, eight rests<sup>C</sup> beneath the earth; it no man will fetch again, unless he bring me Frow as wife.”

9 Fló þá Loki, · fjaðrhamr dunði,

2 unz fyr útan kom · jötna heima

ok fyr innan kom · ása garða;

4 mótta hann Þór · miðra garða

ok þat hann orða · allz fyrst of kvað:

Flew then Lock—the feather-hame rustled—until outside he came of the homes of the Ettins, and inside he came of the yards of the Ease. He met Thunder in the middle of the yards, and he [= Thunder] that word first of all did say:

[Thunder quoth:]

10 „Hefir þú ærendi · sem erfíði?

2 Segðu á lopti · löng tíðendi!

Opt sitjanda · sögur of fallask

4 ok liggjandi · lygi of þellir.“

“Hast thou an errand of hardship?<sup>a</sup> Say thou aloft, the long tidings! Often sitting, tales fail each other, and lying down, lies are dealt.”<sup>b</sup>

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<sup>a</sup>lit. “Hast thou an errand, as hardship?” Thunder asks Lock if he has bad news.

<sup>b</sup>Proverbial. If one sits down and thinks too much over bad news, details will be left out, excuses thought up. Thus it is best that Lock immediately tell Thunder what he has learned.

[Lock quoth:]

- 11 „Hefi ek ørindi · erfði ok:  
 2 Þrymr hefir þinn hamar, · þursa dróttinn;  
 hann engi maðr · aptr of heimtir  
 4 nęma hōnum fōri · Freyju at kvęn.“

“I have an errand, hardship also: Thrim has thy hammer, the lord of Thurses; it no man will fetch again, unless he bring him Frow as wife.”

- 12 Ganga þęir fagra · Freyju at hitta  
 2 ok hann þat orða · allz fyrst of kvað:  
 „Bittu þik, Freyja, · brúðar líní!  
 4 Vit skulum aka tvau · í jōtunhęima.“

Go they the fair Frow to find, and he<sup>a</sup> that word, first of all did say: “Bind thee, Frow, with a bride’s linen<sup>b</sup>! We two shall drive into the Ettin-homes.”

---

<sup>a</sup>Unclear. Possibly Lock, since he was the speaker of the last verse.

<sup>b</sup>A linen band tied around the bride’s head. TODO: Reference this note.

- 13 Vręið varð þá Freyja · ok fnasaði,  
 2 allr ása salr · undir bifðisk,  
 stōkk þat it mikla · męn Brisinga:  
 4 „Mik vęizt verða · vergjarnasta  
 ef ek ęk með þér · í jōtunhęima.“

Wroth became then Frow, and snorted—the whole hall of the Ease trembled below—threw she off the great necklace of the Brisings: “Thou knowest that I will become the most man-eager,<sup>a</sup> if I drive with thee into the Ettin-homes.”

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<sup>a</sup>Either Frow is speaking out of self-awareness of her own lust, 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’.

- 14    Senn vǫru ʒsir · allir á þingi  
       2    ok ʒsynjur · allar á máli,  
       ok of þat réðu · ríkir tívar:  
       4    hvé þeir Hlórriða · hamar of sótti.

Soon were the Ease<sup>G</sup> all at the Thing<sup>C</sup>, and the Ossens<sup>C</sup> all at speech, and of this counseled the mighty Tues<sup>G</sup>:<sup>a</sup> how they the hammer of Loride would seek out.

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<sup>a</sup>Identical to *Dreams* 1.

- 15    Þá kvað þat Heimdallr, · hvítastr ása,  
       2    vissi hann vel framm · sǣm vanir aðrir:  
       „Bindu vér Þór þá · brúðar líni;  
       4    hafi hann it mikla · mǣn Brísinga!

Then quoth that Homedall<sup>P</sup>, the whitest of the Ease; he knew well forth,<sup>a</sup> like the other Wanes<sup>G</sup>: “Let us bind Thunder with the bride’s linen; may he have the great necklace of the Brisings<sup>P</sup>.

---

<sup>a</sup>*vita framm* ‘to know forward’ i.e. to know the future. Compare *framviss* ‘forth-wise; prescient.’

- 16    Lǫtum und hǫnum · hrynja lukla  
       2    ok kvenváðir · umb kné falla  
       en á brjósti · bręiða stęina  
       4    ok hagliga · umb hǫfuð typpum!“

Let us place by his side keys to jingle, and women’s garments to fall down about his knees, and on the breast broad stones, and skillfully let us tip his head!<sup>a</sup>”

---

<sup>a</sup>This verse contains an interesting description of Viking age bridal dress: As the everyday manager of the household, keys were the mark of a respectable married woman. The “broad stones” on the breast are probably tortoise brooches, while the tipping of the head refers to some sort of bridal hat (TODO: Literature). Breast-brooches are also mentioned in *Wayland* 25, 36.

- 17 Þá kvað þat Þórr, · þrúðugr áss:  
 2 „Mik munu       · argan kalla  
 ef ek bindask l  t · br     r l  ni!“

Then quoth that Thunder, the mighty os: “Me would the Ease call degenerate<sup>C</sup>, if I let myself be bound with bride’s linen!”

- 18 Þ   kva   þat Loki · Lauf     r sonr:  
 2 „      þ  ,      , ·      r or   !  
      r munu          ·         b     
 4 n      þ   þ    r hamar ·    r of         r.“

Then quoth that Lock, the son of Leafie: “Shut thou, Thunder, those words up! Shortly the Ettins will settle Osyard, unless thou thy hammer for thyself dost fetch!”

- 19 Bundu      r    r þ   · br     r l  ni  
 2 ok     mikla · m      Br       ,  
 l  tu und         ·         lukla  
 4 ok kvenv     r · umb kn   falla  
        br        · br       st        
 6 ok hagliga · of          typp   .

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 Þ   kva   þat Loki · Lauf     r sonr:  
 2 „Mun ek ok m        r · amb      vesa,  
 vit skulum aka tvau ·               .“

Then quoth that Lock, the son of Leafie: “I will also with thee be a handmaid; we two<sup>a</sup> shall drive into the Ettin-homes.”

<sup>a</sup>The form used, *tvau*, is the neuter plural, ie. one of the pair is female and the other male. This is either an error due to mindless copying of v. 11, or a backhanded insult against Thunder.



- 21      Senn vöru hafrar · heim of vreknið,  
       2      skyndir at skoklum, · skyldu vel renna;  
             björg brotnuðu, · brann jörð loga;  
       4      ók Óðins sonr · í jötunhæima.

Soon he-goats<sup>Ca</sup> were driven home, hasted onto the cart-poles; they were to run well. Crags burst, the earth burned with flame; the son of Weden [= Thunder] drove into the Ettin-homes.<sup>b</sup>

<sup>a</sup>Thunder's cart was driven by he-goats, and he is likewise called "the lord of he-goats" in *Hymer* 20, 31. See Encyclopedia.

<sup>b</sup>A very similar but more detailed description of Thunder driving is found in Thedwolf's *Harvest-long* 14–16. In both poems his wagon is drawn by he-goats, causing great cosmic disturbance: crags (*björg* in both) are rent asunder and fires rage before him. See also *Dreams* 3 for a related description of Weden riding.

- 22      Þá kvað þat Þrymr, · þursa dróttinn:  
       2      „Standið upp, jötvar, · ok stráið þekki!  
             Nú fórið mér · Frøju at kván,  
       4      Njarðar dóttur · ór Nóatúnum.

Then quoth that Thrim, the lord of Thurses: "Stand ye up, ettins, and strew the benches! Now bring me Frow as wife; the daughter of Nearth<sup>P</sup> of the Nowetowns<sup>L</sup>."

- 23      Ganga hér at garði · gullhrynðar kýr,  
       2      oxn alsvartir, · jötni at gamni,  
             fjöld á'k meiddma, · fjöld á'k menja;  
       4      einnar mér Frøju · ávant þykkir."

Here march to the estate golden-horned cows, all-black oxen, to the enjoyment of the ettin [= me]. A great deal I own of treasures, a great deal I own of necklaces; of Frow alone methinks is missing."

- 24      Vas þar at kveldi · of komit snimma  
       2      ok fyr jötva · ǫl framm borit.  
             Einn át oxa, · átta laxa,  
       4      krásir allar, · þér's konur skyldu,

drakk Sifjar verr · sáld þrjú mjaðar.

There was the evening come quickly, and before the ettins ale brought forth. Ate he [= Thunder] one ox, eight salmons, and all the dainties which were meant for the women; drank the husband of Sib [= Thunder] three sieves of mead.<sup>a</sup>

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<sup>a</sup>Cf. *Hymner* 15. It is rather interesting that the same kenning is used in both verses when both concern Thunder's great eating; possibly one poet was playing on the other's expression, or they were both referencing some now-lost work.

25 Þá kvað þat Þrymr, · þursa dróttinn:

2 „Hvar sátstu brúðir · bíta hvassara?

Sá'k-a brúðir · bíta enn breiðara

4 né enn meira mjöð · mey of drekka!“

Then quoth that Thrim, the lord of Thurses: “Where sawest thou brides bite sharper? Saw I never brides bite yet broader, nor yet more mead a maiden drink.”

26 Sat in alsnotra · ambótt fyr

2 es orð of fann · við jötuns máli:

„Át vętr Fręyja · átta nóttum,

4 svá vas hón óðfús · í jötunhęima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: “Ate Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

27 Laut und línu, · lysti at kyssa,

2 ęn hann útan stókk · ęndlangan sal:

„Hví eru ęndótt · augu Fręyju?

4 Þykki mér ór · augum brenna!“

He looked 'neath the linen, he lusted for a kiss, but he from the outside leapt back, across the length of the hall: “Why are the eyes of Frow fiery? Methinks there is flame coming out of the eyes!”

<sup>3</sup>Lit. “Methinks out of the eyes burn.”

- 28     Sat in alsnotra · ambött fyrir  
       2     es orð of fann · við jötuns máli:  
           „Svaf vétr Freyja · átta nóttum,  
       4     svá vas hón óðfús · í jötunhæima.“

Sat the allclever maid-servant [= Lock] in front, when she a word did find against the speech of the ettin: “Slept Frow naught, for eight nights; so madly was she longing for the Ettin-homes.”

---

1 fyrir] add. *þf:ð* R is possibly a lost word.

- 29     Inn kom in arma · jötna systir,  
       2     hin es brúðfjár · biðja þorði:  
           „Láttu þér af höndum · hringa rauða  
       4     ef þú ǫðlask vill · ástir mínar,  
           ástir mínar, · alla hylli!“

In came the wretched sister of the ettins, the one who for the bride-price had dared ask: “Take off from thy hands the red rings, if thou wilt win my loves; my loves, [and] all [my] holdness<sup>C</sup>.”<sup>a</sup>

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<sup>a</sup>The sister, who already asked for the hammer, now has the audacity to ask Thunder (still disguised as Frow) to give her the very rings on his hands.

- 30     Þá kvað þat Þrymr, · þursa dróttinn:  
       2     „Berð inn hamar · brúði at vígja,  
           leggið Mjöllni · í meýjar kné,  
       4     vígið okkr saman · Várar hendi!“

Then quoth that Thrim, the lord of Thurses: “Bear ye in the hammer, the bride to bless; lay Millner in the maiden’s knee, bless us two together by the hand of Ware<sup>P1a</sup>”

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<sup>a</sup>A minor goddess presumably presiding over marriage. See Encyclopedia.

- 31      Hló Hlórriða · hugr í brjósti  
       2      es harðhugaðr · hamar of þekki;  
             Þrym drap hann fyrstan, · þursa dróttin,  
       4      ok ęt jötuns · alla lamði.

The heart of Lohrde laughed in his breast, when, hard-hearted, he recognized the hammer.  
 Thrim he slew first, the lord of Thurses, and all the lineage of the ettin he thrashed.

- 32      Drap hann ina öldnu · jötna systur,  
       2      hin es brúðfjár · of beðit hafði;  
             hón skell of hlaut · fyr skillinga  
       4      en högg hamars · fyr hringa fjöld.

He slew the old sister of the ettins, the one who for the bride-price had asked; she  
 received a smiting before shillings, and a strike of the hammer before a multitude of  
 rings.

- 33      Svá kom Óðins sonr · ęndr at hamri.

Thus Woden's son regained his hammer.

# The Lay of Hymer (*Hymiskviða*)

Attested in two manuscripts, **R** and **A**. The two are surprisingly consistent; all verses are shared, and come in the same order. The title *Hymiskviða* ‘the Lay of Hymer’ comes from **A**. **R** instead has in the usual red ink the header *Þórr dró Miðgarðsorm* ‘Thunder pulled the Middenyardsworm’.

- 
- 1    Ár valtívar · veiðar nómu  
2    ok sumblsamir · áðr saðir yrði,  
      hristu teina · ok á hlaut sóu,  
4    fundu at Egis · orkost hvera.

[**R** 13v/26, **A**  
5v/25]

Of yore the slain-Tues [GODS] had caught game<sup>a</sup>, and banqueting before they might eat<sup>b</sup>, they shook the twigs and looked at the leat<sup>c</sup>; they found at Eagre’s a great choice of cauldrons.<sup>c</sup>

---

<sup>a</sup>Lit. ‘took game’

<sup>b</sup>Lit. ‘might become sated’

<sup>c</sup>The gods sprinkled the leat (*hlaut* ‘sacrificial blood’) of the beasts and interpreted the pattern; they found it most auspicious to feast at Eagre’s. TODO: reference to leat-twigs.

- 2    Sat bergbúi · barnteir fyrir,  
2    mjok glíkr megi · Miskorblinda,  
      leit í augu · Yggs barn í þrá:  
4    „þú skalt ósum · opt sumbl gera!“

[**R** 13v/28, **A**  
5v/27]

— Sat the mountain-dweller [ETTIN = Eagre] there, merry like a child, much alike to the lad of Misherblind;<sup>a</sup> into his eyes looked the child of Ug <= Weden> [= Thunder] in stubbornness: “Thou shalt for the Ease oft host banquets!”<sup>b</sup>

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<sup>4</sup> gęra ‘host’] gęfa ‘give’ A

---

<sup>a</sup>A reference to a lost myth? Unless Misherblind is an alternative name for Firneet, Eagre’s father.

<sup>b</sup>Having seen that Eagre has a great store of cauldrons, Thunder orders him to host future banquets for the Ease.

[R 13v/31, A  
5v/29]

- 3 Qnn fekk jętni · orębęginn halr,  
2 hęđi at hefndum · hann nęst við gođ,  
bađ hann Sifjar ver · sęr fęra hver,  
4 „þann’s ek ęllum ęl · yęr of hęita.“

Great toil for the ettin the word-peevisish man [= Thunder] caused; he [= Eagre] thought of revenge, soon, against the god; he bade Sib’s husband [= Thunder] bring him a cauldron, “that one with which I for you all ale might heat.”<sup>a</sup>

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<sup>a</sup>Eagre gets back at Thunder by telling him that he needs a single cauldron which can hold enough ale to supply all the Ease.

[R 14r/1, A 5v/30]

- 4 Né þat męttu · męrir tívar  
2 ok ginnręgin · of geta hvęrgi,  
unz af tryggęum · Týr Hlęrrięða  
4 ástrąđ mikit · ęinum sagđi:

But that one might the renowned Tues<sup>G</sup> and the gin-Reins<sup>G</sup> nowhere get ahold of—until, out of loyalty, a great loving counsel Tue to Loride <= Thunder> alone did say:

[R 14r/3, A 6r/2]

- 5 „Býr fyr austan · Élivága  
2 hundvíss Hymir · at himins ęnda,  
á minn fađir · móđuęr kętil,  
4 rúmbrugđinn hver · rastar djúpan.“

“Dwells to the east of the Ilewaves<sup>L</sup> the hound-wise Hymer, at heaven’s end.<sup>a</sup> Owns my father [= Hymer], fierce, a kettle; a size-renowned cauldron, a rest<sup>C</sup> deep.”

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4 rúmbrugðinn] *þrumbrygðan†* A

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<sup>a</sup>According to *Webbthritner* 31 the llewaves were the poisonous wild rushes out of which the ettins emerged, and so it only makes sense that they would be found in the east, where the ettins dwell. Hymer's dwelling even further east than them illustrates his fierceness.

[Thunder quoth:]

6 „Vēizt, ef þiggjum · þann lögveli?“

[R 14r/4, A 6r/4]

2 [Tue quoth:] „Ef, vinr, vélar · vit gørvum til!“

“Knowest thou if we will receive that liquid-boiler [CAULDRON]?” — “If, friend, we two make use of wiles!”<sup>a</sup>

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<sup>a</sup>Like elsewhere in this poem the speakers are not indicated, but it is most sensible that Thunder asks and Tue answers.

7 Fóru drjúgum · dag þann framan

[R 14r/5, A 6r/4]

2 Ásgarði frá · unz til Egils kvómu;

hirði hafra · hornqǫfgasta;

4 hurfu at hǫllu · es Hymir átti.

— Journeyed they with great strides from the beginning of the day, from Osyard, until to Agle's [home] they came—he herded the horn-noblest he-goats<sup>a</sup>—they turned to the hall which Hymer owned.

---

1 dag þann framan ‘from the beginning of the day’] emend. following Finnur Jónsson (1932); *dag þann fram* ‘on that day forth’ R; *dag frálga* ‘swiftly at day’ A 2 Egils ‘Agle's [home]’ thus R; *Égis* ‘Eagre's [home]’ A is probably from confusion with Eagre (the ettin) described earlier in the poem, alternatively the shepherd shared his name.

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<sup>a</sup>Thunder left his goats in the care of Agle, whose identity is unclear, but is also mentionde in Snorri TODO.

8 Mǫgr fann qmmu, · mjök leiða sér,

[R 14r/7, A 6r/6]

2 hafði hǫfða · hundruð níu.

en qnnur gekk · algollin framm

4 brúnhvít bera · bjórvęig syni.

The lad [= Tue] found his grandmother very loathsome; heads she had, nine hundred.—  
But another woman, all-golden, stepped forth: white-browed, she carried a beer-draught  
for her son [= Tue]:

[R 14r/9, A 6r/8]

- 9 „Áttniðr jǫtna · ek vilja’k ykr  
2 hugfulla tvá · und hvera sętja;  
es mín fríi · mǫrgu sinni  
4 glǫggr við gęsti · gǫrr ills hugar.“

“Descendant of ettins [= Tue]! I would wish to set you high-mettled two under the  
cauldrons; my lover [= Hymer] has many a time been stingy against guests, quick to ill  
temper.”<sup>a</sup>

---

3 fríi ‘lover’] thus R; *fǫðir* ‘father’ A

---

<sup>a</sup>Tue’s mother hides him and Thunder, lest Hymer find them.

[R 14r/11, A 6r/9]

- 10 Eñ vaskapaðr · varð síðbúinn,  
2 harðráðr Hymir, · heim af vęiðum;  
gekk inn í sal, · glumðu jǫklar,  
4 vas karls, es kom, · kinnskógr frørinn.

But the misshapen one was come late—the hard-minded Hymer—home from the hunt.  
He entered the hall—icicles clattered<sup>a</sup>—on the churl who came [= Hymer] was the cheek-  
shaw [BEARD] frozen.

---

1 síðbúinn ‘come late’] om. A

---

<sup>a</sup>In Icelandic the word *jökull* comes to specifically mean ‘glacier’, but this development is peculiar and its base meaning is ‘icicle’, a word with which it is also cognate. The icicles are certainly those in Hymer’s beard.

[R 14r/13, A  
6r/11]

[Tue’s mother quoth:]

- 11 „Ves þú heill, Hymir, · í hugum góðum!  
2 Nú ’s sonr kominn · til sala þinna,  
sá’s vit vęttum · af vęgi lǫngum;  
4 fylgir hǫnum · Hrǫðrs andskoti,



vinr verliða; · Véurr heitir sá.

“Be thou hale, Hymer, in good spirits!<sup>a</sup> Now the son [= Tue] is come to thy halls, the one whom we two have been awaiting from a long way off. Follows him the opponent of Rooder <ettin> [= Thunder], the friend of manly retinues [= Thunder]; Wighward<sup>P</sup> <= Thunder> is that one called.

<sup>a</sup>This formula is very closely paralleled in runic inscription N B380 (edited under Charms and Spells). Cf. also *Beeewolf* 407a: *Wæs þú Hrōðgár hál* ‘Be thou, Rothgar, hale!’

- 12 Sé þú hvar sitja · und salar gaffi,  
2 svá forða sér, · stendr súl fyrir.“  
Sundr stökk súla · fyr sjón jötuns,  
4 en allr í tvau · áss brotnaði.

[R 14r/15, A  
6r/13]

See where they sit 'neath the hall's gable: thus they protect themselves—a pillar stands before them!<sup>a</sup>” The pillars sprang asunder before the sight of the ettin, but all in two the roof-beam was broken.

2 forða sér] forðask A 2 súl] *ʃsolʃ* A 4 allr] *ǣðr* ‘earlier, before that’ RATODO: elaborate, mention Finnur

<sup>a</sup>Tue's mother reveals the hiding place of the gods.

- 13 Stukku átta, · en einn af þeim  
2 hverr harðsleginn · heill af þolli;  
framm gingu þeir, · en forn jötunn  
4 sjónum leiddi · sinn andskota.

[R 14r/17, A  
6r/15]

Eight [cauldrons] sprung apart, but one of them—a hard-forged cauldron—[came] whole off its peg.<sup>a</sup> Forth went they, but the ancient ettin with his sight closely followed his opponent [= Thunder].

<sup>a</sup>The cauldrons were presumably hanging on the roof-beam. Eight of them broke, but a single one remained whole.

- 14 Sagði-t hönnum · hugr vęl þá's sá  
2 gýgjar gróti · á golf kominn,

[R 14r/19, A  
6r/16]

þar vǫru þjórar · þrír of tǣknir,  
 4      bað senn jǫtunn · sjóða ganga.

His [Hymer's] heart was not pleased then, when he saw the distresser of troll-women [= Thunder] come on the floor. There were three bulls taken: bade the ettin at once [his servants] to go roast [them].

2 gróti 'distresser' ] gǣti 'keeper, warder' A    4 senn 'at once' ] sun '[his] son [= Tue]?' A

[R 14r/21, A  
 6r/18]

15      Hvern létu þeir · hǫfði skēmra  
 2      ok á seyði · síðan bǫru,  
          át Sifjar verr · áðr sofa gingi,  
 4      einn með ǫllu · øxn tvá Hymis.

Each [bull] they let shorten by a head, and onto the fire-pit then carried: ate the husband of Sib [= Thunder]—before he might go to sleep—alone by himself two of Hymer's oxen.<sup>a</sup>

<sup>a</sup>Cf. *Thrim* 24.

[R 14r/23, A  
 6r/19]

16      Þótti hǫrum · Hrunnis spjalla  
 2      verðr Hlórriða · vǫl fullmikill,  
          „munum at aptni · ǫðrum verða  
 4      við vǣðimat · vér þrír lifa.“

To the hoary friend of Rungner <ettin> [= Hymer] seemed Loride's meal well full-great; “next evening will we three by game-meat have to live.”<sup>a</sup>

<sup>a</sup>The construction is difficult, but should probably be read in prose word order as *vér þrír munum at ǫðrum aptni verða lifa við vǣðimat*, where *verða* has a similar use as its modern German cognate *werden*. Hymer's stinginess—he refuses to share more of his own food, forcing his guests to go hunt—breaks all Indo-European rules of hospitality and illustrates the otherness of the Ettins. See Introduction to the poem.

[R 14r/24, A  
 6r/21]

17      Véurr kvaðsk vilja · á vág róa,  
 2      ef ballr jǫtunn · beitur gǣfi.  
          „Hverf þú til hjarðar, · ef hug trúir,  
 4      brjótr berg-Dana, · beitur sókja.

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—breaker of boulder-Danes [ETTINS > = Thunder]!—to seek pieces of bait.

---

3 hjarðar] *ballar* corr. A

- 18 Þess vęntir mik, · at þér mynit  
 2 ęgn at oxa · auðfeng vesa.“  
 Sveinn sýsliga · sveif til skógar,  
 4 þar's oxi stóð · alsvartr fyrir.

[R 14r/26, A  
6r/23]

I expect that the oxen for bait will not be an easy catch for thee.”—The swain <= Thunder> sharply turned to the woods, there where an ox stood, all-black, before [him].

---

1 vęntir mik] *vęnti ek* R 1 mynit ‘will not’] thus A; *myni* ‘will’ R. I prefer the A reading since it makes this the first of Hymer’s several challenges to Thunder, ones which the god easily accomplishes.

- 19 Braut af þjóri · þurs ráðbani  
 2 hótún ofan · horna tveggja.  
 „Verk þikkja þín · verri myklu  
 4 kjóla valdi · an kyrr sitir.“

[R 14r/28, A  
6r/24]

Off from the bull broke the counsel-slayer of the thurse [= Thunder] the high meadow of the two horns [HEAD] from above.—“Thy works seem far worse to the wielder of keels [= Hymer = me], than if thou calm did sit.”<sup>a</sup>

---

<sup>a</sup>Hymer snidely belittles Thunder’s feat of pulling off the head of the ox (presumably by the horns).

- 20 Bað hlunngota · hafra dróttinn  
 2 átrunn apa · útar fœra,  
 ęn sá jętunn · sína talði,  
 4 lítla fýsi · lęngra at róa.

[R 14r/30, A  
6r/26]

The lord of he-goats [= Thunder] bade the kinsman of the ape<sup>Ca</sup> [ETTIN = Hymer] to push the launching-steed [BOAT] further out; but that ettin told of his scarce wish to row longer.<sup>b</sup>

2 átrunn] *†atrenn†* A 3 talði] *milldi* (corr.) A 4 lengra at róa] metr. emend.; *at róa lengra* RA

<sup>a</sup>The specific sense of *api* is uncertain. It seems to generally refer to a fool, but see Encyclopedia.

<sup>b</sup>There is some humour in the situation as Hymer, who just mocked Thunder, is now forced to do his willing by rowing.

[R 14r/31, A  
6r/27]

- 21 Dró mérr Hymir · móðugr hvala  
2 einn á ǫngli · upp senn tváa,  
en aptr í skut · Óðni sífjaðr  
4 Véurr við vélar · vað gæði sér.

Pulled renowned Hymer—fierce—whales: one on the hook, soon up two; but back in the stern the Woden-related Wighward <= Thunder> wilily<sup>a</sup> made himself a fishing-line.

1 mérr ‘renowned’] thus R; *mēirr* ‘more, further’ A

<sup>a</sup>Probably in the sense that he made the fishing line behind Hymer’s back when he was distracted pulling up the whales.

[R 14v/1, A 6r/29]

- 22 Egnði á ǫngul · sá’s ǫldum bergr,  
2 orms einbani · oxa hǫfði;  
gæin við agni, · sú’s goð fia,  
4 umbgjörð neðan · allra landa.

On the hook fastened he who saves men [= Thunder]—the lone slayer of the Worm [= Thunder]—the head of the ox. At the bait snapped the one whom the gods hate [= Middenyardsworm]—the encircler of all lands<sup>a</sup> [= Middenyardsworm]—from below.

3 agni ‘bait’] thus A; *ǫngli* ‘hook’ R

<sup>a</sup>This kenning occurs identically in a fragment by 9th century scold Alewigh Snub (Qlv Þórr, edited by Margaret Clunies Ross in *SkP* III).

[R 14v/3, A 6v/1]

- 23 Dró djarfliga · dáðrakkr Þórr  
2 orm ęitrfaan · upp at borði;  
hamri kníði · hǫfjall skarar

4 ofljótt ofan · ulfs hnitbróður.

Pulled boldly deed-bold Thunder the venom-glistening Worm up on the gunwale; with the hammer he struck the high mountain of hair<sup>a</sup> [HEAD]—very hideous, from above—on the clash-brother of the Wolf [= Middenyardsworm].

<sup>a</sup>A rather unfitting kenning, since serpents do not have hair.

24 Hraungǫlkn hrutu, · ęn hǫlkn þutu,  
2 fór hin forna · fold ǫll saman;  
sökkðisk síðan · sá fiskr í mar.

[R 14v/5, A 6v/2]

The lavafield-monsters [ETTINS] bounded, but the bedrock resounded; moved the ancient earth all at once; sank thereafter that fish [= Middenyardsworm] into the sea.

1 hrutu] thus A; *blumðu* ‘dashed’ R

1 hraungǫlkn ‘lavafield-monsters’] Both mss. have *bręin*-, which may mean either ‘clean’ or ‘reindeer’, neither of which fit. On the other hand *braun* ONP: ‘stone/barren area, wasteland; lava-field’ is well attested in Scoldish kennings for ettins. The precise meaning of *galkn* ‘monster’ (plural *gǫlkn*) is unclear; but it is attested in three Scoldish verses, always in kennings of the type “troll-woman of the shield [AXE]”. While the mss. ‘*galkn*’ (norm. *gálkn*) could be both singular and plural, the form of the verb precludes the former. This means that the word cannot be referring to the Middenyardsworm, refuting the interpretation of Larrington (2014): “the sea-wolf shrieked”.

25 Óteitr jötunn, · es aptr røru,  
[...]  
2 svá’t ár Hymir · ękki męlti,  
veifði róði · veðrs annars til.

[R 14v/6, A 6v/3]

The unmerry ettin [= Hymer], as they rowed back, [...], so that in the early morning Hymer spoke nothing; he pulled the oar around, against the storm:

1 [...] There is without doubt a line missing here; the meter usually requires four lines, and the first half of the sentence is incomplete without a verb (unless one understands an implied “was”, so that the verse would begin “Unmerry was the ettin”).

2 ár ‘in the early morning’] Finnur Jónsson (1932) suggests *svá’t at ór* ‘so that by the oar’. Assuming my interpretation is correct, the three would have been fishing

[Hymer quoth:]

[R 14v/8, A 6v/4]

26 „Munt of vinna · verk halft við mik,  
2 at heim hvala · haf til bójar  
eða flotbrúsa · fęstir okkarn.“

“Thou wilt win a half work by me if thou carry the whales home to the farm, or our float-jar [BOAT] do fasten.<sup>a</sup>”

<sup>a</sup>Hymer tells Thunder, who since he did not actually pull up the Worm now has nothing to show for the trip, that he can accomplish something half as good as the pulling of the whales if he carries them home, or if he fastens the boat (by the shore).

[R 14v/9, A 6v/6]

27 Gekk Hlórriði · gręip á stafni  
2 vatt með austri · upp lęgfáki;  
ęinn með ęrum · ok með austskotu  
4 bar til bójar · brimsvín jętuns  
ok holtriða · hver í gegnum.

Went Loride <= Thunder>, grasped the stern; hurled with the bilge-water the lake-nag [BOAT] up.<sup>a</sup> Alone with the oars and the bilge-bucket he bore to the farm the brim-swines [WHALES] of the ettin, even through the cauldron of woodland ridges<sup>b</sup> [VALLEY?].

1 á] *til á* R 5 holtriða] *†holtriba†* R

<sup>a</sup>Thunder did not pour the bilge-water, something that makes its weight considerably heavier, out of the boat. This was a great work of strength.

<sup>b</sup>TODO. What do other editors and translators say?

[R 14v/12, A  
6v/7]

28 Ok ęnn jętunn · umb afręndi,  
2 þrágirni vanr, · við þór sęnti,  
kvað-at mann ramman, · þótt róa kynni,  
4 krępturligan, · nema kalk bryti.

And yet the ettin, used to stubbornness, regarding strength of hand flyted with Thunder; he called not the man strong—although he could row, mightily—unless he broke the chalice.<sup>a</sup>

1 Ok] *enn* A

---

<sup>a</sup>Hymer accuses Thunder of weakness, refusing to call him strong unless he breaks a certain chalice.

- 29    Eṅ Hlórriði, · es at hṇdum kom,  
       2    brátt lét bresta · brattsteṅ glęri,  
           sló sitjandi · súlur í gṇgnum;  
       4    bṇru þó heilan · fyr Hymi síðan.

[R 14v/14, A  
6v/9]

But Loride [= Thunder], when [it] came in his hands, impatiently crashed steep stone<sup>a</sup> with the glass [= chalice]; he struck right through the fastened<sup>b</sup> pillars; yet they [= Hymer's servants?] bore it whole before Hymer afterwards.

---

<sup>a</sup>Finnur Jónsson (1932) interprets the word as referring to stone pillars.

<sup>b</sup>*sitjandi* 'sitting' is ambiguous and can modify either Thunder or the (roof-bearing) pillars. I think it is more likely to modify the pillars, signifying their stability.

- 30    Unz þat hin friða · friðla kęndi  
       2    ástráð mikit, · ęitt es vissi,  
           „drep við haus Hymis, · hann 's harðari,  
       4    kostmóðs jṇtuns, · kalki hverjum.“

[R 14v/16, A  
6v/10]

Until the handsome mistress [= Tue's mother] gave a great loving counsel, the one she knew: “Strike against Hymer's skull; it is harder—on the choice-weary<sup>a</sup> ettin—than every chalice.”

---

<sup>a</sup>A reference to the gods having eaten up his choicest food.

- 31    Harðr reṅs á kné · hafra dróttinn,  
       2    fṇrðisk allra · í ásmęgin;  
           heṅill vas karli · hjalmstofn ofan,  
       4    ęn vínęrill · valr rifnaði.

[R 14v/18, A  
6v/12]

Hard rose on the knees the lord of he-goats [= Thunder]; he summoned his highest os-might.<sup>a</sup> Whole was on the churl [= Hymer] the helmet-stump [HEAD] above, but the round wine-track [CHALICE] rent apart.

---

1 rēis] om. A

<sup>a</sup>Compare *Ylfēr* in its description of Thunder attempting to pull up the Worm: *Þá varð Þórr reiðr ok fjerðist í ásmegin* “Then Thunder became wrath, and summoned his os-might.”

[R 14v/20, A  
6v/13]

[Hymer quoth:]

32 „Morg vęit’k męti · męr gingin frá,  
2 es kalki sę’k · fyr knęum hrundit,  
karl orð of kvað: · „kná’k-at sęgja  
4 aptr ęvagi: · þú est ęlðr of hęitt.

“I know many good things to be gone from me when I see the chalice thrown before [his] knees;”—the churl [= Hymer] then words did speak: “I cannot say it, ever again: ‘Thou art, ale, [well] heated!’<sup>a</sup>”

2 es] om. R 2 fyr] fyr̥ R

<sup>a</sup>Hymer laments that since his finest vessel is now broken, he will never again be able to enjoy strong drink.

[R 14v/22, A  
6v/15]

33 Þat ’s til kostar · ef koma męttið  
2 út ór óru · ęlkjól hofi.“  
Týr lęitaði · tysvar hróra;  
4 stóð at hvóru · hverr kyrr fyrir.

It would be well done, if ye might make the ale-keel<sup>a</sup> [CAULDRON] to come out of our hall.<sup>b</sup>” Tue attempted, twice, to move it; stood nevertheless the cauldron still before [him].

<sup>a</sup>*ęlkjól* is the accusative form, but in this sense (CV: *koma*, B) we would expect the dative *ęlkjóli*, something that the meter does not allow for.

<sup>b</sup>*hof* ‘hall’ usually means ‘hove; temple’.

[R 14v/24, A  
6v/16]

34 Faðir Móða · fekk á þręmi  
2 ok í gognum stę · golf niðr í sal;  
hóf sęr á hęfuð upp · hver Sifjar verr,  
4 ęn á hęlum · hringar skullu.



The father of Moody [= Thunder] grasped the brim, and stepped down through the floor in the hall;<sup>a</sup> heaved the husband of Sib [= Thunder] up onto his head the cauldron, but on his heels rings clattered.<sup>b</sup>

<sup>a</sup>In the account of *Ylfér* Thunder is said to have stepped through the boat when trying to pull up the Midden-yardsworm. This detail is also seen on the carving of the Altuna stone from Uppland, Sweden; it may have been transposed to this place in the narrative.

<sup>b</sup>The rings from the cauldron-chain; this detail is mentioned in an example sentence contrasting long and short phonemes in FGT (1950): *beyrði til þøddu, þá er Þórr bar hverinn* “one heard the pot-links when Thunder bore the kettle”. According to Finnur Jónsson (1932) this chain reached from one end of the kettle to another, in which case this would be an oblique reference to the cauldron’s size, its diameter being the same as Thunder’s height.

- 35 Fóru-t lęngi, · áðr líta nam  
2 aptr Óðins sonr · ęinu sinni;  
sá hann ór hreysum · með Hymi austan  
4 folkdrótt fara · fjolhøðaða.

[R 14v/26, A  
6v/18]

They journeyed not for long before the son of Weden [= Thunder] took to look back, a single time;—saw he out of stone-heaps, with Hymer from the east, a many-headed folk-troop [= ETTINS] journeying.

- 36 Hóf sér af hęrðum · hver standandi,  
2 vęifði Mjølni · morðgjörnum framm,  
ok hraunhvala · hann alla drap.

[R 14v/28, A  
6v/19]

Heaved he off from his shoulders the cauldron, [while] standing; he swung the murder-eager Millner forth, and the rock-whales [= ETTINS] all he slew.

- 37 Fóru-t lęngi, · áðr liggja nam  
2 hafr Hlórriða · halfdauðr fyrir,  
vas skęr skøkuls · skakkr á þęini,  
4 ęn því hinn lęvįsi · Loki of olli.

[R 14v/30, A  
6v/21]

They journeyed not for long before the he-goat of Loride <= Thunder> took to lie half-dead before [them]; the steed of the cart-pole [GOAT] was halt in the leg, but that the deceitful Lock did cause.<sup>a</sup>

---

3 skér] emend. from meaningless ~~þskirrþ~~ RA

---

<sup>a</sup>Apparently Lock (who is not mentioned earlier in the poem) was placing curses on the returning party. Snorre mentions this, TODO.

[R 14v/32, A  
6v/22]

- 38    Æn ér heyrtr hafið, · hværr kann of þat  
       2    goðmólugra · gørr at skilja,  
           hvær af hraunbúa · hann laun of fekk,  
       4    es bæði galt · bõrn sín fyrir.

But ye have heard—each god-knowledgeable<sup>a</sup> man knows about this more clearly discern—which rewards he [= Lock] from the rock-dweller [ETTIN] got, as he yielded up both his own children for it.<sup>b</sup>

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<sup>a</sup>*goð-mólugr* ‘able to speak about the god-lore; versed in the mythology’ is a *hapax*.

<sup>b</sup>As pointed out in Finnur Jónsson (1932) a verse containing such an address to the audience is otherwise unheard of. — What myth is being referred to is unclear. TODO: What do other authors write

[R 15r/1, A 6v/24]

- 39    Þróttøflugr kom · á þing goða  
       2    ok hafði hver, · þann's Hymir átti;  
           æn véar hverjan · vcl skulu drekka  
       4    ølðr at Égis · èitt hõrmèitið.

The valour-mighty one [= Thunder] came onto the Thing<sup>C</sup> of the gods, and had that cauldron which Hymer owned; but the Wigh-beings<sup>G</sup> <= gods> shall well drink an ale-feast at Eagre's, every flax-cutting [FALL?].

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4 èitt hõrmèitið “one ... flax-cutting”] A very obscure kenning. La Farge and Tucker (1992) give several interpretations, viz. *èitr-bõr-mèitir* ‘poison-rope-cutter [SNAKE > WINTER]’, *èitr-orm-mèiðir* ‘poison-worm-injurer’ [WINTER]. The solution with the minimal amount of emendation is to read *èitt* ‘one’ as modifying *ølðr* ‘ale-feast’, and *hverjan* ‘every’ as modifying *bõr-mèitiðr* ‘flax-cutting’, a compound made up of *bõrr* ‘flax, cord’ and *mèita* ‘to cut’ and referring to an obscure harvest festival. The interpretation is by no means certain.

# The Flyting of Lock (*Lokasenna*)

Preserved in **R**, directly following *Hymr*, though the poems without doubt were originally separate; the stylistic differences are drastical.

Frá Égi ok goðum

From Eagre and the gods

Égir, er ǫðru nafni hét Gyimir, hann hafði búit ásum ǫl þá er hann hafði fengit ketil inn mikla sem nú er sagt. Til þeirrar veizlu kom Óðinn ok Frigg kona hans. Þórr kom eigi þvíat hann var í austrvegi. Sif var þar, kona Þórs; Bragi, ok Iðunn kona hans. Týr var þar, hann var einhendr; Fenrisulfr sleit hönd af hánú, þá er hann var bundinn. Þar var Njǫrðr ok kona hans Skaði; Freyr ok Freyja; Víðarr son Óðins. Loki var þar, ok þjónustumenn Freys, Byggvir ok Beyla. Mart var þar ása ok alfa. Égir átti tvá þjónustumenn; Fimafengr ok Eldir. Þar var lýsigull haft fyr eldsljós; sjálft barsk þar ǫl. Þar var griðastadr mikill. Menn lofuðu mjök hversu góðir þjónustumenn Égis vóru. Loki mátti eigi heyra þat, ok drap hann Fimafeng. Þá skóku ǣsir skjǫldu sína ok óptu at Loka, ok eltu hann braut til skógar, en þeir fóru at drekka. Loki hvarf apr ok hitti úti Eldi; Loki kvaddi hann:

Eagre<sup>P</sup>, who by another name is called Gymer<sup>P</sup>, had prepared an ale-feast for the Ease when he had got the great kettle as now is told.<sup>a</sup>

To that gathering came Weden<sup>P</sup> and Frie<sup>P</sup>, his woman. Thunder<sup>P</sup> came not, for he was in the East-way<sup>L</sup>. Sib was there, Thunder's woman; Bray<sup>P</sup> and Idun<sup>P</sup>, his woman. Tue<sup>P</sup> was there, he was one-handed. The Fenrerswolf<sup>P</sup> tore his hand off when it was bound.<sup>b</sup> There was Nearth<sup>P</sup>, and his woman Scathe<sup>P</sup>; Free<sup>P</sup> and Frow<sup>L</sup>; Wider<sup>P</sup>, the son of Weden<sup>P</sup>. Lock<sup>P</sup> was there, and the servants of Free: Bew<sup>P</sup> and Beal<sup>P</sup>. There was a great many of the Ease<sup>G</sup> and Elves<sup>Gc</sup>.

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<sup>a</sup>See the immediately preceding *Hymr*.

<sup>b</sup>This detail is probably brought up to chronologically date the events of the poem as happening after the binding of Fenrer in the mythology.

<sup>c</sup>A formulaic expression, see Ease and Elves<sup>G</sup>.

Eagre had two servants: Femfinger<sup>P</sup> and Elder<sup>P</sup>. There was glowing gold used instead of fire; the ale there poured itself. There was a great grith-stead<sup>C, d</sup>. Men greatly praised how good the servants of Eagre were. Lock could not stand that, and he slew Femfinger.

Then the Ease shook their shields and screamed at Lock,<sup>e</sup> and chased him away to the forest, but then they went to drink. Lock came back and found Elder outside; Lock greeted him:

1 „Seg þú þat, Eldir, · svá't einugi  
2 feti gangir framarr,  
hvat hér inni · hafa at ölmólum  
4 sigtíva synir.“

“Say thou it, Elder, so that thou take not one step further: what here within they bring up over the ale,<sup>a</sup> the sons of the victory-Tues [GODS].”

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1–2 svá't ... framarr ‘so that ... further’] Cf. *High* 38: *feti ganga framarr* ‘take one step further’.

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<sup>a</sup>lit. ‘have for their ale-speeches’

Elder quoth:

2 „Of vópn sín dóma · ok of vígrisni sína  
2 sigtíva synir;  
ása ok alfa, · es hér inni eru,  
4 manngi 's þér í orði vinr.“

“Of their weapons they converse, and of their fight-valiance, the sons of the victory-Tues [GODS]; of the Ease and Elves which are here within, none is thee a friend in words.”

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<sup>d</sup>A place wherein all violence was forbidden, see Encyclopedia.

<sup>e</sup>Some sort of ancient war dance. Cf. the Old Swedish Heathen Law: “TODO”.

4 manngi ... 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 v. 10. Both of these verses are otherwise perfect, and so it may be that *v* /*w*/ is rarely alliterating with the vowel. While this is never seen in Scoldish poetry, it could have been delegated to the simpler Eddic styles. Alternatively the poem is of such age that it was composed before the North Germanic loss of /*w*-/ before rounded vowels. This is supported by the fact that in both this verse and v. 10 the words that alliterate with /*w*-/ have cognates in other Germanic languages that begin with /*w*-/, in the case of *ulfr* in v. 10 this consonant is well attested in old runic inscriptions. To be clear, this retention does not require dating the whole poem to the Proto-Norse period; perhaps the poet was aware of the change which had taken place a few generations before him, and employed it as an archaism. For metrical reasons it must certainly post-date the syncope period (in the 6th century), but we know from the transitional 7th century Blekinge runestones from Stentofen (DR 357), Gummarp (DR 358) and Istaby (DR 359) that syncope occurred before the loss of /*w*-/ anyway. A 7th century Proto-Norse form of the c-line might be: *mannagi's þér in wordé winn*.

Lock quoth:

- 3 „Inn skal ganga · Égis hallir í  
2 á þat sumbl at séa,  
joll ok ófu · föri'k ása sonum  
4 ok blænd'k þeim svá meini mjoð.“

“In shall I go into Eagre's halls, for to see that feast; scorn and strife I bring to the sons of the Ease, and I mix for them so the mead with harm.”

---

3 joll ok ófu “scorn and spite”] ioll oc áfo R These two interesting words have been interpreted in a variety of ways: CV sees the first word as *jóll* ‘wild angelica’, whereas the second is taken to be an error for *áfir* ‘a beverage [...] translated by Magnaeus by *sorbitio avenacea*, a sort of common ale brewed of oats’.

Elder quoth:

- 4 „Vęizt, ef inn gęngr · Égis hallir í  
2 á þat sumbl at séa,  
hrópi ok rógi · ef ęyss á holl ręgin,  
4 á þér munu þau þerra þat.“

“Know, if thou in goest into Eagre's halls, for to see that feast: if with slander and hatred thou pourest onto the hold<sup>a</sup> Reins<sup>G</sup>, they will dry it off on thee.”

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<sup>a</sup>Gods are also called by the adjective *hollr* ‘hold; faithful, favourable’ in *Ordrun* 10, and in the oath formula of the West Geatish law: *svá sé mér/þér goð holl* “so may the gods be hold towards me/thee” TODO.

Lock quoth:

5 „Vęizt þat Ełdir, · ef ęinir skulum  
2 sáryrðum sakask,  
auðigr verða · mun'k í andsvorum,  
4 ef þú męlır til mart.“

“Know it, Elder, if alone we two shall banter with wound-words, I will be wealthy with answers, if thou speak too much.<sup>a</sup>”

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<sup>a</sup>Cf. *Highb* TODO męla til mart.

BPG BPA Síðan gekk Loki inn í hollina; en er þeir sá, er fyrir váru, hverr inn var kominn, þognuðu þeir allir.EPA

BPB Thereafter Lock walked into the hall, but when they who were there before him saw who was come, they all turned silent.EPA EPG

Lock quoth:

6 „Þyrstr ek kom · þessar hallar til  
2 Loptr of langan veg,  
ósu at biðja, · at mér ęinn gefi  
4 męran drykk mjaðar.

“Thirsty I, Loft <= Lock>, came to these halls over a long way, to ask the Ease that they to me give a single renowned drink of mead.”

7 Hví þęgið ér svá · þrungen goð,  
2 at męla né męguð;  
sessa ok staði · vęlið mér sumbli at,  
4 eða heitið mik heðan.“

“Why are ye so silent, pressed gods, that ye may not speak? Seats and places choose for me at the feast, or call me [away] hence.<sup>a</sup>”

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<sup>a</sup>i.e. “Cease your ambiguity; give me a seat or tell me to leave!”

Bray quoth:

- 8 „Sessa ok staði · vęlja þęr sumbli at  
 2 ęsir aldrigi;  
 þvıt ęsir vitu · hveim þęir alda skulu  
 4 gambansumbl of geta.“

“Seats and places choose for thee at the feast, the Ease never; for the Ease know which men they shall bid to the costly feast.”

[Lock quoth:]

- 9 „Mant þat Óðinn, · es vit í árdaga  
 2 blendum blóði saman?  
 ęlvi bęrgja · lęzk ęigi mundu,  
 4 nema okkr vęri bóðum borit.“

“Recallest thou, Weden, as we two in days of yore blended our blood together? Thou saidst thou wouldst not taste ale, unless it were for us both brought forth.”

[Weden quoth:]

- 10 „Rís þú Víðarr · ok lát ulfs fęður sitja sumbli at, síðr oss Loki ·  
 kveði lastastęfum ęgis hęllu í.“

“Rise thou, Wider, and let the father of the wolf [= Lock] sit at the feast, lest Lock accuse us of fault in the hall of Eagre.”

---

1 Rís ... fęður “Rise ... wolf”] For the missing alliteration see note to v. 2. A 7th century Proto-Norse form of the long-line might be: *Rís þú Víðarr · auk lát wulfs fęður*.

BPG BPA Þá stóð Víðarr upp ok skenkti Loka, en áðr hann drykki, kvaddi hann ásuna:EPA

BPB Then Wider stood up and poured to Lock, but before he [= Lock] drunk, he greeted the Ease:EPB EPG

- 11 „Hęilir ęsir, · hęilar ęsynjur  
 2 ok ęll ginnhęilęg goð,  
 nema sá ęinn ęss · es innar sitr  
 4 Bragi bękkjum á.“

“Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>, and all the gin-holy<sup>C</sup> gods!<sup>a</sup> Save for that one os<sup>G</sup>, who sits further within: Bray, on the benches.”

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<sup>a</sup>The first two half-lines prayer formula are identical to *Sighdrive* 2–3, for which reason it is possibly of authentic Heathen origin. To the original audience Lock’s parody of it would then have been seen as highly offensive and blasphemous.

[Bray] quoth:

12 „Mar ok męki · gef’k þér míns féar  
2 ok bótir þér svá baugi Bragi,  
síðr þú ǫsum · ǫfund of gjaldir,  
4 gręmjat goð at þér.“

“Steed and sword I give thee of my own wealth, and so recompenses thee Bray with a bigh<sup>C</sup>, since thou repayest the Ease with envy; do not anger the gods towards thee.”

[Lock] quoth:

13 „Jós ok armauga · munt ę vesa  
2 þęggja vanr Bragi,  
ása ok alfa, · es hér inni eru,  
4 þú est við víg varastr, ok skjarrastr við skot.“

“Of both steed and arm-bighs wilt thou ever be, Bray, lacking; of the Ease and Elves which are here within, art thou the wariest of war, and the shyest of shot.”

[Bray] quoth:

14 „Vęit’k, ef fyr útan vęra’k, · sem fyr innan em’k,  
2 ęgis hǫll of kominn,  
hǫfuð þitt · bęra’k í hęndi mér;  
4 lít’k þér þat fyr lygi.“

“I know if outside I were, as inside I am come into the hall of Eage: thy head I would bear in my hands; this I see for thee for the lie.”

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<sup>4</sup> 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 *c* and *č* (= *tt*) Finnur Jónsson (1932) gives *lykak þér þat fyr lygi*, giving 'so I would bring an end to thy lying'.

[Lock] quoth:

- 15 „Snjallr est í sessi, · skalattu svá gera,  
 2 Bragi bekkskrautuðr;  
 vega þú gakk · ef vreðr séir;  
 4 hyggsk vétr hvatr fyrir.“

“Quick art thou in the seat; thou shalt not do thus, Bray the bench-ornamenter! Go to strike if thou art wroth; the bold does not think in advance.”

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<sup>a</sup>Cf. *High* nýsisk fróðra TODO, really the opposite sentiment.



# The Speeches of Shirner (*Skírnismól*)

## The Speeches of Shirner

För Skírnis

Shirner's Journey

- P2** Freyr, sonr Njarðar, hafði einn dag setsk í Hliðskjálf ok sá um heima alla;  
2 hann sá í Jötunheima ok sá þar mey fagra, þá er hon gekk frá skála fǫður  
síns til skemmu; þar af fekk hann hugsóttir miklar. Skírnir hét skósveinn  
4 Freys. Njǫrðr bað hann kveðja Frey máls. Þá mælti Skaði:

Free<sup>P</sup>, son of Nearth<sup>P</sup>, had one day sat himself down in Lithshelf<sup>L</sup> and looked about all the Homes<sup>C</sup>. He looked into the Ettinhomes<sup>L</sup> and saw there a fair maiden as she walked from her father's hall to her bower; thereof he got great heart-aches. Shirner<sup>P</sup> was called the shoe-swain of Free. Nearth asked him to speak with Free. Then Scathe<sup>P</sup> spoke:

- 1 „Rís-tu nú Skírnir · ok gakk at beiða  
2 okkarn mála mög,  
ok þess at fregna · hveim hinn fróði séi  
4 ofvręðiði afi.“

“Rise thou now, Shirner, and go to ask our lad [= Free] to speak; and to learn at whom the learned man [= Free] might be cross.”

---

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.

Shirner quoth:

- 2 „Illra orða · es mér ón at ykrum syni,

2        ef ek gæng at mæla við mög,  
       ok þess at fregna, · hveim hinn fróði séi  
 4        ofvreiði afi.“

“Bad words I expect from your son, if I go with the lad to speak; and to learn at whom the wise man might be cross.”

Shirner quoth:

3        „Sæg þat Fręyr, · folkvaldi goða,  
 2        ok ek vilja vita,  
       hví þú ęinn sitr · ęndlanga sali  
 4        minn dróttinn of daga.“

— “Say that, Free, troop-wielder of the gods, I too would want to know: why thou alone stayest in the endlong halls, my lord, during the days.”

Free quoth:

4        „Hví of sęja’k þér, · sęggr hinn ungi,  
 2        mikinn móðtrega?  
       því’t alfrøðull · lýsir of alla daga  
 4        ok þęygi at mínum munum.“

— “Why should I say to thee, young man, about great mood-grief? For the elf-wheel [SUN] shines during all days, and naught to my delight.”

Shirner quoth:

5        „Muni þína · hykk-a svá mikla vesa,  
 2        at þú mér sęggr né sęgir;  
       ungir saman · vorum í árdaga,  
 4        vęl męttim tveir trúask.“

“Thy delights I do not think so large, that thou to me, man, oughtst not to say them. Young together were we in days of yore; we two might well trust each other.”

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2 *seggr* ‘man’, originally ‘messenger’] Here used in reference to Free’s addressing Shirner as *seggr binn ungi* ‘the young man’. Shirner points out that the two are of equal age, so Free is as much of a young man as he.

Free quoth:

6 „Í Gymis gøðum · ek ganga sá  
2 mér tíða mey;  
armar lýstu, · en af þaðan  
4 allt lopt ok lōgr.“

“In Gymer’s yards I saw walking a maiden, dear to me. The arms shone, but thereof all the air and sea.”

7 „Mér es mér tíðari · an manna hveim  
2 ungum í árdaga;  
ása ok alfa · þat vill engi maðr,  
4 at vit sátta séim.“

“The maiden is dearer to me than to any young man in days of yore. Of the Ease and Elves<sup>G</sup> no man<sup>a</sup> wants that we two be reconciled.”

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<sup>a</sup>For other examples of gods being called men see TODO.

It is likely that a verse is missing here, where Free asks Shirner to go to fetch the maiden for him.

Shirner quoth:

8 „Mar gef mér þá, · es mik of myrkvan beri  
2 vísan vafrloga,  
ok þat sverð, · es sjalft vegisk  
4 við jōtna étta.“

“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 aught<sup>C</sup> of the Ettins<sup>G</sup>.”

Free quoth:

- 9 „Mar þér þann gef’k, · es þik of myrkvan berr  
 2 vísan vafrloga, ok þat sverð, · es sjalft mun vegask,  
 ef sá ’s horskr es hefr.“

“That steed I give thee, which bears thee over the dark, wise wavering-flame; and that sword, which by itself will strike, if he is wise who owns it.”

1–3 berr ‘bears’; mun vegask, ef sá ’s horskr es hefr ‘will strike, if he is wise who owns it’] Responding, Free switches out the subjunctive verb forms (“might bear [...] might strike”), 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.

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 tækir sá hinn ámatki jötunn.“

“Tis dark outside; I call it time for us two to journey: over the drizzling mountains, over the people of the Thurses<sup>G</sup>. Both two we come, or us both that terrifying ettin takes.”

4 ámatki jötunn ‘terrifying ettin’] Formulaic. *ámáttigr* ‘terrifying’ seems to have a supernatural connotation, and only occurs in four other places in the Poetic Edda: in *Wallow* 8, *Grimner* 11 and *HHarw* 17 it is paired with *jötunn* ‘ettin’, while in *HHarw* 14 it describes a man with clearly supernatural attributes.

<sup>a</sup>Shirner declares his intention not to abandon his horse.

BPG BPASKírnir reið i Jötunheima til Gymis garða; þar váru hundar ólmir ok bundnir fyrir skíðgarðs hliði þess, er um sal Gerðar var. Hann reið at þar, er féhirðir sat á haugi, ok kvaddi hann: EPA

BPBShirner rode into the Ettinhomes to Gymer’s yards. There were hounds, fierce and bound in front of the slope of that wooden fence which surrounded Gird’s<sup>2</sup> hall. He rode to where a shepherd sat on a mound, and greeted him: EPB EPG

- 11 „Sæg þat hirðir, · es á haugi sitr  
 2 ok varðar alla vega:  
 hvé ek at andspilli · komumk hins unga mans

<sup>2</sup>Rather strangely, it is first now that we are informed of the maiden’s name.

4           fyr greyjum Gymis.“

“Say it, herdsman, who sittest on the mound, and guardest all ways: How I to discourse might come with the young maiden, past Gymer’s greyhounds?”

[The herdsman quoth:]

12       „Hvart est feigr, · eða est fram ginginn

2           [...];

          andspillis vanr · þú skalt ę vesa

4           góðrar meýjar Gymis.“

“Either art thou fey, or passed-on; [...]. Lacking discourse shalt thou ever be, with Gymer’s good maiden.”

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1 fram ginginn ‘passed-on’] i.e. ‘dead’.

[Shirner quoth:]

13       „Kostir ’ru þetri · heldr an at klökkva séi

2           hveim es fúss es fara,

          ęinu dógri · mér vas aldr of skapaðr

4           ok alt líf of lagit.“

“Choices are better, rather than sobbing, for whomever is eager to depart. On a single day was my age shaped, and all my life was laid.<sup>a</sup>”

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1 kostir ‘choices’] i.e. ‘alternative choices, other ways’.

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<sup>a</sup>The Germanic fatalistic beliefs, wherein one’s course of life was predetermined at birth, are here clearly seen. Cf. *Wallow* 19, *Lock* 48.

[Gird quoth:]

14       „Hvat ’s hlym hlymja · es hlymja heýri’k nú til

2           ossum rønnum í?

          jörð bifask, · ęn allir fyr

4           skjalfa garðar Gymis.“

“What is the din of dins, which I of dins now hear in our houses? The earth trembles, and in front, all the yards of Gymer quake.”

A servant-woman quoth:

15 „Maðr er hér úti, · stiginn af mars baki,  
2 jó léttr til jarðar taka.“

“A man is here outside, stepped down off a horse’s back; he lets take his steed to the ground.<sup>a</sup> (TODO: translation)”

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<sup>a</sup>According to Finnur Jónsson (1932) a still-known Icelandic expression; Shirner lets his horse graze.

[Gird quoth:]

16 „Inn bið þú hann ganga · í okkarn sal  
2 ok drekka hinn méra mjöð,  
þó ek hitt óumk, · at hér úti séi  
4 minn bróðurbani.“

“Bid thou him to go in into our hall, and to drink the renowned mead; though I fear that here outside might be my brother’s bane-man.”

[Gird quoth:]

17 „Hvat ’s þat alfa · né ása sona,  
2 né víssa vana?  
hví ęinn of komt · ęikinn fúr yfir  
4 ór salkynni at séa.“

“What sort is that, not of Elves, nor of sons of the Ease, nor of wise Wanes? Why camest thou alone over the raging fire, to see the state of our hall?”

[Shirner quoth:]

18 „Emkat alfa · né ása sona  
2 né víssa vana,



þó einn of kom'k · ęikinn fúr yfir  
 4 yður salkynni at séa.

“I am not of the Elves, nor of sons of the Ease, nor of wise Wanes; although I came alone over the raging fire, to see the state of our hall.

19 Epli ęllifu · hér hef'k algollin,  
 2 þau mun'k þér Gęrður gefa,  
 frið at kaupa, · at þú þér Frey kveðir  
 4 óleiðastan at lifa.“

Apples eleven I have here, all-golden; those I will to thee, Gird, give; to purchase the friendship, that thou callest Free with thee dearest<sup>a</sup> to live.<sup>b</sup>”

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<sup>a</sup>lit. ‘most unloathsome’

<sup>b</sup>i.e. that Gird

[Gird quoth:]

20 „Epli ęllifu · ek þigg aldrigi  
 2 at manskis munum,  
 né vit Freyr, · meðan okkart fjor lifir,  
 4 byggum bęði saman.“

“Apples eleven I never accept, to any man’s delights; nor do I and Free—while our lives remain—dwell both together.”

[Shirner quoth:]

21 „Baug þér þá gef'k, · þann's bręndr of vas  
 2 með ungum Óðins syni,  
 átta 'ró jafnhęfgir, · es af drjúpa  
 4 hina níundu hverja nótt.“

“The high<sup>c</sup> I then give thee, that one which was burned with Weden’s young son<sup>a</sup> [= Balder]. Eight are even-heavy, which from it drip, every ninth night.<sup>b</sup>”

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<sup>a</sup>The bigh (armlet) that burned on the funeral pyre together with Balder<sup>P</sup>. It is notable that it was thought to have been recovered.

<sup>b</sup>The bigh is apparently capable of reproducing itself.

[Gird quoth:]

22 „Baug þikkak, · þótt brændr sei,  
2 með ungum Óðins syni;  
esa mér golls vant · í gǫrðum Gymis  
4 at deila fé fǫður.“

“The bigh I accept not, although it be burned with Woden’s young son [= Balder]; there is for me no want of gold in Gymer’s yards, sharing the fee<sup>C</sup> of my father.”

[Shirner quoth:]

23 „Sér þú męki, męr, · mjóvan, málfaan,  
2 es hef’k í hendi hér?  
hofuð hoggva · mun’k þér halsi af,  
4 nema mér sętt sęgir.“

“Seest thou this sword—slender, pictured-painted<sup>a</sup>—which I have here in my hand? Off thy neck will I hew thy head, unless thou agree with me.<sup>b</sup>”

<sup>a</sup>The sword is inlaid with metal forming a pattern. For examples see TODO.

<sup>b</sup>lit. ‘unless thou to me sayest an agreement/settlement.’

[Gird quoth:]

24 „Ánauð þola · vil’k aldrigi  
2 at manskis munum,  
þó hins get’k, · ef it Gymir finnizk  
4 vígs ótrauðir at vegizk.“

“Suffer coercion will I never, to any man’s delights; though I mean, if thou and Gymer meet, that ye two unreluctant of conflict may fight.”

[Shirner quoth:]

- 25 „Sér þú męki, męr, · mjóvan, málfaan,  
 2 es hef’k í hendi hér?  
 fyr þessum eggjum · hnígr sá hinn aldni jötunn,  
 4 verðr þinn feigr faðir.

“Seest thou this sword—slender, pictured-painted—which I have here in my hand? By these edges the aged ettin [= Gymer] reclines; fey<sup>C</sup> becomes thy father.

- 26 Tamsvęndi þik drep’k, · ęn þik tęmja mun’k,  
 2 męr, at mínum munum,  
 þar skalt ganga · es þik gumna synir  
 4 síðan ęva séi.

With the taming-wand I strike thee, but I will tame thee, maiden, to my delights. There shalt thou go, where the sons of men never since may see thee.

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1 tamsvęndi ‘taming-wand’] Has been interpreted as a sword, TODO.

- 27 Ara þúfu á · skalt ár sitja,  
 2 horfa hęimi ór,  
 snugga heljar til,  
 4 matr sé þér męir leiðr · an manna hveim  
 hinn fráni ormr með firum.

On an eagle’s hill shalt thou early sit, [and] turn out of the world; hanker after Hell<sup>L</sup>. May food be for thee more loathsome than to any man the gleaming serpent [the Middenyardsworm] among firs [MEN].<sup>a</sup>

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<sup>a</sup>The food will either ‘loathe’ Gird (i.e., she will be deprived of it), or the food that she must eat will be as disgusting as the Middenyardsworm. — The threat seems to be that Gird will be forced to stay alone on an eagle’s nest, deprived of food and (probably) longing to die.

- 28 At undrsjónum verðir · es út of kęmr,  
 2 á þik Hrímnir hari

á þik hotvetna stari,  
 4 víðkunnari verðir · an vǫrðr með goðum,  
 gapi þú grindum frá.

A wondrous sight mayst thou become, when out thou comest; at thee may Rimner ogle; at thee may anyone stare. More widely known mayst thou become than the ward among the Gods [= Homedall]; mayst thou gape from the gates.

29 Tópi ok ópi, · tjǫsull ok óþoli,  
 2 vaxi þér tǫr með trega;  
 sęzk þú niðr · ęn ek mun sęgja þér  
 4 sváran súsbreka,  
 ok tvinnan trega.

Toop and oop, tease and impatience; may thy tear grow with grief! Sit thyself down, and I will say thee a severe roaring-breaker, and a twined grief.

30 Tramar gneypa · þik skulu ęrstan dag  
 2 jǫtna ęrðum í,  
 til hrímþursa hallar · þú skalt hvęrjan dag  
 4 kranga kostalaus;  
 kranga kostavǫn;  
 6 grát at gamni · skalt í gǫgn hafa  
 ok leiða með tǫrum 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-deprived. Weeping for joy shalt thou have in exchange, and nurse grief with tears.

31 Með þursi þríhǫfðuðum · þú skalt ę nara  
 2 eða verlaus vesa,  
 þitt geð grípi;  
 4 þik morn morni  
 ves þú sem þistill, · sá's þrunginn vas

6            í ofanverða ónn.

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 working season.

32      Til holts ek gekk · ok til hrás viðar  
2            gambantęin at geta  
              gambantęin ek gat.

To the wood I went, and to the young tree, the gombentoe<sup>C</sup> for to get; the gombentoe I got.

33      Vręiðr 's þér Óðinn, · vręiðr 's þér Ásabragr,  
2            þik skal Fręyr fiask,  
              hin firinilla mér, · ęn fingit hęfr  
4            gambanvręiði goða.

Wroth with thee is Weden; wroth with thee is Ease-Bray <\*>= Thunder?; thee shall Free come to hate, shockingly bad maiden, if thou hast earned the gomben-wrath of the gods.

34      Hęyri jętnar, · hęyri hrímþursar,  
2            synir Suttunga, · sjalfir áslidar,  
              hvé fyrir býð'k, · hvé fyrir banna'k  
4            manna glaum mani,  
              manna nyt mani.

Hear Ettins, hear Rime-thurses, sons of Suttung [ETTINS], the os-retinues [= Ease] themselves: how I forbid, how I forban the company of men from the maiden; the use of men from the maiden.

35      Hrímgrímnir hętir þurs, · es þik hafa skal  
2            fyr nágrindr neðan,  
              þar þér vílmęgir · á viðarrótum

- 4           gęitahland gefi; ęđri drykkju · fá þú aldrigi,  
              męr, af þínum munum,  
 6           męr, at mínum munum.

Rimegrimner is called the thurse, who shall have thee, down beneath Nawgrind; there to thee the lads of toil [THRALLS] goat-piss may give. A higher drink mayst thou never get, maiden, of thy delights; maiden, to my delights!

- 36       Þurs ríst'k þér · ok þría stafi,  
           ęrgi ok ęđi ok ęþola,  
           svá ek þat af ríst · sem ek þat á reist,  
           ef gęrvask þarfar þess.“

“Thurse<sup>G</sup> I carve for thee, and three staves: degeneracy and madness and impatience. So I carve it off as I carved it on, if need arises of that.”<sup>a</sup>

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1 þurs ‘thurse’] The þ-rune, here being used as a curse.

1 þría stafi ‘three staves’] Three runic letters. This formula also appears on the 7th c. Gummarp stone: **h**apuwola**f**R **s**ate **s**t**a**b**a** þ**r**ia **f**f**f** ‘Hathwolf placed three staves: fff’, where the ƿ-rune is standing for its name, fee<sup>C</sup> (i.e. wealth, cattle). This attestation clearly shows that the Runic magic in this verse is authentic.

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<sup>a</sup>Shirner has carved the curse, but tells Gird that he will scrape it off if she will accept his demands. She then responds:

- [Gird quoth:]  
 37       „Heiill ves þú hełdr, sveinn, · ok tak við hrímkáłki  
           fullum forns mjađar,  
           þó hafđa'k ętlat, · at mynda'k aldrigi  
           unna vaningja vęł.“

“Be thou rather hale, swain, and receive the rime-chalice, full of ancient mead,<sup>a</sup> although I had intended that I never would love the Waning [= Free] well.”

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4 vaningja ‘Waning’] A rare word, lit. ‘descendant of the Wanes<sup>G</sup>’, it only occurs at one other place in the corpus, namely in the thule<sup>C</sup> of boar-names. Boars were sacred to Free, TODO.

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<sup>a</sup>Occurs identically in *Lock* 52.

[Shirner quoth:]

- 38 „Ørendi mín · vil’k ɔll vita,  
 2 áðr ríða’k heĩm heðan,  
 nęr á þingi · munt hinum þroska  
 4 nęnna Njarðar syni.“

“My errands all I wish to know, before I might ride home hence; when on the Thing<sup>C</sup> thou wilt with the vigorous son of Nearth [= Free] be joined.”

[Gird quoth:]

- 39 „Barri heĩtir, · es vit báðir vitum,  
 2 lundr lognfara,  
 ęn ępt nętr níu, · þar mun Njarðar syni  
 4 Gęrðr unna gamans.“

“Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

BPG BPA Þá reið Skírnir heim. Freyr stóð úti ok kvaddi hann ok spurði tíðenda:EPA  
 BPB Then Shirner rode home. Free stood outside and greeted him and asked him  
 for the tidings:EPB EPG

- 40 „Sęg mér, Skírnir, · áðr verpir sððli af mari  
 2 ok stígir feti framarr,  
 hvat þú árnaðir · í Jętunheĩma  
 4 þíns eða míns munar.“

“Say to me, Shirner, before thou throwest the saddle off the steed, and takest a step further; what thou earnedst in the Ettinhomes<sup>L</sup>, to thy or my delight.”

[Shirner quoth:]

- 41 „Barri heĩtir, · es vit báðir vitum,  
 2 lundr lognfara,  
 ęn ępt nętr níu, · þar mun Njarðar syni  
 4 Gęrðr unna gamans.“

“Barrey is called—as we both know—a grove of calm rushes, and after nine nights there will to the son of Nearth [= Free] Gird her pleasure grant.”

[Free quoth:]

42      Lōng es nótt, · langar ’ró tvęr,  
    hvé of þręyja’k þríar?  
    opt mér mánaðr · minni þótti  
    an sjá hōlf hýnótt.

Long is a night; long are two; how can I yearn for three? Oft’ a month to me seemed less, than this half wedding-night.<sup>a</sup>

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<sup>a</sup>The wedding-night (TODO: it’s a hapax so explain the interpretation) is half in that it is not consummated.



# The Thule of Rígh (*Rígsþula*)

BPG BPA Svá segja menn í fornum sögum, at einnhværr af ósum, sá es Heimdallr hét, fór fęrðar sinnar ok framm með sjóvarströndu nokkurri, kom at einum húsabó ok nęfndisk Rígr; ęptir þęiri sögu es kvęði þetta.EPA

BPB Thus say men in ancient saws<sup>C</sup>, that one of the Ease<sup>G</sup>—he who was called Homedall<sup>P</sup>—went on his journey forth along some lakeshore, came upon a lone home-  
stead and called himself Rígh. According to that saw is this poem.EPB EPG

- 1 Ár kvóðu ganga · grónar brautir
- 2 oflgan ok aldinn · ós kunnigan,  
ramman ok rōskvan · Ríg stíganda.

Of yore they said did walk the green paths, a mighty and aged os<sup>G</sup>, cunning; the strong  
and brisk Rígh, striding.

- 2 Gekk hann męir at þat · miðrar brautar,
- 2 kom hann at húsi, · hurð vas á gętti;  
inn nam at ganga, · ęldr vas á golfi,
- 4 hjón sōtu þar · hōr at arni,  
Ái ok ędda · aldinfalda.

Went he further at that, on the middle of the road; came he to a house; the door was  
wide open. He took to go inside; fire was on the floor. A couple sat there, hoary by the  
hearth: Great Grandfather and Great Grandmother, old-fashioned.

- 3 Rígr kunni þęim · róð at sęgja;
- 2 męir sęttisk hann · miðra flętja

en á hlið hvára · hjón salkynna.

Rígh knew to tell them counsels; he further set himself down on the middle of the floor-bench, but on each side [sat] the couple of the hall.

- 4 Þá tók Edda · økkvinn hleif,  
2 þungan ok þykkvan, · þrunginn sōðum,  
bar hōn meir at þat · miðra skutla,  
4 soð vas í bolla · sætti á bjóð;  
vas kalfr soðinn · krása þeztr;  
6 reis hann upp þaðan, · réðsk at sofna;

Then took Great Grandmother a lumpy loaf, heavy and thick, stuffed with chaff. She carried it further at that on the middle of a trencher—broth was in the bowl—she set it on a plate; a cooked calf was the best dainty; he rose up thence, resolved to sleep.

- 5 Rígr kunni þeim · rōð at segja;  
2 meir lagðisk hann · miðrar rekkju,  
en á hlið hvára · hjón salkynna.

Rígh knew to tell them counsels; he further laid himself down in the middle of the bed, but on each side [lay] the couple of the hall.

- 6 Þar var hann at þat · þrjár nætr saman;  
2 gekk hann meirr at þat · miðrar brautar;  
liðu meirr at þat · mōnuðr níu.

There was at that for nine nights in all; went he further at that, on the middle of the road; passed further at that nine months.

- 7 Jóð ól Edda, · jósu vatni  
2 hōrundsvartan, · hétu þrél.

Great Grandmother begot a child, they poured it with water<sup>a</sup>—swarthy of skin—they

called him Thrall.

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2 hǫrundsvartan ‘swarthy of skin’] *emend.*; hǫrvi svartan ‘swarthy with flax’ **W**

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<sup>a</sup>A reference to the Heathen naming ceremony, wherein water would be poured on a newborn (quite similar to the Christian baptism). Cf. *High* 156.

- 8 Hann nam at vaxa · ok vël dafna;  
 2 vas þar á hǫndum · hrokkit skinn,  
 kropnir knúar, · [...]  
 4 fingr digrir, · fúlligt andlit,  
 lotr hryggr, · langir hélar.

He took to grow, and thrive well; there on his hands was skin wrinkled, knuckles crooked, [...], fingers thick, a face foul, back stooping, heels long.

- 9 Nam hann meirr at þat · magns of kosta,  
 2 bast at binda, · byrðar gørva;  
 bar hann heim at þat · hrís gęstan dag.

Took he further at that to try his power; bast to bind, burdens to make; he carried home at that brushwood on a dismal day.<sup>a</sup>

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<sup>a</sup>The thrall had to work in even the most hostile weather.

- 10 Þar kom at garði · gęgilþeina,  
 2 aurr vas á iljum, · armr sólbrunninn,  
 niðrbjúgt vas nef, · nefndisk þír.

There came to the farm a gangleboned woman; mud was on her footsoles, her arm sun-burnt; downturned was her face; she called herself Thew.

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1 ‘gangleboned woman’] Derogatory term for somebody that only travels on their legs.

3 Þír ‘Thew’] The name probably means ‘maid-servant’ or ‘female slave’. Unlike Thrall, it is not attested in any prose texts, but probably corresponds to Old Saxon *thiwi* ‘maid(-servant)’, being further root-related to *þéa þjá* ‘to enthrall’, Proto-Norse *þewar* ‘servant’, Old English *þéow* ‘slave, servant’,.

- 11 Męir settisk hęn · miðra fletja,  
 2 sat hjá hęnni · sonr húss,  
 róddu ok rýndu, · rękkju gęrðu  
 4 Þręll ok Þír · þrungin dógr.

She further set himself down on the middle of the floor-bench; beside her sat the son of the house [= Thrall]. They spoke and whispered; made a bed—Thrall and Thew—on hard-pressed days.

- 12 Bęrn ólu þau, · bjuggu ok unðu;  
 2 hygg'k at hęti · Hręimr ok Fjósni,  
 Klúrr ok Klęggi, · Kęfsir, Fúlnir,  
 4 Drumbr, Digraldi, · Dręttir ok Hęsvir,  
 Lútr ok Leggjalđi; · lęgðu garða,  
 6 akra tęddu, · unnu at svínun,  
 gęita gęttu, · grófu torf.

Children they begot, they settled and were content. I judge that they were called Ream and Feasner, Clour and Cleg, Chafser, Foulner, Drumber, Dighrald, Draught and Hazer, Lout and Leggald, they laid yard-fences, dunged fields, fed swine, tended to goats, dug turf.

- 13 Dótr vęru þęr · Drumba ok Kumba,  
 2 Økkvinkalfa · ok Arinnęfja,  
 Ysja ok Ambótt, · Eikintjasna,  
 4 Tętrughypja · ok Tręnubęina;  
 þađan eru komnar · þręla ættir.

The daughters were Drumb and Cumb; .

#### 14 VERSE.

Translation.

**15 VERSE.**

Translation.

**16 VERSE.**

Translation.

**17 VERSE.**

Translation.

**18 VERSE.**

Translation.

**19 VERSE.**

Translation.

**20 VERSE.**

Translation.

**21 VERSE.**

Translation.

**22 VERSE.**

Translation.

**23** VERSE.

Translation.

**24** VERSE.

Translation.

**25** VERSE.

Translation.

**26** VERSE.

Translation.

**27** VERSE.

Translation.

**28** VERSE.

Translation.

**29** VERSE.

Translation.

**30** VERSE.

Translation.

**31 VERSE.**

Translation.

**32 VERSE.**

Translation.

**33 VERSE.**

Translation.

**34 VERSE.**

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**35 VERSE.**

Translation.

**36 VERSE.**

Translation.

**37 VERSE.**

Translation.

**38 VERSE.**

Translation.

**39** VERSE.

Translation.

**40** VERSE.

Translation.

**41** VERSE.

Translation.

**42** VERSE.

Translation.

**43** VERSE.

Translation.

**44** VERSE.

Translation.

**45** VERSE.

Translation.

**46** VERSE.

Translation.



**47** VERSE.

Translation.

**48** VERSE.

Translation.

**49** VERSE.

Translation.

**50** VERSE.

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**51** VERSE.

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**52** VERSE.

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**61** VERSE.

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**62** VERSE.

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**63** VERSE.

Translation.

**64** VERSE.

Translation.

**65** VERSE.

Translation.

**66** VERSE.

Translation.

**67** VERSE.

Translation.



# The Leed of Hindle (*Hyndluljóð*)

- 1 „Vaki mér meýja, · vaki mín vina,  
2 Hyndla systir, · es í helli býr;  
nú 's røkr røkra, · ríða vit skulum  
4 til Valhallar · ok til vés heilags.

Frow quoth: “Wake, maiden of maidens; wake my friend, sister Hindle, who lives in the rock-face! Now is the twilight of twilights; we two shall ride to Walhall, and to the holy wigh<sup>C</sup>!

- 2 Biðjum Hęrjaføðr · í hugum sitja,  
2 hann geldr ok gefr · gull verðugum,  
gaf hann Hęrmóði · hjalm ok brynju,  
4 ęn Sigmundi · sverð at þiggja.

Let us bid Harryfather <= Weden> in good spirits to remain; he rewards and gives gold to the worthy: He gave Heremod<sup>P</sup> helmet and byrnie, but Sighmund<sup>P</sup> a sword to receive.

---

2 verðugum] emended to *verðungu* ‘to the retinue’ by Finnur Jónsson (1932), Guðni Jónsson (1954)

- 3 Gefr hann sigr sonum, · ęn svinnum aura,  
2 męlsku męrgum · ok manvit firum,  
byri gefr bręgnum, · ęn brag sköldum,  
4 gefr hann mannsęmi · męrgum rekki.

He gives victory to sons, but to the wise silver; speech to many, and manwit<sup>C</sup> to men. Fair wind he gives to noble ones, and poetry to scolds<sup>C</sup>; he gives valour to many a champion.

- 4 Þór munk blóta, · þess munk biðja,  
2 at hann é við þik · ęinart láti;  
þó 's hónum ótítt · við ęotuns brúðir.

To Thunder I will bloot<sup>C</sup>, of this I will bid: that he always show friendliness to thee, although he dislikes the brides of the ettins.

- 5 Nú taktu ulf þinn · ęinn af stalli,  
2 lát hann rinna · með runa mínum.“  
Hyndla kvað:  
„Sęinn es gǫltr þinn · goðveg troða,  
4 vil'k-at mar minn · mętan hlóða.

Now take thy single wolf from the stable; let him run with my boar.” [Hindle quoth:]  
“Slow is thy boar to tread the Godways; I wish not load my noble steed.”

- 6 Fló est Fręyja, · es fręistar mín,  
2 visar þú augum · á oss þannig,  
es hafir ver þinn · í valsinni  
4 Óttar unga · Innsteįns bur.“

Deicitful art thou, Frow, as thou temptest me; thou showest thy eyes on us this way as thou hast thy man on the Walways; the young Oughter, Instone's offspring.”

[Frow quoth:]

- 7 „Dulið est Hyndla, · draums ętlaþ þér,  
2 es kveðr ver minn · í valsinni.

Deluded art thou, Hindle; I think thee dreamy as thou sayest that my man is on the Walways.

- 8 Þar's góltr glóar · Gullinbursti,  
 2 Hildisvíni, · es mér hagir gęřđu,  
 dvergar tveir · Dáinn ok Nabbi.

There where the boar glows, Goldenbristle; the Hildswine, which for me the two skillful dwarfs Downen and Nab made.

---

2 Hildisvíni 'Hildswine'] Presumably an alternative name of Goldenbristle.

- 9 Sęnn í sęðlum · sitja vit skulum  
 2 ok of jęfra · ęttir dýma,  
 gumna þęira, · es frá goðum kómu.

Soon in the saddles we two shall sit, and converse about the lineages of princes; [the lineages] of those men who came from the gods.

- 10 Þęir hafa vęðjat · vala malmi  
 2 Óttarr ungi · ok Angantýr;  
 skylt 's at vęita, · svá't skati hinn ungi  
 4 fęðurlęifð hafi · ępt fręndr sína.

They have wagered the Welsh ore [GOLD], young Oughter and Ongenthew; it must be divulged,<sup>a</sup> so that the young prince may have the fatherly inheritance left behind by his kinsmen.

---

<sup>a</sup>Hindle must reveal what she knows

- 11 Hęrg hann mér gęřði · hlaðinn stęinum;  
 2 nú 's grjót þat · at glęri orðit;  
 rauð hann í nýju · nauta blóði;  
 4 ę trúði Óttarr · á ęsynjur.

A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter ever trusted on the Ossens<sup>G</sup>.

- 12 Nú lát forna · niðja talða  
 2 ok uppbornar · éttir manna  
 hvat 's Skjöldunga, · hvat 's Skilfinga,  
 4 hvat 's Qðlinga · hvat 's Ylfinga  
 6 hvat 's hǫldborit, · hvat 's hęrsborit  
 mest manna val · und Miðgarði.“

Now let ancient ancestors be counted, and the high-born lineages of men: What is of the Shieldings? What is of the Shilvings? What is of the Athlings? What is of the Wolvings? What is born of hero? What is born of chief, the mightiest choice of men in Middenyard?”

- 13 „Þú est Óttarr · borinn Innsteini,  
 2 ęn Innsteinn vas · Alfi inum gamla,  
 Alfr vas Ulfi, · Ulfr Sęfara,  
 4 ęn Sęfari · Svan inum rauða.

Hindle quoth: “Thou<sup>a</sup> art, Oughter, born to Instone, but Instone was born to Elf the old, Elf to Wolf, Wolf to Seafare, but Seafare to Swan the red.

<sup>a</sup>Hindle, maybe in a trance-like state, speaks straight to Oughter.

- 14 Móður átti faðir þinn · menjum gǫfga,  
 2 hygg at hęti · Hlędís gyðja,  
 Fróði vas faðir þęrar, · ęn Fríund móðir;  
 4 ęll þótti ęt sú · með yfirmønnum.

Thy father had thy mother, beautiful with neck-rings, I think that she was called Leedise the gidden<sup>C</sup>. Frood was her father, but Friend her mother; all her lineage seemed to be among overmen<sup>C</sup>.

<sup>3</sup> Fríund] emend. from meaningless *\*friauf\** F

- 15 Auði vas áðr · ęflgastr manna,



- 2      Halfdanr fyrri · hęstr Skjoldunga,  
fręg vęru folkvęg, · þau's framir gęrðu,  
4      hvarfla þóttu verk · með himins skautum.

Ead was before [that] the mightiest of men, Halfdane earlier the highest of Shieldings. Renowned were the troop-conflicts [WARS] which the famous ones performed; his <= Halfdane's> works seemed to travel around the corners of heaven.

- 16      Eflðisk við Eymund · óztan manna  
2      ęn vá Sigtrygg · með svólum ęggjum,  
ęiga gekk Almvęig, · ózta kvinna,  
4      ólu þau ok óttu · átján sonu.

He <= Halfdane> became the in-law of Iemund<sup>a</sup>, the noblest of men, but he slew Sightrue with cool edges. He went on to have Elmwey, the noblest of women; they begot and had eighteen sons.

---

<sup>a</sup>Lit. "[he] was strengthened by". Parallelism of "noblest of men/women" makes the meaning yet clearer. Elmwey was Iemund's daughter or sister.

- 17      Þaðan eru Skjoldungar, · þaðan eru Skilfingar,  
2      þaðan eru Qðlingar, · þaðan eru Ynglingar,  
þaðan es hqldborit, · þaðan es hęrsborit,  
4      mest mannaval · und Miðgarði;  
alt 's þat ętt þín, · Óttarr hęimski.

Thereof are the Shieldings! Thereof are the Shilvings! Thereof are the Inglings!<sup>a</sup> Thereof is born of hero! Thereof is born of chief, the mightiest choice of men in Middenyard! That is all thy lineage, foolish Oughter!"

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<sup>a</sup>Note the contradiction with v. 12. Since the Inglings have already been mentioned (under the name Shilvings, for the difference between the two see Encyclopedia), it seems likely that Wolvings is the original reading.

- 18      Vas Hildigunnr · hęnnar móðir,  
2      Svófu barn · ok sękonungs;

- alt 's þat ęt þín, · Óttarr heĩmski.  
 4 varði at viti svá, · viltu ęnn lęgra?

Hildguth was her mother, the child of Swabe and Seaking; that is all thy lineage, foolish Oughter!—It is meaningful that one might know thus; wilt thou [go] yet further?

- 19 Dagr átti Þóru · dręngjamóður,  
 2 ólusk í ęt þar · óztir kappar,  
 Fraðmarr ok Gyrör · ok Frekar báðir,  
 4 Ámr ok Jǫsurmarr, · Alfr hinn gamli.  
 varðar at viti svá, · viltu ęnn lęgra?

Day had Thure, the mother of valiant men; in that lineage were begotten the noblest champions: Fradmer and Yird, and both Frecks; Ame and Essirmer; Elf the old.—It is meaningful that one might know thus; wilt thou [go] yet further?

- 20 Ketill hét vinr þęira · Klypps arþęgi,  
 2 vas hann móðurfaðir · móður þinnar;  
 þar vas Fróði · fyrr ęnn Kári,  
 4 ęn Hildi vas · Hóalfr of getinn.

Kettle, the inheritor of Clip, was their friend; he was the father of thy mother's mother. There was Frood, yet earlier Keer, but Highelf was by Hild begotten.

...

# The Lay of Wayland (*Vǫlundarkviða*)

The **Lay of Wayland** (*Wayland*) is a story of immense psychological complexity, one of the greatest masterpieces of Norse poetry.

The poem begins with a prose introduction, which survives in both **R** and **A**.

Wayland gets his revenge on the whole royal household. He murders Nithad's two young sons (affectionately, his "bear-cubs") and thus ends his male lineage. Likewise he defangs Nithad's "cunning wife" (she is never called anything else) by reducing her once powerful counsels to cold words; and finally he rapes Beadhild, depriving her of her maidenhood and value in marriage. They are thus reduced to the same state of complete powerlessness as he himself experienced, something clearly seen in the repetition of the adjective *viljalauss* 'powerless'; in v. 12 it describes Wayland after he wakes in shackles, but in v. 31 Nithad uses it to refer to his own mental state after the deaths of his sons. This sense of hopelessness is also seen in Beadhild's haunting concluding speech. "I knew by naught struggle against him; I could by naught struggle against him."

From the other versions of the story it is known that Beadhild gave birth to a son, Woody (Old English *Wudga*, *TheoS 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 *TheoS*. While written in Old Norse, it is clear from the proper names and content that it is based on German sources (probably heroic ballads). Thus the native form *Vǫlundr* is replaced with *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 (*Vǫlundr*)". Apparently Wayland was so famous that "all men seem to praise his workmanship so, that the maker of any smith's work which is made better than other works, is called a Wayland (*Vǫlundr*) with regards to workmanship."

Far more stark than minor differences of language is that of tone. The psychological

complexity and tension of the older redaction is almost entirely gone: Wayland is no longer a mysterious wild man, but a chivalrous knight who can escape from any peril through his ingenuity and craftsmanship. He is not kidnapped out of Nithad’s greed, nor hamstrung out of the suspicion of his cruel wife, but rather a loyal servant of Nithad’s, banished from the kingdom after defending himself against the king’s corrupt steward, and hamstrung after being caught attempting to poison the king’s food in revenge.

Most frustratingly the personality of Beadhild is entirely expulged. She is the anonymous “king’s daughter”, an unnamed maiden (*jungfrú*, a borrowing from Low German) who is peacefully seduced by Wayland and quickly falls in love with him. Likewise the person of Nithad’s cunning wife is completely gone, and the murder of his sons no longer ends his lineage, since he has another, older son who survives him and takes over the kingdom. Wayland still flies away laughing after telling Nithad what he has done, but only four years (his son with Beadhild is three years old) later reconciliates with Nithad’s son, retrieves Beadhild and their son and lives a long life as a famous craftsman.

With this it is clearly seen that the story by the time of the *ThedS* had been heavily distorted, a tragic victim of medieval romantic sensibilities. It does not have any high literary value, but is of interest since it shows the wide reception and variation of the narrative.

Finally there are also traces of the story in the Anglo-Saxon tradition, where it is alluded to in both *Walder* and *Dear*, the latter of which particularly emphasising the powerlessness felt by Wayland and Beadhild (thus being much closer in spirit to the present poem than to *ThedS*). Parts of the narrative are depicted on the early 8th century 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
—	Nithad learns

### Frá Völundi Regarding Wayland

BPG BPA Níðuðr hét konungr í Svíþjóð. BPA Hann átti tvá sonu ok eina dóttur. Hon hét Böðvildr. BPA Bræðr váru þrír, synir Finnakonungs. BPA Hét einn Slagfiðr, annarr Egill, þriðji Völundr. BPA Þeir skriðu ok veiddu dýr. Þeir kómu í Úlfadali ok gerðu sér þar hús. BPA Þar er vatn, er heitir Úlfssjár. BPA Snemma of morgin fundu þeir á vatnsströndu konur þrjár, ok spunnu lín. BPA Þar váru hjá þeim álfarhamir þeira. Þat váru valkyrjur. BPA Þar váru tvær dætr Hlöðvés konungs, Hlaðguðr svanhvít ok Hervör alvitr, in þriðja var Ölrún Kjársdóttir af Vallandi. BPA Þeir höfðu þér heim til skála með sér. Fekk Egill Ölrúnar, en Slagfiðr Svanhvítrar, en Völundr Alvittrar. BPA Þau bjuggu sjau vetr. Þá flugu þér at vitja víga ok kómu eigi aftr. BPA Þá skreið Egill at leita Ölrúnar, en Slagfiðr leitaði Svanhvítrar, en Völundr sat í Úlföldum. BPA Hann var hagrastr maðr, svá at menn viti, í fornum sögum. BPA Níðuðr konungr lét hann höndum taka, svá sem hér er um kveðit: EPA

BPB Nithad was named a king in Sweden. BPB He owned two sons and one daughter; she was called Beadhild. BPB There were three brothers, the sons of a king of the Finns. BPB One was called Slayfinn, another Agle, the third Wayland. BPB They travelled on skis and hunted wild animals. They came into the Woldfdales and made for themselves houses there. BPB There is a water there, called Wolfsea. BPB Early in the morning they found on the lake-shore three women, and they were spinning linen. BPB By them were their swan-hames<sup>C</sup>; they were Walkirries. BPB Two of them were the daughters of king Ladwigh: Ladguth Swanwhite and Harware Allwit, the third was Alerune, daughter of Kear<sup>P</sup> of Walland<sup>Ga</sup>. BPB The brothers brought the maidens with them to their halls. Agle got Alerune, but Slayfinn Swanwhite, but Wayland Allwit. BPB They lived there for seven winters, then they left to attend battles, and did not return. BPB Then Agle left on skis to look for Alerune, but Slayfinn sought out Swanwhite; but Wayland stayed in the Woldfdales. BPB He was the most skilled craftsman, as men know, in the ancient saws. BPB King Nithad had him captured, about which this has been sung: EPG

- 1 Męyjar flugu sunnan · Myrkvið í gognum
- 2 alvitr ungar, · ørløg drýggja;
- þér á sévarströnd · settusk at hvílask
- 4 drósir suðrónar, · dýrt lín spunnu.

Maidens flew from the south through Mirkwood<sup>a</sup>—young allwits<sup>b</sup>—to fulfill orlay<sup>C</sup>. They on the lake-shore set down to rest; the southern ladies span expensive linen.

<sup>a</sup>The Roman emperor; see Encyclopedia.

<sup>a</sup>Mirkwood is surely referenced for its association with the war-ravaged lands of the Gots and Huns; a natural environment for Walkirries.

<sup>b</sup>Maybe look at what this means. TODO.

- 2    Eṡin nam þeṡira · Eṡgil at veṡja  
 2    fōgr mēṡ fīra · faðmi lǵósum.  
      Qnnur vas Svanhvít, · svanfjaðṡrar dró,  
      [...]  
 4    eṡn hin þriðja · þeṡira systir  
      varði hvítan · hals Vǵlundar.

One of them began—the fair maiden of men—to embrace Agle in her light bosom. Another was Swanwhite—her swan-feathers she pulled; but the third sister warded the white throat of Wayland.

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3 [...] A line mentioning the name of Slayfinn has certainly gone missing here.

- 3    Sǵtu síðan · sjau vetr at þat,  
 2    eṡn hinn átta · allan þrǵðu,  
      eṡn hinn níunda · nauðr of skilði,  
 4    meṡjar fýstusk · á myrkvan við,  
      alvitr ungar · ørlǵ drýgja.

Then they stayed for seven winters at that, but all the eighth they yearned, but the ninth did need divorce them: the maidens longed for the mirky wood: the young allwits, to fulfill orlay.<sup>a</sup>

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<sup>a</sup>As Walkirries the *orlay* of the sisters is to preside over battles for Weden. Remembering this duty they become increasingly anxious, until they one day decide to finally leave, as seen from the next verse without telling their husbands. For the significance of Mirkwood, see note to v. 1.

- 4    Kom þar af veṡði · veðṡeygr skyti  
 2    Vǵlundr líðandi · of langan veg,  
      Slagfiðr ok Eṡgill, · sali fundu auða,  
 4    gingu út ok inn · ok umb sǵusk.

Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.  
Slayfinn and Agle found the halls deserted; they walked out and in, and looked about.

- 5 Austr skreǵið Eǵgill · at Qlrúnu,  
2 ęn suðr Slagfiðr · at Svanhvítu,  
ęn ęinn Vǵlundr · sat í Ulfðǵlum.

East skied Agle for Alerune, but south Slayfinn for Swanwhite; but alone Wayland stayed in the Wolfdales.

- 6 Hann sló goll rautt · við gim fastan,  
2 lukði hann alla · linnbaugum vęl;  
svá beǵið hann · sinnar ljóssar  
4 kvánar, ef hǵnum · of koma ęęrði.

He struck the red gold by fastened gemstone, enclosed he all the serpent-highs<sup>Ca</sup> well;  
thus awaited he his bright wife, if to him she might come.

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<sup>a</sup>Armlets, torcs resembling serpents, perhaps even literally shaped like them; cf. the Viking age armlet found in a hoard in Undrom, Ångermanland, northern Sweden. Museum ID 108822 HST. TODO: Maybe include photo?

- 7 Þat spyrr Níðuðr, · Níara dróttinn,  
2 at ęinn Vǵlundr · sat í Ulfðǵlum;  
nǵttum fóru sęggir, · nęglðar vǵru brynjur,  
4 skildir bliku þęira · við hinn skarða mána.

It learns Nithad, lord of the Nears<sup>G</sup>, that alone Wayland stayed in the Wolfdales. By night travelled warriors—nailed were their byrnies;<sup>a</sup> their shields gleamed by the waning moon.

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<sup>a</sup>The soldiers had plated armour.

- 8 Stigu ór sǵðlum · at salar gaffi,  
2 gingu inn þaðan · ęndlangan sal,

sǫu þeir á bast · bauga dregna,  
 4 sjau hundruð allra, · es sá seggr átti.

They stepped out of the saddles, towards the hall's gables; went inside thence, through the endlong hall. Saw they on a bast-rope bigs drawn up: seven hundred in all, which that man owned.

9 Ok þeir af tóku · ok þeir á létu  
 2 fyr einn útan, · es af létu;  
 kom þar af veiði · veðreygr skyti  
 4 Völundr líðandi · of langan veg.

And they took off and they put back on; but for one, which away they put.<sup>a</sup>—Came there from the hunt the weather-eyed shooter: Wayland passing over a long way.

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<sup>a</sup>That this is the big mentioned by itself in vv. 17 and 26 seems likely. Finnur Jónsson (1932) writes: "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 Beadchild brings him." (*My translation from the Danish.*)—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 poem.

10 Gekk brúnni · beru hold stækja,  
 2 ár brann hrísi · allþurru fura,  
 viðr hinn vindþurri, · fyr Völundi.

Went he the brown she-bear's hull to roast; early burned the twigs of all-dry pine—the wind-dry wood—before Wayland.

11 Sat á berfjalli, · bauga talði,  
 2 alfa ljóði · eins saknaði.  
 hugði at hefði · Hlōðvés dóttir,  
 4 Alvitr unga, · vęri aptr komin.



Sat he on the bear-skin, bighs he counted—the prince of elves was missing one! Thought he that Ladwigh's daughter might have it; that the young Allwit might be come back.

- 12     Sat hann svá lengi, · at hann sofnaði,  
       2     ok hann vaknaði · viljalauss;  
           vissi sér á hondum · höfgar nauðir,  
       4     en á fótum · fjotur of spętan.

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.

[Wayland quoth:]

- 13     „Hverir 'ró jofrar · þeir's á lögðu  
       2     þętisíma · ok bundu mik?“

“Which are the princes, those that laid on thick bast-ropes, and bound me?”

- 14     Kallaði nú Niðuðr, · Níara dróttinn:  
       2     „Hvar gazt Völundr, · vísi alfa,  
           óra aura, · í Ulfdolum?  
       4     Goll vas þar ęigi · á Grana leiðu,  
           fjarri hugða'k vart land · fjöllum Rínar.“

Out called Nithad, lord of the Nears: “Where gottest thou, Wayland, leader of elves, *our* ounces in the Woldales? Gold was there not on Grane<sup>P</sup>'s path; far I thought our land from the fells of the Rhine.”<sup>a</sup>

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<sup>a</sup>Grane was the horse of the legendary hero Siward<sup>P</sup>, slayer of the dragon Fathomer<sup>P</sup>. These events were thought to have taken place in Germany. The sense of the is thus sarcastic: “Where did you get that gold? A dragon's hoard?”.

[Wayland quoth:]

- 15     „Man'k at meiri · męti óttum,  
       2     es vér heil hjú · heima vorum.

Hlaðguðr ok Hervor · borin vas Hlōðvé,  
 4 kunn vas Qlrún · Kíars dóttir.“

“I remember that we owned greater wealth, when we a whole household were at home: Ladguth, and Harware was born to Ladwigh; known was Alerune, Kear’s daughter.”<sup>a</sup>

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<sup>a</sup>Wayland responds rather cryptically. It seems that by asserting the noble lineage of the three swan-wives he gives a legitimate reason for his wealth, although he seems to be aware, judging by the tone, that the greedy Nithad neither cares nor believes him.

16 Úti stóð kunnig · kvón Níðaðar,  
 2 hón inn of gekk · ęndlangan sal,  
 stóð á golfi, · stilti rōddu:  
 4 „es-a sá nú hýrr, · es ór holti fęrr.

Outside stood the cunning wife of Nithad; she inside did walk across the length of the hall; stood she on the floor, steered her voice: “That one<sup>a</sup> is not mild now, who comes out of the wood.

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<sup>a</sup>The abducted Wayland.

17 Tęnn hōnum tęygjask · es hōnum’s tęt sverð  
 2 ok hann Bōðvildar · baug of þękkir.  
 Ómun eru augu · ormi hīnum frána,  
 4 sníðið ér hann · sina magni,  
 ok sętið hann síðan · í Sęvarstöð.“

His teeth are bared when he is shown the sword, and he recognizes Beadhild’s bigh. Reminiscent are the eyes to the gleaming snake’s. Cut ye from him the might of his sinews, and set him thereafter on Seastead!”

P Svá var gort, at skornar váru sinar í knésfótum ok settr í holm einn, er þar var fyrir landi, er hét Sęvarstaðr. Þar smíðaði hann konungi allskyns gorsimar; engi maðr þorði at fara til hans, nema konungr einn. Vōlundr kvað:

Thus was done, that the sinews in his houghs were cut, and he was placed on a lonely islet which there lay before the land, which was called Seastead. There he smithed for the king all manner of jewels. No man dared journey to him, save for the king alone. Wayland quoth:

- 18 „Sé'k Níðaði · sverð á linda,  
 2 þat's ek hvēsta · sēm hagast kunna'k  
 ok ek hēðað'k · sēm hógst þótti;  
 4 sá 's mér fránn mēkir · ę fjarri borinn.  
 sé'kk-a þann Völundi · til smiðju borinn.

“I see a sword on Nithad's belt, that one I sharpened as most handily I knew, and hardened as most pleasingly seemed. Now that gleaming blade is ever far from me carried; I see it not for Wayland to the smithy carried.

- 19 Nú berr Bøðvildr · brúðar minnar,  
 2 bíð'k-a þess bót, · bauga rauða.“

Now Beadhild bears my bride's—I get no bettering for that—red highs.”

- 20 Sat né svaf ávalt · ok sló hamri;  
 2 vél gęrði hęldr · hvatt Níðaði;  
 drifu ungir tveir · á dýr séa  
 4 synir Níðaðar · í Sęvarstøð.

He rested not, nor slept ever, and struck the hammer; he very boldly planned wiles for Nithad.—Two young ones hurried to look at precious things: Nithad's sons, to Seastead.

- 21 Kvømu til kistu, · krøfðu lukla,  
 2 opin vas illúð, · es í sōu,  
 fјolð vas þar meina, · es mōgum sýndisk  
 4 at vēri goll rautt · ok gęrsimar.

Came they to the chest, demanded the keys; open was the evil when inside they looked.

A great deal was there of harms, which to the lads seemed like were it red gold and jewels.

[Wayland quoth:]

- 22 „Komið einir tveir, · komið annars dags;  
 2 ykkir lét'k þat goll · of gefit verða;  
 sęgið-a meyjum · né salþjóðum,  
 4 manni ęngum, · at mik fyndið.“

“Come alone ye two, come another day; to you I will let that gold be given. Say not to maidens, nor to the people of the hall; to no man, that ye met me.”

- 23 Snimma kallaði · sęggr á annan,  
 2 bróðir á bróður: · „gęgum baug séa!“  
 Kómu til kistu, · kręfðu lukla,  
 4 opin vas illúð · es í litu.

Early called one youth to another, brother to brother: “Let us go see the bighs!”. Came they to the chest, demanded the keys; open was the evil when inside they looked.

- 24 Sņęið af hęfuð · huna þęira  
 2 ok und fęn fęturs · fętr of lagði,  
 ęn þęr skálar, · es und skęrum vęru,  
 4 sveip útan silfri, · sęldi Níðaði.

He sliced off the heads of those bear-cubs<sup>a</sup> [BOYS], and under the fether's fęn<sup>b</sup> their feet did lay; but the bowls<sup>c</sup>, which were under their curls, he coated with silver and gave to Nithad.

<sup>a</sup>An affectionate term for the young boys. TODO: Relate to Bearserks?

<sup>b</sup>Very unclear. TODO.

<sup>c</sup>Their skulls.

- 25 Ẽn ór augum · jarknastęina  
 2 sęndi kunnigri · kvęn Níðaðar;

- 4            en ór tönnum · tveggja þeira  
              sló brjóstkringlur, · sendi Bøðvildi.

But out of the eyes, earkenstones he sent to the cunning wife of Nithad; but out of the teeth of the two, he struck breast-brooches, sent to Beadhild.

- 26       Þá nam Bøðvildr · baugi at hrósa  
       2       [...] · es brotit hafði,  
              „þori'k-a'k segja, · nema þér einum.“

Then Beadhild began to praise the ring,<sup>a</sup> [...] which she had broken, “I dare not tell it, save to thee alone.”

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2 [...] The meter requires a half-line here, likely containing a more specific description of the bigh.

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<sup>a</sup>The verse is without doubt incomplete, but the story can be gleaned: Beadhild breaks the bigh she has been given by her parents (previously mentioned in vv. 10—see the 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.

[Wayland quoth:]

- 27       „Ek bœti svá · brest á golli,  
       2       at fęðr þinum · fęgri þykkir,  
              ok mœðr þinni · miklu bętri,  
       4       ok sjalfri þér · at sama hófi.“

“I mend such the crack on the gold, that to thy father it fairer seems, and to thy mother far better, and to thyself of the same rank.”

- 28       Bar hann hána bjóri, · þviat hann bętr kunni,  
       2       svát hón í sessi · of sofnaði.  
              „Nú hefk hefnt · harma minna  
       4       allra nema einna · íviðgjörnum.“

He overcame her with beer—for he was more cunning—so that she in the seat asleep did fall. “Now have I avenged my harms—all but one—on the insidious ones.”<sup>a</sup>

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<sup>a</sup>King Nithad and his wife.

- 29 „Væl ek,“ kvað Vølundr, · „verða’k á fitjum,  
 2 þeim’s mik Níðaðar · nǫmu rekkar.“  
 Hljéandi Vølundr · hófsk at lopti,  
 4 grátandi Bøðvildr · gekk ór eyju.  
 tregði fǫr friðils · ok fǫður vręði.

“Well I”, quoth Wayland, “fall on my paddles; those which Nithad’s men bereaved me of!”  
 Laughing Wayland threw himself in the air; weeping Beadchild went from the island: she  
 grieved the lover’s flight, and the father’s fury.

<sup>a</sup>*C-V: fit* ‘the webbed foot of water-birds’, the reader may picture for himself. Wayland has crafted a mechanism to take flight, regaining his mobility which he lost when he was hamstrung.

- 30 Úti stóð kunnig · kvǫn Níðaðar,  
 2 ok hón inn of gekk · ęndlangan sal,  
 ęn hann á salgarð · settisk at hvílask,  
 4 „Vakir þú Níðuðr, · Níara dróttinn?“

Outside stood the cunning wife of Nithad; she walked inside across the length of the  
 hall—but he, on the courtyard, set down to rest. “Art thou awake, Nithad, lord of the  
 Nears?”

[Nithad quoth:]

- 31 „Vaki’k ávalt · viljalauss,  
 2 sofna’k minst, · sız sonu dauða,  
 kęll mik í hǫfuð, · kǫld erumk rǫð þín,  
 4 vilnumk þess nú, · at við Vølund dóma’k.“

“I am always awake, powerless; I fall asleep the least, since the death of my sons. My head  
 freezes; cold are thy counsels—I wish now but that: to speak with Wayland.”

[Nithad quoth:]

- 32 „Sęę mę́r þat Vǫlundr, · vísi alfa,  
2 af heilum hvat varð · húnnum mínum?“

“Say it to me, Wayland, leader of elves: what became of my healthy bear-cubs [BOYS]?”

[Wayland quoth:]

- 33 „Eiða skalt mę́r áðr · alla vinna,  
2 at skips borði · ok at skjaldar rǫnd,  
at mars bǫgi · ok at mę́kis egg  
4 at þú kvęlj-at · kvǫn Vǫlundar,  
né brúði minni · at bana verðir,  
6 þótt kvǫn ęigim, · þá's ęr kunnið,  
ęða jóð ęigim · innan hallar.

“Before that shalt thou swear to me all oaths:—by the deck of the ship and the rim of the shield, by the bough of the steed and the edge of the sword—that thou wilt not torment the wife of Wayland, nor of my bride become the bane, though a wife we might own, which ye know; or a babe might own, inside of the hall.<sup>a</sup>

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<sup>a</sup>Wayland has Nithad swear an oath that he will not harm Beadhild, nor their (yet unborn) child.

- 34 Gakk til smiðju, · es gęrðir þú,  
2 þar fiðr þú bęlgi · blóði stokna,  
sneið'k af hǫfuð · húna þinna  
4 ok und fęn fjǫturs · fǫtr of lagða'k.

Go to the smithy, which thou madest; there wilt thou find bellows, sprinkled with blood. I sliced off the heads of thy bear-cubs [BOYS], and under the fetter's fen their feet did I lay.

- 35 Eń þę́r skálar, · es und skǫrum vǫru,  
2 sveip'k útan silfri, · sęlda'k Níðaði,  
ęń ór augum · jarknasteina,  
4 sęnda'k kunnigri · kvǫn 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    Ën ór tǫnnum · tveggja þeira  
       2    slók brjóstkringlur, · sēnda'k Bǫðvildi;  
       nú gēngr Bǫðvildr · barni aukin,  
       4    ēingadóttir · ykkur beggja.“

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.”

[Nithad quoth:]

- 37    „Mēltir-a þú þat mál, · es mik mēir tregi,  
       2    né þik vilja'k Vǫlundr · verr of níta;  
       es-at svá maðr hǫr, · at þik af hēsti taki,  
       4    né svá ǫflugr, · at þik neðan skjóti.  
       þar's þú skollir · við ský uppi.“

“Thou spokest not that speech which might grieve me more; nor could I worse wish, Wayland, to deny thee. There is no man so high that he from horse might take thee, nor so mighty that he might shoot thee down, there where thou jeerest against the cloud-cover above!”

- 38    Hlējandi Vǫlundr · hófsk at lopti,  
       2    ēn ókátr Níðuðr · þá ēptir sat.

Laughing Wayland threw himself in the air, but gloomy Nithad thereafter stayed.

[Nithad quoth:]

- 39    „Upp rís Þakkráðr, · þréll minn bazti,  
       2    bið Bǫðvildi, · mēy hina bráhvítu,  
       gangi fagrvarið · við fǫður róða.“



“Rise up Thankred, my best thrall; ask Beadhild—the brow-white maiden—to go fair-clothed, with her father to counsel.”

[Nithad quoth:]

- 40 „Es þat satt Bøðvildr, · es sǫgðu mér,  
2 sǫtuð it Vǫlundr · saman í holmi?“

“Is it true, Beadhild, as they said to me: stayed thou and Wayland together on the island?”

[Beadhild quoth:]

- 41 „Satt ’s þat Níðuðr · es sagði þér:  
2 sǫtum vit Vǫlundr · saman í holmi  
    ęina ǫgurstund, · ęva skyldi;  
4 ek vętr hǫnum · vinna kunna’k,  
    ek vętr hǫnum · vinna máttu’k.“

“Tis true, Nithad, as *he* said<sup>a</sup> to thee: I and Wayland stayed together on the island, for one burdensome hour—it should never [have been]! I knew by naught struggle against him; I could by naught struggle against him.<sup>b</sup>”

<sup>a</sup>Beadhild, knowing that the only one who is aware of what happened is Wayland, makes the subtle change in the conjugation, from her father’s general plural (“what *they* said”), to the specific singular (“what *he* said”).

<sup>b</sup>Beadhild was both mentally (*kunna* ‘know, understand’) and physically (*mega* ‘to have strength to do, avail’) incapable of struggling against him. As Finnur Jónsson (1932) comments, an unsurpassed final verse.



# Eddic fragments from Snorre's Edda

TODO: Go through Snorre's Edda and gather the fragments thence.

The Galder of Homedall

- 1 „Níu em'k móðra mogr,
- 2 níu em'k systra sonr.“

“Of nine mothers am I a lad, of nine sisters am I a son.”

Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni, þar sem heitir Nóatún. Hann ræðr fyrir göngu vinds ok stillir sjá ok eld. Á hann skal heita til sæfara ok til veiða. Hann er svá auðigr ok fésæll, at hann má gefa þeim auð landa eða lausafár. Á hann skal til þess heita. Eigi er Njörðr ása ættar. Hann var upp fæddr í Vanaheimi, en Vanir gísluðu hann goðunum ok tóku í mót at gíslingu þann, er Hænir heitir. Hann varð at sætt með goðum ok Vönum. Njörðr á þá konu, er Skaði heitir, dóttir Þjaza jötuns. Skaði vill hafa bústað þann, er átt hafði faðir hennar, þat er á fjöllum nökkurum, þar sem heitir Þrymheimr, en Njörðr vill vera nær sæ. Þau sættust á þat, at þau skyldu vera níu nætr í Þrymheimi, en þá aðrar níu at Nóatúnum. En er Njörðr kom aftr til Nóatúna af fjallinu, þá kvað hann þetta:

The third Os is that one who is called Nearth. He lives in heaven, there as is called Nowetowns. He rules the motion of the wind and calms sea and fire. Upon him shall one call for sea-faring and for hunting. He is so wealthy and blessed with cattle that he may give them a wealth of lands or loose cattle. Upon him shall one call for that. Nearth is not of the lineage of the Ease. He was brought up in Wanehome, but the Waners gave him as a hostage towards the gods and received as a hostage that one who is called Heener. He was used for reconciling the gods and the Waners. Nearth owns that woman who is called Scathe, the daughter of the ettin Thedse. Scathe wishes to have the dwelling place which her father had owned, that is on some fells, there as is called Thrimham, but Nearth wishes to be near the sea. They agreed to it that they would be

for nine nights in Thrimham, but the other nine at Nowetowns. But when Nearth came back to the Nowetowns from the fell, then he quoth this:

„Leið erumk fjöll, · vas'k-a lengi á,  
 2        netr einar níu;  
       ulfar þytr · mér þótti illr vesa  
 4        hjá songvi svana.“

“The fells are loathsome to me; I was not long on them, only for nine nights. The howling of the wolves thought me bad to be, held against the song of the swans.”

Þá kvað Skaði þetta: Then Scathe quoth this:

„Sofa né mát'k-a'k · sévar beðjum á  
 2        fugls jarmi fyrir;  
       sá mik vękr · es af víði kęmr  
 4        morgun hverjan már.“

“I could not sleep on the beds of the sea, due to the bleating of the bird. That one wakes me when from the wide sea it comes, every morning, the mew.”

## Heroic poetry of the Codex Regius



# First Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana fyrsta*)

Here begins the lay regarding the men of Hallow Hundingsbane and Hathbrod. A lay of the Walsings.

- 1 Ár vas alda · þat's arar gullu [R 20r/21]  
2 hnigu heilög vötn · af Himinfjöllum;  
þá hafði Hēlga · inn hugumstóra  
4 Borghildr borit · í Brálundi.

It was the beginning of elds<sup>C</sup>, as eagles shrieked; holy waters poured down from the Heavenfells; then Burhild in Browlund gave birth to Hallow the Great-hearted.

- 2 Nött varð í bð, · nornir kvómu, [R 20r/23]  
2 þér's qðlingi · aldr of skópu;  
þann böðu fylki · frégstan verða  
4 ok buðlunga · beztan þykkja.

It turned night in the settlement; norns came, those who shaped the age of the nobleman [= Hallow]. They bade the battle-arrayer be the noblest, and among princes seem the best.

- 3 Sneru þér af afli · ørlögþóttu [R 20r/25]  
2 þá's borgir braut · í Brálundi;  
þér um grēiddu · gullinsímu  
4 ok und mána sal · miðjan fęstu.

They turned mightily orlay-strands, when castles were broken in Browlund. They arranged a golden band, and beneath the moon-hall [sky] fastened it in the middle.

[R 20r/27]

4 Þér austr ok vestr · ęnda fǫlu,  
 2 þar átti lofðungr · land á milli,  
 brá nipt Nera · á norðrvega  
 4 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

## (*Hælgakviða Hjorvarðssonar*)

Frá Hjorvarði ok Sigrlinn

Hjorvarðr hét konungr. Hann átti fjórar konur. Ein hét Alfhlidr; sonr þeira hét Heðinn. Önnur hét Sereifr; þeira sonr hét Humlungr. In þriðja hét Sinrjóð; þeira sonr hét Hymlingr. Hjorvarðr konungr hafði þess heit strengt at eiga þá konu er hann vissi vænsta. Hann spurði at Sváfni konungr átti dóttur allra<sup>3</sup> fegrsta; sú hét Sigrlinn. Iðmundr hét jarl hans; Atli var hans sonr er fór at biðja Sigrlinnar til handa konungi. Hann dvalðisk vetr langt með Sváfni konungi. Fránmarr hét þar jarl, fóstri Sigrlinnar; dóttir hans hét Álof. Jarlinn réð, at meyjar var synjat, ok fór jarlinn heim. Atli jarls sonr stóð einn dag við lund nokkurn, en fugl sat í limunum uppi 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. Hann kvað:

Regarding Harward and Sighlind

- 1 Sáttu Sigrlinn, · Sváfnis dóttur,
- 2 meyna fęgrstu · í munarhęimi?
- Þó hagligar · Hjorvarðs konur
- 4 gumnum þykkja · at Glasislundi.

1

- 2 „Mundu við Atla · Iðmundar son
- 2 fugl fróðhugaðr · fleira męla?“
- „Mun’k ef mik buðlungr · blóta vildi

---

<sup>3</sup>‘vęnallra’ *corr.* R

4 ok kýs'k þat's ek vil · ór konungs garði.  
2

3 3  
3

4 4  
4

5 5  
5

6 6  
6

7 7  
7

8 Sverð vęit'k liggja · î Sigarsholmi,  
2 fjórum fęra · enn fimm tōgu;  
ęitt es þęira · ęllum bętra  
4 vįgnesta bōl · ok varið golli.

Swords I know lying, in Sigharsholm, four less than fifty. One of them is better than all—the bale<sup>C</sup> of war-needles<sup>a</sup> [SPEARS?]<sup>a</sup>—and inlaid with gold.

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<sup>a</sup>The kenning *vįgnest* also appears in

- 9 Hringr 's î hjalti, · hugr 's î miðju,  
 2 ógn 's î oddi, · þeim's ęiga getr;  
 liggr með ęggju · ormr dreýrfáiðr  
 4 en á valbǫstu · verpr naðr hala.

A ring is in the hilt; courage is in the middle; fear is in the point, for the one who gets to own it; along the blade lies a serpent painted in blood, but on the walbast<sup>a</sup> an adder chases its tail.

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<sup>a</sup>An unclear part of the sword-hilt; see *Sighdrive* 7.



## Second Lay of Hallow Hundingsbane (*Helgakviða Hundingsbana aðra*)

BPG BPA Helgi fekk Sigrúnar ok áttu þau sonu; var Helgi eigi gamall. Dagr Høgna sonr blótaði Óðin til fǫðurhefnda. Óðinn léði Dag geirs síns. Dagr fann Helga, mág sinn, þar sem heitir at Fjǫturlundi. Hann lagði í gognum Helga með geirnum. Þar fell Helgi en Dagr reið til fjalla ok sagði Sigrúnu tíðindi:

BPB Hallow got Sighrun, and they owned sons; Hallow was not old. Day, son of Hain, blooted<sup>C</sup> to Weden to take revenge for his father. Weden lent Day his spear. Day found Hallow, his brother-in-law, at a place called Fetterlund; he laid the spear through Hallow. There fell Hallow, but Day rode to the fells and told Sighrun the news: EPB

- 1 „Trauðr em ek, systir, · trega þér at segja
- 2 þvíat ek hefði nauðigr · nipti grétta:
- Fell í morgun · und Fjǫturlundi
- 4 buðlungr sá's vas · beẏtr 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.”

...

- 2 „Fyrr vil'k kyssa · konung ólifðan
- 2 an þú blóðugri · brynju kastir;
- hár es þitt, Helgi, · hélu þrungit,
- 4 allr es vísi · valdogg slæginn,
- hēndr úrsvalar · Høgna mági;

6      hvé skal'k þér, buðlungr, · þess bót of vinna?“

“Sooner would I kiss the unliving king, than thou the bloody byrnie mightst cast away.  
Thy hair is, Hallow, with hoarfrost thick: the prince is all with corpse-dew whipped:<sup>a</sup>  
the hands wet-cold on the kinsman of Hain. How shall I for thee, lord, remedy that?”

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<sup>a</sup>For the formulation cf. *Dreams* 5.

3      „Eín veldr þú, Sigrún · frá Sefafjöllum,  
2      es Hēlgi es · harmdogg slēginn:  
Grētr þú, gullvarit, · grimmum tōrum,  
4      sólþjōrt suðrōn, · āðr þú sofa gangir,  
hvert fēllr blóðugt · á brjóst grami,  
6      úrsvalt, innfjalgt · ēkka þrungit.“

“Thou alone causest, Sighrun from the Sevefells, that Hallow be by harm-dew whipped;  
thou criest, gold-covered, bitter tears, sun-bright southern lady, before thou to sleep  
mightst go. Each one falls bloody on the breast of the ruler, wet-cold and stifled, pressed  
forth by grief.”

# The Speeches of Fathomer (*Fáfnismól*)

Frá dauða Fáfnis

From the death of Fathomer

[Fathomer quoth:]

- 1 „Sveinn ok sveinn! · Hverjum estu sveini of borinn?  
2 Hverra estu manna mögr?  
es þú á Fáfni rautt · þinn hinn frána męki;  
4 stöndumk til hjarta hjörr!“

“Swain and swain! To which swain art thou born; of which men art thou the son? As thou on Fathomer hast reddened thy gleaming blade, the sword stands to my the heart!”

BPG BPA Sigurðr dulði nafns síns fyr því at þat var trúa þeira í forneskju at orð feigs manns métti mikit ef hann bolverði óvin sínum með nafni. Hann kvað:EPA

BPB Siward concealed his name, because it was their belief in ancient times that the word of a fey<sup>C</sup> man could do much if he baled his enemy by his name. He [= Siward] quoth:EPB EPG

- 2 „Göfugt dýr ek heiti · en ek gengit hef’k  
2 hinn móðurlausi mögr,  
föður ek á’kk-a · sem fira synir,  
4 geng ek einn saman.“

“Noble beast I am called, but I have walked as the motherless lad. A father I own not, like the sons of men do; I walk alone.”

[Fathomer quoth:]

- 3 „Vęizt, ef fęður né átt-at · sem fira synir,  
2 af hverju vastu undri alinn?“

“Knowest thou, if thou haddest not a father like the sons of men, by which wonder thou wast born?”

[Siward quoth:]

- 4 „Ētterni mitt · kveð'k þér ókunnigt vesa  
2 ok mik sjalfan hit sama:  
Sigurðr ek hęiti · Sigmundr hét minn faðir  
4 es hef'k þik vápnum vegit.“

“My lineage I say is unknown to thee, and my self the same.<sup>a</sup> Siward I am called—Sighmund was called my father—who with weapons have struck thee.”

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<sup>a</sup>The meaning is that Fathomer would not recognize Siward's lineage (i.e. his father) or name, since he is an orphan who up until this point has not won any glory. He is not saying that he is lineage is unknown even to himself, since *sjalfan mik* ‘my self’ is accusative, not dative.

[Fathomer quoth:]

- 5 „Hvęrr þik hvatti, · hví hvętjask lézt,  
2 mínu fjorvi at fara?  
Hinn fráneygi sveinn, · þú áttir fęður bitran,  
4 ábornu skjór á skęið.“

“Who goaded thee—why didst thou let thyself be goaded—my life for to destroy? Gleaming-eyed swain, thou haddest a sharp father; inborn traits show quickly.<sup>a</sup>”

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<sup>a</sup>The original is unclear. *á skęið* means roughly ‘rapidly, quickly’; thus *ríða á skęið* CV: ‘to ride at full speed’, but the other words are uncertain. La Farge and Tucker (1992) read ‘your innate qualities show quickly’, suggesting two unattested words: an adjective *\*áborinn* ‘innate, inborn’ and a verb *\*skjóa* ‘to show’. Yet the lack of i-umlaut in the supposed 3rd sg. pres. ind. *skjór* is difficult. We would expect *\*\*skýr*, as in *skjóta* ‘to shoot,’ with 2nd/3rd sg. pres. ind *skýtr*. A solution here would be reading a 2nd sg. pres. subj. *skjóir*, with a vowel TODO

TODO: More verses...



# The Speeches of Sighdrive (*Sigrdrífumól*)

Many of the verses are quoted in *WalsS*, but notably the two prayer-verses are missing; possibly an instance of Christian censorship. TODO

[Sighdrive quoth:]

- 1 „Lengi ek svaf, · lengi ek sofnuð vas,  
2 löngru eru lýða lē;  
Óðinn því veldr · es ęigi máttak  
4 bregða blundstofum.“

“Long I slept, long was I asleep, long are the deceits”

BPG BPA Sigurðr settisk niðr ok spyrr hana nafns. Hón tók þá horn fullt mjaðar ok gaf hönnum minnisveig.EPA

BPB Siward set himself down, asking for her name. Then she took a horn full of mead, and gave him a mind-draught:EPB EPG

- 2 Heill Dagr, · heilir Dags synir,  
2 heil Nött ok nipt!  
Óreiðum augum · lítið okkr þinir  
4 ok gefið sitjendum sigr!

“Hail Day<sup>P</sup>! Hail the sons of Day!<sup>a</sup> Hail Night and [her] kinswoman [= Earth]!<sup>b</sup> With un wrathful eyes look ye upon us two, and give the sitting ones [= us] victory.

---

<sup>a</sup>TODO. Who?

<sup>b</sup>According to *Ylfir* 10 Earth is the daughter of Night and Aner<sup>P</sup>.

- 3 Heilir ęsir, · heilar ęsynjur,

2           hēil sjá in fjölnýta fold!  
           Mál ok manvit · gefið okkr mérum tvēim  
 4           ok lēknishęndr meðan lifum!

Hail the Ease<sup>G</sup>! Hail the Ossens<sup>G</sup>! Hail this bountiful fold [EARTH]! Speech and manwit<sup>C</sup> give ye us renowned two, and healing-hands<sup>Ca</sup> while we live.”

<sup>a</sup>Hands with the power to heal (perhaps supernaturally). The singular form *lęknishęnd* occurs in the semi-Christianized prayer on a c. 1300 stick from Ribe, Denmark (signum DR EM85;493).

BPG BPA Hon nefndisk Sigrdrífa ok var valkyrja. Hon sagði, at tveir konvngar þorðusk. Hét annarr Hjalmgunnarr; hann var þá gamall ok inn mesti hermaðr, ok hafði Óðinn hánúm sigri heitit. En annarr hét Agnarr, · Auðu bróðir · er vętr engi · vildi þiggja. Sigrdrífa felldi Hjalmgunnar í orrostunni. En Óðinn stakk hana svefnþorni í hefnd þess ok kvað hana 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 er hręðask kynni.“ Hann segir ok biðr hana kenna sér speki ef hon<sup>1</sup> vissi tíðendi ór ęllum heimum. Sigrdrífa kvað:EPA

BPB She called herself Sighdrive and was a walkirrie. She said that two kings fought. One of them was called Helmguther; he was then old and the greatest harrier, and Weden had promised him victory. But another one was called Eyner, Eade’s brother, who in no way wished to accept.<sup>b</sup> Sighdrive felled Helmguther in the battle, but Weden pierced her with the sleeping-thorn as revenge for that, and said that she would never thenceforth win victory in battle, and said that she must marry, “but I told him that I made a vow against that, to marry no man who could be frightened.” He [i.e. Siward] speaks and asks her to teach him wisdom, if she knew any tidings out of all the Homes<sup>C</sup>. Sighdrive quoth: EPB EPG

4       „Bjór föri’k þér, · brynþings apaldr,  
 2       magni blandinn · ok męgintíri,  
           fullr ’s hann ljóða · ok líknstafa,  
 4       góðra galdra · ok gamanrúna.

Beer I bring thee—apple-tree of the byrnie-Thing<sup>C</sup> [BATTLE > WARRIOR]!—mixed with might, and might-glory; it is full of leeds<sup>C</sup>, and grace-staves, of good galders<sup>C</sup>, and pleasure-runes<sup>C</sup>.

<sup>b</sup>i.e. ‘wished to lose’ TODO

<sup>1</sup>hánom ms.

- 5 Sigrúnar skalt kunna, · ef vilt sigr hafa,  
 2 ok rísta á hjalti hjors,  
 sumar á véttrimum, · sumar á valbostum,  
 4 ok nefna tysvar Tý.

Victory-runes shalt thou know, if thou wilt have victory, and carve on the hilt of the sword; some on weight-rims;<sup>a</sup> some on wallbasts<sup>b</sup>, and name Tue<sup>P</sup> twice.

<sup>a</sup>Unclear.

<sup>b</sup>Possibly the sword-pommel, the word also occurs in *HHarw* 9.

- 6 Qlrúnar skalt kunna · ef þu vilt annars kvæn  
 2 vęli t þik i trygd ef þú trúir.  
 á horni skal þér rísta · ok á handar baki  
 4 ok merkia a nagli næþ.

Ale-runes shalt thou know, if TODO

- 7 Full skal signa · ok við fári séa  
 2 ok verpa lauki í lög;  
 þá þat vęitk, · at þér verðr aldri  
 4 męini blandinn mjǫðr.

TODO

3–4 þá ... mjǫðr] *thus WalsS, om. R*

- ...  
 8 Þá męlti · Míms hǫfuð  
 2 fróðligt it fyrsta orð,  
 ok sagði sanna stafi.

Then spoke the head of Mime learnedly the first word, and said true staves:

- 9 Á skildi kvað ristnar · þeim's stęndr fyr skínanda goði,

- 2      á ęyra Árvakrs, · ok á Alsvinnss hófi,  
          á því hvéli es snýz · undir reĩð Hrungnis,  
 4      á Sleipnis tǫnnum · ok á sleða fjǫtrum,  
          á bjarnar hrammi · ok á Braga tungu,  
 6      á ulfs klóm · ok á arnar neři,  
          á blóðgum vęngjum · ok á brúar sporði,  
 8      á lausnar lófa · ok á líknar spori,  
          á glęri ok á gulli · ok á gumna heillum,  
 10     í víni ok virtri · ok vilisessi.  
          Á Gungnis oddi · ok á Grana brjósti,  
 12     á nornar nagli · ok á neři uglu;

On a shield it said were carved [runes]—[the shield] that stands before the shining god<sup>a</sup> [SUN]—[also] on the ear of Yorewaker, on the hoof of Allswith,<sup>b</sup> on that wheel which turns beneath the chariot of Rungner, on the teeth of Slopner, and on the fetters of sleds, on the paw of the bear, and on the tongue of Bray, on the claws of the wolf, and on the beak of the eagle, on bloody wings, and on the supports of the bridge, on the palm of release, and the track of grace, on glass and on gold, and on the good healths of men, in wine and beerwort, and on the comfortable seat, on the point of Gungner, and on the breast of Grane, on the nail of a norn, and on the beak of an owl.

<sup>a</sup>According to *Grimner* 39 the sun is covered by a shield, protecting the earth from its heat. Without it, the whole world would burn up.

<sup>b</sup>The two horses that pull the sun across the heavens; cf. *Grimner* 38.

- 10     Allar vǫru af skafnar, · þęr es vǫru á ristnar,  
       2        ok hverfðar við inn hełga mjǫð  
               ok sęndar á víða vega.

All were shaven off—those that were carved on—and thrown into the holy mead, and sent on wide ways:

- 11     Þęr ’ró með ósum, · þęr ’ró með ǫlfum,  
       2        sumar með vísum vǫnum,  
               sumar hafa męnskir męnn.

They are among the Ease, they are among the Elves; some among wise Wanes; some manly men have.

...

[Sighdrive quoth:]

12 ...

“Now shalt thou choose, as the choice is offered to thee, maple-tree of sharp weapons [WARRIOR]! Speech or silence have thou in thy own heart; all the harms are measured (i.e. by the Norns).”

[Siwrd quoth:]

13 ...

“I shall not flee, although thou know me to be fey; I am not born with softness.<sup>a</sup> Thy loving counsels all will I have, for as long as I live.”

---

<sup>a</sup>Note about this common heroic expression.

[Sighdrive quoth:]

14 ...

“That I counsel thee first: that thou against thy kinsmen defend thyself faultlessly. Late ought thou to take revenge, although they incur charges; that they say befits the dead.

15 Þat réð’k þér annat, · at eið né svęrir,

2 nema þann ’s saðr séi,

grimmar simar · ganga at tryggðrofi;

4 armr es vára vargr.

That I counsel thee second: that thou not swear an oath, save for that one that is true. Grim strands befall the troth-breaker; wretched is the outlaw of vows.

**16** ...

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.

**17** ...

All is missing if thou shut up towards it; then thou seemest born with softness, or truthfully accused. Risky is the verdict of neighbours, unless one gets himself a good one.

**18** ...

At another day make his breath go away, and thus repay the people for the lie.

# The Third Lay of Guthrun

## *(Guðrúnarkviða þriðja)*

BPG BPA Herkja hét ambótt Atla; hón hafði verit frilla hans. Hón sagði Atla at hón hefði sét Þjóðrek ok Guðrúnu bæði saman. Atli var þá allókátr. Þá kvað Guðrún: EPA

BPB Hark was named the female thrall of Attle; she had been his concubine. She told Attle that she had seen Thederick and Guthrun both together. Attle was then wholly displeased. Then Guthrun quoth: EPB EPG

- 1 “Hvat es þér, Atli? · é, Buðla sonr,  
2 es þér hryggt í hug; · hví hlér þú éva?  
Hitt myndi óðra · jorlum þykkja  
4 at við menn mæltir · ok mik séir.”

What is with thee, Attle? Always, son of Bodle, art thou sad at heart; why laughest thou never? TO-DO

- 2 “Treggr mik þat, Guðrún, · Gjúka dóttir,  
2 mér í hollu · Herkja sagði  
at þit Þjóðrekr · undir þaki svéfið  
4 ok léttliga · líni vęðið.”

It troubles me, Guthrun, Yivick's daughter, which in the hall Hark has said me: that thou and Thederick beneath thatched roof slept, and ye lightly warded the linen.<sup>a</sup>

---

<sup>a</sup>i.e., they threw off their clothes and slept together.

- 3 “Þér mun’k alls þess · ęiða vinna

- 2 at inum hvíta · helga stęini.  
 at ek við Þjóðmar · þat-ki átta'k  
 4 es vǫrðr né verr · vinna knátti.

GAGAGGAGAG

- 4 Nema ek halsaða · hęja stilli,  
 2 jǫfur ónęisinn, · ęinu sinni;  
 aðrar vǫru · okkrar spękjur  
 4 es við hǫrmug tvau · hnigum at rúnum.

TESTETET STET T

- 5 Hér kom Þjóðrekr · með þrjá tǫgu,  
 2 lifa þęir né ęinir, · þriggja tega manna;  
 hrinktu mik at bróðrum · ok at brynjuðum,  
 4 hrinktu mik at ǫllum · á hǫfuðniðjum.

TESTE TEST EST TES

- 6 Sęntu at Saxa, · sunnmanna gram;  
 2 hann kann hęlga · hver vellanda;"  
 sjau hundruð manna · í sal gengu  
 4 áðr kvęn konungs · í kętil tóki.

Send for Saxe, the prince of 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 "Kęmr-a nú Gunnarr, · kalli'k-a Hǫgna,  
 2 sę'k-a síðan · svása bróðr;  
 sverði myndi Hǫgni · slíks harms reka,  
 4 nú verð'k sjǫlf fyr mik · synja lýta."



“Now Guthur comes not, I call not on Hain; I see not hence [my] sweet brothers. With sword would Hain drive away such an affront; now I will for myself disprove the slanders.”

- 8 Brá hón til botns · björtum lófa  
 2 ok hón upp of tók · jarknastęina:  
 Sé nú sęggir · sykn em ek orđin  
 4 heilagliga— · 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 heilar sá · hendr Guđrúnar:  
 Nú skal Hęrkja · til hvers ganga,  
 4 sú er Guđrúnu · grandr vęnti.

Then the heart of Atle laughed in his breast, when he saw the hands of Guthrun unscathed: “Now shall Hark go to the cauldron, she who to Guthrun hoped to cause harm.”

- 10 Sá-at mađr armligt, · hveřr es þat sá at,  
 2 hvę þar á Hęrkju · hendr sviđnuđu;  
 leiddu þá mey · í mýri fúla,  
 4 svá þá Guđrún · sinna harma.

Each man saw not something so pitiful, who saw that: how there on Hark the hands were scorched. Led they the maiden into the foul bog; thus was Guđrún reconstituted for her affronts.



# The Lay of Attle (*Atlakviða*)

BPG Dauði Atla.

Guðrún Gjúkadóttir hefndi bróðra sinna, svá sem frégt er orðit. Hon drap fyrst sonu Atla, en eptir drap hon Atla ok brendi hollina ok hirðina alla; um þetta er sjá kviða ort.

The Death of Attle

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 heitinn;  
at gøðum kom hann Gjúka · ok at Gunnars hollu,
- 4 þekkjum aringreypum · ok at bjóri svøsum.

Attle sent early to Guthur a well-known messenger to ride; Kneefred that one was called. To the estates of Yivick he came, and to the hall of Guthur; to the hearth-surrounding benches, and to the lovely beer.

- 2 Drukku þar dróttmęgir · —ęn dyljęndr þęgðu—
- 2 vín í valhollu, · vręiði sęusk þęir Húna;  
kallaði þá Knéfrøðr · kaldri røddu,
- 4 sęggr inn suðróni · sat hann á þękk hóm:

There the dright-lads drank—but the concealed ones were silent—wine in the walhall; wary were they of the wrath of the Huns. Then Kneefred, the southern man, called with cold voice; he sat on a high bench:

---

1 dyljęndr ‘concealed ones’] Finnur Jónsson (1932) reasonably interprets this as referring to Attle’s spies at Guthur’s court.

2 valhøllu ‘the walhall’] The interpretation of this compound is difficult in context. The first element *val-* could be (1) *valr* ‘falcon’, referring to the aristocratic hunting practice; (2) *valr* ‘Wale<sup>G</sup>’, cognate with ‘Welsh’ but in ON referring to the French or Romans, stressing the southern location or appearance of the hall; or (3) *valr* ‘(collective) the battle-slain’, foreshadowing the inevitable death (feyness<sup>C</sup>) of the Yivickings<sup>G</sup>. In this case it is linguistically identical to Walhall<sup>L</sup>, Weden’s hall, whither the battle-slain go.

- 3     “Atli mik hingat sendi · ríða ørendi,  
 2     mar inum mēlgreypa, · Myrkvið inn ókunna  
      at biðja yðr, Gunnarr, · at it á þekk kómið  
 4     með hjölmum aringreypum · at sókja heim Atla.

“Attle me hither sent to ride an errand, with the bit-champing horse through the uncharted Mirkwood, to ask you, Gutherr, that ye two on the bench might come, with hearth-surrounding helmets, to seek the home of Attle.

- 4     Skjöldu kneguð þar velta · ok skafna aska,  
 2     hjalma gullroðna · ok Húna mengi,  
      silfrgyllt sǫðulkléði, · serki valrauða,  
 4     dafar, darraða, · drösla mēlgreypa.

There ye might choose shields, and smooth ash-spears, helmets gold-reddened, and the multitude of the Huns, silver-gilt saddle-cloth, walred serks, dafs, standards, bit-champing steeds.

- 5     Völl lézk ykkir ok myndu gefa · víðrar Gnitahęiðar  
 2     af gęiri gjallanda · ok af gylltum stǫfnum,  
      stórar męiðmar · ok staði Danpar,  
 4     hrís þat it męra · es meðr Myrkvið kalla.

GAGAGA

- 6     Hǫfði vatt þá Gunnarr · ok Hǫgna til sagði:  
 2     Hvat ręðr þú okkr, sęggr inn óri, · allz vit slíkt heyrum?  
      Gull vissa ek ekki · á Gnitahęiði,

4 þat es vit étтим-a · annat slíkt.

His head turned Guthur then, and to Hain said: “What counselest thou we two do, younger man, as we such things hear? I knew of no gold on the Gnitheath, that we did not own as much of.

7 Sjau ęigu vit salhús · sverða full,  
2 hverju eru þeira · hjolt ór gulli;  
mínn vęit ek mar þętan · ęn męki hvassastan,  
4 boga þękksóma · ęn brynjur ór gulli.

We own seven hallhouses, filled with swords—on each of them is a golden hilt; I know my horse to be the best, and my sword the sharpest; my bow bench-fit, and my byrnies of gold.

8 Hјalm ok skjöld hvítastan, · kominn ór holl Kjárs;  
2 ęinn es mínн þetri · ęn sé allra Húna.

A helmet and the whitest shield, taken out of the hall of Chear; alone is mine better, than [those] of all of the Huns.”

9 Hvat hyggr þú brúði þędu · þá es hón okkr baug sęndi,  
2 varinn váðum hęiðingja? · Hykk at hón vörnuð byði!  
Hár fann ek hęiðingja · riðit í hring rauðum;  
4 ylfskr es vęgr okkarr · at ríða øręndi.

“What does thou think the bride meant, when she us two an armlet sent, wrapped with the cloth of a heath-dweller [WOLF]? I think that she bid us a warning! I found the hair of a heath-dweller wrapped round the red ring; wolver is our way, to ride that errand.”

10 Niðjar-gi hvottu Gunnar · né náungr annarr,  
2 rýnęndr né ráðęndr, · né þeir es ríkir vōru;  
kvaddi þá Gunnarr · sęm konungr skyldi,  
4 męrr í mjōðranni · af móði stórum:

No kinsmen urged Guthur, nor any other close one, nor counselors nor advisors, nor those who mighty were. Guthur then announced—as a king should, renowned in the mead-house—out of great courage:

- 11 Rís-tu nú, Fjǫrnir, · lát-tu á flēt vaða  
2 gręppa gullskálir · með gumna hǫndum!

“Rise now, Ferner; let on the floorboards wade forth the golden bowls of warriors, along the hands of men!

- 12 Ulfr mun ráða · arfi Niflunga,  
2 gamlir granvarðir, · ef Gunnars missir,  
birnir blakkfjallir · bíta þreftǫnnum,  
4 gamna greystóði, · ef Gunnarr né kǫmr-at.

The wolf will rule the inheritance of the Niflings: the old grey guardians, if Guthur is missing. Bears black-furred bite with wrangling teeth, amusing the pack of bitches, if Guthur comes not.”

- 13 Leiddu landrǫgni · lýðar ónçisir,  
2 grátęndr, gunnhvatan, · ór garði Húna;  
þá kvað þat inn óri · ęrfivǫrðr Hǫgna:  
4 Hęilir farið nú ok horskir · hvar’s ykkur hugr tęygir!

GAGAGA

- 14 Fetum létu fróknir · um fjǫll at þyrja  
2 marina męlgreypu, · Myrkvið inn ókunna;  
hristisk ǫll Húnmǫrk · þar es harðmóðgir fóru,  
4 vrǫku þęir vannstýggva · vǫllu algróna.

GAGAGA

- 15 Land sœu þeir Atla · ok liðskjalfar djúpar  
 2 Bikka greppar standa · á borg inni há  
 sal of suðrþjóðum, · slæginn sessmeiðum,  
 4 bundnum røndum, · blækum skjöldum,

The land of Attle saw they, TODO

- 16 dafar, darraða; · en þar drakk Atli  
 2 vín í valhøllu; · verðir sœtu úti  
 at varða þeim Gunnari · ef þeir hér vitja kómi  
 4 með geiri gjallanda · at vœkja gram hildi.

but there drank Attle wine in the wale-hall<sup>a</sup> ...

<sup>a</sup>TODO: this is not Weden's hall, rather 'the Roman hall'.

- 17 Systir fann þeira snemmst · at þeir í sal kvómu,  
 2 bróðr hennar báðir, · bjóri var hón lítt drukkin:  
 Ráðinn ert-u nú, Gunnarr, · hvat munt-u, ríkr, vinna  
 4 við Húna harmbrögðum? · Høll 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, Guther; why wilt thou, mighty one, struggle against Hunnish harm-tricks? Go early out of the hall!"<sup>a</sup>

<sup>a</sup>Before anything evil might happen.

- 18 Bœtr hefðir þú, bróðir, · at þú í brynju fœrir,  
 2 sœm hjołmum aringreypum · at sœa hœim Atla;  
 sœtir þú í sœðlum · sólheĩða daga,  
 4 nái nauðfølva · létir nornir gráta.

Better hadst thou, brother, if thou in byrnie travelled, and with hearth-surrounding helmets, to see the home of Attle.

- 19 Húna skjaldmeyjar · herfi kanna  
 2 en Atla sjalfan · létir þú í ormgarð koma;  
 nú es sá ormgarðr · ykkir of folginn.

GAGAGA

- 20 Sæinað es nú, systir, · at samna Niflungum,  
 2 langt es at leita · lýða sinnis til,  
 of rosmufjöll Rínar, · rekka óneissa.

GAGAGA

- 21 Fengu þeir Gunnar · ok í fjötur settu,  
 2 vinir Borgunda, · ok bundu fastla;  
 sjau hjó Hogni · sverði hvössu  
 4 en inum átta hratt hann · í ǣld heitan.

Caught they Guthur, and in fetters set him—the friends of the Burgunds—and bound them tightly. Seven Hain hewed down with sharp sword, and the eighth one threw he into the hot fire.

- 22 Svá skal frókn · fjándum verjask;  
 2 Hogni varði · hendr Gunnars.  
 frógu fróknan · ef fjör vildi  
 4 Gotna þjóðann · gulli kaupa.

Thus shall the bold against fiends ward himself; Hain warded the hands of Guthur. They asked the bold one if to buy he wished—the ruler of the Gots—his life with gold.<sup>a</sup>

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1 Svá ... verjask] Line moved from the last verse 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.

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<sup>a</sup>The Huns ask Guthur (it is clear that “ruler of the Gots” refers to him, cf. 1, 3, 10) if he wishes to ransom Hain. He instead responds with the following:



[Guthur quoth:]

- 23 “Hjarta skal mér Høgna · í hendi liggja  
 2 blóðugt, ór brjósti · skorit baldriða,  
 saxi slíðrþeitu, · syni þjóðans.”

“The heart of Hain shall lie me in the hands: bloody from the breast—cut from the bold rider with a slide-biting sax<sup>a</sup>—of the son of the sovereign.”

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<sup>a</sup>i.e. a short-sword with a blade so sharp that it draws blood when one slides the finger across it.

- 24 Skóru þeir hjarta · Hjalla ór brjósti  
 2 blóðugt ok á bjóð lögðu · ok böru þat fyr Gunnar.

They cut the heart of Helle out of the breast; bloody on a platter they laid it, and carried it before Guthur.

- 25 Þá kvað þat Gunnarr, · gumna dróttinn:  
 2 Hér hefi ek hjarta · Hjalla ins blauða,  
 ólíkt hjarta · Høgna ins frókna,  
 4 es mjök bifask · es á bjóði liggr;  
 bifðisk hölfu meirr · es í brjósti lá!

Then quoth that Guthur, the lord of men: “Here have I the heart of Helle the soft—unlike the heart of Hain the bold!—which much trembles, when on the platter it lies; it trembled twice as much, when in the breast it lay.”

- 26 Hló þá Høgni · es til hjarta skóru  
 2 kvikvan kumblasmið · klökkva hann sízt hugði;  
 blóðugt þat á bjóð lögðu · ok böru fyr Gunnar.

Hain laughed then, when to the heart they cut on the living wound-smith [WARRIOR]; he thought least of sobbing. Bloody on a platter they laid it, and carried it before Guthur.

- 27 Mærr kvað þat Gunnarr, · Geir-Niflungr:

- 2 Hér hefi ek hjarta · Høgna ins frókna,  
 ólíkt hjarta · Hjalla ins blauða,  
 4 es lítt bifask · es á bjóði liggr;  
 bifðisk svági mjök · þá's í brjósti lá!

Renowned quoth that Guther, the Gore-Nifling: "Here have I the heart of Hain the bold—unlike the heart of Helle the soft!—which little trembles, when on the platter it lies; it trembled not as much, when in the breast it lay.

- 28 Svá skaltu, Atli, · augum fjarri  
 2 sęm munt · męnjum verða;  
 es und ęinum mér · ęll of folgin  
 4 hodd Niflunga: · Lifir-a nú Høgni!

Thus shalt thou, Attle, be as far from the eyes, as thou wilt from the neck-rings. 'Tis by me alone all concealed, the hoard of the Niflings—now Hain lives not!

- 29 Eý vas mér týja · meðan vit tvęir lifðum,  
 2 nú es mér ęngi · es ęinn lifi'k;  
 Rín skal ráða · rógmalmi skatna,  
 4 svinn, óskunna · 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, the os-born inheritance of the Niflings.

- 30 Í veltanda vatni · lýsask valbaugar  
 2 hęldr an á høndum gull · skíni Húna bęrnum.

In tumbling water the Welsh bighs gleam, rather than gold might shine on the hands of the children of Huns."

...

- 31 Ełdi gaf hón alla · es inni vōru  
 2 ok frá morði þęira Gunnars · komnir vōru ór Myrkęimi;

- forn timbr fellu, · fjarghús ruku,  
 4 bór Buðlunga, · brunnu ok skjaldmeyjar,  
 inni aldrstamar, · hnigu í elli heitan.

To the fire she gave all those who were inside, who from their murder of Guthred were come out of Mirkham. Ancient timbers fell, great houses smoked—the settlement of the Buðlungs—burned the shield-maidens likewise; inside aged trunks bowed into hot fire.

- 32 Fullrøtt's umb þetta; · færr engi svá síðan  
 2 brúðr í brynju · bróðra at hefna;  
 hón hefir þriggja · þjóðkonunga  
 4 banorð borið, · björt, áðr sylti.

'Tis fully told of this; none hence fares so, a bride in byrnie, her brothers to avenge. She has of three great kings borne the bane-word,<sup>a</sup> bright woman, before she may die.

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<sup>a</sup>i.e. 'She has slain three great kings.' This expression and its Germanic and Indo-European relatives is discussed in detail in Watkins (1995)[417–422].

- 33 Enn segir glegggra í Atlamálum inum grónlenskum.  
 Yet this is told more clearly in the Greenlandish Speeches of Atle.



## West Germanic heroic poetry



# The Lay of Hildbrand

For the text of original poem I generally present the manuscript text. I have found it impossible to produce a normalization without too heavily distorting the received text, being as it is, a blend of several dialects. I have, however, added acute accents to signify long vowels, capitalized proper names, consistently replaced *p* (wynn) and *uu* with *w*, and made minor corrections where the manuscript is clearly in error—these are noted in the critical apparatus. The punctuation of the original, entirely consisting of interpuncts, at times representing line breaks and cæsuræ and at others sporadically placed, has not been retained.

Where they appear in cæsuræ, the words *quad Hiltibrant* ‘Hildbrand quoth’ (found in ll., 30, 49, and 58) replace the usual interpunct. I had originally planned to remove these as hypermetrical, instead indicating the speaker above the verse, but after comparison with *Rein* 3, wherein the words *kvað Loki* ‘Lock quoth’ appear in the first cæsuræ of the verse, I have come to believe that these represent an ancient oral indication, seemingly going back as far as the Migration Period (as it seems incredulous to think that the scribe of *Hild ms.* would have influenced the scribe of *R* four centuries later in such a minor point.)

- Ik gihórta dat seggen  
2 dat sih urhettun · aenon muotín  
Hiltibrant enti Hadubrant · untar heriun twém  
4 sunufatarungo · iro saro rihtun  
garutun se iro gúðhamun · gurtun sih iro swert ana  
6 helidos ubar hringa · dó sie to dero hiltiu ritun

I heard it said, that two contenders alone did meet: Hildbrand and Hathbrand, under two hosts.<sup>a</sup> Son and father ordered their armour, readied their war-cloth, girded their swords on, the heroes over the mail, when to that battle they rode.

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6 hringa] ringa *Hild ms.*

<sup>a</sup>i.e. each man was a champion of his respective army.

- Hiltibrant gimahalta · her was héróro man  
 8 ferahes frótóro · her frágén gistuont  
fóhém wortum · hwer sín fater wári  
 10 fireo in folche · [...]  
 [...] · „eddo hwelíhhes cnuosles dú sís  
 12 ibu dú mí énan sagés · ik mí de odre wét  
chind in chunincriche · chúd ist mín al irmindeot“

Hildbrand spoke—he was the hoarier man, more learned in life—he began to ask, with few words, who his father might be, of men in the troop, [...] “or of which lineage thou be; if thou me one say, I the others will know; child, in the kingdom, known to me are all great men.”

7 gimahalta] add. *beribrantes sunu* ‘Harbrand’s son’ *Hild ms.* 9 hwer] *wer* *Hild ms.* 11 hwelíhhes] *welibbes* *Hild ms.* 13 chunincriche] *chunnincriche* *Hild ms.*

- 14 Hadubrant gimahalta · Hiltibrantes sunu  
 „dat sagetun mí · úsere liuti  
 16 alte anti fróte · dea érhina wárun  
 dat Hiltibrant haetti mín fater · ih heittu Hadubrant  
 18 forn her óstar giweit · flóh her Ótachres níd  
 hina miti Theotríhhe · enti sínero degano filu  
 20 her fur<sub>l</sub>aet in lante · luttla sitten  
brút in búre · barn unwahsan  
 22 arbeolaosa · her raet óstar hina  
 det síd Detríhhe · darba gistuontum  
 24 fateres mínes · dat was só friuntlaos man  
 her was Ótachre · ummet tirri  
 26 degano dechisto · unti Deotríchhe  
 her was eo folches at ente · imo was eo fehta ti leop  
 28 chúd was her · chóném mannum  
 ni wániu ih iu líb habbe“



Hathbrand spoke, Hildbrand's son: "It told me our people—the old and learned, those who earlier lived—that Hildbrand was called my father—I am called Hathbrand. Long ago he hurried east—he fled Edwaker's hate—thither with Thedrich and his many thanes. He abandoned in the land a little one to stay; a bride in the bower, a bairn ungrown, without inheritance; he rode east thither, as Thedrich was in great need of my father—that was so friendless a man! He was to Edwaker exceptionally hostile, the dearest of thanes under Thedrich. He was ever at the front of the troop, ever did the fight gladden him, known was he among keen men; I ween not that he have life."

18 giweit] *gibueit Hild ms.* 21 brút] *prut Hild ms.* 22 her raet] *beraet Hild ms.* 24 fateres] *fatereres Hild ms.* 26 Deotrichhe] *add. darba gistontun Hild ms.* 27 fehta] *pebeta Hild ms.* 28 chóném] *chonnem Hild ms.*

15 dat ... liuti] this l. breaks no rhythmic rules (cf. l. 42), but the needed alliteration is missing.

- 30 „wettu irmingot (quad Hiltibrant) obana ab hebane  
dat dú neo dana halt mit sus sippan man  
32 dinc ni gileitós“  
want her dó ar arme · wuntane bauga  
34 cheisuringu girán · so imo sie der chuning gap  
huneo truhtin · „dat ih dir it nú bí huldí gibu“

“I call on Ermin-god as witness, above in heaven, that thou never with such a close man once more lead dispute.” Unwound he then from his arm some twisted bighs<sup>C</sup>, made from imperial coin, which the king once gave him, the lord of the Huns—“This I now give thee for [thy] holdness<sup>C</sup>.”

30 hebane] *heuane Hild ms.*

<sup>a</sup>The giving of *bighs* (armlets, torcs) in exchange for loyalty among warriors is well attested; see Encyclopedia. This encounter is particularly reminiscent of *Hoarbeard* 41.

- 36 Hadubrant gimahalta · Hiltibrantes sunu  
„mit geru scal man · geba infáhan  
38 ort wídar orte · [...]   
dú bist dir altér hun · ummet spáhér  
40 spenis mih mit díném wortun · wili mih dínu speru werpan

- bist also gialtét man · só dú éwín inwit fórtós  
 42 dat sagetun mí · seólidante  
westar ubar Wentilséo · dat man wíc furnam  
 44 tót ist Hiltibrant · Heribrantes suno“

Hathbrand spoke, Hildbrand's son: "With spear shall one earn gifts, point against point! Thou art, old Hun, exceptionally clever; thou lurest me with thy words, wilt thou at me thy spear hurl! Thou art thus old, though thou ever deceit didst work.—It told me seafarers, heading west o'er the Wendle-sea<sup>a</sup>, that war took that man: dead is Hildbrand, Harbrand's son!"

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41 bist] *pist Hild ms.*

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<sup>a</sup>The Mediterranean, referring to the Vandals in North Africa.

- Hiltibrant gimahalta · Heribrantes suno  
 46 „wela gisihu ih · in díném hrustim  
 dat dú habés héme · hérron góten  
 48 dat dú noh bí desemo ríche · reccheo ni wurti“

Hildbrand spoke, Harbrand's son: "I see well on thy equipment, that thou hast a good lord at home, that thou still in this reign didst not become an exile."

- „welaga nú waltant got (quad Hiltibrant) wéwurt skihit  
 50 ih wallóta sumaro enti wintro · sehstic ur lante  
dar man mih eo scerita · in folc sceotantero  
 52 só man mir at burc énigeru · banun ni gifasta  
nú scal mih swásat chind · swertu hauwan  
 54 bretón mit sínu billiu · eddo ih imo ti banin werdan  
doh maht dú nú aodlíhho · ibu dir dín ellen taoc  
 56 in sus héremo man · hrusti giwinnan  
rauba birahanen · ibu dú dar énig reht habés“

"Well now, wielding God! woeful Weird<sup>a</sup> comes to pass. I wallowed for summers and winters sixty out of the land, where one ever set me in the troop of shooters; thus one at no fortress my bane did inflict. Now shall my own child hew at me with sword; beat down with his blade, or I his bane become. Yet canst thou now easily—if thy zeal avail

thee—from such a hoary man win the equipment; bear away the booty, if thou thereto have any right.”

---

57 birahanen ] *bibrabanen Hild ms.*

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<sup>a</sup>The personification of fate, in this case most likely just a noun. OE *Wyrð* (*Beowulf* 455: *Gæð á Wyrð swá bío scel* “Ever goes Weird as she must”), ON *Urðr* ‘one of the norns’.

- 58 „der sí doh nú argósto (quad Hiltibrant) óstarliuto  
 der dir nú wíges warne · nú dih es só wel lustit  
 60 gúdea gimeinun · niuse de mótti  
 hwedar sih hiutu déro hregilo · hruomen muotti  
 62 eddo desero brunnóno · bédero waltan“

“He be now the weakest of the eastern peoples, who refuse thee the fight, when thou so greatly cravest to struggle together.—Try he who might, which one of us today of these garments may boast, or both of these byrnies wield!”

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61 hwedar ] *werdar Hild ms.* 61 hiutu déro ] metr. emend.; *dero biutu Hild ms.* 61 hruomen ] *brumen Hild ms.* 62 eddo ] *erdo Hild ms.*

- dó lettun se aerist · asckim scrítan  
 64 scarpén scúrim · dat in dem sciltim stónt  
 dó stóptun tosamane · staimbort hlúdun  
 66 hewun harmlícco · hwítte scilti  
 unti imo iro lintún · luttilo wurtun  
 68 giwigan 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, [...]

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65 hlúdun ] *chludun Hild ms.*



# **Ancient Germanic Charms and Spells**



I have here gathered sundry charms spells; galders and leeds, assembled from sources across the ancient Germanic world. I have generally only included those with clear Heathen elements or contexts, though a few are of Christian origin. The Old Saxon baptismal vow, while explicitly anti-pagan, has also been included due to its mention of Germanic Heathen deities.





# Continental Germanic spells

## The two Merseburg charms

- 1 Eiris sázun idísi · sázun hera dóder;  
2 suma hapt heptidun · suma heri lezidun  
suma clubodun · umbi cóniowidi  
4 insprinc haptbandun · infar figandun .H.

Of yore stayed dises, stayed here and there: some fastened fetters, some hindered hosts, some cleaved shackles.—Break the fetter-bonds, flee the fiends! .H.<sup>a</sup>

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<sup>a</sup>TODO: note about this strange mark in the ms.

- 2 Fol ende Wódan · fórun zi holza  
2 dú wart demo Balderes folon · sín fóz birenkit  
thú bigól en Sinthgunt · Sunna era swister  
4 thú bigól en Frija · Folla era swister  
thú bigól en Wódan · só hé wola conda  
6 sóse hénrenkí · sóse blótrenkí  
sóse lidirenkí  
8 bén zi béna  
blót zi blóda  
10 lid zi geliden · sóse gelimida sín.

Phol and Weden journeyed to the woods; then was the foot of Balder's foal sprained. Then begaled<sup>C</sup> him Sithguth<sup>P</sup>, Sun<sup>P</sup> her sister; then begaled him Frie<sup>P</sup>, Full<sup>P</sup> her sister; then begaled him Weden, as he well knew: "Like bone-sprain, like blood-sprain, like joint-sprain! Bone to bone, blood to blood, joint to joints, like were they glued together!"

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1 Fol] *Phol* ms.

### Against worms (*Contra vermes*)

- 3    Gang út, nesso, · mid nigun nessiklínon,  
 2    ut fana themo marge an that b́en,  
      fan themo béne an that flesg,  
 4    ut fan themo flesgke an thia h́ud,  
      ut fan thera h́ud an thesa strála.  
 6    Drohtin, werthe só.

Go out, Nesse, with nine small Nesses! Out from the marrow onto the bone, from this bone onto the flesh, out from the flesh onto the skin, out from the skin onto these arrows. Lord, may it be so.

### The Old Saxon Baptismal vow

P3    „Forsachistu diabolæ?“ *et respondeat*: „ec forsacho diabolæ“  
 “Forsakest thou the Devil?” and he should respond: “I forsake the Devil.”

P4    „end allum diabol geldę?“ *respondeat*: „end ec forsacho allum diabol geldæ.“  
 “And all Devil-yields?” he should respond: “I forsake all devil-yields.”

P5    „End allum dioboles wercum?“ *respondeat* „end ec forsacho allum dioboles  
 2    wercum and wordum, Thunær ende Wóden ende Saxnóte ende allēm them  
      unholdum the hira genótas sint.“

“And all the works of the Devil?” he should respond: “and I forsake all the works and words of the Devil; Thunder and Weden and Saxneet and all those unhold ones who are their fellows.”

**P6** „Gelóðistu in got alamehtigun fadæ?“ „Ec gelóbo in got alamehtigun  
2 fadæ.“

“Believest thou in God, the almighty father?” “I believe in God, the almighty father.”

**P7** „Gelóðistu in Crist godes suno?“ „Ec gelóbo in Crist gotes suno.“

“Believest thou in Christ, God’s son?” “I believe in Christ, God’s son.”

**P8** „Gelóðistu in hálogan gast?“ „Ec gelóbo in hálogan gast.“

“Believest thou in the Holy Ghost?” “I believe in the Holy Ghost.”



# Old English spells

## Against a dwarf

### Wið færstice

Attested in *Lacnung*.

- 2      Hlúde wæran hý, lá, hlúde, · ðá hý ofer þone hlæw ridan,  
wæran ánmóde, · ðá hý ofer land ridan.  
Scyld ðú ðé nú, þú ðysne nið · genesan móte.
- 4      Út, lýtel spere, · gif hér inne síe!  
Stód under linde, · under leohtum scylde,  
6      þær ðá mihtigan wíf · hýra mægen beræddon  
and hý gyllende · gáras sændan;  
8      ic him óðerne · eft wille sændan,  
fléogende fláne · forane tógéanes.
- 10      Ut, lýtel spere, · gif hit her inne sy!  
Sæt smið, · sloh seax  
12      lýtel iserna, · wund swiðe.  
Ut, lýtel spere, · gif her inne sy!
- 14      Syx smiðas sætan, · wælspera worhtan.  
Ut, spere, · næs in, spere!
- 16      Gif her inne sy · isenes dæl,  
hægtessan geweorc, · hit sceal gemyltan.
- 18      Gif ðu wære on fell scoten · oððe wære on flæsc scoten  
oððe wære on blod scoten · [...]
- 20      oððe wære on lið scoten, · næfre ne sy ðin lif atæsed;

- gif hit wære esa gescot · oððe hit wære ylfa gescot  
 22 oððe hit wære hægtessan gescot, · nu ic wille ðin helpan.  
 þis ðe to bote esa gescotes, · ðis ðe to bote ylfa gescotes,  
 24 ðis ðe to bote hægtessan gescotes; · ic ðin wille helpan.  
 Fleo þær on · fyr-gen-hæfde  
 26 Hal westu, · helpe ðin drihten.  
 Nim þonne þæt seax, ado on wætan.

Loud were they, lo, loud, when they rode over that mound.

### Nine herbs charm

- Gemyne ðú mugwyr̥t · hwæt þú ámeldodest  
 2 hwæt þu renadest · æt Regenmelde?

Rememberest thou, Mugwort, what thou madest known; what thou arrangedest at Rein-meld?

- Una þú hattest · yldost wyr̥ta  
 4 þú miht wið III · and wið XXX  
 þú miht wiþ attre · and wið onflyge  
 6 þú miht wiþ þám láþan · ðe geond lond færð

thou availest against three and against thirty; thou availest against the venom and against the onfler; thou availest against the loathsome one that goes through the lands.

- + Ond þú wegbráde · wyr̥ta módor  
 8 éast[a]n op[e]ne · inn[a]n 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 wiðstóde · and wiðstunedest  
 8 swá ðú wiðstonde attre · and onflyge  
 and þæm láðan · þe geond lond fereð.

Them all withstoodest thou then, and stoppedst; so may thou withstand the venom and the onflier, and the loathsome one that goes through the lands.

- Stune hætte þeos wyrt, · héo on stáne geweoxx  
 8 stond héo wið attre, · stunað héo wærce  
 Stiðe héo hatte, · wiðstunað héo attre  
 10 wreceð héo wráðan, · weorpeð út attor

Ston is this wort called; she grew on stone; she withstands venom, she stops aches. Stithe is she called; she stops venom; she drives away the wroth one; she casts out the venom.

- + Þis is séo wyrt · séo wiþ wýrm gefeaht  
 8 þeos mæg wið attre, · héo mæg wið onflyge  
 héo mæg wið ðám láþan · ðe geond lond fereþ

This is the wort which fought against the worm; this one avails against the venom; she avails against the onflier; she avails against the loathsome one that goes through the lands.

- Fleoh þú nú attorláðe, · séo lásse ðá máran  
 8 séo máre þá lássan, · oððæt him beigra bót sý

TODO

Gemyne þú, mægðe, · hwæt þú ámeldodest

- 8 hwæt ðú geændadest · æt Alorforda  
 þæt nǣfre for gefloge · feorh ne gesealde  
 10 syþðan him mon mægðan · tú mete gegyrede

TODO

- þis is séo wurt · ðe wergulu hatte  
 8 ðás onsænde seolh · ofer sæs hrygc  
 ondan attres · óþres tó bóte

TODO

Ðás VIII magon · wið nygon attrum.

TODO

- + Wyrn cóm snícan, · toslát hé man  
 8 ðá genam Wóden · VIII wuldortánas  
 slóh ðá þá næddran · þæt héo on VIII tófléah  
 10 þær geændade æppel · and attor  
 þæt héo nǣfre ne wolde · on hús búgan

A Worm<sup>C</sup> came crawling; he tore apart a man. Then took Weden nine glory-twigs; slew then that adder, that it TODO into nine [parts]. There ended apple and venom, that he would never come into a house.

- + Fille and finule, · felamihtigu twá  
 8 þá wyrte gesceop · wítig drihten  
 hálig on heofonum, · þá hé hongode  
 10 sette and sǣnde · on VII worulde  
 earmum and éadigum · eallum tó bóte

Fill and Fennel, many-mighty two; those worts shaped the wise lord, holy on heaven, when he hung. He set and sent them onto seven worlds; to the wretched and the wealthy,



to all for healing.

- Stond héo wið wærce, · stunað héo wið attre  
 8 séo mæg wið III · *and* wið XXX  
 wið [féondes] hond · and wið færbregde  
 10 wið malscrunge · manra wihta

against three and against thirty

---

8 wið III and wið XXX ‘against three and against thirty’] Formulaic; an uncountable amount; “snakes” are probably understood. This oral formula appears in many folk ballads, viz. (Child) 4EFG, 18B, 20C, 30, 53BCDEIKM, 63EFH, 73I, 97AC, 100AG, 110BGH, 156G, 185A, 187A, 187C, 190A, 192A, 193B, 203C, 211A, 217GHLN, 244A, 268A, 269C, 281ABC. Things described include horses, heads of cattle, warriors, days, years, winters.

- + Nu magon þás VIII wyrta · wið nygon wuldorgeflogenum  
 8 wið VIII attrum · and wið nygon onflygnum  
 wið ðý réadan attre, · wið ðý runlan attre  
 10 wið ðý hwitan attre, · wið ðý [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 wýrmgeblæd, · wið wætergeblæd  
 wið þorngelæd, · wið þystelgeblæd  
 16 wið ýsgeblæd, · wið attorgeblæd

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 TODO venom; against the yellow venom; against the green venom; against the TODO 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 árnig westan · ofer werðeóde

If any venom come from the east, flying; or any come from the north; or any from the west, over man-kind.

+ Críst stód ofer ádle · árgan cundes

8 Ic ána wát · ea rinnende  
þær þá nygon nædran · néan behealdað

TODO

Motan ealle wéoda · nu wýrtum áspringan

8 sás tóslúpan, · eal sealt wæter  
ðonne ic þis attor · of ðé gebláwe

TODO

PROSE SECTION. Mucgwyr, wegbrade þe eastan open sy, lombescyrse, attorlaðan, mageðan, netelan, wudusuræppel, fille & finul, ealde sapan. Gewyrc ða wyrta to duste, mængc wiþ þa sapan and wiþ þæs æpples gor.

wyrc slypan of wætere and of axsan, genim finol, wyl on þære slyppan and beþe mid æggemongc, þonne he þa sealfé on do, ge ær ge æfter.

\* Sing þæt galdor on æcre þara wyrta, :III: ær he hy wyrce and on þone æppel ealswa; ond singe þon men in þone muð and in þa earan buta and on ða wunde þæt ilce galdor, ær he þa sealfé on do :.

# Old Norse spells

## Charms from Bryggen

These charms have been found at Bryggen, Bergen, Norway.

**B380**    Hęill sé þú · ok í hugum góðum;

2            Þórr þik þiggi,  
              Óðinn þik ęigi.

Be thou hale, and in good spirits;<sup>a</sup> may Thunder receive thee, may Weden own thee.

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3 Óðinn þik ęigi “may Weden own thee”] See note to *Wallow* 23.

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<sup>a</sup>A formula also attested in *Hymner* 41; see there for parallels.

## Runic plates



# Encyclopedia (INCOMPLETE!)



NOTE: This encyclopedia is both incomplete and inconsistently formatted. New entries will be added, and old ones be corrected and expanded in the future.

## Cultural and religious expressions (C)

**ape** (ON. *api*, OE. *apa*, OS. *apo*, OHG. *affo*, PNWGmc. *\*apó*) In the Old Norse the word seems to mean ‘fool, buffoon’, in the other old languages apparently ‘monkey’, though this sense should be a later development of the former; why would the early Germanic tribes have a word for an animal that they had never encountered?

**aught** (ON. *étt*, OE. *éht* ‘possession, property’) The Nordic (paternal) clan or family line.

**begale** (OHG. *bigalan*) To affect, bewitch something using galders<sup>C</sup>. See also gale<sup>C</sup>.

**bigh** (ON. *baugr*, OE. *béag*, OHG. *boug*) Armlets used as currency during the Migration Period. — The giving of rings and armlets in exchange for loyalty (holdness<sup>C</sup> being the word used for a warrior’s loyalty towards his lord, and of a lord’s grace towards his servants) was common across all of Germanic Europe, as seen in the many poetic ruler-kennings of the type “breaker of rings” (e.g. *béaga brytta* ‘the breaker of bighs’ in *Beewolf* ll. 35, 352, 1487). An illustrative example of this is *Hildbrand* 33–35. This is also connected with the oath-ring, and the famous ring-swords. TODO? reference some literature on this.

**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.

**blood-kettle** The large pots used for cooking the blood-stew.

**Doom** (ON. *dómr*, OE. *dóm*) Commonly ‘judgement, verdict’ (whence Doomsday, ‘Judgement Day’), in the Norse and Anglo-Saxon poetry often specifically referring to one’s fame or good reputation (that is, how others will judge one’s character and deeds), especially after death. It is clear that this verdict was of utmost importance to the ancient Germanic people. The clearest examples are *High* 77 (see there): *I know one that never dies: the Doom o’er each man dead.* and *Beewolf* 1384–1389, where *Beewolf* consols king Rothgar after Grendel’s mother has slain his trusted advisor Asher (*Æschere*): *Ne sorga, snotor guma! · Sélre bið éghwém, // þæt hé his fréond wrece, · þonne hé fela murne. // Úre éghwylc sceal · ende gebídan // worolde lífes; · wyrce sé þe móte // dómes ér déape; · þæt bið drihtguman // unlífendum · æfter sélest.* ‘Sorrow not, wise man! ’Tis better for each man that he avenge his friend, than that he might mourn much. Each one of us shall suffer the end of life in the

world—win he who might, **Doom** before death; that is for the warrior, unliving, afterwards the best.’ Other illustrative examples in *Beewolf* include 884b–887a: ...  
 · *Sigemunde gesprong // æfter déaðdæge* · *dóm* unlýtel // syþðan wíges heard · *wyrm*  
*ácwealde // hordes hyrde* · ... ‘For Sighmund<sup>P</sup> sprang up after his day of death an  
 unlittle [= great] **Doom**, since hard in conflict he defeated the Worm<sup>C</sup>, the herder  
 of the hoard.’ and 953b–955a: ... · *þú þé self hafast // dēdum gefremed* · *þæt þín*  
*dóm* lyfað // áwa tó aldre · ... ‘Thou hast for thyself by deeds accomplished that  
 thy **Doom** lives for ever and ever.’

**fee** (ON. *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.

**feel-cunning** (ON. *ffolkunnigr*) Literally ‘much-cunning, cunning in many ways’. Skilled with sorcery.

**fey** (ON. *fēigr*, OE. *fēge*, OHG. *fēigi* ‘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 faþi faþir aft** faikiān **sunu** *Apt Vámóð standa rúnar þár, en Varinn fáði, faðir aft fēigjan sonu* ‘After Woemood (*Vámóðr*) stand these runes<sup>C</sup>, but Warren (*Varinn*) painted, the father after the **fey** son.’ It was believed that one’s See PCRN HS II:35, p. 928 ff. (TODO)

**feyness** (ON. *fēigð*) The state of being fey<sup>C</sup>.

**fimble-** (ON. *fimbul-*) The ultimate, final, greatest. See Fimblethyle<sup>P</sup>, Fimble-winter<sup>L</sup>.

**five days** (ON. *fimm dagar*) That the old Scandinavian week was **five days** long is well attested. According to the *GolL* there were six weeks in a month, and the expression **five days** is used as the equivalent of *week* in *High* 51 and 74, in the second of which it is contrasted with *month*. Related to this is the legal term *ffith* (ON. *fimmt*, OSw. *fæmt*), a meeting or gathering set to be held at a five-day notice. See *fimt* in CV, Love et al. (2020) for further discussion.

**galder** (ON. *galdr*, OE. *gealdor*, OHG. *galdar*) A magical spell or song. See the Merseburg charms (TODO?) for examples. See also *gale*<sup>C</sup>.

**gale** (ON. *gala*, OE. *galan*, OHG. *galan*) To sing *galders*<sup>C</sup>.

**gand** (ON. *gandr*, Latin *gandus*) A witch’s familiar, a spirit sent out to do her bidding. See PCRN HS I:17, p. 361 and II:26, p. 656. TODO

**gid** (ON. *gōði*, OE. *Gydda* masc. nom. prop.) A heathen priest or master of ceremonies.



**gidden** (ON. *gyðja*, OE. *gyden* ‘goddess’) The feminine equivalent of *gid*<sup>C</sup>.

**gin-** (ON. *ginn-*) A rare augmentative prefix. TODO.

**gin-holy** (ON. *ginnþeilagr*) Sacrosanct, highest holy.

**good of meat** (ON. *matar góðr*) An old expression, appearing not just in *High* 39 (“I found not a generous man, or so **good of meat**, that a gift were not accepted;”) but also several Viking Age Runic inscriptions, such as Sm 39: *mildan orða · ok matar góðan* ‘mild of words and **good of meat**’, U 805: *bónða góðan matar* ‘a farmer **good of meat**’, U 703: *mandr matar góðr · auk máls risinn* ‘a man **good of meat** and proud in speech<sup>TM</sup>’; compare also U 739: *bann var mildr matar · auk máls risinn* ‘he was **mild of meat** and proud in speech’. — See *meat-nothing*<sup>C</sup> for its opposite.

**hame** (ON. *hamr*) A skin, shape. Individuals can through magic “shift hames” (ON. *skipta þomum*), and leave their human *hames* behind, instead entering into the shapes of wolves, bears, birds. During this process the original hame would be sleeping in a vulnerable state, as described in the *Saw of the Walsings*, chap. TODO: . See also *feather-hame*<sup>P</sup>, *town-riders*<sup>C</sup>, *evening-riders*<sup>C</sup>.

**harrow** (ON. *høgr*, OE. *bearg*, PNWGmc. *\*harugar*) A cairn constructed for ritual purposes. *Hindle* 10 describes one: “A harrow<sup>C</sup> he made for me, loaded with stones; now that stone-pile is become into glass. He reddened [it] in fresh blood of oxen; Oughter<sup>P</sup> ever trusted on the Ossens<sup>G</sup>.” See also *wigh*<sup>C</sup>.

**hold** (ON. *holtr*, OE. *hold*, OS. *hold*, OHG. *hold*) ‘Favourable, loyal, gracious’, often of a ruler towards his subject (in the sense of ‘gracious, benevolent’) or the reverse (in the sense of ‘loyal, devoted’). Mirroring these earthly relations, it is likewise often used to refer to divine grace, both of the Christian God—thus in the *Ecclesiastical Laws of King Cnut* ALIE I (p. 372): *Ðam byþ witodlíce God hold þe bið his bláforde rihtlíce hold* ‘Indeed God is **hold** towards him who is rightly **hold** towards his lord’—but in the oldest Scandinavian material likewise of the Heathen gods. Thus *Lock* 4: *holl regin ‘hold* Reins<sup>G</sup>’, and *Ordrun* 10 (TODO: Numbering is very uncertain): *Svá hjalpi þér · hollar véttir, Frigg ok Freyja · ok fleiri goð* ‘So help thee **hold** wights<sup>C</sup>; Frie<sup>P</sup> and Frow<sup>P</sup>, and more gods [...]’.

The word is also used in this way several medieval oath-formulæ, for instance in the Elder West-Geatish Law: *Svá sé mér goð holl* ‘So may the gods(!) be **hold** towards me,’ in medieval Norwegian laws (NgL 2[197,397]) and Grey-Goose (TODO: cite): *Guð sé mér holtr 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 holtr þeim er heldr gríðum,*

*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 (1895b) for further discussion on these formulæ.

**holdness** Closely connected to this is of course the abstract noun **holdness** (ON. *hylli*, OE. *hyldu*, OHG. *huldi*) ‘favour, loyalty, grace,’ with the same semantics as the adjective.

Notably, this word appears three times in connection with the grace of gods in the poetry, namely in *Grimner* 43, where (according to my interpretation) the preparer of food at the blót is said to earn the “**holdness** of Wolder<sup>P</sup> and of all the gods;” and *Grimner* 51 where the disgraced king Garfrith is said to have been bereft of “my [= Woden’s] support; of all the Ownharriers (see note to the v.), and of Woden’s **holdness**”. Woden’s holdness (*Óðins hylli*; the phrase is identical in both occurrences) is also mentioned in a verse by Hallfred (edited as Hfr Lv 7 by Diana Whaley in SkP V) where the scold states that: ‘The whole race of man has wrought songs to win the **holdness** of Woden; I recall the fully rewarded works of our kinsmen/ancestors.’

From all these citations the Germanic view on divine favour is clear: the gods are **hold** towards those who do good works, which in the aforementioned instances include swearing true oaths, faithfully observing truces, partaking in the blót, following rules of hospitality and composing poetry—and gram<sup>C</sup> ‘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 (*Wallow* 2: “I remember nine **Homes**”, *Webthritbner* TODO: “From the runes of the Ettins<sup>G</sup> and of all the gods I can speak truly, for I have come into each **Home**”). Thus Ettinham<sup>L</sup> is the ‘**Home**/realm of the ettins’. When used alone the term simply means ‘the world (that we inhabit)’. See also nine Homes<sup>L</sup>, Thrithham<sup>L</sup>.

**leat** (ON. *blaut*) Sacrificial blood (that is, taken from the animal), especially when used for auguries.

**leat-twig** (ON. *blauttǣinn*) A twig used to sprinkle the leat<sup>C</sup> in auguries (presumably the pattern of the blood would then be inspected).

**leed** (ON. *ljóð*, OE. *lēod*) A magical chant or incantation. See also galder<sup>C</sup>, gale<sup>C</sup>, begale<sup>C</sup>.

**manwit** (ON. *manvit*) Practical/common sense and wisdom, situational awareness.

- [illegible]

**wale** (ON. *vǫlvr*) The staff or sceptre, especially of a wallow. TODO: archeological finds, mention Sutton Hoo.

**wallow** (ON. *vǫlva*, OE. *\*wealwe* (cf. ON. *svǫlva*, OE. *swealwe* ‘swallow’)) A sibyl, seeress, oracle. The word derives from the wale<sup>C</sup>, a staff or sceptre probably used for ritual purposes.

**wigh** (ON. *vé*, OE. *wéoh*, *wīh*, PNWGmc. *\*wīhą*) A holy shrine or sanctuary. It seems that where the harrow<sup>C</sup> was a pile of stones or cairn used for carrying out rituals, the **wigh** was an enclosed space. The earliest Norse attestation is the runic inscription Ög N288 (Oklunda), which reads: “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 Guthēr could not be apprehended or punished for his crime while in it. — In Old English the word means ‘pagan idol’. It is not immediately clear which meaning is the original one, but in this edition the Norse sense has been adopted, since the Anglo-Saxon sources are all of a Christian nature. The *Beowulf* name *Wighstone* (*Wīh-* or *Wēohstān*) in any case suggests it is the Norse meaning, since ‘idol-stone’ makes little sense.

**wode** (ON. *óðr*, OE. *wód*, PNWGmc. *\*wóþur*) Heener<sup>P</sup>’s gift to men, though the name would suggest it be from Weden<sup>P</sup>. The word has several related meanings: ‘poetic inspiration, madness, rage’.

## Persons and objects (P)

**Attle** (*Attila*, ON. *Atli*, OE. *Ætla*, MHG. *Etzel*, PNWGmc. *\*Attiló*) The ruler of the Huns<sup>G</sup> (historically from 434–453). Husband of Guthrun<sup>P</sup>, and with her father of Earp and Oatle<sup>P</sup>. and murderer of I HHb 54, SiL 11, I Gr 23, ShS 28, 29, 33, 37, 54, 56, 57, II Gr 26, 38, 45, III Gr 1, 9, BnOr 0, OdW A, 2, 22, 23, 25, 26, 30, 31, AtD 0, AtL 1, 3, 15, 17, 18, 27, 31, 32, 34, 36, 37, 38, 41, 43, B, AtS 2, 4, 21, 22, 44, 52, 60, 64, 71, 73, 77, 80, 86, 87, 97, 98, 108, 113, 117, FGr 0, GrB 12, Ham 6.

**Balder** (ON. *Baldr*, OE. *Bældæg* (not directly cognate), OHG. *Balter*, PWGmc. *\*Baldrar*) The beautiful son of Weden<sup>P</sup>, slayed by his brother Hath<sup>P</sup>, avenged by his other brother Wonnel<sup>P</sup>.

**Earp and Oatle** (ON. *Erpr ok Æitill*) The sons of Attle<sup>P</sup> and Guthrun<sup>P</sup>.

- Earth** (ON. *jǫrð*, OE. *eorþe*, OHG. *erda*, PNWGmc. *\*erþu*, PGmc. *\*erþó*) The personified Earth. Through Woden<sup>P</sup> the mother of Thunder<sup>P</sup>.
- feather-hame** (ON. *þaðrhamr*) A hame<sup>C</sup> owned by the Ease, by which it wearer flies like a bird, more specifically a falcon, between the Homes<sup>C</sup>.
- Free** (ON. *Frēyr*, OE. *frēa* ‘lord’, PNWGmc. *\*Frawjar*) Son of Nearth<sup>P</sup>, brother of Frow<sup>P</sup>. See also Ing<sup>P</sup>.
- Frie** (ON. *Frigg*, OE. *\*Frige*, OHG. *Frija*, PNWGmc. *\*Frijju*) Wife of Woden<sup>P</sup>, mother of Balder<sup>P</sup>. Related to Full<sup>P</sup>, who is either her sister (Second Merseburg Charm, though this may be metaphorical, as in *Hindle* 1) or her maid-servant (the Norse sources).
- Frow** (ON. *Frēyja*) Cat-goddess, daughter of Nearth<sup>P</sup>, sister of Free<sup>P</sup>, wife of Wode<sup>P</sup>. Promised to the Ettin. Possibly = Easter?
- Full** (ON. *Fulla*, OHG. *Folla*) Maid-servant (or sister?) of Frie<sup>P</sup>; see there.
- Guthrun** (ON. *Guðrún*) Daughter of king Yivick<sup>P</sup>, sister of Guth<sup>P</sup> and Hain<sup>P</sup>. The wife of Atle<sup>P</sup>.
- Hain** [Hain 1] (ON. *Hogni*, OE. *Haguna*, *Hagena*, OHG. *Hagano*, Ger. *Hagen*, PNWGmc. *\*Hagunô*) A Nifling<sup>G</sup> and Yivicking<sup>G</sup>, son of king Yivick<sup>P</sup>, brother of Guth<sup>P</sup> and Guthrun<sup>P</sup>. In *AtL* he defeats seven warriors before being captured by Atle<sup>P</sup>, who has his heart cut out at the request of Guth<sup>P</sup>.
- Hain 2** [2] A petty king of East Geatland<sup>L</sup>, contemporary with Granmer<sup>P</sup>, the king of Southmanland<sup>L</sup> and Ingeld Illred, the Ingling<sup>G</sup> king of Upland<sup>L</sup>.
- Hath** (ON. *Hǫðr*) The blind son of Woden<sup>P</sup>, the slayer of his brother Balder<sup>P</sup>.
- Heener** (ON. *Hónir*, PNWGmc. *Hónijar* ‘the little swan(?)’) An obscure god. Rydberg (1886)[552] has convincingly argued that he is connected with the stork, connecting his name with the Greek κύκνος ‘swan’ and Sanskrit *śakuna* ‘bird of omen’, and noting that his epithets *langi fōtr* ‘long foot’ and *aurkonungr* ‘mud-king’ (both found in *Scold* 22) accurately describe the stork. He gives wode<sup>C</sup> TODO.
- Hindle** (ON. *Hyndla*) A witch awoken by Frow<sup>P</sup> in *Hindle*.
- Hymer** (ON. *Hymir*) Tue<sup>P</sup>’s father according to *Hymer*.
- Ing** (ON. *Yngvi*, OE. *Ing*) Probably an older name of Free<sup>P</sup>. The legendary ancestor of the Ingling<sup>G</sup>. Cf. the Old English Rune Poem.

- Lothar** (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*) Powerful hammer owned by Thunder.
- Nearth** (ON. *Njörðr*) The father of Free<sup>P</sup> and Frow<sup>P</sup> by Scathe<sup>P</sup>.
- Oughter** (ON. *Óttarr*, OE. *Óththere*, PNWGmc. \**Óhtaharjar*) Legendary Swedish king.
- Rotholf** (ON. *Hrólfr kraki*, OE. *Hrópulf*, PNWGmc. \**Hróþiwulfar*) A king of the Shieldings<sup>G</sup> (see family tree). As foreshadowed in *Beowulf* 1017–9, 1180–90, he betrays the sons of Rothgar<sup>P</sup>, his cousins Rethrich and Rothmund<sup>P</sup>, in order to take the throne for himself. In the later Icelandic tradition this has been forgotten, and he is consistently portrayed as a heroic king.
- Rothgar** (ON. *Hróarr*, OE. *Hróþgár*, PNWGmc. \**Hróþigairar*) A king of the Shieldings<sup>G</sup> (see family tree), one of the main characters in *Beowulf*.
- Sigmund** (ON. *Sigmundr*, OE. *Sigemund*, MHG. *Siegmund*) A hero of the Walsings<sup>G</sup>, in *Beowulf* attested as the slayer of the dragon along with his nephew Sinfittl<sup>P</sup>. In the Norse tradition however, it is his half-brother Siward<sup>P</sup> that slays the dragon instead.
- Thrim** (ON. *Þrymr*) The ettin responsible for stealing Thunder’s hammer in *Thrim*.
- Thunder** (ON. *Þórr*, OE. *Þunor*, OHG. *Donar*, PNWGmc. \**Þonarar*) Son of Weden<sup>P</sup> and Earth<sup>P</sup>.
- Tue** (ON. *Týr*, OE. *Tīw*) Son of Hymer<sup>P</sup>. One-handed god. TODO.
- Webthriðner** (ON. *Vafþrúðnir*) The ettin defeated by Weden in the wisdom contest in *Webthriðner*.
- Weden** (rhymes with *leaden*; ON. *Óðinn*, OE. *Wóden*, *Wéden*, OHG. *Wuotan*, PNWGmc. \**Wóðanar*) Chief of the Eases<sup>G</sup>, his name is clearly related to *wode*<sup>C</sup>, referring to his role as the patron of scolds<sup>C</sup> and berserks<sup>C</sup>. Husband of Frie<sup>P</sup>, and by her father of Balder<sup>P</sup>. Also father of Thunder<sup>P</sup> by Earth<sup>P</sup>. Brother of Heener<sup>P</sup> and Lothar<sup>P</sup>.
- Wider** (ON. *Víðarr*) A son of Weden<sup>P</sup>, who avenges him at the Rakes of the Reins<sup>L</sup>.
- Wode** (ON. *Óðr*) Husband of Frow<sup>P</sup>. His name looks to be the same word as *wode*<sup>C</sup>.

**Wonnell** (ON. *Váli*, PNWgmc. \**Wanila* ‘the little Wane<sup>G</sup>?’) The son of Weden<sup>P</sup>, who one-night old avenged his brother Balder<sup>P</sup> through slaying Hath<sup>P</sup>, his half-brother.

**Woulder** (ON. *Ullr*) A rather obscure god. He is mentioned in connection with oath-rings (TODO) and the setting of ritual fires (*Grimner* TODO). These obscure references are likely related to the interesting finds at Lilla Ullevi (‘the small wigh<sup>C</sup> of Woulder’) in Upland, Sweden, consisting of several dozen fire striker-shaped iron amulet rings dating to 660–780 (for a detailed description see (af Edholm, 2009)).

**Yimer** (ON. *Ymir*, OE. \**Yime*) The first ettin, probably equivalent to Earyelmer<sup>P</sup>.

**Yivick** (ON. *Gjúki*, OE. *Gifca*, OHG. *Gibicho*, MHG. *Gibeche*) King of the Burgends<sup>G</sup> (historically from late 300s–407) of the Nifling dynasty, ancestor of the Yivickings<sup>G</sup>. Father of Guthrun<sup>P</sup>, Guther<sup>P</sup> and Hain<sup>P</sup>.

## Groups and tribes (G)

TODO: Map of rough tribal areas. Genealogies.

**Danes** (ON. *danir*, OE. *dene*, PNWgmc. \**danír*) A tribe in eastern modern-day Denmark and southern Sweden. They probably originated in Scania in southern Sweden, before moving westwards into the Danish isles and eventually Jutland, driving out the Earls<sup>G</sup> and Jutes<sup>G</sup>. Noted members: TODO Attestations: TODO

**Dwarfs** (ON. *dvergar*, OE. *dweorgas*, OHG. *twerca*, PNWgmc. \**dvergór*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO

**Ease** (rhyming with *geese*; ON. *ésir*, OE. *ése*, PNWgmc. \**ansiwir*; sg. *os*, ON. *áss*, OE. *ós*, PNWgmc. \**ansur*) A group of Gods, though the word can also refer to all the Gods. See Gods<sup>G</sup>, Tues<sup>G</sup>, Wanes<sup>G</sup>, Reins<sup>G</sup>. Noted members: Weden<sup>P</sup>, Thunder<sup>P</sup>, Frie<sup>P</sup>, Hath<sup>P</sup> and Balder<sup>P</sup> Attestations: TODO

**Ease and Elves** (ON. *ésir ok alfar*, OE. *ése ende ielfe*, PNWgmc. \**alþír jah ansiwir*) A merism; both heavenly and earthly spiritual beings. Notably the two words always occur in this order (never ‘Elves and Ease’), even in the Old English.

**Elves** (ON. *alfar*, OE. *ielfe*, PNWgmc. \**alþír*) Earthly (chthonic) supernatural beings. Possibly ancestral spirits? Noted members: TODO Attestations: TODO

- Ettins** (ON. *jǫtnar*, OE. *eotenas*, PNWGmc. *\*etunór*) The fundamental enemies of the Gods, the agents of chaos and disorder. See Rises<sup>G</sup>, Thurses<sup>G</sup>. Noted members: Hymer<sup>P</sup>, Thrim<sup>P</sup>, Webthrithner<sup>P</sup>, Yimer<sup>P</sup> Attestations: TODO
- Geats** (ON. *gautar*, OE. *gēatas*, PNWGmc. *\*gautór* from *\*geut-* ‘to pour’, perhaps ‘the libators’) A tribe in what is today southern-central Sweden. See also Geatland<sup>L</sup>, Swedes<sup>G</sup>. Noted members: TODO Attestations: TODO
- gin-Reins** (ON. *ginnrēgin*) gin-<sup>C</sup> + Reins<sup>G</sup>. The sacrosanct, highest divine powers.
- Gods** (ON. *goð*, OE. *godu*, OHG. *gota*, PNWGmc. *\*godu*) TODO. Noted members: TODO Attestations: TODO
- Huns** (ON. *húnir*, OE. *Húne*, OHG. *Húni*, *Hunni*, PNWGmc. *\*húnir*) An invading Asiatic tribe in the Migration Period. In the legendary material their cultural and ethnic foreignness is not seen. Noted members: TODO Attestations: TODO
- Inglings** (ON. *ynǵlingar*, PNWGmc. *\*ingwalingór* ‘the descendants of Ing<sup>P</sup>’) Difference between this term and Shelvings<sup>G</sup> is a bit unclear. They seem to be used synonymously in the Norse sources, whereas the English only use the later.
- Nears** (ON. *níarar* *njárar*) A Swedish tribe, only mentioned in *Wayland*, where it is ruled by king Nithad<sup>P</sup>. The name and location may allow us to connect them with the Swedish province of Närke, cf. Old Swedish: *Nerikjar* ‘inhabitants of Närke’, *Nærisker* ‘belonging to Närke; Nearish’, in which case the Old Swedish stem *nær-* (with unclear vowel length, though it is probably long) would be a reduced form of *níar-*, *njár-*.
- Norns** (ON. *nornir*) A group of supernatural women responsible for declaring the fates of men.
- Ossens** (ON. *ósynjur*) The women of the Ease<sup>G</sup>, see there.
- Ownharriers** (ON. *eiðherjar*, OE. *\*ánbergas*) Earthly (chthonic) supernatural beings, often referred to as living in rocks and mountains. Noted members: TODO Attestations: TODO
- Reins** (ON. *rogn*, *rēgin*) The divine powers. Based on *Webthrithner* (TODO) the term may be more closely associated with the Wanes<sup>G</sup> than the Ease<sup>G</sup>.
- Saxons** (ON. *saxar*, OE. *Seaxan*, *Seaxe*) TODO. Noted members: TODO Attestations: TODO



- Shieldings** (ON. *skjöldungar*, OE. *Scyldingas*, PNWGmc. *\*skeldungór*) The descendants of Shield<sup>P</sup>; the legendary Danish<sup>G</sup> royal dynasty. With Harward<sup>P</sup>'s death after his slaying of Rotholf<sup>P</sup> their rule ended. TODO Noted members: TODO Attestations: TODO
- Shelvings** (ON. *skilfingar*, OE. *scilfingas*, PNWGmc. *\*skilþingór*) The descendants of Shelf<sup>P</sup>; the legendary Swedish<sup>G</sup> royal dynasty. The exact difference between the terms Shelvings and Inglings<sup>G</sup> is unclear, but the first may have referred to the old royal family in Sweden, while the latter to the Norwegian branch which claimed descent from the former. TODO Noted members: TODO Attestations: *Hindle* 15, 20
- Swedes** (ON. *svíar*, OE. *swéon*, PNWGmc. *\*swibanír*) The tribe around the Mälar valley in eastern Sweden. Noted members: TODO Attestations: TODO
- Thurses** (sg. Thurse; ON. *þurs*, OE. *þyrs*, OS. *thuris*, OHG. *duris*, PNWGmc. *\*þurisar*) Possibly a poetic synonym for Ettins<sup>G</sup>. See also Rime-Thurses<sup>G</sup>. Noted members: TODO Attestations: Wal 8, Shr 31, 35, 36, Hyme 17, Thr 5, 10, 21, 24, 29, 30, Alw 2, I HHb 40, HHw 27.
- Tues** (ON. *tívar*, PNWGmc. *\*tíwór*) A poetic synonym for Gods<sup>G</sup>. Attestations: TODO
- Wanes** (ON. *vanir*, OE. *wan*?) A subgroup or tribe of the gods, associated with fertility, harvests and fishing. Noted members: Nearth<sup>P</sup>, Ing<sup>P</sup>, Frow<sup>P</sup> Attestations: TODO
- Yivickings** (ON. *gjúkungar*) The descendants of Yivick<sup>P</sup>, including Guthur<sup>P</sup>, Guthrun<sup>P</sup> and Hain<sup>P</sup>. Attestations: TODO

### Place names, locations and events (L)

- Eastway** (ON. *Austrvegr*) The eastern lands of the Ettins<sup>G</sup> (probably identical in meaning to Ettinham<sup>L</sup>), whither Thunder<sup>P</sup> goes to fight.
- Ettinham** (ON. *Jötunþeimr*, *Jötnaþeimr*) The 'Ettin<sup>G</sup>-Home<sup>C</sup>' or 'home of the Ettins'; the eastern realm of chaotic and inhospitable beings. See also Eastway<sup>L</sup>, Outyards<sup>L</sup>.
- Fimble-winter** (ON. *fimbulvetr*) The great winter, which kills all humans apart from Life and Lifethrasher<sup>P</sup>.
- Hell** (ON. *hēl*, PNWGmc. *\*halju*, Got. *halja*) The underworld, personified as and formally identical with Hell<sup>P</sup>. After Christianity the word came to refer to the Christian hell (= Gehenna), as is the case in all attested languages apart from the Old Norse. See also Nivelhell<sup>L</sup>.

**Middenyard** (ON. *Miðgarðr*, OE. *Middangeard*, OS. *Middilgard*, OHG. *Mittilgart*, Got. *mid-jungards*) The ‘middle enclosure’; the realm of men. See also *Osyard*<sup>L</sup>, *Outyards*<sup>L</sup>.

**Nivelhell** (ON. *niflhel*) ‘Mist-Hell’, from the poetic evidence it seems like it may originally have been a synonym for Hell<sup>L</sup>. In poetry it is attested in *Webthrithner* TODO: *nú kom’k þeima |bld fyr Niflhel neðan, þiníg deýja ór þelju halir.* ‘into nine homes I came, beneath Nivelhell; thither die men out of Hell’, the second by *Dreams 2*: *reið niðr þaðan |bld niflheljar til; mótti hvelpi, |bld þeim’s ór þelju kom.* ‘[Weden] rode down thence to Nivel-hell; met the whelp that out of Hell came.’ Possibly the distinction was held by the first poet but not the second.

**Osyard** (ON. *Ásgarðr*) The ‘enclosure of the Ease’<sup>G</sup>; the heavenly realm. See also *Middenyard*<sup>L</sup>, *Outyards*<sup>L</sup>.

**Outyards** (ON. *Útgarðar*) Not eddic. The ‘outer enclosures’, described in *Ylfir*. See also *Ettingham*<sup>L</sup>, *Middenyard*<sup>L</sup>, *Osyard*<sup>L</sup>.

**Rakes of the Reins** (ON. *ragna røk*) The ‘fates of the Reins’<sup>G</sup>, euphemism for the destruction of the world.

**Rakes of the Tues** (ON. *tíva røk*) The Rakes of the Reins<sup>L</sup>.

**Up-heaven** (ON. *Upphiminn*, OE. *Uppheofon*, OS. *Upphimil*, OHG. *úfhimil*) Highest heaven. See also *Earth* and *Up-heaven*<sup>L</sup>.

**Walhall** (ON. *Valhöll*, OE. *Wælheall*) The hall of the slain, held by Weden<sup>P</sup> and inhabited by the Ownharriers<sup>G</sup>.